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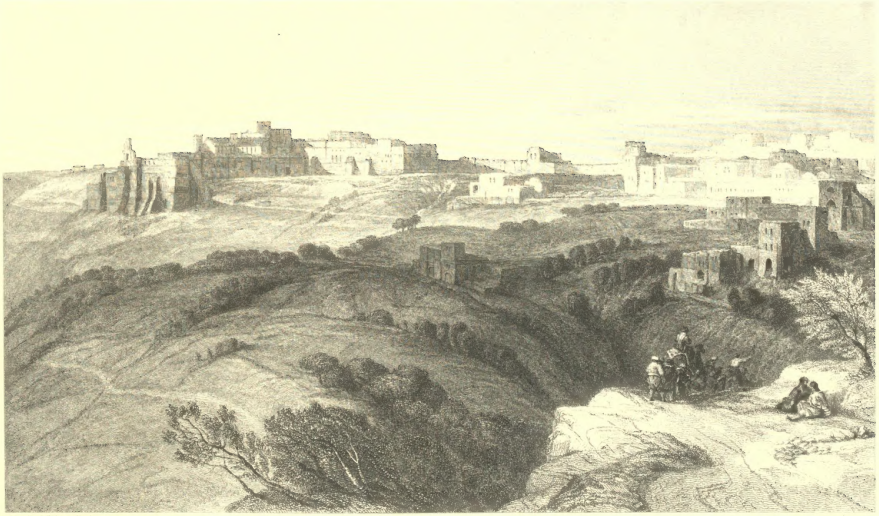


A

CYCLOPÆDIA

OF

BIBLICAL LITERATURE

ORIGINALLY EDITED

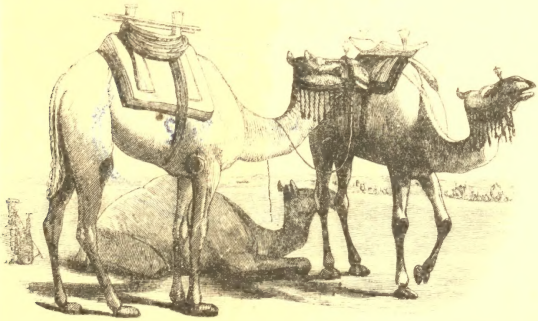
BY JOHN KITTO, D.D., F.S.A.

THIRD EDITION

GREATLY ENLARGED AND IMPROVED

EDITED BY

WILLIAM LINDSAY ALEXANDER, D.D., F.S.A.S., ETC.



VOLUME I.

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ERRATA.

PAGE	COL.	LINE	
1	1	6.	*For* ἐτὶ, *read* ἐπὶ.
11	2	18 from bot.	*For* four, *read* three.
11	2	17 ,,	*For* 24, 6, 31, *read* xxiv. 6.
11	2	16 ,,	*For* one (1 Chron. xxiv. 3), *read* two (1 Chron. xxiv. 3, 31).
31	1	32 ,,	*For* Ἀψινθιον in New Test., by which also, *read* Ἄψινθος in N. T., while ἀψίνθιον is that by which.
51	2	15.	*For Beiträge, read Beiträge.*
79	2	28 from bot.	*For Waining, read Training.*
87	1	16.	*For* tentatur, *read* teruntur.
101	2	19.	*For* Ἀλάβαστρον, *read* Ἀλάβαστρον.
118.	Table of Alphabets, 5 lines from bot.		*For* Zoph, *read* Qoph.
157	1	15 from bot.	*For* tentaus, *read* tentans.
161	2	10.	*For* xiii., *read* xlii.
163	1	24 from bot.	*For* xv. 764, *read* xi. 523 ; xv. 727.
175	1	4.	*For* 27, *read* 26.
237	1	10 from bot.	*For* ARUMA, *read* ARUMAH.
237	2	34.	*For* Ἀσσά, *read* Ἀσά.
246	1	26.	*After* 1 Macc., *insert* ii. 42.
246	1	27.	*After* 13, *insert* 2 Macc. xiv. 6.
246	1	32.	*After* First, *insert* and Second.
246	2	11 from bot.	*For* Dio Cass. lxviii. 28, Ἀτυρία, *read* Dio Cass. lxviii. 26 Ἀτυρία is given as a barbaric form.
259	2	10 from bot.	*For* his, *read* the.
268	1	30 ,,	*For* xviii. 22 ; 3, *read* xviii. 23.
272	1	25.	*For* τῷ, *read* τῇ.
274	1	11.	*For* Βαιθσαρισάθ, *read* Βαθσαρισά.
274	2	31.	*For* Thirza, *read* Tirzah.
286	1	13.	*For* Judg. xiv., *read* Judg. xi.
290	1	1.	*After Anacreont, insert* iv. 4, p. 52, ed. Lips. 1819.
290	1	31.	*After* Thesei, *insert* 24.
294	1	31.	*For* μαθητεύσω, *read* μαθητεύειν.
316	1	4.	*For* Exod. xiii. 17-21, *read* Exod. xxviii. 4.
367	2	22.	*For* הצבור שליח, *read* שליח הצבור.
376	2	4.	*For* 1763, *read* 1768.
396	1	24.	*After* Old Testament, *insert* except the Hagiographa.
455	1	21 from bot.	*For* iv. 5, 11, *read* iv. 11, 5.
455	1	18 ,,	*For* inadequate, *read* adequate.
648	2	32 and 33.	The passages cited here belong to the preceding article.
676	2	12.	*For* hodia, *read* hodie.
697	2	2.	*For* Harries, *read* Harris.
761	2	11.	*For* southward, *read* northward.

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PREFACE TO THE FIRST EDITION.

The present work was undertaken with the design of providing the public with a more complete view of the existing state of Biblical literature, both at home and abroad, than it previously possessed. It was felt that former works of the kind, numerous as they are, and useful as some of them may be considered, were built too exclusively upon the 'old learning' of Calmet and others; and that some recent attempts to give a more modern character to such undertakings had been made too entirely from home materials, and had too exclusive reference to such external facts and circumstances as travellers and antiquarians offer, to meet the demands of the present time. The work, therefore, owes its origin to the Editor's conviction of the existence of a great body of untouched materials, applicable to such a purpose, which the activity of modern research and the labours of modern criticism had accumulated, and which lay invitingly ready for the use of those who might know how to avail themselves of such resources.

It was no task for one man to gather in this great harvest. And as the ground seemed, for the most part, common to all Christian men, it appeared desirable that assistance should be sought from a sufficient number of competent Biblical scholars and others, without distinction of country or religious party, that the field might be the more thoroughly swept, and the greater wealth of illustration obtained, from men of different lines of reading and various habits of thought. The prompt manner in which the call of the Editor for co-operation has been met by the numerous eminent Biblical scholars and naturalists, whose names appear in the List of Contributors, has been among the highest gratifications arising to him out of this undertaking; while the ability, the laborious research, the care and the punctuality, with which they have discharged the various tasks confided to them, demand his warmest acknowledgments.

The only drawback likely to arise from co-operation so various and extensive, lay in the probability that considerably different views might be manifested in the several articles; and that, too, on subjects on which every reader is likely to have formed some opinion of his own, and will be disposed to regard as erroneous or suspicious every opinion which may not entirely coincide with that which he has been accustomed to entertain. In this lay the sole danger and the greatest difficulty of such an undertaking. Here was to be a book which no one man, and not even a very few men, could produce; and which the public would yet probably expect to exhibit as much unity, not only of plan and execution, but of opinion and sentiment, as if it were the produce of a single mind. The Editor, however, felt that he could not undertake to

find forty independent thinkers among whom there could be no visible diversities of sentiment. But he thought that much might be done in producing so near an approach to uniformity on matters of real importance as would satisfy every reasonable reader; especially when he should come to consider that the choice lay between taking the work with such diversities as necessarily arose from the extent of the co-operation employed in its production, or of altogether dispensing with the immense amount of Biblical information which it embodies. Entire uniformity, if attainable at all, could only have been attained at the cost of providing a very different and greatly inferior work; and a work thus different and inferior could not have established a distinction sufficiently marked from all previous undertakings of the kind to justify its production.

It has not consisted with the Editor's idea of the functions he had undertaken, to dictate to the Contributors the views they were to take of the subjects intrusted to them, or to set up his own views as the standard of correct opinion. This he must have done, had he made it his rule to insert only such statements as exactly coincided with his own sentiments, or to exclude altogether whatever views of particular subjects might differ from those with which his own mind is satisfied. The Contributors were expected to abstain from introducing the opinions peculiar to their nation or to their religious communion; but they have been under slight restraint with respect to the conclusions which they might form as independent thinkers and reasoners, competent by their attainments and studies to form a judgment worthy of attention on the various matters coming under their consideration. In conformity with no other principle could this work have been produced; and such being the nature of its execution, it became necessary that the initials of the several writers should be affixed to their contributions, that the reader might know to whom to ascribe the responsibility of the particular articles, and that no one contributor might be deemed responsible for any other articles than those to which his signature is annexed. The Editor also, who has provided all those articles which bear no signature (except those adverted to at the end of the List of Contributors), does not hold himself responsible for any statements or opinions advanced in any other articles than these. Some of them exhibit opinions in which he is not able to concur, but which have nevertheless been furnished by persons whom he could not regard as less competent than himself to arrive at just conclusions.

Yet although some explanation is due to those who may possibly find in this work, in a few articles, opinions in which they cannot agree, and views from which their own differ, it is right that the persons engaged in producing it should claim for it a judgment founded not upon particular articles, but upon its general character, which was intended to be, and is, in accordance with the known standards of orthodox opinion in this country, as may be ascertained by reference to those leading articles which may be regarded as stamping the character of any work in which they are found. In fact, a Cyclopædia of *Biblical Literature*, as distinct from *Theology* properly so called, offers less occasion than might at first sight appear for the obtrusion of those matters of doctrine and discipline which Christian men regard with differences of opinion which the Editor would fain believe to be less wide and less important than is too generally supposed. In the dispensations of Divine Providence, he has been by

physical privations shut out from many of those external influences and associations which tend to magnify such differences, and to deepen into impassable gulfs the space which lies between them. He has not found this condition a disadvantage in conducting the work which he has now the happiness of having brought to a conclusion; nor will he venture to regard that condition as an unmitigated evil, if, through the complete isolation in which he has thereby been placed, he has been enabled, without any compromise of the views he conscientiously entertains and which *his own* writings will sufficiently indicate, to realize more extensive co-operation in this undertaking than under pastoral or official connection with any religious denomination he could expect to have attained. It is believed that the English language has no other book which eminent foreign scholars have co-operated with our own in producing; and it is certain that it possesses no other work which embodies the combined labours of writers who, indeed, are of different communions here, and are known by different names among men, but who have the same hope in this world, and but one name in heaven.

The nature of the present work, and the place which its conductors desire it should occupy in the Biblical Literature of this country, will be best understood by a sketch of the whole field in which that place is marked out. This will show not only what is here attempted, but how much of this wide and fruitful field remains open to the same process of cultivation. Such a sketch will be found in the *Preliminary Dissertation* expressly prepared by Dr. Credner for this work, which is besides enriched by several valuable contributions from his pen.

To particularise the works of the kind previously produced in our own country might appear invidious. It may suffice to say that they have all in their day served purposes of more or less usefulness, for which they are no longer available. All that has been done till now has been in various degrees based upon Calmet's great work; and the present is the only production which can be regarded as even professing to draw its materials from original sources of information.

The Editor cannot but regard with peculiar satisfaction the ample references to books which occur in almost every article, and which indicate to the reader the means of more extensive inquiry into the various subjects which have been noticed with indispensable brevity in this work. The numerous references to Scripture will greatly assist its chief use and design—the illustration of the sacred volume. It is believed that the articles in the departments of Biblical INTRODUCTION and CRITICISM embrace a body of information respecting the books of Scripture, and sacred criticism, such as no work of the kind in any language has hitherto contained. The NATURAL HISTORY of Scripture has now for the first time been examined, and as far as possible settled, not by mere scholars ignorant of natural history, but by naturalists of acknowledged eminence. The SCRIPTURE GEOGRAPHY has, by the help of Dr. Robinson's invaluable *Biblical Researches in Palestine*, and of other publications less known in this country, assumed in the present work a greatly altered and much more distinct aspect. The ARCHÆOLOGICAL articles exhibit an extent of illustration and research which will tend greatly to elucidate the obscurities which the subjects necessarily involve. The HISTORY has been discussed under the influence of those broad principles which con-

stitute its philosophy; and in this, as well as in the BIOGRAPHY, it has not been forgotten that while actions are always to be judged by the immutable standard of right and wrong which the word of God has established, the judgments which we pass upon men must be qualified by considerations of age, country, situation, and other incidental circumstances.

It is hoped that, with such claims to attention, and embodying, as it does, the results of great labour and much anxious thought, the work now offered to the public will receive indulgent consideration for the minute errors, defects, and perhaps discrepancies, from which the Editor dares not hope that it is wholly exempt, and which are perhaps inevitable in a work executed by so many different hands, and involving so large a body of references, titles, and proper names.

JOHN KITTO.

WOKING, *Oct.* 15*th* 1845.

PREFACE TO THE THIRD EDITION.

THE late Dr. Kitto was engaged at the time of his death on a revision of this work for a new edition. He had not proceeded far, however, in this revision, when he was laid aside from all literary labour by the illness which ultimately cut him off. When the work could no longer have the benefit of his superintendence, the proprietors did me the honour of requesting me to undertake the task which death had prevented him from completing; but other duties at the time obliged me to decline this undertaking, and it was ultimately placed in the hands of the Rev. Dr. Burgess. By him many needful corrections were made, and certain important improvements introduced; but, as it had been resolved to retain the original stereotype plates, his alterations were necessarily confined within very narrow limits, and no material addition could be made to the contents of the work. A third edition being required, the proprietors again asked me to undertake the labour of revisal; but a careful examination of the work with this in view, strengthened a conviction I had before entertained, that nothing satisfactory could be done if the previous restrictions were continued, and I earnestly counselled the cancelling of the existing stereotype plates and the re-setting of the whole work, with such alterations as might be necessary to bring it up to the present state of Biblical knowledge. To this the proprietors consented, and committed to me the duty of preparing the work for publication according to this design.

In carrying out this purpose I have sought to keep in view the nature of this work as being not so much a Dictionary of the Bible, as a Cyclopædia of Biblical Literature. Whilst, therefore, seeking to give as much space as possible to the treatment of all questions of importance to the student of Biblical literature, I have not thought it necessary to occupy space with minutiæ, which, however proper in a work of the former class, are somewhat out of place in one belonging to the latter. A Cyclopædia of Biblical Literature is not a Biblical Lexicon or a mere Onomasticon Sacrum; and therefore it is not to be expected that its pages are to be occupied with mere catalogues of names, of which no more can be said than that this is the name of a man or that of a place—a piece of information the reader usually possesses before he turns up the word. Care, however, has been taken to omit no name under which *real* information of any kind can be given.

A considerable portion of the original work has been retained in this edition. Into some of the articles thus retained a few alterations have been introduced; but where these have been more than mere verbal corrections they are indicated by being placed within

brackets, that no injustice may be done to the original writers of the articles, by having what had not been written by them imputed to them. Some alterations have also been made in the placing of the articles, especially those belonging to the department of natural history. The learned naturalist to whom the botanical department in the first edition was entrusted, adopted the plan of following the nomenclature of the objects he discussed as given in the original rather than that given in the authorised version; thereby avoiding the anomaly of prefixing to his article a title which it was frequently the design of the article to show to be erroneous. This plan has been extended in the present edition to the other branches of natural history, except in a few instances where no doubt exists as to the correctness of the rendering in the authorised version. To facilitate reference, however, the names as given in this version will be found in their proper place, with reference to the articles in which the object so designated is described.

Much attention has been paid, in this edition, to a department which was very defectively treated in the original work, and which, indeed, has seldom had justice done to it in this country,—the department of the *religious and literary archæology of the Hebrews*. In most of the articles in this department, the subject will be found discussed anew and from original sources. Special care has also been bestowed on *Biblical Geography* and *Topography*, as well as on the *Literary History* of the different books of Holy Scripture.

A new feature in this edition is the introduction of notices of the life and works of Biblical scholars. To the student such notices are always interesting, and may prove of much use by informing him of what has been done by those who have gone before him in the department to which his studies are directed. The notices of Jewish writers and works especially will supply to the reader information not easily accessible by him elsewhere.

The Editor has received valuable aid in this undertaking from the distinguished scholars whose names appear in the list of contributors. He has also to acknowledge the important services of the Rev. W. Veitch in the necessary work of revising the sheets, so as to secure accuracy. It can hardly be hoped, in a work of such magnitude, of such variety of subjects, and where so many minute details are given, that no mistakes or omissions will be detected; but as no labour has been spared to ensure exemption from such, it is confidently expected that none will be found but such as the ingenuous reader will readily account for and excuse.

W. L. A.

EDINBURGH, *6th November* 1862.

PRELIMINARY DISSERTATION

By K. A. CREDNER, D.D.

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF GIESSEN.

A comprehensive arrangement of all that belongs to the region of human knowledge has—not quite properly—been indicated by the term *Encyclopædia*, i. e., ἐν κύκλῳ παιδεία or ἐγκύκλιος παιδεία. Another term, *Wissenschafts-Kunde* (knowledge of science), has also been applied to that arrangement in Germany, when it includes likewise an internal and scientific development of the systems and subjects under discussion. In the title, *Cyclopædia of Biblical Literature*, borne by this work, it is obvious that the word 'Cyclopædia' is not to be taken in the more extended acceptation of the term, but merely so far as the Bible and Theology are concerned. As the peculiar province of *Biblical Encyclopædia* can only be clearly understood and defined in its connection with *Theological Encyclopædia*, it may be requisite to describe at length the meaning of the latter and more comprehensive term.

But even the notion of Theological Encyclopædia in general, is yet of too extended range for our purpose, as it might be supposed to comprehend a systematic development of *all* that refers to the knowledge of God generally; while here cognizance can be only taken of some particular branch of that knowledge, namely, of that belonging to Christianity alone. Our notice must therefore be limited to the Encyclopædia of *Christian* theology. But Christian theology forms only a special and limited part of general theology. The former, in endeavouring to comprehend scientifically the Christian religion, deals altogether with a subject of experience. For the Christian religion, or the Christian knowledge of God, is not innate and constitutional in man, or something existing in his mind *à priori*, but is a religion connected with Jesus Christ as its revealer. Christian theology is thus a positive or historical science, which can be traced from its origin at a known point of time.

Now, nothing more intimately concerns the spirit of Christian theology than the solution of the question, By what standard are we to determine the tenets of the Christian religion, or from what source must they be deduced? It is in the solution of this important question that the adherents of the Christian religion divide themselves into two large bodies; the one considers the Scriptures, emanating from the Holy Ghost, as the first and last source of knowledge for Christian truth,—a source, however, not bounded by time and space, but continuing to flow, and pour forth new religious truths within the range of the Church formed under the guidance of the Holy Spirit. This doctrine is usually expressed in the following terms: the Catholic Church assumes a double outward source of the knowledge of religious truth, namely, the *Apostolic*, both *Scriptural* and *traditional*. The other great religious party makes a very marked distinction between the revealed doctrines laid down in the Scriptures and the later views and development of the same by the Church; in other words, they distinguish between Scriptural and traditional revelation. Their leading principle is that the Christian religion can be derived pure and unalloyed from the Bible alone; and

they therefore reject, as unnecessary and unauthorised, all professed sources of religious knowledge which are foreign to the Holy Scriptures. As Christians of the latter class, we here take the Scriptures as the *only* external source of revelation for religious truth; and from this point of view we also trace the outlines of theological science.

Thus considered, a little examination of the subject leads us to discover in it a threefold principle:—1. An eternal, ever-prevailing, and therefore immutable, Christian principle; 2. Another, *established* upon this positive foundation; and 3. One that is *developing* itself out of this. Our business is, therefore, not with a revealed doctrine which has long since been completed, which had lived, lost its spirit, and died; but with one which, like the human mind itself, is continually expanding in youthful vigour—one which, when correctly comprehended, exhibits a mutual relationship and equal degree of development with whatever stage of culture and civilization its adherents, the Christians, may have reached. Thus it has happened that in process of time many truths which must ever be most essential to the Christian, have been variously and differently understood and interpreted. Every thinking Christian must strive to bring his religious opinions and actions into a possible, perfect, and continued harmony with a correct view of the doctrines contained in the Bible. *Christian Protestantism* is the spiritual advancement of humanity at the side of the Bible; and the task of Christian theology must thus be to show, not only how far that end has been aimed at in past times and until now, but also in what manner man is to strive after it in time to come, and to indicate the means by which the teachings of the Scriptures are to be exhibited in their true unison with every advancement which mankind can make in knowledge and civilization.

It is thus evident that Christian theology stands in the closest relation to all the departments of human knowledge, and more especially to philosophy, to which, when duly applied, Christianity has ever been much indebted,—while it has caused her great damage and injury whenever its natural and necessary boundaries have been overpassed; and it is not less clear that the efforts of the theologian must, above all, be directed towards a due comprehension and a progressively seasonable development and advancement of the always living Christian spirit contained in the Scriptural doctrines. This task pre-supposes a proper understanding of the Scriptures. Christian theology must, therefore, in the first instance, try to solve scientifically the questions—What is meant by Holy Writ? How have its doctrines been understood until now? And by what laws are we to proceed so as to arrive at a right understanding of their scope and spirit? The results of these inquiries, systematically obtained, form a complete science in themselves. As Christianity, however, is not limited to abstract speculations, but has for its chief aim the enkindling and diffusion of true piety, in thought and in practice, Christian theology has further to display the means by which this Christian conviction may be on the one hand called forth in the soul of man and diffused abroad, and on the other quickened and defended. Christian theology is, finally, required to set forth the course which Christianity has pursued in former ages, and to describe its past vicissitudes and present condition.

The foundation of Christian theology must thus be sought in the Scriptures: and, divesting ourselves of all prepossessions and hypotheses, it will, in the first instance, be necessary for us to obtain a clear insight as to the circumstances and the times in which the series of books which constitute the Scriptures came into existence. This leads us to the first branch of theological science, namely, to Biblical Archæology, or Biblical Antiquities. Biblical Archæology, usually confined within too narrow limits, is that part of theological science which tries to unravel the various circumstances and conditions which have exercised more or less influence upon the composition of the Scriptural books. Its object is, therefore, to treat of:—

1. The nature of the country in which those books have originated; to this branch of inquiry belong *Physical Geography* and *Natural History*. By the latter we understand not only (a common mistake) a systematic survey of the natural productions, but also and chiefly an enumeration of the peculiar features of their origin, growth, continuance, cultivation, use, etc. It is, for instance, quite immaterial what place the date-palms or balsam-shrubs occupy in the system—such investigations being of no importance for the understanding of the Bible, the writers of which have disregarded those points; while, on the other hand, the peculiarities of the locality where the palm-tree stands, its external appearance at the different seasons of the year, its growth, fertility, use, etc.—in short, all that particularly strikes the sense of the beholder, have frequently exercised considerable influence on the inspired writers; and these sources of external impressions on the senses and mind of man, are to be particularly considered and noticed by Biblical Archæology.
2. The inhabitants of those countries; their peculiar character, manners, customs, way of living, and their intercourse with other nations.
3. The vicissitudes of their people—consequently, the history of the Hebrews and Jews, down to that time when the last books of the Scriptures were written.
4. The politico-religious institutions, the civil and geographical order and division of the land and the people; and
5. The mental development of the Hebrews and Jews, the regulations founded on it, and the degree of progress which the arts and sciences had attained among them.

Biblical Archæology may be further divided into two classes—that of the Old Testament and that of the New Testament: the former may again be sub-divided into the *Hebrew* and the *Jewish* archæology.

As soon as the foundation for Biblical researches is laid by the help of Biblical Archæology, the theologian then turns to the solution of the second main question in theology:—What is meant by the Scriptures? How and when have they arisen? In what form do they lie before us? The answer to all these questions is the object of Biblical Introduction, or, more correctly, of the *History of Holy Writ*. It is divided into Introduction to the Old Testament and Introduction to the New Testament. It must render an account—

1. Of the origin of the individual books received into the sacred canon; not omitting to notice at the same time the various views that have been entertained on that point by critics of all ages, as well as those particular opinions which are seemingly the more correct.
2. Of the origin of the collection of the books of Scripture as the repository of Christian knowledge, or of religion; constituting the *History of the Canon*.
3. Of the spread of the Scriptures by transcriptions, translations, and printing.
4. Of the vicissitudes and fate of the original text; forming the *History of the Text;* and—
5. Of the various motives which have led to various modes of understanding the Bible; being the *History of Interpretation*.

We next come to that important part of Theological Encyclopædia connected with the question—What have been regarded as Christian doctrines from the introduction of Christianity to the present day?

The answer to this important question is given by DOCTRINE-HISTORY,* which, in a less limited sense than that in which the term is usually taken, points out the peculiar doctrines which have from time to time been received as articles of Christian belief. But as a variety of opinions with regard to the essentials of the Christian religion has arisen, not only among the various and different sects as separate bodies, but likewise at sundry times among the members of even one and the same sect or party, Doctrine-History must necessarily include all the peculiar features of schismatic views, their origin and history, the causes of their rise and gradual development, as well as their connection with the Scriptures, from which they all claim to be derived, and by which they must be tried.

A principle that is given out by a Christian sect as an essentially Christian doctrine, becomes an article of creed, a *dogma* (δόγμα = ὃ δέδοκται).

A *Dogma* is understood to be the doctrine of a particular party or sect, although that party may agree with the other sects in respect of other doctrines of Christianity, and must necessarily agree with them in regard to the spirit and central point of the Christian religion. Such dogmas, or articles of creed, are the fruit of a certain way of thinking peculiar to the age in which they arise, and obtain clerical importance when received either into the system of *Symbols* or into the public liturgy. All symbols must therefore only be considered as belonging to both a certain party and a certain time, and are thus not to be ranked among the eternal and universal articles of faith. The exhibition of a finished system of doctrines lies beyond the range of *Symbolic;* it sets forth merely the most essential truths, the fundamental elements, leaving the farther scientific or systematic details to the sphere of *Dogmatic.* Dogmatic is therefore immediately linked to the doctrines established by a certain party of Christians. An universal Christian Dogmatic is not to be hoped for, so long as there are different parties among Christians. We should therefore have to range Symbol, Dogma, and Dogmatic together, under the comprehensive head of Doctrine-History. Such history ought, however, not to be limited to actual dogmas alone, but ought likewise to embrace many of the more loose and unembodied doctrinal views and speculations; partly on account of the influence which they may have had upon the rise and reception of some embodied dogmas, and partly because history shows that some doctrinal views advanced but rejected in earlier times, have, perhaps after the lapse of some centuries, been reproduced, received, and sanctioned. A comparative survey of the various dogmas of the different sects or church parties is the object of *Comparative Dogmatic;* though it has hitherto limited its views chiefly to the dogmas of the principal sects alone.

It is greatly to be desired that the scope of Comparative Dogmatic should be so extended as to embrace the collection of those dogmas which have, from time to time, prevailed within the church of one and the same party—as, *e. g.*, of the Roman Catholics, with special regard to the variety of opinions entertained by this church on some doctrinal points, from her foundation in the second century, in comparison with those held in the fourth, fifth, and sixth centuries. This function of Doctrine-History has been too much confined to the established doctrines within *one* church-party alone; and this limitation is almost unavoidable with those sects which, like the Roman Catholics, look at all other sects as infidels,—a judgment surely as erroneous as it is partial and uncourteous.

CHRISTIAN MORALS is, properly speaking, only the practical part of Dogmatic, and was, indeed, formerly always exhibited only in its connection therewith. Its province is to show the influence which the Christian dogmas exercise upon the dispositions of

* *Dogmen-geschichte*, 'history of doctrines.' We have no corresponding term in the English language, and therefore propose that of Doctrine-History.

the heart, or in what degree those dogmas may be brought into action upon the will of man. What, in our recent times, has often been called—especially on the part of some German Protestant theologians—*dogmatics* or *doctrines of faith*, without attaching to them any particular meaning of a sect or church-party, partakes mostly of a middle view between church dogmatic, Biblical theology, and religious philosophy, wavering between all, and belonging to none.

PATRISTICS * and PATROLOGY † seem to lie beyond the circle by which we have defined the limits of theological science. For the notion attached to the term 'Fathers of the Church' is not universally acknowledged by all Christian sects, and least so among Protestants, who consider it a contradiction to the principle by which the Scriptures are recognised as the *only* source of the knowledge of religious truth.

The immense mass of manifold and various tenets which have prevailed as Christian doctrines at different times and in different countries, ever since the introduction of Christianity, makes it evidently impossible to ascertain what is real Christian doctrine, and what is not, if we do not take the SCRIPTURES as the only guide in this labyrinth. The science, therefore, which discloses to us the tenets of Holy Writ we call BIBLICAL EXEGESIS, or INTERPRETATION. It involves the difficult task of discovering the true meaning attached to the words by the writer. To be able to do this, a thorough knowledge of the language in which the author has written down his thoughts is indispensable; consequently, a profound knowledge of Hebrew for the Old Testament, and of Greek for the New Testament, is of the utmost necessity, and is one of the first requisites, in an expounder of the Bible. But as the Sacred Writings have greatly suffered from, and have been disfigured by the liberties of transcribers and emendators, it is needful to try to discover or restore the real words of the original text; and the science employed in this task is known by the name of BIBLICAL CRITICISM. By means of criticism and philological research the sense of the Biblical writings may be ascertained, *grammatically* or philologically. To this mode of exegesis or interpretation is given the name of *Grammatical Exposition*. But although it is most essential to correct interpretation of the Scriptures that the text should be grammatically considered, yet it is equally undeniable that philological exegesis is by itself insufficient to develope completely the meaning of the sacred writers in the words which they employ. To be able to do this completely and satisfactorily, it is necessary that the interpreter should possess the means of transporting himself into the times and into the spirit of the ages in which those writers lived; or, in other words, that he should be well acquainted with the historical conditions of those ages, and with the modes of thought which then prevailed; as well as with the circumstances affecting the particular position of the individual writer of every sacred book, and of the people whom he addressed. Biblical Archæology and Biblical Introduction are the proper instruments for the accomplishment of that object, which we call the Historical Interpretation of the Scriptures; the *true* and perfect Biblical Interpretation is thus comprised in the category of GRAMMATICO-HISTORICAL EXEGESIS,—a term implying conditions which are hardly ever found in an equal degree of profundity in one and the same interpreter.

A more easy, partial, and objectionable species of interpretation is that called DOGMATICAL EXEGESIS, which does not limit itself to an independent inquiry into the meaning of the sacred writings, but attempts rather to determine the sense of the text by arbitrary dogmas. Equally objectionable, and still more arbitrary, is the process of the ALLEGORICAL mode of exposition, which tortures the Biblical sense into figurative

* PATRISTICS, the literary character and history of the Fathers.

† PATROLOGY, the doctrinal and ethical systems founded on their writings.

meanings; and which rarely fails to evince the essential difference that exists between the mode of thinking in the author and the interpreter, or between the ancient and modern times.

HERMENEUTICS establishes the laws by which the interpreter is to proceed in his labours. Its relation to Interpretation is that of theory to practice. The suggestions which have led to the formation of Biblical Hermeneutics were given chiefly by Dogmatical Exegesis.

The requisites of theology are, however, not confined to the mere endeavour to discover by means of correct exegesis the true meaning of Holy Writ, or of particular passages in the New Testament; but the object of theology as a science is also and chiefly to collect the various religious views and doctrines dispersed in the Scriptures, and to compare and unite them into an entire system; and this science, aided by exegesis, is called BIBLICAL THEOLOGY, which is the true corner-stone of Biblical Exegesis. The inquiries involved in it are rendered difficult and intricate by the fact that the Scriptures were composed by various authors, and at different, and often at very long intervals. Biblical Theology must in the first instance be divided into two parts, that of the Old Testament and that of the New Testament. But at the time of the rise of Christianity and the writing of the New Testament, the Jews had already formed a theology of their own, founded upon what may be called exegetical explanations of the religious views set forth in the Old Testament, and which, although not essentially wrong in its principles, was considerably at variance with historical truth. This system of Jewish theology represents the religious opinions which prevailed in the time of Christ, in consequence of the peculiar views which the Jews entertained of the Old Testament writings and of the revelations contained in them; and it therefore supplies an intermediate link, which is often of more direct use to us for understanding the theology of the New Testament, than the theology of the Old Testament viewed in its purer and more simple results. Neither the Biblical theology of the Old Testament, nor the Jewish theology in general, can be of binding force upon Christians, except in so far as either may be borne out by the Biblical theology of the New Testament. The former bear about the same relation to the latter as Biblical archæology does to the exegesis of the New Testament.

If the essence of Christianity be made a foundation for farther philosophical speculations, we arrive then at CHRISTIAN RELIGIOUS-PHILOSOPHY, which embodies into its system some, but by no means all, the doctrines of Scripture.

There have always been individuals, ever since Christianity has existed, who have particularly employed themselves in diffusing, enlivening, animating, and defending the Christian faith; and in most instances the Church, as an independent community, has made the conservation of the Christian interests the particular obligation of some of her members. Thus has arisen a science for itself, directed towards the care and preservation of Christianity, and usually called PRACTICAL THEOLOGY. The province of this science is of a threefold character:—

1. A guidance to the right method of calling forth Christian conviction either in those who had hitherto been attached to another religion,—PROSELYTISM; MISSIONARY-STUDIES; or in those who, although Christians, are still in want of Christian instruction,—CATECHETICS.
2. The preservation and religious animation of the Church community by means either of public worship itself,—LITURGICS; or of edifying discourses during the same,—HOMILETICS; or of that peculiar agency which has its sphere in domestic and private life,—PASTORAL THEOLOGY.

3. Defence of the Christian Church, by diverting the attacks made either against her rights,—CHURCH RIGHTS; or against her sublime truths,—APOLOGETICS.

Finally, Christianity having already existed for very many centuries as a religious institution, it must be for every man, as a *man*, and more particularly for the thinking Christian, of the highest importance to learn the origin of Christianity, its propagation and vicissitudes until our present times, and the extent and nature of the influence which it has exercised upon its votaries. The science which gives information on all these points is called CHURCH HISTORY, describing all the known facts belonging to the total process of development of Christianity. This science is of such an enormous extent as to compel its division into several departments, which have also been variously treated. Such are the *History of the Spread of Christianity; History of Church Doctrine; History of the Moral Influence of Christianity; History of Religious Confusions and Fanaticisms arising out of Christianity; History of Christian Civil Constitutions; History of the Relations of the Church to the State; Ecclesiastical Antiquities or Archæology; History of some Christian Sects*, such as, *History of the Jewish Christians; History of the Catholics; History of the Protestant Church, of the Presbyterians, Methodists*, etc.; *Church History of some Countries and Nations; History of Christian Literature.* In that part of Church History which describes the vicissitudes of the Church in times long gone by, the question at last suggests itself, What is the present state of Christianity in the world? The science which—far from being as yet sufficiently cultivated—solves this important question, goes by the name of CHURCH STATISTICS, and with it we may regard the sphere of THEOLOGICAL ENCYCLOPÆDIA as completed.

It cannot lie within the province of the present work as a *Cyclopædia of Biblical Literature* to embrace in the form of a dictionary all the subjects thus described as appertaining to Christian theology. Passing by systematic theology (which is the object of dogmatic history), practical theology, and church-history, the work comprises those branches of positive knowledge which are indispensable for the understanding of the Bible, and its historical interpretation, including, therefore, *Biblical Archæology* and *Biblical Introduction*, but leaving the application itself, together with grammatical criticism, to the department of *Biblical Interpretation.* The treatment of these matters in the form here adopted has certainly the disadvantage of somewhat obscuring the survey and impeding the systematic development of the whole; but this disadvantage is greatly counterbalanced by the benefits arising from the easy and convenient use which in this form can be made of the abundant and various materials belonging to the subjects discussed: a dictionary of such a character has, moreover, this important advantage, that the subjects embraced in its plan can be handled with such fulness of criticism as the present age requires.

Attempts were early made to exhibit information pertaining to the Bible under the alphabetical arrangement of a dictionary. Of the many works of that kind deserving notice, are: *Hierolexicon reale collectum, moderante* Ad. Rechenbergio, Lipsiæ et Francf. 1714, 2 vols.; Aug. Calmet, *Dictionnaire Historique, Critique, Chronologique, Géographique, et Littérale de la Bible*, Paris, 1722, 2 vols., and (most complete) 1730, 4 vols. fol.; *Dictionnaire Universelle, Dogmatique, Canonique, Historique, et Chronologique des Sciences Ecclésiastiques, et avec des Sermons abrégés des plus célèbres Orateurs Chrétiens*, par le P. R. Richard et autres Religieux Dominicains, etc., Paris, 1760-64, 5 vols.; W. F. Hezel, *Biblisches Real-Lexicon, über Biblische, und die Bibel erläuternde alte Geschichte, Erdbeschreibung, Zeitrechnung, etc.*, Leipz. 1783-85, 3 vols. 4to.; F. G. Leun, *Bibl. Encyclopædie, oder exegetisches Real-wörterbuch über die Sämmtlichen Hülfswissenschaften des Auslegers, nach den Bedürfnissen jetziger Zeit. Durch eine Gesellschaft von Gelehrten.* Gotha, 1793-98, 4 vols. 4to.

Although the work of Calmet was the most learned and practically useful of all, the partial stand-point of the author rendered it unsuited to the enlarged demands of the present age; which, with the superficiality and want of plan in later works, had brought performances of this kind into some disrepute; and it was reserved for George Benedict Winer, a theologian of Leipsic, to restore them to their former credit by his *Biblisches Real-wörterbuch*, Leip. 1820, 2 vols. 8vo., of which a second and improved edition was published in 1833-38. The sphere of that work is, however, too narrowly drawn, the critical treatment in it is of a very unequal character, and many of the subjects examined in its pages, especially in the department of natural history, have in reality no relation whatever to the Bible. Similar publications by various other writers have been produced on the Continent, but they cannot be regarded as exhibiting any claims to scientific criticism, or well-considered arrangement. [Since the above was written the great work edited by Herzog, the *Real-Encyklopædie für Protestantische Theologie und Kirche*, has made its appearance in numbers, of which 155 have already been issued.]

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CYCLOPÆDIA

OF

BIBLICAL LITERATURE.

A and Ω, the first and last letters of the Greek alphabet, used as a designation of Himself by the speaker in Rev. i. 8; xxi. 6; xxii. 13. In the last of these passages the speaker is undoubtedly our Lord; in the second the speaker is described as ὁ καθήμενος ἐπὶ τῷ θρόνῳ, which may be the designation either of the Father or of the Son (Rev. xxii. 1), but according to the usage of the book, is more properly that of the Father (see especially ch. vii. 10); in the first, the speaker, if we adopt the received text (λέγει ὁ κυριος), is our Lord; if we follow that of the critical editions (λ. κύριος ὁ θέος), he is God the Father. As respects the *meaning* of the appellation, it is made sufficiently certain by the exposition in ch. xxii. 13, compared with Is. xli. 4; xliii. 10; xliv. 6, that it is equivalent to "the Eternal One." Most commentators adduce the Rabbinical formula 'from א to ת' as analogous to that used in the Apocalypse. But so far as the instances cited go (see Schöttgen, *Hor. Hebr.* I. 1086; L. Capellus, *Spicilegium*, p. 132), the one usage does not appear to be the same as the other; for in all the passages cited the formula used by the Rabbins is used simply to denote *entireness* or *completeness* (*e. g.*, 'Adam transgressed the law from א to ת,' *Jalkut Rubini*, p. 174), not *eternal* and *immortal being*. The idea of the Divine causality appears to be also included in the apocalyptical formula as well as in the parallel passages in Isaiah (Piper in Herzog's *Real-Enc.*) In the symbolism of the early Church, the letters A and Ω were combined with the cross, or with the monogram of Christ (Mamachi, *Origin. et Antiq. Christ*, iii. 75, Maitland *Church in the Catacombs*, p. 167). The ascription of this to Jesus Christ has ever been held to imply the ascription to him of divine honours. (Smith, *Script. Test.* ii. 274. 4th edit.)—W. L. A.

AALAR (Ἀαλάρ 1 Esdr. v. 36), supposed by some to be the same as Addon [ADDON], by others to be the name of a man.

AARON (אַהֲרֹן, etymology and signification uncertain; Sept. Ἀαρών), the eldest son of Amram and Jochebad, of the tribe of Levi, and brother of Moses. He was born B.C. 1574 (Hales, B.C. 1730), three years before Moses, and one year before Pharaoh's edict to destroy the male children of the Israelites (Exod. i. 22; ii. 1, 2). His name first occurs in the mysterious interview which Moses had with the Lord, who appeared to him in the burning bush, while he kept Jethro's flock in Horeb. When Moses sought to evade the great commission of delivering Israel, by pleading that he lacked that persuasive readiness of speech which appeared to him essential to such an undertaking, he was reminded that his brother Aaron possessed this in a high degree, and could therefore speak in his name and on his behalf. During the forty years' absence of Moses in the land of Midian, Aaron had married a woman of the tribe of Judah, named Elisheba (or Elisabeth), who had borne to him four sons, Nadab, Abihu, Eleazar, and Ithamar; and Eleazar had, before the return of Moses, become the father of Phinehas (Exod. vi. 23-25).

Pursuant to an intimation from God, Aaron went into the wilderness to meet his long exiled brother, and conduct him back to Egypt. After forty years of separation, they met and embraced each other at the mount of Horeb. When they arrived in Goshen, Aaron introduced his brother to the chiefs of Israel, and assisted him in opening and enforcing the great commission which had been confided to him. In the subsequent transactions, from the first interview with Pharaoh till after the delivered nation had passed the Red Sea, Aaron appears to have been almost always present with his more illustrious brother, assisting and supporting him; and no separate act of his own is recorded. This co-operation was ever afterwards maintained. Aaron and Hur were present on the hill from which Moses surveyed the battle which Joshua fought with the Amalekites; and these two long sustained the weary hands upon whose uplifting the fate of the battle was found to depend (Exod. xvii. 10-12). Afterwards, when Moses ascended Mount Sinai to receive the tables of the law, Aaron, with his sons and seventy of the elders, accompanied him part of the way up, and, as a token of the Divine favour, were permitted to behold afar off the outskirts of that radiant symbol of the Sacred Presence, which Moses was allowed to view more nearly (Exod. xxiv. 1, 2, 9-11).

The absence of Moses in the mountain was prolonged for forty days, during which the people seem to have looked upon Aaron as their head, and an occasion arose which first brings the respective characters of the brothers into real comparison, and the result fully vindicates the Divine preference of Moses by showing that, notwithstanding the seniority and greater eloquence of Aaron, he wanted the high qualities which were

essential in the leader of the Israelites, and which were possessed by Moses in a very eminent degree. The people grew impatient at the protracted stay of their great leader in the mountain, and at length concluded that he had perished in the devouring fire that gleamed upon its top. The result of this hasty conclusion gives us the first intimation of the extent to which their minds were tainted with the rank idolatries of Egypt. Recognising the authority of their lost chief's brother, they gathered around him, and clamorously demanded that he should provide them with a visible symbolic image of their God, that they might worship him as other gods were worshipped. Either afraid to risk the consequences of a refusal, or imperfectly impressed with the full meaning of the recent and authoritative prohibition of all such attempts to represent or symbolize the Divine Being, Aaron complied with their demand; and with the ornaments of gold which they freely offered, cast the figure of a calf [CALF]. He sought, however, to fix the meaning of this image as a symbol of the true God, by proclaiming a feast to Jehovah for the ensuing day. On that day the people met to celebrate the feast, with dancing, with shouting, and with sports.

Meanwhile Moses had been dismissed from the mountain, provided with the decalogue, written 'by the finger of God,' on two tablets of stone. His re-appearance confounded the multitude, who quailed under his stern rebuke, and quietly submitted to see their new-made idol destroyed. For this sin the population was decimated by sword and plague. Aaron, when taxed by his brother for his conduct in this matter, attempted to excuse himself by casting the whole blame upon the people, and pleading the necessity of circumstances (Exod. xxxii.)

During his long absence in the mountain, Moses had received instructions regarding the ecclesiastical establishment, the tabernacle [TABERNACLE], and the priesthood [PRIESTS], which he soon afterwards proceeded to execute. Under the new institution Aaron was to be high-priest, and his sons and descendants priests; and the whole tribe to which he belonged, that of Levi, was set apart as the sacerdotal or learned caste [LEVITES]. Accordingly, after the tabernacle had been completed, and every preparation made for the commencement of actual service, Aaron and his sons were consecrated by Moses, who anointed them with the holy oil, and invested them with the sacred garments. Aaron's elevation was soon followed by a most afflictive event. His two eldest sons, Nadab and Abihu, were struck dead for daring, seemingly when in a state of partial inebriety, to conduct the service of God in an irregular manner, by offering incense with unlawful fire. On this occasion it was enjoined that the priests should manifest none of the ordinary signs of mourning for the loss of those who were so dear to them. To this heavy stroke Aaron bowed in silence (Lev. x. 1-11).

Aaron would seem to have been liable to some fits of jealousy at the superior influence and authority of his brother; for he joined in, or at least sanctioned the invidious conduct of his sister Miriam [MIRIAM], who, after the wife of Moses had been brought to the camp by Jethro, became apprehensive for her own position, and cast reflections upon Moses, much calculated to damage his influence, on account of his marriage with a foreigner—always an odious thing among the Hebrews. For this, Miriam was struck with temporary leprosy, which brought the high-priest to a sense of his sinful conduct, and he sought and obtained forgiveness (Num. xii.)

Some twenty years after (B.C. 1471), when the camp was in the wilderness of Paran, a formidable conspiracy was organized against the sacerdotal authority exercised by Aaron and his sons, and the civil authority exercised by Moses. This conspiracy was headed by chiefs of influence and station—Korah, of the tribe of Levi, and Dathan and Abiram, of the tribe of Reuben [KORAH]. But the Divine appointment was attested and confirmed by the signal destruction of the conspirators, and by a fierce pestilence which broke out among them, and by which they fell by thousands on the spot. When this was seen, Aaron, at the command of Moses, filled a censer with fire from the altar, and, rushing forward to the point where life had ended and death had not begun, he stood there, and the plague was stayed where he stood. This was in fact another attestation of the Divine appointment; and, for its further confirmation, as regarded Aaron and his family, the chiefs of the several tribes were required to deposit their staves, and with them was placed that of Aaron for the tribe of Levi. They were all laid up together over night in the tabernacle, and in the morning it was found that, while the other rods remained as they were, that of Aaron had budded, blossomed, and yielded the fruit of almonds. The rod was preserved in the tabernacle, as an authentic evidence of the Divine appointment of the Aaronic family to the priesthood—which, indeed, does not appear to have been ever afterwards disputed. (Num. xvii. 1).

Aaron was not allowed to enter the Promised Land, on account of the distrust which he, as well as his brother, manifested when the rock was stricken at Meribah (Num. xx. 8-13). His death, indeed, occurred very soon after that event. For when the host arrived at Mount Hor, in going down the Wady Arabah [ARABAH], in order to *double* the mountainous territory of Edom, the Divine mandate came that Aaron, accompanied by his brother Moses and by his son Eleazar, should ascend to the top of that mountain in the view of all the people; and that he should there transfer his pontifical robes to Eleazar, and then die. He was 123 years old when his career thus terminated; and his son and his brother buried him in a cavern of Mount Hor. The Israelites mourned for him thirty days; and on the first day of the month Ab, the Jews still hold a fast in commemoration of his death.—J. K.

AARONITES. This term occurs in the E. V. in 1 Chron. xii. 27; xxvii. 17; but there is nothing exactly corresponding in the Hebrew. In both passages the word is לְאַהֲרֹן *for Aaron.*—W. L. A.

AB (אָב, *father*) is found as the first member of several compound Hebrew proper names, the etymology and meaning of which may be explained by a few remarks on the laws of their construction. This is the more necessary, as many indifferently take the former or latter member of such compounds to be in the relation of genitive to the other, *i. e.*, consider it equally legitimate to say, *Abner* means *father of light*, or *light of the father.*

Nevertheless, it may be laid down as an incontestable canon—being founded not merely on an accessory law, but on one of the *characteristic* peculiarities of the Syro-Arabian languages (that is, on the *state construct*)—that, in all cases in which a compound name consists of two nouns, *one of which is to be considered in the relation of genitive to the other*, that one must invariably be *the latter*. Abner, therefore, can only mean *father of light*, or *father of Ner*.

This error appears to have arisen (besides the want of sure principles of construction) from the inability to appreciate the metaphorical sense in which the Hebrews use the terms *father*, *son*, etc. The name *Abigail*, *father of joy*, appeared inexplicable as the name of a *woman;* and therefore those scholars thought it allowable to sacrifice the construction to the necessities of the sense. And yet it is not difficult to conceive the process by which the idea of a natural father became modified into that of *author*, *cause*, *source* (as when it is said, 'hath the rain a father?' Job xxxviii. 28); nor that, when once the language had sanctioned the use of father as equivalent to source, the word might be sometimes treated as an abstract, in idea, and be applied without gross incongruity to a woman.

As the Ethiopic, and especially the Arabic languages very frequently use *father* in the sense of *possessor* (as *father of white*, a name for milk), some have been disposed to vindicate the same privilege to Hebrew also. Thus Gesenius seems to have entertained this view, when he rendered *Abigail* by 'pater exultationis, *i.e.* hilaris,' in his *Thesaurus*.

Very much light yet remains to be thrown on compound Hebrew proper names, by a study of those of the same class in Arabic. The innumerable compound *prænomina* and *cognomina* which the Arabs bestow not only on men, but on beasts and inanimate objects, furnish parallels to almost every peculiarity observable in Hebrew; and although no example may be found in which a woman is called *father* of joy, yet the principle of the metaphorical use of terms of relationship, as the first element in a name, will receive ample illustration, and be brought within the reach of our occidental conceptions. (See an instructive paper on the *Prænomina* of the Arabs, by Kosegarten, in Ewald's *Zeitschrift für die Kunde des Morgenlandes*, i. 297-317).—J. N.

AB (אָב; Ἀββά, Joseph. *Antiq.* iv. 4; the Macedonian Λῶος) is the Chaldee name of that month which is the fifth of the ecclesiastical and eleventh of the civil year of the Jews. The name was first introduced after the Babylonian captivity, and does not occur in the Old Testament, in which this month is only mentioned by its numeral designation as *the fifth*. It commenced with the new moon of our *August* (the reasons for this statement will be given in the article MONTHS), and always had thirty days. This month is pre-eminent in the Jewish calendar as the period of the most signal national calamities. The 1st is memorable for the death of Aaron (Num. xxxiii. 38). The 9th is the date assigned by Moses Cotzensis (cited in Wagenseil's *Sota*, p. 736) to the following events: the declaration that no one then adult, except Joshua and Caleb, should enter into the Promised Land (Num. xiv. 30); the destruction of the first Temple by Nebuchadnezzar (to these first two 'the fast of the fifth month,' in Zech. vii. 5; viii. 19, is supposed to refer; yet the tract *Pesachim*, cited in Reland's *Antiq. Sacr.* iv. 10, asserts that the *latter* was the only fast observed during the Captivity); the destruction of the second Temple by Titus; the devastation of the city Bettar (ביתר); the slaughter of Ben Cozibah (Bar Cocab), and of several thousand Jews there; and the ploughing up of the foundations of the Temple by Turnus Rufus—the last two of which happened in the time of Hadrian.

With regard to the destruction of the first Temple, although there is no doubt that the Jews commemorate that event by a fast on the 9th of Ab, yet the *seventh* is the date given for it in 2 Kings xxv. 8 (where, however, the Syriac and Arabic versions read the *ninth*), and the *tenth* that assigned in Jer. lii. 12. Josephus, however, in mentioning that the Herodian Temple was burnt on the *tenth* of Lous, expressly asserts that it was on the *same* day of the month on which the first Temple was destroyed (*Bell. Jud.* vi. 4, 5). Buxtorf, in his *Synag. Jud.* ch. xxx., reconciles the discrepancy between the 9th as the day of commemoration and the 10th as the date of the event, by saying that the conflagration *began* on the former day. Compare also Wagenseil's *Sota*, p. 942.

In a calendar ascribed to the celebrated astronomer Rab Ada, who lived in the third century, which Bodenschatz has given in his *Kirchliche Verfassung der Juden*, ii. 106, the 15th is the day appointed for the festival of the ξυλοφορία in which the wood for the burnt-offering was stored up in the court of the Temple, to which Nehemiah alludes in x. 34, and xiii. 31. Some place this festival on another day, or even month; or assume, on the authority of the treatise *Taanith*, that nine particular families brought wood on nine separate days, four of which, however, occur in Ab (Otho, *Lexicon Rabbin.*, p. 380). The election of particular families accords with the statement in Nehemiah. Nevertheless, Josephus, speaking of this festival, says, ἐν ᾗ πᾶσιν ἔθος ὕλην προσφέρειν (*Bell. Jud.* ii. 17); and the date of the day succeeding it, which he mentions in the next section, fixes its celebration, in his time, on the 14th of the month. It is, however, extremely difficult to distinguish the original from the latter forms in any rite of a people so prone to multiply its ceremonial observances as the Jews were.

Lastly, the *Megillat Taanith* states that the 18th is a fast in memory of the western lamp going out in the Temple in the time of Ahaz. It may be conjectured that this refers to the extinction of 'the lamps' which is mentioned in 2 Chron. xxix. 7, as a part of Ahaz's attempts to suppress the Temple service. For an inquiry into what is meant by the *western* or *evening* lamp, see the article CANDLESTICK.—J. N.

ABADDON (Ἀβαδδών from Heb. אֲבַדּוֹן *destruction*, *the place of the dead*, Job xxvi. 6; Prov. xv. 11), the name given in Rev. ix. 11 to 'the angel of the abyss,' and explained by the writer as equivalent to the Greek ἀπολλύων, *destroyer*. The term may be understood either as a personification of the idea of destruction, or as denoting the being supposed to preside over the regions of the dead, the angel of death. The Rabbins frequently use this term to denote the lowest regions of Sheol or

Hades (*Erubin*, fol. xix. 1; *Sohar Num.*, fol. 74; *Sohar Chadash*, fol. 22, Cf. Eisenmenger, *Entdecktes Jud.* ii. 324 ff.); and the addition, 'angel of the abyss,' seems to favour the supposition that the president or king of this place is alluded to here. But it may be doubted whether the angelology of the Rabbins finds any sanction from the N. T., and it accords better with the general character of the passage to suppose a personification here of the idea of destruction, so that the symbol may find many realizations in the history of the Church: as there are many Antichrists, so doubtless are there many Apollyons. The identification of Abaddon with the Asmodæus of the Apocrypha and the Talmud rests upon no solid basis.—W. L. A.

ABAGTHA (אֲבַגְתָא), one of the seven chamberlains or eunuchs that served in the presence of King Ahasuerus (Esth. i. 10). The name has been derived by Von Bohlen, whom Gesenius follows, from a Sanscrit root *baga* fortune, whence bagadâta a fortuna datus. Others trace it to a Semitic root, the Chaldee בְּנָאִי husbandman; comp. Syr. ܒܳܓܳܐ which passed over into the Pers. باغ *bagh*, *garden*. Fürst identifies it with Bigtha, Bigthan, and Bigthona (Esth. i. 10; ii. 21; vi. 2), and derives it from Pers. *beh*, *good*, *beautiful*, and *tan*, apoc. *ta*, *body*=the handsome or fair one. This last seems preferable. The LXX. give a different set of names in Esth. i. 10.—W. L. A.

ABANA, or AMANA (אֲבָנָה or אֲמָנָה; the former being the *kethib* or Hebrew text, and the latter the *keri* or marginal reading; Sept. Ἀβανά), the name of one of the rivers which are mentioned by Naaman (2 Kings v. 12), 'Abana and Pharpar,' as 'rivers of Damascus.' Amana signifies 'perennial,' and is probably the true name, the permutation of *b* and *m* being very common in the Oriental dialects. It is easy to find 'rivers of Damascus;' but there is a difficulty in appropriating the distinctive names which are here applied to them. The main stream by which Damascus is now irrigated is called *Barruda*. This river, the Chrysorrhoas, or 'golden stream,' of the ancient geographers, as soon as it issues from a cleft of the Anti-Lebanon mountains, is immediately divided into three smaller courses. The central or principal stream runs straight towards the city, and there supplies the different public cisterns, baths, and fountains; the other branches diverge to the right and left along the rising ground on either hand, and having furnished the means of extensive irrigation, fall again into the main channel, after diffusing their fertilizing influences, without which the whole would be an arid desert, like the vast surrounding plains. In those plains the soil is in some parts even finer than here, but barren from the want of water. The main stream and its subsidiaries unite in greatly weakened force beyond the town on the south-east; and the collected waters, after flowing for two or three hours through the eastern hills, are at length lost in a marsh or lake, which is known as the *Bahr el Merâj*, or Lake of the Meadow. Dr. Richardson (*Travels*, ii. 499) states that the 'water of the Barrada, like the water of the Jordan, is of a white sulphureous hue, and an unpleasant taste.' At the present day it seems scarcely possible to appropriate with certainty the Scriptural names to these streams. There is indeed a resemblance of name which would suggest the Barrada to be the Pharpar, and then the question would be, which of the other streams is the Abana. But some contend that the Barrada is the Abana, and are only at a loss for the Pharpar. Others find both in the two subsidiary streams, and neglect the Barrada. The most recent conjecture seeks the Abana in the small river *Fidgi* or *Fijih*, which Dr. Richardson describes as rising near a village of the same name, in a pleasant valley fifteen or twenty miles to the north-west of Damascus. It issues from the limestone rock, in a deep, rapid stream, about thirty feet wide. It is pure and cold as iced water; and, after coursing down a stony and rugged channel for above a hundred yards, falls into the Barrada, which comes from another valley, and at the point of junction is only half as wide as the Fijih. Dr. Mansford (*Script. Gaz.* in ABANA), who adopts the notion that the Abana was one of the subsidiary streams, well remarks that 'Naaman may be excused his national prejudice in favour of his own rivers, which, by their constant and beautiful supply, render the vicinity of Damascus, although on the edge of a desert, one of the most beautiful spots in the world.' See Wilson's *Lands of the Bible*, ii. 19; Stanley's *Sinai and Palestine*, p. 489, and papers by the Rev. J. L. Porter, M.A., in the *Journal of Sacred Literature*, 2d series, vol. iv. p. 245, and vol. v. p. 45.

ABARBANEL [ABRAVANEL].

ABARIM (הָעֲבָרִים [from עָבַר, *the region beyond;* always with the article הר־העברים or הרי־העברים=*the mount or mountains of the regions beyond*]; Sept. Ἀβαρίμ), a mountain, or rather chain of mountains, which form or belong to the mountainous district east of the Dead Sea and the lower Jordan. It presents many distinct masses and elevations, commanding extensive views of the country west of the river (Irby and Mangles, p. 459). From one of the highest of these, called Mount Nebo, Moses surveyed the Promised Land before he died. From the manner in which the names Abarim, Nebo, and Pisgah are connected (Deut. xxxii. 49, 'Get thee up into this mountain Abarim, unto Mount Nebo;' and xxxiv. 1, 'Unto the mountain of Nebo, to the top of Pisgah'), it would seem that Nebo was a mountain of the Abarim chain, and that Pisgah was the highest and most commanding peak of that mountain. The loftiest mountain of the neighbourhood is Mount Attarous, about ten miles north of the Arnon; and travellers have been disposed to identify it with Mount Nebo. It is represented as barren, its summit being marked by a wild pistachio-tree overshadowing a heap of stones. The precise appropriation of the three names, however, remains to be determined, the locality has not yet been sufficiently explored; the researches of the most recent traveller, M. de Saulcy, have led to no satisfactory result.

ABATTICHIM (אֲבַטִּחִים; Sept. *αἰκυος*). This word occurs only in Numbers xi. 5, where the murmuring Israelites say, 'We remember the fish which we did eat freely in Egypt, the cucumbers and the *abattichim*,' etc. The last word has always been rendered 'MELONS.' The probable correctness of this translation may be inferred from melons having been known to the nations of antiquity; and

it may be proved to be so, by comparing the original term with the name of the melon in a cognate language such as the Arabic.

The Cucurbitaceæ, or gourd tribe, are remarkable for their power of adapting themselves to the different situations where they can be grown. Thus Mr. Elphinstone describes some of them as yielding large and juicy fruit in the midst of the Indian desert, where water is 300 feet from the surface. Extreme of moisture, however, is far from injurious to them, as the great majority are successfully cultivated in the rainy season in India. Mr. Moorcroft describes an extensive cultivation of melons and cucumbers on the beds of weeds which float on the lakes of Cashmere. They are similarly cultivated in Persia and in China. In India 'some of the species may be seen in the most arid places, others in the densest jungles. Planted at the foot of a tree, they emulate the vine in ascending its branches; and near a hut, they soon cover its thatch with a coating of green. They form a principal portion of the culture of Indian gardens: the farmer even rears them in the neighbourhood of his wells' (Royle, *Himalayan Botany*, p. 218).

These plants, though known to the Greeks, are not natives of Europe, but of Eastern countries, whence they must have been introduced into Greece. They probably may be traced to Syria or Egypt, whence other cultivated plants, as well as civilization, have travelled westwards. In Egypt they formed a portion of the food of the people at the very early period when the Israelites were led by Moses from its rich cultivation into the midst of

1. Cucurbita citrullus.

the desert. The melon, the water-melon, and several others of the Cucurbitaceæ, are mentioned by Wilkinson (*Thebes*, p. 212; *Ancient Egyptians*, iv. 62) as still cultivated there, and are described as being sown in the middle of December, and cut, the melons in ninety and the cucumbers in sixty days.

If we consider that the occurrences so graphically detailed in the Bible took place in the East, we should expect, among the natural products noticed, that those which appear from the earliest times to have been esteemed in these countries would be those mentioned. But as all are apt to undervalue the good which they possess, and think of it only when beyond their reach, so the Israelites in the desert longed for the delicious coolness of the melons of Egypt. Among these we may suppose both the melon and water-melon to have been included, and therefore both will be treated of in this article.

By the term *Abattichim* there is little doubt that melons are intended, as, when we remove the plural form *im*, we have a word very similar to the Arabic بطيخ *Butīkh*, which is the name of the melon in that language. This appears, however, to be a generic term, inasmuch as they employ it simply to indicate the common or musk melon, while the water-melon is called *Butikh-hindee*, or Indian melon. The former is called in Persian *khurpoozeh*, and in Hindee *khurbooja*. It is probably a native of the Persian region, whence it has been carried south into India, and north into Europe, the Indian being a slight corruption of the Persian name. As the Arabian authors append *fufash* as the Greek name of *butikh*, which is considered to be the melon, it is evident that *fufash* must, in their estimation, be the same. From there being no *p* in Arabic, and as the diacritical point *noon* might, by transcribers, have easily been mistaken for that of *shen*, it is more than probable that this is intended for πέπων, especially if we compare the description in Avicenna with that in Dioscorides. By Galen it was called *Melopepo*, from *melo* and *pepo*, the former from being roundish in form like the apple. The melon is supposed to have been the σίκυος of Theophrastus, and the σίκυος πέπων of Hippocrates. It was known to the Romans, and cultivated by Columella, with the assistance of some precaution at cold times of the year. It is said to have been introduced into this country about the year 1520, and was called musk-melon to distinguish it from the pumpkin, which was usually called melon.

The melon, being thus a native of warm climates, is necessarily tender in those of Europe, but being an annual, it is successfully cultivated by gardeners with the aid of glass and artificial heat of about 75° to 80°. The fruit of the melon may be seen in great variety, whether with respect to the colour of its rind or of its flesh, its taste or its odour, and also its external form and size. The flesh is soft and succulent, of a white, yellowish, or reddish hue, of a sweet and pleasant taste, of an agreeable, sometimes musk-like odour, and forms one of the most delicious of fruits, which, when taken in moderation, is wholesome, but, like all other fruits of a similar kind, is liable to cause indigestion and diarrhœa when eaten in excess, especially by those unaccustomed to its use.

All travellers in Eastern countries have borne testimony to the refreshment and delight they have experienced from the fruit of the melon. But we shall content ourselves with referring to Alpinus, who, having paid particular attention to such subjects, says of the Egyptians, 'Fructibus, &c. se replent, ut ex iis solis sæpe cœnam, vel prandium perficiant, cujusmodi sunt precocia, cucurbitæ, pepones, melopepones; quorum quidem nomen genericum est Batech' (*Rerum Ægypt. Hist.* I. 17). He also describes in the same chapter the kind of melon called Abdellavi, which, according to De Sacy, receives its name from having been introduced by Abdullah, a governor of Egypt under the Khalif Al Mamoon. It may be a distinct species, as the fruit is oblong, tapering at both ends, but thick in the middle; a figure (tab. xli.) is given in his work *De Plantis Ægypti;* but Forskal applies this name also to the Chate, which is separately described by Alpinus, and a figure given by him at tab. xl.

The *Cucumis Chate* is a villous plant with trailing stems, leaves roundish, bluntly angled, and toothed; the fruit pilose, elliptic, and tapering to both ends. 'Horum usum corporibus in cibo ipsis tum crudis, tum coctis vescentibus, salubrem esse apud omnes eorum locorum incolas creditur' (Alpin. *l. c.* p. 54). Hasselquist calls this the 'Egyptian melon' and 'queen of cucumbers,' and says that it grows only in the fertile soil round Cairo; that the fruit is a little watery, and the flesh almost of the same substance as that of the melon, sweet and cool. 'This the grandees and Europeans in Egypt eat as the most pleasant fruit they find, and that from which they have the least to apprehend. It is the most excellent fruit of this tribe of any yet known' (Hasselquist, *Travels*, p. 258). Forskal, uniting the Abdellavi and Chate into one species, says it is the commonest of all fruits in Egypt, and is cultivated in all their fields, and that many prepare from it a very grateful drink (*Flora Ægyptiaco-Arabica*, p. 168).

With the melon it is necessary to notice the Water-Melon, which is generally supposed to be specially indicated by the term Battich. But this it would be difficult to determine in the affirmative in a family like the Cucurbitaceæ, where there are so many plants like each other, both in their herbage and fruit. In the first place, the term Battich is rather generic than specific, and therefore, if *Abattichim* were similarly employed, it might include the water-melon, but not to the exclusion of the others. In the second place, it is doubtful whether the water-melon was introduced into Egypt at a very early period, as we find no distinct mention of it in Greek writers. It is now common in all parts of Asia. It seems to have been first distinctly mentioned by Serapion under the name of Dullaha, which in the Latin translation is interpreted, 'id est melo magnus viridis;' and Sethio is quoted as the earliest author who applies the term Ἀγγούριον to the water-melon, as has subsequently been frequently the case, though it is often distinguished as an Anguria indica. Serapion, however, quotes Rhases, Mescha, and Ishmahelita. In the Persian books referred to in a Note, the author finds *Battich hindee* given as the Arabic of *turbooz*, which is the name assigned in India to the water-melon. So Alpinus, speaking of the anguria in Egypt, says, 'vulgo *Batech el Maovi* (water), et in Scriptoribus Medicis *Batech-Indi* vel *Anguria indica* dicitur.' One of the Persian names is stated to be *hinduanch*. It may be indigenous to India, but it is difficult, in the case of this as of other long-cultivated plants, to ascertain its native country with certainty. For, even when we find such a plant apparently wild, we are not sure that the seed has not escaped from cultivation; and at present we know that the water-melon is cultivated in all parts of Asia, in the north of Africa, and in the south of Europe.

The water-melon is clearly distinguished by Alpinus as cultivated in Egypt, and called by the above names, 'quæ intus semina tantum, et aquam dulcissimam continent.' It is mentioned by Forskal, and its properties described by Hasselquist. Though resembling the other kinds very considerably in its properties, it is very different from them in its deeply-cut leaves, from which it is compared to a very different plant of this tribe—that is, the colocynth. 'Citrullus folio colocynthidis secto semine nigro.' A few others have cut leaves, but the water-melon is so distinguished among the edible species. The plant is hairy, with trailing cirrhiferous stems. The pulp abounds so much in watery juice that it will run out by a hole made through the rind; and it is from this peculiarity that it has obtained the names of water-melon, melon d'eau, wasser-melon. Hasselquist says that it is cultivated on the banks of the Nile, in the rich clayey earth which subsides during the inundation, and serves 'the Egyptians for meat, drink, and physic. It is eaten in abundance, during the season, even by the richer sort of people; but the common people, on whom Providence hath bestowed nothing but poverty and patience, scarcely eat anything but these, and account this the best time of the year, as they are obliged to put up with worse at other seasons of the year' (*Travels*, p. 256).—J. F. R.

[In concluding the first article in this work on the botany of the Bible, the author thinks it desirable to state the mode in which he has studied the subject, and the grounds upon which he has formed his opinions, whether they agree with or differ from those of previous writers. He has already related, in his 'Essay on the Antiquity of Hindoo Medicine,' that his attention was first directed to the identification of the natural products mentioned in ancient authors, in consequence of being requested by the Medical Board of Bengal to investigate the medicinal plants and drugs of India, for the purpose of ascertaining how far the public service might be supplied with medicines grown in India, instead of importing them nearly all from foreign countries. In effecting this important object, his first endeavour was to make himself acquainted with the different drugs which the natives of India are themselves in the habit of employing as medicines. For this purpose he had to examine the things themselves, as well as to ascertain the names by which they were known. He therefore directed specimens of every article in the bazars to be brought to him, whether found wild in the country or the produce of culture—whether the result of home manufacture or of foreign commerce—whether of the animal, vegetable, or mineral kingdom—whether useful as food or as medicine, or employed in any of the numerous arts which minister to the wants or comforts of man. In order to acquire a knowledge of their names, he caused the native works on Materia Medica to be collated by competent hakeems and moonshees, and the several articles arranged under the three heads of the animal, vegetable, and mineral kingdoms. The works collated were chiefly the 'Mukhzun-al-Udwieh,' 'Tohfat-al-Moomenceen,' 'Ihtiarut Buddie,' and 'Taleef Shereef,' all of them in Persian, but consisting principally of translations from Arabic authors. These were themselves indebted for much of their information respecting drugs to Dioscorides; but to his descriptions the Persians have fortunately appended the Asiatic synonymes, and references to some Indian products not mentioned in the works of the Arabs. The author himself made a catalogue of the whole, in which, after the most usually received, that is, the Arabic name, the several synonymes in Persian, Hindee, &c., as well as in metamorphosed Greek, were inserted. He traced the articles as much as possible to the plants, animals, and countries whence they were derived; and attached to them their natural history names, whenever he was successful in ascertaining them.

Being without any suitable library for such investigations, and being only able to obtain a small copy of Dioscorides, he was in most cases obliged to depend upon himself for the identification of the several substances. The results of several of these investigations are briefly recorded in his observations on the history and uses of the different natural families of plants, in his 'Illustrations of the Botany of the Himalayan Mountains.' The author also made use of these materials in his 'Essay on the Antiquity of Hindoo medicine,' in tracing different Indian products from the works of the Arabs into those of the Greeks, even up to the time of Hippocrates. He inferred that tropical products could only travel from south to north, and that the Hindoos must have ascertained their properties, and used them as medicines, before they became sufficiently famous to be observed and recorded by the Greeks. Having thus traced many of these Eastern products to the works of almost contemporary authors, he was led to conclude that many of them must be the same as those mentioned in the Bible, especially as there is often considerable resemblance between their Arabic and Hebrew names (*Essay*, p. 138).

Although, like Hasselquist, Alpinus, Forskal, and others, the author studied these subjects in Eastern countries, yet he differs from them all in the circumstances under which he pursued his inquiries. His investigations were carried on while he was resident in the remotest of the Eastern nations known in early times, who were probably among the first civilized, and who are still not only acquainted with the various drugs and their names, but possess an ancient literature, in which many of these very substances are named and arranged. Having obtained the drugs, heard their names applied by the natives, read their descriptions, and traced them to their plants, he formed many of his opinions from independent sources. It may, therefore, be considered a strong confirmation of the correctness of his results when they agree with those of previous inquirers; when they differ, it must be ascribed to the peculiar process by which they have been obtained.—J. F. R.]

2. Cucumis melo.

ABAUZIT, Firmin, was born at Usez, in Lower Languedoc, in the year 1679. Having finished his studies, he devoted some time to travelling, in the course of which he became personally acquainted with Bayle, Basnage, and Jurieu in Holland, and Sir I. Newton in this country. William III. sought to detain him in England, but he preferred to return to Geneva, where he spent the rest of his life as honorary librarian to the public library. He died in 1767. His contributions to biblical science, besides the share he had, which was considerable, in the French translation of the New Testament, which appeared in 1726, consist in some exegetical essays of no great moment, and an *Essai sur l'Apocalypse*, in which he throws doubts on the claim of that book to be the work of the Apostle John, suggests that it was written during the reign of Nero, and advances the hypothesis, that it is to be viewed as an expansion of our Lord's prediction concerning the destruction of the Jewish state. This essay is considered as forming a sort of epoch in the history of Apocalyptic interpretation (Stuart *on the Apoc.*, p. 371: Edin. 1847). It was translated into English, and was published in 1730 under the title of *A Discourse, Historical and Critical, on the Revelation.* [Twells.] A volume of treatises, part polemical and part exegetical, from his pen appeared also in English, translated by Dr. E. Harwood, under the title, *Reflections on the Eucharist, on Idolatry, etc.*, 8vo, 1770. 'Its critical information is not very profound, and the opinions it expresses on some theological subjects abundantly free' (Orme). This was followed in 1774 by another volume, also translated by Dr. Harwood, entitled *Miscellanies on Historical, Theological, and Critical Subjects.* Two volumes of his *Oeuvres Posthumes* were published in London in 1773. Herzog (*Real. Ency. s. v.*) calls him a 'geistreicher dilettant' in theology.—W. L. A.

ABBA (Ἀββᾶ, אַבָּא) is the Hebrew word אב, *father*, under a form peculiar to the Chaldee idiom. The Aramaic dialects do not possess the definite article in the form in which it is found in Hebrew. They compensate for it by adding a syllable to the end of the simple noun, and thereby produce a distinct form, called by grammarians the *emphatic*, or *definitive*, which is equivalent (but with much less strictness in its use, especially in Syraic) to a noun with the article in Hebrew. This emphatic form is also commonly used to express the vocative case of our language—the context alone determining when it is to be taken in that sense (just as the noun with the article is sometimes similarly used in Hebrew). Hence this form is appropriately employed in all the passages in which it occurs in the New Testament (Mark xiv. 36; Rom. viii. 15; Gal. iv. 6): in all of which it is an invocation. Why *Abba* is, in all these passages, immediately rendered by ὁ πατήρ, instead of πάτερ, may perhaps be in part accounted for on the supposition that, although the Hellenic (as well as the classical) Greek allows the the use of the nominative with the article for the vocative (Winer, *Gram. des Neutest. Sprach.* § 29), the writers of the New Testament preferred the former, because the article more adequately represented the force of the emphatic form.

It is also to be observed that, in the usage of the Targums, אבא, even when it is the subject of an ordinary proposition, may mean *my father*; and that it is for this reason the word is not used with the suffix of the *first* person singular. Lightfoot has endeavoured (*Horæ Hebr. ad Marc.* xiv. 36) to

shew that there is an important difference between the Hebrew אב and the Chaldee אבא: that whereas the former is used for all senses of *father*, both strict and metaphorical, the latter is confined to the sense of a *natural* or *adoptive* father. This statement, which is perhaps not entirely free from a doctrinal bias, is not strictly correct. At least, the Targums have rendered the Hebrew *father* by אבא, in Gen. xlv. 8, and Job xxxviii. 28, where the use of the term is clearly metaphorical; and, in later times, the Talmudical writers (according to Buxtorf, *Lex. Talm.*) certainly employ אבא to express *rabbi*, *master*—a usage to which he thinks reference is made in Matt. xxiii. 9.—J. N.

ABBOT, George, Archbishop of Canterbury, was born at Guildford, 29th October 1562. He received his education at Guildford, whence he passed to Baliol College, Oxford. His rise in the church was rapid. He became Dean of Winchester in 1599, Bishop of Lichfield in 1608, of London in 1609, and in 1611 he was elevated to the see of Canterbury. He held this dignified post amidst varying fortunes till 1633, when he died at Croydon on the 4th of August. 'He was a person,' says Wood, 'pious and grave, and exemplary in his life and conversation. He was also a learned man, and had his erudition all of the old stamp' (*Athen. Oxon.*) He was one of those to whom the translation of the New Testament, from Matthew to Acts, was entrusted by King James. His works are chiefly polemical; but he has left a commentary on the Prophet Jonah, in the form of sermons, which is much prized for its rich spiritual thinking and doctrinal weight rather than for its exegetical merits. The first edition appeared in 1600, in 4to. An edition, in two vols. 8vo, was published at Edinburgh in 1845.—W. L. A.

ABBREVIATIONS. As there are satisfactory grounds for believing that the word *Selah*, in the Psalms, is not an anagram, the earliest positive evidence of the use of abbreviations by the Jews occurs in some of the inscriptions on the coins of Simon the Maccabee. Some of these, namely, have יש for ישראל, and חר for חרות; and some of those of the first and second years have א and שב; the former of which is considered to be a numeral letter, and the latter an abbreviation for שנת ב, *anno II.* (Bayer, *De Numis Hebræo-Samaritanis*, p. 171). It is to be observed, however, that both these latter abbreviations alternate on other equally genuine coins, with the full legends שנת אחת and שנת שתים; and that the coins of the third and fourth years invariably express both the year and the numeral in *words* at length.

The earliest incontestable evidence of the use of abbreviations in the copies of the Old Testament is found in some few extant MSS., in which common words, not liable to be mistaken, are curtailed of one or more letters at the end. Thus ישל is written for ישראל; and the phrase כי לעולם חסדו, so frequently recurring in Ps. cxxxvi., is in some MSS. written ב ל ח. Yet even this licence, which is rarely used, is always denoted by the sign of abbreviation, an oblique stroke on the last letter, and is generally confined to the end of a line; and as all the MSS. extant (with hardly *two* exceptions) are later than the tenth century, when the Rabbinical mode of abbreviation had been so long established and was carried to such an extent, the infrequency and limitation of the licence, under such circumstances, might be considered to favour the belief that it was not more freely employed in earlier times.

Nevertheless, some learned men have endeavoured to prove that abbreviations must have been used in the MSS. of the sacred text which were written before the Alexandrian version was made; and they find the grounds of this opinion in the existence of several Masoretic various lections in the Hebrew text itself, as well as in the several discrepancies between it and the ancient versions, which may be plausibly accounted for on that assumption. This theory supposes that both the copyists who resolved the abbreviations (which it is assumed existed in the ancient Hebrew MSS. prior to the LXX.) into the entire full text which we now possess, and the early translators who used such abbreviated copies, were severally liable to error in their solutions. To illustrate the application of this theory to the Masoretic readings, Eichhorn (*Einleit. ins A. T.* i. 323) cites, among other passages, Jos. viii. 16, in which the Kethib is עיר, and the Keri עי; and 2 Sam. xxiii. 20, in which חי is the Kethib, and חיל the Keri. With regard to the versions, *Drusius* suggests that the reason why the LXX. rendered the words (Jon. i. 9) אנכי עברי, by δοῦλος κυρίου εἰμί, was because they mistook the *Resh* for *Daleth*, and believed the *Jod* to be an abbreviation of Jehovah, as if it had been originally written עברי' (*Quæst. Ebraic.* iii. 6). An example of the converse is cited from Jer. vi. 11, where our text has חמת יהוה, which the LXX. has rendered θυμόν μου, as if the original form had been חמתי', and they had considered the *Jod* to be a suffix, whereas the later Hebrew copyists took it for an abbreviation of the sacred name. Kennicott's three *Dissertations* contain many similar conjectures; and Stark's *Davidis aliorumque Carminum Libri V.* has a collection of examples out of the ancient versions, in which he thinks he traces false solutions of abbreviations.

In like manner some have endeavoured to account for the discrepancies in statements of *numbers* in parallel passages and in the ancient versions, by assuming that numbers were not expressed in the early MSS. by entire words (as they invariably are in our present text), but by some kind of abbreviation. Ludolf, in his *Commentar. ad Hist. Æthiop.* p. 85, has suggested that numeral *letters* may have been mistaken for the initial letter, and, consequently, for the abbreviation of a numeral *word*, giving as a pertinent example the case of the Roman V being mistaken for *Viginti*. He also thinks the converse to have been possible. Most later scholars, however, are divided between the alternative of *letters* or of *arithmetical cyphers* analogous to our figures. The last was the idea Cappellus entertained (*Critica Sacra*, i. 10), although De Vignoles appears to have first worked out the theory in detail in his *Chronologie de l'Histoire Sainte:* whereas Scaliger (cited in Walton's *Prolegomena*, vii. 14) and almost all modern critics are in favour of letters. Kennicott has treated the subject at some length; but the best work on it is that of J. M. Faber, entitled *Literas olim pro vocibus in numerando à scriptoribus V. T. esse adhibitas*, Onoldi, 1775, 4to.

It is undeniable that it is much easier to explain the discordant statements which are found, for instance, in the parallel numbers of the 2d chapter of Ezra and the 7th of Nehemiah, by having recourse to either of these suppositions, than it is to conceive how such very dissimilar signs and sounds, as the entire names of the Hebrew numerals are, could be so repeatedly confounded as they appear to have been. This adequacy of the theory to account for the phenomena constitutes the internal argument for its admission. Gesenius has also, in his *Geschichte der Hebräischen Sprache*, p. 173, adduced the following external grounds for its adoption: the fact that *both* letters and numeral notes are found in other languages of the Syro-Arabian family, so that neither is altogether alien to their genius; letters, namely, in Syriac, Arabic, and later Hebrew; numeral figures on the Phœnician coins and Palmyrene inscriptions (those employed by the Arabs and transmitted through them to us are, it is well known, of Indian origin). And although particular instances are more easily explained on the one supposition than on the other, yet he considers that analogy, as well as the majority of examples, favours the belief that the numerals were expressed, in the ancient copies, by *letters;* that they were then liable to frequent confusion; and that they were finally written out at length in words, as in our present text.

There is an easy transition from these abbreviations to those of the later Hebrew, or Rabbinical writers, which are nothing more than a very extended use and development of the same principles of stenography. Rabbinical abbreviations, as defined by Danz, in his valuable *Rabbinismus Enucleatus*, § 65, are either *perfect*, when the initial letters only of several words are written together, and a double mark is placed between such a group of letters, as in א״מת, the common abbreviation of the Hebrew names of the books of Job, Proverbs, and Psalms (the *last* letters only of words are also written in *Cabbalistical* abbreviations); or *imperfect*, where more than one letter of a single word is written, and a single mark is placed, at the end to denote the mutilation, as י״שראל for ישראל. The perfect abbreviations are called by the Rabbinical writers ראשי תיבות, i. e., *capitals of words*. When proper names, as frequently happens, are abbreviated in this manner, it is usual to form the mass of consonants into proper syllables by means of the vowel *Patach*, and to consider *Jod* and *Vau* as representatives of *I* and *U*. Thus רמ״בם, *Rambam*, the abbreviation of 'Rabbi Mosheh ben Maimon,' and רש״י, *Rashi*, that of 'Rabbi Shelomoh Jarchi,' are apposite illustrations of this method of contraction. Some acquaintance with the Rabbinical abbreviations is necessary to understand the Masoretic notes in the margin of the ordinary editions of the Hebrew text; and a considerable familiarity with them is essential to those who wish, with ease and profit, to consult the Talmud and Jewish commentators. The elder Buxtorf wrote a valuable treatise on these abbreviations, under the title *De Abbreviaturis Hebraicis*, which has often been reprinted; but, from the inexhaustible nature of the subject, O. G. Tychsen added two valuable supplements, in 1768, and Selig incorporated them with his own researches in his *Compendia vocum Hebraico-Rabbinicarum*, Lips. 1780, which is the completest work of the kind extant.

With regard to the abbreviations in the MSS. of the New Testament, it may be observed that they have furnished little matter for critical inquiry. Those that exist are almost exclusively confined to common and easily supplied words, e. g., *God*, *Lord*, *father*, *son*, &c.; or to the terminations of formation and inflexion, in which case they fall more properly under the province of general Greek Palæography. They very rarely furnish any hint of the mode in which a various reading has arisen, as has been suggested, for instance, in the case of καιρῷ and κυρίῳ in Romans xii. 11. The use of *letters* for numerals, however, according to Eichhorn's *Einleit. ins N. T.* iv. 199, is not only found in some MSS. now extant, but, in the instance of the number 666, in Rev. xiii. 18, can be traced up to the time of the apostles; partly on the testimony of Irenæus, and partly because those MSS. which wrote the number out in words differ in the gender of the first word, some writing ἑξακόσιοι, some ἑξακόσιαι, some ἑξακόσια. The early fathers have also unhesitatingly availed themselves of the theory that numbers were originally denoted by letters, whenever they wished to explain a difficulty in numbers. Thus Severus of Antioch (cited by Theophylact) accounts for the difference of the hour of our Lord's crucifixion, as stated in Mark xv. 25, and John xix. 14, by the mistake of γ (3) for ϛ (6). Eichhorn has given a lithographed table of the most usual abbreviations in the MSS. of the New Testament.

Lastly, the abbreviations by which Origen, in his 'Hexapla,' cites the Septuagint and other Greek versions, deserves some notice. The nature of this work rendered a compendious mode of reference necessary; and, accordingly, numeral letters and initials are the chief expedients employed. A large list of them may be seen in Montfaucon's edition of the 'Hexapla;' and Eichhorn (*Einleit. ins A. T.* i. 548-50) has given those which are most important.—J. N.

ABDON (עַבְדּוֹן, *servile;* Sept. Ἀβδών), the son of Hillel, of the tribe of Ephraim, and tenth judge of Israel. He succeeded Elon and judged Israel eight years. His administration appears to have been peaceful; for nothing is recorded of him but that he had forty sons and thirty nephews, who rode on young asses—a mark of their consequence (Judg. xii. 13-15). Abdon died B.C. 1112. [BEDAN.]

There were three other persons of this name, which appears to have been rather common (1 Chron. viii. 23; ix. 36; 2 Chron. xxxiv. 20).—J. K.

ABDON, a city of the tribe of Asher, given to the Levites of Gershom's family (Josh. xxi. 30; 1 Chron. vi. 74). [20 Codd. read this for Hebron. עברון, Josh. xix. 28.]

ABEDNEGO (עֲבֶד־נְגוֹ, *servant of Nego*, i.e., Nebo; Sept. Ἀβδεναγώ), the Chaldee name imposed by the king of Babylon's officer upon Azariah, one of the three companions of Daniel. With his two friends, Shadrach and Meshach, he was miraculously delivered from the burning furnace, into which they were cast for refusing to worship the golden statue which Nebuchadnezzar had caused to be set up in the plain of Dura (Dan. iii.)—J. K.

ABEL (הֶבֶל, *breath, vanity;* Sept. Ἄβελ), properly HEBEL, the second son of Adam, slain by

Cain, his elder brother (Gen. iv. 1-16). [CAIN.] To the name *Abel* a twofold interpretation has been given. Its primary signification is *weakness* or *vanity*, as the word הבל, from which it is derived, indicates. By another rendering it signifies *grief* or *lamentation*, both meanings being justified by the Scripture narrative. CAIN (*a possession*) was so named to indicate both the joy of his mother and his right to the inheritance of the first-born: Abel received a name indicative of his weakness and poverty when compared with the supposed glory of his brother's destiny, and *prophetically* of the pain and sorrow which were to be inflicted on him and his parents.

Ancient writers abound in observations on the mystical character of Abel; and he is spoken of as the representative of the pastoral tribes, while Cain is regarded as the author of the nomadic life and character. St. Chrysostom calls him the *Lamb of Christ*, since he suffered the most grievous injuries solely on account of his innocency (*Ad Stagir.* ii. 5); and he directs particular attention to the mode in which Scripture speaks of his offerings, consisting of the best of his flock, 'and of the fat thereof,' while it seems to intimate that Cain presented the fruit which might be most easily procured (*Hom. in Gen.* xviii. 5). St. Augustine, speaking of regeneration, alludes to Abel as representing the new or spiritual man in contradistinction to the natural or corrupt man, and says, 'Cain founded a city on earth, but Abel as a stranger and pilgrim looked forward to the city of the saints which is in heaven.' (*De Civitate Dei*, xv. i.) Abel, he says in another place, was the first-fruits of the Church, and was sacrificed in testimony of the future Mediator. And on Ps. cxviii. (*Serm.* xxx. sec. 9) he says: 'this city' (that is, 'the city of God') 'has its beginning from Abel, as the wicked city from Cain.' Irenæus says that God, in the case of Abel, subjected the just to the unjust, that the righteousness of the former might be manifested by what he suffered (*Contra Hæres.* iii. 23).

Heretics existed in ancient times who represented Cain and Abel as embodying two spiritual powers, of which the mightier was that of Cain, and to which they accordingly rendered divine homage.

In the early Church Abel was considered the first of the martyrs, and many persons were accustomed to pronounce his name with a particular reverence. An obscure sect arose, under the title of *Abelites*, the professed object of which was to inculcate certain fanatical notions respecting marriage; but it was speedily lost amid a host of more popular parties.—H. S.

ABEL (אָבֵל; Sept. Ἀβέλ), a name of several places in Israel, with additions in the case of the more important, to distinguish them from one another. [The opinion that this word means *meadow* or *grassy plain* (Gesen. *Thes. in voc.*) rests on no solid grounds. Hengstenberg contends that it means always *mourning* (*Auth. des Pent.* ii. 319). In 1 Sam. vi. 18, the reading is doubtful, but probably אבל stands there for אבן. Even, however, if the reading אבל be retained there, it will not follow that it does not signify *mourning;* for the place may have received this name from being the scene of some calamity; perhaps, as Lengerke suggests (*Kenaan*, 358), that mentioned in the next verse on account of which it is expressly stated that the people יתאבלו 'lamented' or mourned. Where such uncertainty prevails, it is better to leave the word untranslated.]

ABEL, ABEL-BETH-MAACHAH, or ABEL-MAIM, a city in the north of Palestine, which seems to have been of considerable strength from its history, and of importance from its being called 'a mother in Israel' (2 Sam. xx. 19). The identity of the city under these different names will be seen by a comparison of 2 Sam. xx. 14, 15, 18; 1 Kings xv. 20; 2 Chron. xvi. 4. The addition of 'Maacah' marks it as belonging to, or being near to, the region Maacah, which lay eastward of the Jordan under Mount Lebanon. This is the town in which Sheba posted himself when he rebelled against David. Eighty years afterwards it was taken and sacked by Benhadad, king of Syria; and 200 years subsequently by Tiglath-pileser, who sent away the inhabitants captives into Assyria (2 Kings xv. 29). It is probably represented by the existing village of Abil el-Kamch, beautifully situated between the Merj 'Ayûn and Lake Huleh.

ABEL-KERAMIM (אָבֵל כְּרָמִים, *Abel of vineyards;* Sept. Ἐβελχαραμίν), a village of the Ammonites, about six miles from Philadelphia, or Rabbath Ammon, according to Eusebius, in whose time the place was still rich in vineyards (Judg. xi. 33).

ABEL-MAIM. The same as ABEL.

ABEL-MEHOLAH, or ABEL-MEA (אָבֵל מְחוֹלָה, *Abel of dancing;* Sept. Ἀβελμεουλά), a town supposed to have stood near the Jordan, and some miles (Eusebius says ten) to the south of Bethshan or Scythopolis (1 Kings iv. 12). It is remarkable in connection with Gideon's victory over the Midianites (Judg. vii. 22), and as the birth-place of Elisha (1 Kings xix. 16).

ABEL-MIZRAIM (אָבֵל מִצְרַיִם, [here אבל undoubtedly means mourning, and if translated this name would denote *mourning of the Egyptians*]; Sept. Πένθος Αἰγύπτου), a threshing floor, so called from the mourning made there for Jacob (Gen. l. 11). Jerome places it at Bethagla [but this is improbable. Mr. Thomson, whose opinion is entitled to deference, places it at El-Haram, near Hebron (*The Land and the Book*, ii. 385.)]

ABEL-SHITTIM (אָבֵל הַשִּׁטִּים, *Abel of the acacias;* Sept. Βελσά), a town in the plains of Moab, on the east of the Jordan, between which and Beth-Jesimoth was the last encampment of the Israelites on that side the river (Num. xxxiii. 49). It is more frequently called Shittim merely (Num. xxv. 1; Josh. ii. 1; Mic. vi. 5). Eusebius says it was in the neighbourhood of Mount Peor; and in the time of Josephus it was known as Abila, and stood sixty stadia from the Jordan (*Antiq.* iv. 8, 1; v. 1, 1). The place is noted for the punishment there inflicted on the Israelites when seduced into the worship of Baal-Peor, through intercourse with the Moabites and Midianites.—J. K.

ABELA. [ABILA.]

ABELE, ABRAHAM, a Jewish Rabbi at Gumbinnen, in Kalisch, who flourished in the seventeenth century. He wrote a homiletical commentary on part of the Pentateuch entitled שֶׁמֶן שָׁשׂוֹן (*oil of*

joy), which was printed at the end of a larger work, a commentary on the Jalkut Shimeoni, Dessau 1704 fol., Ven. 1743 fol.—W. L. A.

ABENDANA (אבנדאנא=*son of Dana*) JACOB, was born in Spain, circa 1630; thence he emigrated to Amsterdam, where he became Rabbi. He translated into Spanish the book of *Cusari* [JEHUDAH-HA-LEVI], which was published in 1663, as well as the Mishna with the commentaries of Maimonides and Bartenora, which Surenhusius largely used and honourably acknowledged in his elaborate Latin translation of the same work. His more direct services to biblical exegesis consist in the valuable philological and critical notes which he added, under the title of 'Spicilegium rerum præteritarum et intermissarum,' to the celebrated *Michlal Jophi*, published in Amsterdam in 1685. Abendana shortly after came to London, where he was made the head of the Jewish community, and died in 1696. After his death, a translation of treatises selected from his works appeared under the title, 'Discourses of the Ecclesiastical and Civil Polity of the Jews,' 12mo. Lond. 1706, 2d ed. 1709. 'This work treats of the Jewish courts of judicature, of their laws concerning tithes, of the institution of the priesthood, of their liturgy, schools, feasts, fasts, coins, weights and measures. The discourses are on the whole sensible, and many of the remarks on scripture are more judicious than are usually to be found in Rabbinical writings' (Orme).—C. D. G.

ABENESRA. [IBN ESRA.]

ABEN JACHJA. [IBN JACHJA.]

ABEN TIBBON. [IBN TABBON.]

ABI, the mother of King Hezekiah (2 Kings xviii. 2), called also Abijah (2 Chron. xxix. 1). Her father's name was Zachariah, perhaps the same who was taken by Isaiah (viii. 2) for a witness.

ABIA. [ABIJAH, 3.]

ABIAH. [ABIJAH, 1.]

ABI-ALBON. [ABIEL, 2.]

ABIASAPH (אֲבִיאָסָף, *father of gathering*), a Levite, one of the sons of Korah and head of one of the families of the Korhites (Exod. vi. 24). There can be no doubt that he is the same person who is called Ebiasaph (אֶבְיָסָף, *Eb'yasaph*) 1 Chron. vi. 37; ix. 19); but we must suppose it is another Ebiasaph who appears in 1 Chron. vi. 23, and who is there ranked as the great grandson of Korah, unless we understand the Chronicler as stating that Assir, Elkanah and Ebiasaph were collateral and not successive descendants from Korah. This supposition seems to demand adoption, not only because it brings the Chronicler into harmony with the passage in Exodus, but because it harmonizes so far the two parts of his own account; comp. ver. 22, 25, with ver. 36, 37. The whole passage, however, is full of difficulty. Comp. Bertheau, *Kurzgef. Exeget. Handbuch* in loc., and Lord Arthur Hervey on *The Genealogies of our Lord and Saviour Jesus Christ*, p. 210 and 214.—W. L. A.

ABIATHAR (אֶבְיָתָר, *father of abundance*; Sept. Ἀβιάθαρ), the tenth high-priest of the Jews, and fourth in descent from Eli. When his father, the high-priest Ahimelech, was slain with the priests at Nob, for suspected partiality to the fugitive David, Abiathar escaped the massacre; and bearing with him the most essential part of the priestly raiment [PRIEST], repaired to the son of Jesse, who was then in the cave of Adullam (1 Sam. xxii. 20-23; xxiii. 6). He was well received by David, and became the priest of the party during its exile and wanderings. As such he sought and received for David responses from God. When David became king of Judah he appointed Abiathar high-priest. Meanwhile Zadok had been appointed high-priest by Saul, and continued to act as such while Abiathar was high-priest in Judah. The appointment of Zadok was not only unexceptionable in itself, but was in accordance with the divine sentence of deposition which had been passed, through Samuel, upon the house of Eli (1 Sam. ii. 30-36). When, therefore, David acquired the kingdom of Israel, he had no just ground on which Zadok could be removed, and Abiathar set in his place; and the attempt to do so would probably have been offensive to his new subjects, who had been accustomed to the ministration of Zadok, and whose good feeling he was anxious to cultivate. The king got over this difficulty by allowing both appointments to stand; and until the end of David's reign Zadok and Abiathar were joint high-priests. How the details of duty were settled, under this somewhat anomalous arrangement, we are not informed. As a high-priest Abiathar must have been perfectly aware of the divine intention that Solomon should be the successor of David; he was therefore the least excusable, in some respects, of all those who were parties in the attempt to frustrate that intention by raising Adonijah to the throne. So his conduct seems to have been viewed by Solomon, who, in deposing him from the high-priesthood, and directing him to withdraw into private life, plainly told him that only his sacerdotal character, and his former services to David, preserved him from capital punishment. This deposition of Abiathar completed the doom long before denounced upon the house of Eli, who was of the line of Ithamar, the youngest son of Aaron. Zadok, who remained the high-priest, was of the elder line of Eleazer. Solomon was probably not sorry to have occasion to remove the anomaly of two high-priests of different lines, and to see the undivided pontificate in the senior house of Eleazar (1 Kings i. 7, 19; ii. 26, 27).—J. K.

There are two difficulties connected with the notices of this individual in Scripture, to which it may be proper briefly to advert.

1. Whilst usually it is 'Abiathar the son of Ahimelech' who is mentioned along with Zadok as high-priest, in four passages (2 Sam. viii. 17; 1 Chron. xviii. 16, 24, 6, 31), it is Ahimelech the son of Abiathar, and in one (1 Chron. xxiv. 3) it is simply Ahimelech who is so named. To relieve the difficulty thus occasioned, it has been suggested that both father and son had *both* names, and that sometimes the one and sometimes the other is used. But this is a supposition which rests on no authority, and which is not supported by Jewish usage in respect of naming, it being very unusual among them for father and son to bear the same name. Modern interpreters have recourse for the most part to the supposition of an inadvertent transposition of the two names by some transcriber, which was afterwards perpetuated (Thenius on 2 Sam. viii. 17). But though this might be allowed in the case of *one* passage, it is to a high degree improbable that it should occur in *four*;

and that in a fifth the name Ahimelech by itself should occur when we should have expected Abiathar (1 Chron. xxiv. 3). In this latter case *transposition* is wholly excluded. As the existing text stands, we seem shut up to the conclusion that in the time of Ithamar the succession of high-priests was Ahimelech, Abiathar, Ahimelech; the grandson bearing the name of his grandfather, which was usual. We must also suppose that the second Ahimelech was priest along with Zadok during his father's lifetime. How this came to pass, or what became of this second Ahimelech we are not told. There is a great difficulty here, but it is better to endure this than resort to the supposition of a series of blunders without parallel in the annals of copying.

2. In Mark ii. 26, our Lord says that 'it was in the days of Abiathar the high-priest,' that David partook of the shew-bread, whilst in 1 Sam. xxi. 3, it is intimated that this occurred during the pontificate of his father Ahimelech. Here, again, it has been supposed that there is a transposition of the two names; but is this likely? Is it likely that our Lord would confound the two men? or if He discriminated them, and said 'Ahimelech,' is it likely that Mark would confound them, and report Him as saying 'Abiathar'? Recourse has been had here also to the supposition of both father and son having had both names; and also to the supposition that the son was at the time the *vicarius* of the father. All this is gratuitous and improbable. Not more felicitous is the attempt to evade the difficulty by translating *ἐπί*, 'in the presence of,' or 'concerning' (*i.e.*, in the part of Scripture concerning), for even admitting these translations, neither of them in the least alleviates the discrepancy, since Abiathar's name is not once mentioned in the narrative in Samuel. Middleton (*Gr. Art.* p. 188, 190) translates 'in the days of Abiathar, who was afterwards high-priest;' but though Abiathar might be called high-priest by prolepsis, what writer, meaning to give a chronological determination, would express himself thus? (See Alford's note on the passage.) What is to forbid our supposing that our Lord here *supplies* a fact which the historian has not recorded, but which Jewish tradition had preserved, viz., that it was to Abiathar David came as his friend, through whose influence he hoped to succeed in his request to Ahimelech; just as David, Ps. cv. 18, Stephen, Acts vii. 2, 16, 23-36, and Paul, 2 Tim. iii. 8, supply parts omitted by the historian? (Lange, *Bibel-werk*, on Mark ii. 26.) The subsequent intimacy of David and Abiathar may have derived some of its strength from earlier relations between them.—W. L. A.

ABIB. [NISAN.]

ABICHT, IN. GE. Doctor and Professor of Theology, and General Superintendent at Wittenberg, and formerly Professor of Hebrew at Leipzig, was born at Königsee, March 10, 1672, and died at Wittenberg, 5th January 1740. He wrote, besides several dissertations on passages of Scripture, 'Accentus Hebræorum; acced. anonymi Judæi Porta accentum (שער הנגונות)' Leipz. 1715, 8vo; 'Exercitatio de servorum Heb., acquisitione et servitiis.' Leipz., 1704, 4to.—W. L. A.

ABIDAN (אֲבִידָן), captain of the tribe of Benjamin at the Exodus (Num. i. 1; ii. 22, etc.)

ABIEL (אֲבִיאֵל, *father of strength*, i. e., *strong;* Sept. Ἀβιήλ). 1. The father of Kish and Ner, and grandfather of Saul the son of Kish, and of Abner the son of Ner (1 Sam. ix. 1; xiv. 51).

2. One of the thirty most distinguished men of David's army (1 Chron. xi. 32). He is called Abi-albon (אבי עלבון) in 2 Sam. xxiii. 31; a name which has precisely the same signification (*father of strength*) as the other.—J. K.

ABIEZER (אֲבִיעֶזֶר, *father of help;* Sept. Ἀβιέζερ, Josh. xvii. 2), a son of Gilead, the grandson of Manasseh (Num. xxvi. 30), and founder of the family to which Gideon belonged, and which bore his name as a patronymic—Abiezrites (Judg. vi. 34; viii. 2). Gideon himself has a very beautiful and delicate allusion to this patronymic in his answer to the fierce and proud Ephraimites, who, after he had defeated the Midianites with 300 men, chiefly of the family of Abiezer, came to the pursuit, and captured the two Midianitish princes Zebah and Zalmunna. They sharply rebuked him for having engrossed all the glory of the transaction by not calling them into action at the first. But he soothed their pride by a remark which insinuated that their exploit, in capturing the princes, although late, surpassed his own in defeating their army:—'What have I done now in comparison with you? Is not the (grape) *gleaning* of Ephraim better than the *vintage* of Abiezer?' (Judg. viii. 1-3).—J. K.

ABIGAIL (אֲבִיגַיִל or אֲבִגַיִל, *father of joy;* Sept. Ἀβιγαία). 1. The wife of a prosperous sheep-master, called Nabal, who dwelt in the district of Carmel, west of the Dead Sea. She is known chiefly for the promptitude and discretion of her conduct in taking measures to avert the wrath of David, which, as she justly apprehended, had been violently excited by the insulting treatment which his messengers had received from her husband. [NABAL.] She hastily prepared a liberal supply of provisions, of which David's troop stood in much need—and went forth to meet him, to present the gift in person. When they met, he was marching to exterminate Nabal and all that belonged to him; and not only was his rage mollified by her prudent remonstrances and delicate management, but he became sensible that the vengeance which he had purposed was not warranted by the circumstances, and was thankful that he had been prevented from shedding innocent blood. The beauty and prudence of Abigail made such an impression upon David on this occasion, that when, not long after he heard of Nabal's death, he sent for her, and she became his wife (1 Sam. xxv. 14-42). By her it is usually stated that he had two sons, Chileab and Daniel; but it is more likely that the Chileab of 2 Sam. iii. 3 is the same as the Daniel of 1 Chron. iii. 1.—J. K.

2. A sister of David (1 Chron. ii. 16; 2 Sam. xvii. 25), wife of Jether an Ishmaelite, who, in Samuel is called an *Israelite*, probably by a clerical error.—W. L. A.

ABIHAIL (אֲבִיחַיִל, *father of light* or *splendour;* Sept. Ἀβιαΐα), the wife of Rehoboam, king of Judah. She is called the daughter of Eliab, David's elder brother (2 Chron. xi. 18): but, as David began to reign more than eighty years before her marriage, and was thirty years old when he

became king, we are doubtless to understand that she was only a descendant of Eliab. This name, as borne by a female, illustrates the remarks under AB.—J. K.

ABIHAIL (אֲבִיחַיִל, *father of might*, i.e., *mighty;* Sept. Ἀβιχαΐλ). This name, although the same as the preceding in the authorized version, is, in the original, different both in orthography and signification. It should be written ABICHAIL. The name was borne by several persons: 1. ABICHAIL, the son of Huri, one of the family-chiefs of the tribe of Gad, who settled in Bashan (1 Chron. v. 14); 2. ABICHAIL, the father of Zuriel, who was the father of the Levitical tribes of Merari (Num. iii. 35); 3. ABICHAIL, the father of queen Esther, and uncle of Mordecai (Esth. ii. 15).—J. K.

ABIHU (אֲבִיהוּא, *whose father He*, i.e., *God is;* Sept. Ἀβιούδ), the second of the sons of Aaron, who, with his brothers Nadab, Eleazar, and Ithamar, was consecrated for the priesthood (Exod. xxviii. 1). When, at the first establishment of the ceremonial worship, the victims offered on the great brazen altar were consumed by fire from heaven, it was directed that this fire should always be kept up; and that the daily incense should be burnt in censers filled with it from the great altar. But one day, Nadab and Abihu presumed to neglect this regulation, and offered incense in censers filled with 'strange' or common fire. For this they were instantly struck dead by lightning, and were taken away and buried in their clothes without the camp. [AARON.] There can be no doubt that this severe example had the intended effect of enforcing becoming attention to the most minute observances of the ritual service. As immediately after the record of this transaction, and in apparent reference to it, comes a prohibition of wine or strong drink to the priests, whose turn it might be to enter the tabernacle, it is not unfairly surmised that Nadab and Abihu were intoxicated when they committed this serious error in their ministrations (Lev. x. 1-11).—J. K.

ABIJAH (אֲבִיָּה, אֲבִיָּהוּ; Sept. Ἀβιά, 2 Chron. xiii. 1. *Pater Jehova*, i. e., *vir divinus*, ut videtur, i. q. איש אלהים,' Gesenius in *Thesaur.;* [*Jehovah ist Versorger*, Fürst; *whose father is Jehovah*, Al.]; Sept. Ἀβιά). 1. One of the sons of Samuel, whose misconduct afforded the ostensible ground on which the Israelites demanded that their government should be changed into a monarchy (1 Sam. viii. 1-5), A. V. Abiah.

2. The son and successor of Rehoboam. He is also called Abijam (אבים; Sept. Ἀβιού, 1 Kings xv. 1). Lightfoot (*Harm. O. T.* in loc.) thinks that the writer in Chronicles, not describing his reign as wicked, admits the sacred JAH in his name; whilst the book of Kings, charging him with following the evil ways of his father, changes this into JAM. This is not fanciful; for such changes of name were not unusual [but it is probably unnecessary, as it is doubtful whether Abijam be the correct reading, and not a merely clerical mistake, some MSS. (12 of Kenn.) giving Abijah; and this being the reading followed by the LXX. and Syr. versions]. Abijah began to reign B.C. 958 (Hales, B.C. 973), in the eighteenth year of Jeroboam, king of Israel, and he reigned three years. At the commencement of his reign, looking on the well-founded separation of the ten tribes from the house of David as rebellion, Abijah made a vigorous attempt to bring them back to their allegiance. In this he failed, although a signal victory over Jeroboam, who had double his force and much greater experience, enabled him to take several cities which had been held by Israel. The speech which Abijah addressed to the opposing army before the battle has been much admired. It was well suited to its object, and exhibits correct notions of the theocratical institutions. His view of the political position of the ten tribes with respect to the house of David is, however, obviously erroneous, although such as a king of Judah was likely to take. The numbers reputed to have been present in this action are 800,000 on the side of Jeroboam, 400,000 on the side of Abijah, and 500,000 left dead on the field. Hales and others regard these extraordinary numbers as corruptions, and propose to reduce them to 80,000, 40,000, and 50,000 respectively, as in the Latin Vulgate of Sixtus Quintus, and many earlier editions, and in the old Latin translation of Josephus; and probably also in his original Greek text, as is collected by De Vignoles from Abarbanel's charge against the historian of having made Jeroboam's loss no more than 50,000 men, contrary to the Hebrew text (Kennicott's *Dissertations*, i. 533; ii. 201, etc. 564). The book of Chronicles mentions nothing concerning Abijah adverse to the impressions which we receive from his conduct on this occasion; but in Kings we are told that 'he walked in all the sins of his father' (1 Kings xv. 3). He had fourteen wives, by whom he had twenty-two sons and sixteen daughters. Asa succeeded him.

There is a difficulty connected with the maternity of Abijah. In 1 Kings xv. 2, we read, 'His mother's name was Maachah, the daughter of Abishalom;' but in 2 Chron. xiii. 2, 'His mother's name was Michaiah, the daughter of Uriel of Gibeah.' Maachah and Michaiah are variations of the same name; and Abishalom is in all likelihood Absalom, the son of David. The word (בת) rendered 'daughter' is applied in the Bible not only to a man's child, but to his niece, grand-daughter, or great-grand-daughter. It is therefore probable that Uriel of Gibeah married Tamar, the beautiful daughter of Absalom (2 Sam. xiv. 27), and by her had Maachah, who was thus the daughter of Uriel and grand-daughter of Absalom. [But, as it appears from 1 Kings xv. 10, that Abijah's wife was also Maachah, the daughter of Absalom, and as he could not marry his mother, and the supposition that this Maachah was the daughter of his mother by a former husband (Brentano) is burdened with the difficulty, not only that in this case daughter must mean great-grand-daughter, but that Abijah must have married his step-sister, some have supposed there were *two* Maachahs, the one the descendant of Absalom and the wife of Rehoboam, the other the descendant of Uriel and the wife of Abijah. In this case there is in 2 Chron. a mistake of the one Maachah for the other. See Bertheau, *Die Bücher d. Chronik*, and Thenius, *Die Bücher d. Könige*, on the places. Some, however, take mother in 1 Kings xv. 10 to mean grandmother [MAACHAH], but this is improbable.]

3. Son of Jeroboam I., king of Israel. His severe and threatening illness induced Jeroboam to

send his wife with a present,* suited to the disguise in which she went, to consult the prophet Ahijah respecting his recovery. This prophet was the same who had, in the days of Solomon, foretold to Jeroboam his elevation to the throne of Israel. Though blind with age, he knew the disguised wife of Jeroboam, and was authorized, by the prophetic impulse that came upon him, to reveal to her that, because there was found in Abijah only, of all the house of Jeroboam, 'some good thing towards the Lord,' he only, of all that house, should come to his grave in peace, and be mourned in Israel. Accordingly, when the mother returned home, the youth died as she crossed the threshold of the door. 'And they buried him, and all Israel mourned for him' (1 Kings xiv. 1-18).

4. One of the descendants of Eleazar, the son of Aaron, and chief of one of the twenty-four courses or orders into which the whole body of the priesthood was divided by David (1 Chron. xxiv. 10). Of these, the course of Abijah was the eighth. Only four of the courses returned from the captivity, of which that of Abijah was not one (Ezra ii. 36-39; Neh. vii. 39-42; xii. 1). But the four were divided into the original number of twenty-four, with the original names; and it hence happens that Zecharias, the father of John the Baptist, is described as belonging to the course of Abijah or 'Abia' (Luke i. 5).—J. K.

Other persons of this name are mentioned, 1 Chron. ii. 24; 1 Chron. vii. 8; 2 Chron. xxix. 1 [ABI]; Neh. x. 7.

ABIJAM. [ABIJAH.]

ABILA, capital of the Abilene of Lysanias (Luke iii. 1); and distinguished from other places of the same name as the Abila of Lysanias (Ἄβιλη τοῦ Λυσανίου), and (by Josephus) as 'the Abila of Lebanon.' It is unnecessary to reason upon the meaning of this Greek name; for it is obviously a form of the Hebrew *Abel*, which was applied to several places. This has been supposed to be the same as Abel-beth-Maacah, but without foundation, for that was a city of Naphtali, which Abila was not. An old tradition fixes this as the place where Abel was slain by Cain, which is in unison with the belief that the region of Damascus was the land of Eden. But the same has been said of other places bearing the name of Abel or Abila, and appears to have originated in the belief (created by the Septuagint and the versions which followed it) that the words are identical, which they are not, the one being Hebel (הבל), and the other *Abel* (אבל). However, under the belief that the place and district derived their name from Abel, a monument upon the top of a high hill, near the source of the river Barrada, which rises among the eastern roots of Anti-Libanus, and waters Damascus, has long been pointed out as the tomb of Abel, and its length (thirty yards) has been alleged to correspond with his stature! (Quaresmius, *Elucid. Terræ Sanctæ*, vii. 7, 1; Maundrell, under May 4th). This spot is on the road from Heliopolis (Baalbec) to Damascus, between which towns—thirty-two Roman miles from the former, and eighteen from the latter—Abila is indeed placed in the Itinerary of Antoninus. About the same distance north-west of Damascus is Sûk Wady Barrada, where an inscription was found by Mr. Banks, which, beyond doubt, identifies that place with the Abila of Lysanias (*Quart. Rev.* xxvi. 388; Hogg's *Damascus*, i. 301). *Souk* means *market*, and is an appellation often added to villages where periodical markets are held. The name of Sûk (Wady) Barrada first occurs in Burckhardt (*Syria*, p. 2); and he states that there are here two villages built on the opposite sides of the Barrada. The lively and refreshing green of this neighbourhood is noticed by him and other travellers, and may be urged in support of the opinion that Abel means in Hebrew a *grassy spot* (Stanley, *Syr. and Pal.* p. 414).

ABILENE (Ἀβιλήνη, Luke iii. 1), the district or territory which took its name from the chief town, Abila. Its situation is in some degree determined by that of the town; but its precise limits and extent remain unknown. Northward it must have reached beyond the Upper Barrada, in order to include Abila; and it is probable that its southern border may have extended to Mount Hermon (Jebel es-Sheikh). It seems to have included the eastern declivities of Anti-Libanus, and the fine valleys between its base and the hills which front the eastern plains. This is a very beautiful and fertile region, well wooded and watered by numerous springs from Anti-Libanus. It also affords fine pastures; and in most respects contrasts with the stern and barren western slopes of Anti-Libanus.

This territory had been governed as a tetrarchate by Lysanias, son of Ptolemy and grandson of Mennæus (Joseph. *Antiq.* xiv. 13, 3), but he was put to death, B.C. 36, through the intrigues of Cleopatra, who then took possession of the province (*Antiq.* xv. 4, 1). After her death it fell to Augustus, who rented it out to one Zenodorus; but as he did not keep it clear of robbers, it was taken from him, and given to Herod the Great (*Antiq.* xv. 10, 1; *Bell. Jud.* i. 20, 4). At his death, a part (the southern, doubtless) of the territory was added to Trachonitis and Ituræa, to form a tetrarchy for his son Philip; but by far the larger portion, including the city of Abila, was then, or shortly afterwards, bestowed on another Lysanias, mentioned by Luke (iii. 1), who is supposed to have been a descendant of the former Lysanias, but who is nowhere mentioned by Josephus. Indeed, nothing is said by him or any other profane writer of this

[* "From time immemorial it has been the universal custom in the East to send presents to one another. No one waits upon an eastern prince, or any person of distinction, without a present. This is a token of respect which is never dispensed with; how mean and inconsiderable soever the gift, the intention of the giver is accepted. Plutarch informs us that a peasant happening to fall in the way of Artaxerxes, the Persian monarch, in one of his excursions, having nothing to present to his sovereign according to the Oriental custom, the countryman immediately ran to an adjacent stream, filled both his hands, and offered it to his prince. The monarch, says the philosopher, smiled, and graciously received it, highly pleased with the good dispositions this action manifested. All the books of modern travellers into the East abound with numberless examples of this universally prevalent custom of waiting upon great men with presents; unaccompanied with which, should a stranger presume to enter their houses, it would be deemed the last outrage and violation of politeness and respect" (Harwood, *Introd.* II. 287, quoted by Horne, vol. iii. p. 433)].

part of Abilene until about ten years after the time referred to by Luke, when the emperor Caligula gave it to Agrippa I. as 'the tetrarchy of Lysanias. (Joseph. *Antiq.* xviii. 6, 10), to whom it was afterwards confirmed by Claudius. At his death it was included in that part of his possessions which went to his son Agrippa II. This explanation (which we owe to the acuteness and research of Winer), as to the division of Abilene between Lysanias and Philip, removes the apparent discrepancy in Luke, who calls Lysanias tetrarch of Abilene at the very time that, according to Josephus, (a part of) Abilene was in the possession of Philip (See *J. S. Literature*, July 1853). ['There is no evidence that a part of the territory of the older Lysanias had not remained in his family. . . . . Now, since Abila is first named as belonging to the tetrarchy of a later Lysanias (Jos. *Antiq.* xix. 5, 1), and since the kingdom of the older Lysanias is nowhere called a *tetrarchy*, whilst the territory of the later Lysanias is so called, it must not be assumed that Josephus, when he mentions Ἄβιλαν τὴν Λυσανίου (*Antiq.* xix. 5, 1), and speaks of a tetrarchy of *Lysanias* (*Antiq.* xx. 7, 1, comp. *Bell. Jud.* ii. 11, 5; ii. 12, 18), denominates the district in question from that *older* Lysanias, but that before 790, when Caligula was in power, there existed a tetrarchy of a *later* Lysanias, to whom Abila without doubt belonged as a residence. In this case it is of no moment whether this Lysanias was a descendant or relation of the former or not (See Krebs *Obss.* p. 112). Thus the notice of Luke is not proved an *error* by Josephus, but is corroborated by him' (Meyer, *Handbuch* on the place. See also the full discussion of this whole question by Wieseler in his *Chronologische Synopse Der Vier Evangelien*, pp. 174-183). It may be added that Pococke found a Greek inscription at Nebi Abel, in which Lysanias is called *Tetrarch* of Abilene; and this appears also on a coin (Pococke, *Travels*, bk. ii. ch. 7; Bockh, *Inscrip.* 4521, 4523).

ABIMELECH (אֲבִימֶלֶךְ, *father of the king*, or perhaps *royal father;* Sept. Ἀβιμέλεχ), the name of several Philistine kings, and probably less a proper name than a titular distinction of these kings, like PHARAOH for the kings of Egypt, or AUGUSTUS for the emperors of Rome.

1. A king of Gerar in the days of Abraham. The latter (Gen. xx. 1 ff. B.C. 1898; Hales, B.C. 2054) removed into his territory after the destruction of Sodom; and fearing that the extreme beauty of Sarah might bring him into difficulties, he declared her to be his sister. The conduct of Abimelech in taking Sarah into his harem shews that even in those early times kings claimed the right of taking to themselves the unmarried females not only of their natural subjects, but of those who sojourned in their dominions. Another contemporary instance of this custom occurs in Gen. xii. 15; and one of later date in Esth. ii. 3. But Abimelech, obedient to a divine warning, restored her to her husband. As a mark of his respect he added valuable gifts, and offered the patriarch a settlement in any part of the country; but he nevertheless did not forbear to rebuke the deception which had been practised upon him (Gen. xx.) It appears to have been admitted, on all hands, that he had an undoubted right to appropriate to his harem whatever unmarried woman he pleased—the evil in this case being that Sarah was already married: so early had some of the most odious principles of despotism taken root in the East. Nothing further is recorded of King Abimelech, except that a few years after, he repaired to the camp of Abraham, who had removed southward beyond his borders, accompanied by Phichol, 'the chief captain of his host,' to invite the patriarch to contract with him a league of peace and friendship. Abraham consented; and this first league on record [ALLIANCES] was confirmed by a mutual oath, made at a well which had been dug by Abraham, but which the herdsmen of Abimelech had forcibly seized without his knowledge. It was restored to the rightful owner, on which Abraham named it BEERSHEBA (*the Well of the Oath*), and consecrated the spot to the worship of Jehovah (Gen. xxi. 22-34).

2. Another king of Gerar, in the time of Isaac (about B.C. 1804; Hales, 1960), who is supposed to have been the son of the preceding. Isaac sought refuge in his territory during a famine; and having the same fear respecting his fair Mesopotamian wife, Rebekah, as his father had entertained respecting Sarah, he reported her to be his sister. This brought upon him the rebuke of Abimelech, when he accidentally discovered the truth. The country appears to have become more cultivated and populous than at the time of Abraham's visit, nearly a century before; and the inhabitants were more jealous of the presence of such powerful pastoral chieftains. In those times, as now, wells of water were of so much importance for agricultural as well as pastoral purposes, that they gave a proprietary right to the soil, not previously appropriated, in which they were dug. Abraham had dug wells during his sojourn in the country; and, to bar the claim which resulted from them, the Philistines had afterwards filled them up; but they were now cleared out by Isaac, who proceeded to cultivate the ground to which they gave him a right. The virgin soil yielded him a hundred-fold; and his other possessions, his flocks, and herds, also received such prodigious increase that the jealousy of the Philistines could not be suppressed; and Abimelech desired him to seek more distant quarters, in language which gives a high notion of the wealth of the patriarchal chiefs, and the extent of their establishments:—'Depart from us: *for thou art more and mightier than we.*' Isaac complied, and went out into the open country, and dug wells for his cattle. But the shepherds of the Philistines were not inclined to allow the claim to exclusive pasturage in these districts to be thus established; and their opposition induced the quiet patriarch to make successive removals, until he reached such a distance that his operations were no longer disputed. Afterwards, when he was at Beersheba, he received a visit from Abimelech, who was attended by Ahuzzath, his friend, and Phichol, the chief captain of his army. They were received with some reserve by Isaac; but when Abimelech explained that it was his wish to renew, with one so manifestly blessed of God, the covenant of peace and goodwill which had been contracted between their fathers, they were more cheerfully entertained, and the desired covenant was, with due ceremony, contracted accordingly. (Gen. xxvi.) From the facts recorded respecting the connection of the two Abimelechs with Abraham and Isaac, it is manifest that the Philistines, even at this early time, had a government more organized, and more in unison with that type which we now regard as Oriental,

than appeared among the native Canaanites, one of whose nations had been expelled by these foreign settlers from the territory which they occupied. [PHILISTINES.]

3. A son of Gideon, by a concubine-wife, a native of Shechem, where her family had considerable influence. Through that influence Abimelech was proclaimed king after the death of his father, who had himself refused that honour, when tendered to him, both for himself and his children (Judges ix. 1-6). In a short time, a considerable part of Israel seems to have recognised his rule. One of the first acts of his reign was to destroy his brothers, seventy in number, according to a system of barbarous state policy of which there have been frequent instances in the East. They were slain 'on one stone' at Ophrah, the native city of the family. Only one, the youngest, named Jotham, escaped; and he had the boldness to make his appearance on Mount Gerizim, where the Shechemites were assembled for some public purpose (perhaps to inaugurate Abimelech), and rebuke them in his famous parable of the trees choosing a king [JOTHAM]. In the course of three years the Shechemites repenting of what they had done, revolted in Abimelech's absence, and caused an ambuscade to be laid in the mountains, with the design of destroying him on his return. But Zebul, his governor in Shechem, contrived to apprise him of these circumstances, so that he was enabled to avoid the snare laid for him; and, having hastily assembled some troops, appeared unexpectedly before Shechem. The people of that place had meanwhile secured the assistance of one Gaal and his followers [GAAL], who marched out to give Abimelech battle. He was defeated, and returned into the town; and his inefficiency and misconduct in the action had been so manifest, that the people were induced by Zebul to expel him and his followers [Comp. Joseph. *Antiq.* v. 7, 4]. Although without his protection, the people still went out to the labours of the field. This being told Abimelech, who was at Arumah, he laid an ambuscade of four troops in the neighbourhood; and when the men came forth in the morning, two of the ambushed parties rose against them, while the other two seized the city gates to prevent their return. Afterwards the whole force united against the city, which, being now deprived of its most efficient inhabitants, was easily taken. It was completely destroyed by the exasperated victor, and the ground strewn with salt, symbolical of the desolation to which it was doomed. The fortress, however, still remained; but the occupants, deeming it untenable, withdrew to the temple of Baal-Berith, which stood in a more commanding situation. Abimelech employed his men in collecting and piling wood against this building, which was then set on fire and destroyed, with the thousand men who were in it. Afterwards Abimelech went to reduce Thebez, which had also revolted. The town was taken with little difficulty, and the people withdrew into the citadel. Here Abimelech resorted to his favourite operation, and while heading a party to burn down the gate, he was struck on the head by a large stone cast down by a woman from the wall above. Perceiving that he had received a death-blow, he directed his armour-bearer to thrust him through with his sword, lest it should be said that he fell by a woman's hand. Thus ended the first attempt to establish a monarchy in Israel. The chapter in which these events are recorded (Judg. ix.) gives a more detailed and lively view of the military operations of that age than elsewhere occurs, and claims the close attention of those who study that branch of antiquities. Abimelech himself appears to have been a bold and able commander, but utterly uncontrolled by religion, principle, or humanity in his ambitious enterprises. His fate resembled that of Pyrrhus II., king of Epirus (Justin. xxv. 5; Pausan. i. 13; Plut. *Vit. Pyrr.*, Strabo, p. 376. The dread of the ignominy of its being said of a warrior that he died by a woman's hand was very general (Sophocl. *Trach.* 1064; Senec. *Herc. Oet.* 1176). Vainly did Abimelech seek to avoid this disgrace; for the fact of his death by the hand of a woman was long after associated with his memory (2 Sam. xi. 21).—J. K.

4. In Chron. xviii. 16, a priest named Abimelech is mentioned, but this is evidently an error for Ahimelech. Comp. ch. xxiv. 3-6; 2 Sam. viii. 17; and in the inscription of Ps. xxxiv. we have Abimelech for Achish. [ACHISH.]

ABINADAB (אֲבִינָדָב, *father of nobleness;* Sept. Ἀμιναδάβ). There are several persons of this name, all of whom are also called AMINADAB—the letters *b* and *m* being very frequently interchanged in Hebrew.

1. One of the eight sons of Jesse, and one of the three who followed Saul to the war with the Philistines (1 Sam. xvi. 8; xvii. 13).

2. One of Saul's sons, who was slain at the battle of Gilboa (1 Sam. xxxi. 2).

3. The Levite of Kirjath-jearim, in whose house, which was on a hill, the Ark of the Covenant was deposited, after being brought back from the land of the Philistines. It was committed to the special charge of his son Eleazar; and remained there seventy years, until it was removed by David (1 Sam. vii. 1, 2; 1 Chron. xiii. 7). [ARK.]—J. K.

ABIRAM (אֲבִירָם, *father of altitude*, i. e., *high;* Sept. Ἀβειρών). 1. One of the family-chiefs of the tribe of Reuben, who, with Dathan and On of the same tribe, joined Korah, of the tribe of Levi, in a conspiracy against Aaron and Moses (Num. xvi.) [AARON.]

2. The eldest son of Hiel the Bethelite (1 Kings xvi. 34). [HIEL; JERICHO.]—J. K.

ABISHAG (אֲבִישַׁג, *father of error;* Sept. Ἀβισάγ), a beautiful young woman of Shunam, in the tribe of Issachar, who was chosen by the servants of David to be introduced into the royal harem, for the special purpose of ministering to him, and cherishing him in his old age. She became his wife; but the marriage was never consummated. Some time after the death of David, Adonijah, his eldest son, persuaded Bathsheba, the mother of Solomon, to entreat the king that Abishag might be given to him in marriage. But as rights and privileges peculiarly regal were associated with the control and possession of the harem of the deceased kings, Solomon detected in this application a fresh aspiration to the throne, which he visited with death (1 Kings i. 1-4; ii. 13-25). [ADONIJAH.]—J. K.

ABISHAI (אֲבִישַׁי, *father of a gift;* Sept.

Ἀβεσσά and Ἀβισαΐ), a nephew of David by his sister Zeruiah, and brother of Joab and Asahel. The three brothers devoted themselves zealously to the interests of their uncle during his wanderings. Though David had more reliance upon the talents of Joab, he appears to have given more of his private confidence to Abishai, who seems to have attached himself in a peculiar manner to his person, as we ever find him near, and ready for council or action, on critical occasions. Abishai was one of the two persons whom David asked to accompany him to the camp of Saul; and he alone accepted the perilous distinction (1 Sam. xxvi. 5-9). The desire he then expressed to smite the sleeping king, identifies him as the man who afterwards burned to rush upon Shimei and slay him for his abuse of David (2 Sam. xvi. 9). For when the king fled beyond the Jordan from Absalom, Abishai was again by his side: and he was entrusted with the command of one of the three divisions of the army which crushed that rebellion (2 Sam. xviii. 2). Afterwards, in a war with the Philistines, David was in imminent peril of his life from a giant named Ishbi-benob; but was rescued by Abishai, who slew the giant (2 Sam. xxi. 15-17). He was also the chief of the three 'mighties,' who, probably in the same war, performed the chivalrous exploit of breaking through the host of the Philistines to procure David a draught of water from the well of his native Bethlehem (2 Sam. xxiii. 14-17). Among the exploits of this hero it is mentioned that he withstood 300 men and slew them with his spear: but the occasion of this adventure, and the time and manner of his death, are equally unknown. In 2 Sam. viii. 13, the victory over the Edomites in the Valley of Salt is ascribed to David, but in 1 Chron. xviii. 12, to Abishai. It is hence probable that the victory was actually gained by Abishai, but is ascribed to David as king and commander-in-chief.—J. K.

ABISHALOM (אֲבִישָׁלוֹם, Ἀβεσσαλώμ) the father of Maachah, who was the wife of Rehoboam, and the mother of Abijam his successor on the throne of Judah (1 Kings xiv. 31; xv. 2, 10). That this name is only a fuller form of Absalom (אבישלום) is evident from the latter being assigned by the Chronicler to the father of Maachah (2 Chron. xi. 20, 21). The party referred to was doubtless Absalom the son of David. To 2 Sam. xiv. 27, there is a clause added by the LXX. to the effect that Thamar the daughter of Absalom was the wife of Rehoboam and the mother of Abijah. This is obviously wrong, but the statement may be compared with that of Josephus, that Maacah was the daughter of Thamar (*Antiq.* viii. 10, 1). According to this, Maacah was the *grand*-daughter of Absalom. [ABIJAH; MAACHAH.]—W. L. A.

ABISHUA (אֲבִישׁוּעַ, *father of welfare;* Sept. Ἀβισού), the son of Phinehas, and fourth high-priest of the Jews (1 Chron. vi. 50). The commencement and duration of his pontificate are uncertain, but the latter is inferred from circumstances, confirmed by the Chronicon of Alexandria, to have included the period in which Ehud was judge, and probably the preceding period of servitude to Eglon of Moab. Blair places him from B.C. 1352 to 1302—equivalent to Hales, B.C. 1513 to 1463. This high-priest is called Abiezei by Josephus (*Antiq.* v. 11, 5).—J. K.

ABIYONAH (אֲבִיוֹנָה; Sept. κάππαρις). This word occurs only once in the Bible, Eccles. xii. 5: 'When the almond-tree shall flourish, and the grasshopper shall be a burden, and *desire* shall fail; because man goeth to his long home.' The

3. Capparis spinosa.

word translated *desire* is ABIYONAH, which by others has been considered to signify the CAPER-PLANT. The reasons assigned for the latter opinion are: that the Rabbins apply the term *abionoth* to the small fruit of trees and berries, as well as to that of the caper-bush; that the caper-bush is common in Syria and Arabia; that its fruit was in early times eaten as a condiment, being stimulating in its nature, and therefore calculated to excite desire; that as the caper-bush grows on tombs, it will be liable to be destroyed when these are opened; and, finally, that as Solomon speaks here in symbols and allegories, we must suppose him to deviate from the course he had apparently prescribed to himself, if he were to express in plain words that 'desire shall fail,' instead of intimating the same thing, by the failure of that which is supposed to have been used to excite desire.

Celsius (*Hierobotanicon*, i. 210) argues, on the contrary, that Solomon in other places, when treating of the pleasures of youth, never speaks of capers, but of wine and perfumes; that, had he wished to adduce anything of the kind, he would have selected something more remarkable; that capers, moreover, instead of being pleasantly stimulant, are rather acrid and hurtful, and though occasionally employed by the ancients as condiments, were little esteemed by them; and, finally, that the word abionoth of the Rabbins is distinct from the abiyonah of this passage, as is admitted even by Ursinus: 'Nam quod vocabulum אביונות *Abionoth*, quod Rabbinis usitatum, alia quædam puncta habeat, non puto tanti esse momenti' (*Arboret. Biblicum*, xxviii. 1). To this Celsius replies: 'Immo, nisi vocales et puncta genuina in Ebraicis observentur,

Babelica fiet confusio, et cœlo terra miscebitur. Incertum pariter pro certo assumunt, qui cappares volunt proprie abionoth dici Rabbinis' (*l. c.* p. 213).

But as the Septuagint, the Vulgate, and some other translations, have understood the caper-bush to be meant, it is desirable to give some account of it, especially as, from its ornamental nature, it could not but attract attention. There are, moreover, some points in its natural history which have been overlooked, but which may serve to shew that in the passage under review it might without impropriety have been employed in carrying out the figurative language with which the verse commences.

The caper-plant belongs to a tribe of plants, the Capparideæ, of which the species are found in considerable numbers in tropical countries, such as India, whence they extend northwards into Arabia, the north of Africa, Syria, and the south of Europe. The common caper-bush—*Capparis spinosa*, Linn. (the *C. sativa* of Persoon)—is common in the countries immediately surrounding the Mediterranean. Dioscorides describes it as spreading in a circular manner on the ground, in poor soils and rugged situations; and Pliny, 'as being set and sown in stony places especially.' Theophrastus states that it refuses to grow in cultivated ground. Dioscorides describes it as having thorns like a bramble, leaves like the quince, and fruit like the olive; characters almost sufficient to identify it. The caper is well known to the Arabs, being their قبر *kibbur;* and designated also by the name اظف *athuf* or *azuf.* The bark of the root, which is still used in the East, as it formerly was in Europe, no doubt possesses some irritant property, as it was one of the five aperient roots. The unexpanded flower-buds, preserved in vinegar, are well known at our tables as a condiment by the name of capers. Parts of the plant seem to have been similarly used by the ancients.

The caper-plant is showy and ornamental, growing in barren places in the midst of the rubbish of ruins, or on the walls of buildings. It was observed by Ray on the Temple of Peace at Rome, and in other similar situations. It forms a much-branched, diffuse shrub, which annually loses its leaves. The branches are long and trailing; smooth, but armed with double curved stipulary spines. The leaves are alternate, roundish or oblong-oval, a little fleshy, smooth, of a green colour, but sometimes a little reddish. The flowers are large and showy, produced singly in the axils of the leaves, on stalks which are larger than the leaves. The calyx is four-leaved, coriaceous; the petals are also four in number, white, and of an oval roundish form. The stamens are very numerous and long; and their filaments being tinged with purple, and terminated by the yellow anthers, give the flowers a very agreeable appearance. The ovary is borne upon a straight stalk, which is a little longer than the stamens, and which, as it ripens, droops and forms an oval or pear-shaped berry, enclosing within its pulp numerous small seeds.

Many of the caper tribe, being remarkable for the long stalks by which their fruit is supported, conspicuously display, what also takes place in other plants, namely, the drooping and hanging down of the fruit as it ripens. As, then, the flowering of the almond-tree, in the first part of the verse, has been supposed to refer to the whitening of the hair, so the drooping of the ripe fruit of a plant like the caper, which is conspicuous on the walls of buildings, and on tombs, may be supposed to typify the hanging down of the head before 'man goeth to his long home.'—J. F. R.

ABLUTION, the ceremonial washing, whereby, as a symbol of purification from uncleanness, a person was considered—1. to be cleansed from the taint of an inferior and less pure condition, and initiated into a higher and purer state; 2. to be cleansed from the soil of common life, and fitted for special acts of religious service; 3. to be cleansed from defilements contracted by particular acts or circumstances, and restored to the privileges of ordinary life; 4. as absolving or purifying himself, or declaring himself absolved and purified, from the guilt of a particular act. We do not meet with any such ablutions in patriarchal times: but under the Mosaical dispensation they all occur.

A marked example of the *first* kind of ablution occurs when Aaron and his sons, on their being set apart for the priesthood, were washed with water before they were invested with the priestly robes and anointed with the holy oil (Lev. viii. 6). To this head we are inclined to refer the ablution of persons and raiment which was commanded to the whole of the Israelites, as a preparation to their receiving the law from Sinai (Exod. xix. 10-15). We also find examples of this kind of purification in connection with initiation into a higher state. Thus those admitted into the lesser or introductory mysteries of Eleusis were previously purified on the banks of the Ilissus, by water being poured upon them by the Hydranos.

The *second* kind of ablution was that which required the priests, on pain of death, to wash their hands and their feet before they approached the altar of God (Exod. xxx. 17-21). For this purpose a large basin of water was provided both at the tabernacle and at the temple. To this the Psalmist alludes when he says—'I will wash my hands in innocency, and so will I compass thine altar' (Ps. xxvi. 6). Hence it became the custom in the early Christian church for the ministers, in the view of the congregation, to wash their hands in a basin of water brought by the deacon, at the commencement of the communion (Bingham, *Antiq.* bk. xv. c. 3, § 4); and this practice, or something like it, is still retained in the eastern churches, as well as in the church of Rome, when mass is celebrated. Similar ablutions by the priests before proceeding to perform the more sacred ceremonies were usual among the heathen. The Egyptian priests indeed carried the practice to a burdensome extent, from which the Jewish priests were, perhaps designedly, exonerated; and in their less torrid climate, it was for purposes of real cleanliness, less needful. Reservoirs of water were attached to the Egyptian temples; and Herodotus (ii. 37) informs us that the priests shaved the whole of their bodies every third day, that no insect or other filth might be upon them when they served the gods, and that they washed themselves in cold water twice every day and twice every night: Porphyry says thrice a day, with a nocturnal ablution occasionally. This kind of ablution, as preparatory to a religious act, answers to the simple *Wâdû* of the Moslems, which they are required to go through five times daily before their stated prayers. This makes the ceremonies of ablution

much more conspicuous to a traveller in the Moslem East at the present day than they would appear among the ancient Jews, seeing that the law imposed this obligation on the priests only, not on the people. Connected as these Moslem ablutions are with various forms and imitative ceremonies, and recurring so frequently as they do, the avowedly heavy yoke of even the Mosaic law seems light in the comparison.

In the *third* class of ablutions washing is regarded as a purification from positive defilements. The Mosaical law recognises eleven species of uncleanness of this nature (Lev. xii.-xv.), the purification for which ceased at the end of a certain period, provided the unclean person then washed his body and his clothes; but in a few cases, such as leprosy and the defilements contracted by touching a dead body, he remained unclean seven days after the physical cause of pollution had ceased. This was all that the law required: but in later times, when the Jews began to refine upon it, these cases were considered generic instead of specific—as representing classes instead of individual cases of defilement—and the causes of pollution requiring purification by water thus came to be greatly increased. This kind of ablution for substantial uncleanness answers to the Moslem غسل *ghash*, in which the causes of defilement greatly exceed those of the Mosaical law, while they are perhaps equalled in number and minuteness by those which the later Jews devised. The uncleanness in this class arises chiefly from the natural secretions of human beings and of beasts used for food; and, from the ordure of animals not used for food; and as among the Jews, the defilement may be communicated not only to persons, but to clothes, utensils, and dwellings—in all which cases the purification must be made by water, or by some representative act where water cannot be applied.

Of the *last* class of ablutions, by which persons declared themselves free from the guilt of a particular action, the most remarkable instance is that which occurs in the expiation for an unknown murder, when the elders of the nearest village washed their hands over the expiatory heifer, beheaded in the valley, saying 'Our hands have not shed this blood, neither have our eyes seen it' (Deut. xxi. 1-9). It has been thought by some that the signal act of Pilate, when he washed his hands in water and declared himself innocent of the blood of Jesus (Matt. xxvii. 24), was a designed adoption of the Jewish custom: but this supposition does not appear necessary, as the custom was also common among the Greeks and Romans.

We have confined this notice to the usages of ablution as a sign of purification sanctioned or demanded by the law itself. Other practices not there indicated appear to have existed at a very early period, or to have grown up in the course of time. From 1 Sam. xvi. 5, compared with Exod. xix. 10-14, we learn that it was usual for those who presented or provided a sacrifice to purify themselves by ablution: and as this was everywhere a general practice, it may be supposed to have existed in patriarchal times, and, being an established and approved custom, not to have required to be mentioned in the law. There is a passage in the apocryphal book of Judith (xii. 7-9) which has been thought to intimate that the Jews performed ablutions before prayer. But we cannot fairly deduce that meaning from it. It would indeed prove too much if so understood, as Judith bathed in the water, which is more than even the Moslems do before their prayers. Moreover, this authority, if clear, would not be conclusive.

But after the rise of the sect of the Pharisees, the practice of ablution was carried to such excess, from the affectation of excessive purity, that it is repeatedly brought under our notice in the New Testament through the severe animadversions of our Saviour on the consummate hypocrisy involved in this fastidious attention to the external types of moral purity, while the heart was left unclean. All the practices there exposed come under the head of purification from uncleanness;—the acts involving which were made so numerous that persons of the stricter sect could scarcely move without contracting some involuntary pollution. For this reason they never entered their houses without ablution, from the strong probability that they had unknowingly contracted some defilement in the streets; and these were peculiarly liable to be defiled; and as washing the hands (Mark vii. 1-5), because they were peculiarly liable to be defiled; and as unclean hands were held to communicate uncleanness to all food (excepting fruit) which they touched, it was deemed that there was no security against eating unclean food but by always washing the hands ceremonially before touching any meat. We say 'ceremonially,' because this article refers only to ceremonial washing. The Israelites, who, like other Orientals, fed with their fingers, washed their hands before meals, for the sake of cleanliness. But these customary washings were distinct from the ceremonial ablutions, as they are now among the Moslems. There were, indeed, distinct names for them. The former was called simply נטילה, or *washing*, in which water was *poured upon* the hands; the latter was called טבילה, *plunging*, because the hands were *plunged in* water (Lightfoot on Mark vii. 4). It was this last, namely, the ceremonial ablution, which the Pharisees judged to be so necessary. When therefore some of that sect remarked that our Lord's disciples ate with 'unwashen hands' (Mark vii. 2), it is not to be understood literally that they did not at all wash their hands, but that they did not *plunge* them ceremonially according to their own practice. And this was expected from them only as the disciples of a religious teacher; for these refinements were not practised by the class of people from which the disciples were chiefly drawn. Their wonder was, that Jesus had not inculcated this observance on his followers, and not, as some have fancied, that he had enjoined them to neglect what had been their previous practice.

In at least an equal degree the Pharisees multiplied the ceremonial pollutions which required the ablution of inanimate objects—'cups and pots, brazen vessels and tables;' the rules given in the law (Lev. vi. 28; xi. 32-36; xv. 23) being extended to these multiplied contaminations. Articles of earthenware which were of little value were to be broken; and those of metal and wood were to be scoured and rinsed with water. All these matters are fully described by Buxtorf, Lightfoot, Gill, and other writers of the same class, who present many striking illustrations of the passages of Scripture which refer to them. The Mohammedan usages of ablution, which offer many striking analogies,

are fully detailed in the third book of the *Mischat ul Masâbih*, and also in D'Ohsson's *Tableau*, liv. i. chap. i.—J. K.

ABNAIM (אָבְנַיִם). This word is the dual of אבן, *a stone*, and in this form only occurs twice, Exod. i. 16, and Jer. xviii. 3. In the latter passage it undeniably means *a potter's wheel;* but what it denotes in the former, or how to reconcile with the use of the word in the latter text any interpretation which can be assigned to it in the former, is a question which (see Rosenmüller *in loc.*) has mightily exercised the ingenuity and patience of critics and philologers. The meaning appears to have been doubtful even of old, and the ancient versions are much at variance. The LXX. evades the difficulty by the general expression ὅταν ὦσι πρὸς τῷ τίκτειν, 'when they are about to be delivered,' and is followed by the Vulgate, '*et partus tempus advenerit;*' but our version is more definite, and has 'and see them upon *the stools.*' This goes upon the notion that the word denotes a particular kind of open stool or chair constructed for the purpose of delivering pregnant women. The usages of the East do not, however, acquaint us with any such utensil, the employment of which, indeed, is not in accordance with the simple manners of ancient times. Others, therefore, suppose the word to denote stone or other bathing troughs, in which it was usual to lave new-born infants. This conjecture is so far probable, that the midwife, if inclined to obey the royal mandate, could then destroy the child without check or observation. Accordingly, this interpretation is preferred by Gesenius (*Thesaur. s. v.* אבן), quoting in illustration Thevenot (*Itin.* ii. 98), who states 'that the kings of Persia are so afraid of being deprived of that power which they abuse, and are so apprehensive of being dethroned, that they cause the male children of their female relations to be destroyed in the stone bathing-troughs in which newly-born children are laved.' The question, however, is not as to the existence of the custom, but its application to the case in view. Professor Lee (*s. v.*) who decides nearly in accordance with the LXX. and other ancient versions, none of which, as he remarks, say anything about *wash-pots, stools*, etc., gives reasons for understanding the command of Pharaoh thus:—'Observe, look carefully on the *two occasions* (*i. e.*, in which either a male or female child is born). If it be a son, then,' etc. [This word probably denotes here the *pudenda muliebria*, from an analogy between them and the generative power of the potter's wheel—'When ye look upon the abnaim of the Hebrew women,' *i. e.* at the moment of parturition. See Knobel *in loc.*, and as a conversely analogous case, compare the modern usage of the word *matrix*. Comp. the rendering of the LXX.]—J. K.

ABNER (אַבְנֵר or אֲבִינֵר, *father of light;* Sept. Ἀβεννήρ), the cousin of Saul (being the son of his uncle Ner), and the commander-in-chief of his army. He does not come much before us until after the death of Saul, B.C. 1056. Then, the experience which he had acquired, and the character for ability and decision which he had established in Israel, enabled him to uphold the falling house of Saul for seven years; and he might probably have done so longer if it had suited his views. It was generally known that David had been divinely nominated to succeed Saul on the throne: when, therefore, that monarch was slain in the battle of Gilboa, David was made king over his own tribe of Judah, and reigned in Hebron. In the other tribes an influence adverse to Judah existed, and was controlled chiefly by the tribe of Ephraim. Abner, with great decision availed himself of his state of feeling, and turned it to the advantage of the house to which he belonged, of which he was now the most important surviving member. He did not, however, venture to propose himself as king; but took Ishbosheth, a surviving son of Saul, whose known imbecility had excused his absence from the fatal fight in which his father and brothers perished, and made him king over the tribes, and ruled in his name. Ishbosheth reigned in Mahanaim, beyond Jordan, and David in Hebron. A sort of desultory warfare arose between them, in which the advantage appears to have been always on the side of David. The only one of the engagements of which we have a particular account is that which ensued when Joab, David's general, and Abner, met and fought at Gibeon. Abner was beaten and fled for his life; but was pursued by Asahel, the brother of Joab and Abishai, who was 'swift of foot as a wild roe.' Abner, dreading a blood-feud with Joab, for whom he seems to have entertained a sincere respect, entreated Asahel to desist from the pursuit; but finding that he was still followed, and that his life was in danger, he at length ran his pursuer through the body by a back thrust with the pointed heel of his spear (2 Sam. ii. 8-32). This put a strife of blood between the two foremost men in all Israel (after David); for the law of honour which had from times before the law prevailed among the Hebrews, and which still prevails in Arabia, rendered it the conventional duty of Joab to avenge the blood of his brother upon the person by whom he had been slain [BLOOD-REVENGE.]

As time went on, Abner had occasion to feel more strongly that he was himself not only the chief, but the only remaining prop of the house of Saul: and this conviction, acting upon a proud and arrogant spirit, led him to more presumptuous conduct than even the mildness of the feeble Ishbosheth could suffer to pass without question. He took to his own harem a woman who had been a concubine-wife of Saul. This act, from the ideas connected with the harem of a deceased king, was not only a great impropriety, but was open to the suspicion of a political design, which Abner may very possibly have entertained. A mild rebuke from the nominal king, however, enraged him greatly; and he plainly declared that he would henceforth abandon his cause and devote himself to the interests of David. To excuse this desertion to his own mind, he then and on other occasions avowed his knowledge that the son of Jesse had been appointed by the Lord to reign over all Israel; but he appears to have been unconscious that this avowal exposed his previous conduct to more censure than it offered excuse for his present. He, however, kept his word with Ishbosheth. After a tour, during which he explained his present views to the elders of the tribes which still adhered to the house of Saul, he repaired to Hebron with authority to make certain overtures to David on their behalf. He was received with great attention and respect; and David even thought it prudent to promise that he should still have the chief command of the armies, when the desired union of the two kingdoms took place. The political expediency of this engagement is very clear, and to that expediency the interests and claims of Joab

were sacrificed. That distinguished personage happened to be absent from Hebron on service at the time, but he returned just as Abner had left the city. He speedily understood what had passed; and his dread of the superior influence which such a man as Abner might establish with David, quickened his remembrance of the vengeance which his brother's blood required. His purpose was promptly formed. Unknown to the king, but apparently in his name, he sent a message after Abner to call him back; and as he returned, Joab met him at the gate, and, leading him aside, as if to confer peaceably and privately with him, suddenly thrust his sword into his body (B. C. 1048). The lamentations of David, the public mourning which he ordered, and the funeral honours which were paid to the remains of Abner, the king himself following the bier as chief mourner, exonerated him in public opinion from having been privy to this assassination. As for Joab, his privilege as a blood-avenger must to a great extent have justified his treacherous act in the opinion of the people; and that, together with his influence with the army, screened him from punishment (2 Sam. iii. 6-39).

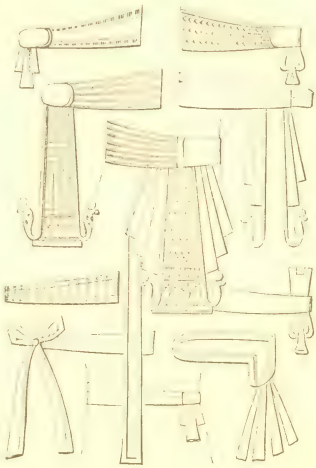
For the following interesting elucidation of David's lament over Abner, we are indebted to a learned and highly valued contributor.—J. K.

David's short but emphatic lament over Abner (2 Sam. iii. 33) may be rendered, with stricter adherence to the *form* of the original, as follows:—

'Should Abner die as a villain dies?—
Thy hands—not bound,
Thy feet—not brought into fetters:
As one falls before the sons of wickedness,
fellest thou!'

As to the syntactical structure of these lines, it is important to observe that the second and third lines are two *propositions of state* belonging to the *last*, which describe *the condition in which he was when he was slain*. This kind of proposition is marked by the *subject* being placed *first*, and by the verb generally becoming a *participle*. On the right knowledge of this structure the beauty and sense of many passages altogether depend; and the common ignorance of it is to be ascribed to the circumstance, that the study of Hebrew so very seldom reaches beyond the vocabulary into the deeper-seated peculiarities of its *construction*. (See Ewald's *Hebr. Gram.* § 556). As to the sense of the words J. D. Michaelis (in his *Uebersetzung des Alten Test. mit Anmerkungen für Ungelehrte)* saw that the point of this indignant, more than sorrowful, lament, lies in the *mode* in which Abner was slain. Joab professed to kill him 'for the blood of Asahel his brother,' 2 Sam. iii. 27. But if a man claimed his brother's blood at the hand of his murderer, the latter (even if he fled to the altar for refuge, Exod. xxi. 14) would have been delivered up (bound, hand and foot, it is *assumed*) to the avenger of blood, who would then possess a legal right to slay him. Now Joab not only had no title to claim the right of the *Goel*, as Asahel was killed under justifying circumstances (2 Sam. ii. 19); but, while pretending to exercise the avenger's right, he took a lawless and private mode of satisfaction, and committed a murder. Hence David charged him in allusion to this conduct, 'with shedding the blood of war in peace' (1 Kings ii. 5); and hence he expresses himself in this lament, as if indignant that the noble Abner, instead of being surrendered with the formalities of the law to meet an authorized penalty, was treacherously stabbed by the hands of an assassin.—J. N.

ABNET (אַבְנֵט). [Meier (*Heb. Wurzel-W. B.* p. 697) derives this word = אנבט from אבט, allied to Arabic ابض *he bound;* Gesenius finds its analogues in the Persic بند *a band, belt* (*Thes.* p. 22) and the Sanscrit *bandha*. There is no necessity for supposing, with the late Professor Lee, that it is an Egyptian word.] It means a *band*, a *bandage;* and from the places in which it occurs, it appears to have been made of fine linen variously wrought, and used to bind as a girdle about the body of persons in authority, especially the Jewish priests (Exod. xxix. 9; xxviii. 39; xxxix. 29; Lev. viii. 13; Isa. xxii. 21). These girdles may be considered as fairly represented by those which we observe on such persons in the Egyptian paintings.



4.

ABOAB, ISAAC, a Jewish rabbi, born at San Jan de Luz, in Portugal, Feb. 1609; died 1693. He wrote a copious Spanish commentary on the Pentateuch, *Parafrasis commentado sobre al Pentateuco*, Amst. 1681, fol., and several works of a didactic character.

ABOMINATION (תּוֹעֵבָה and שִׁקּוּץ; Sept. and New Test.—*e. g.*, Matt. xxiv. 15—βδέλυγμα, for both). These words describe generally any object of detestation or disgust (Lev. xviii. 22; Deut. vii. 25); and are applied to an impure or detestable action (Ezek. xxii. 11; xxxiii. 26; Mal. ii. 11, etc.); to anything causing a ceremonial pollution (Gen. xliii. 32; xlvi. 34; Deut. xiv. 3); but more especially to idols (Lev. xviii. 22; xx. 13; Deut. vii. 26; 1 Kings xi. 5, 7; 2 Kings xxiii. 13); and also to food offered to idols (Zech. ix. 7); and to filth of every kind (Nahum iii. 6). There are two or three of the texts in which the word occurs,

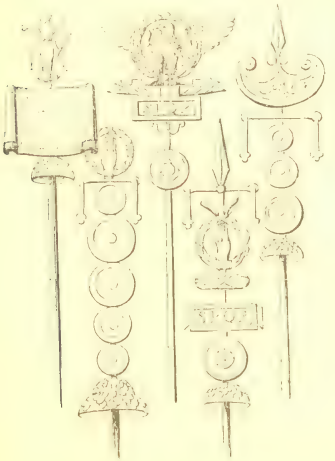
to which, on account of their peculiar interest or difficulty, especial attention has been drawn. The *first* is Gen. xliii. 32: 'The Egyptians might not eat bread with the Hebrews; for that is an abomination (תועבה) unto the Egyptians.' This is best explained by the fact that the Egyptians considered themselves ceremonially defiled if they ate with *any* strangers. The primary reason appears to have been that the cow was the most sacred animal among the Egyptians, and the eating of it was abhorrent to them; whereas it was both eaten and sacrificed by the Jews and most other nations, who on that account were abominable in their eyes. It was for this, as we learn from Herodotus (ii. 41), that no Egyptian man or woman would kiss a Greek on the mouth, or would use the cleaver of a Greek, or his spit, or his dish, or would taste the flesh of even clean beef (that is, of oxen) that had been cut with a Grecian carving-knife. It is true that Sir J. G. Wilkinson (*Anc. Egyptians*, iii. 358) ascribes this to the repugnance of the fastidiously clean Egyptians to the comparatively foul habits of their Asiatic and other neighbours: but it seems scarcely fair to take the *facts* of the father of history, and ascribe to them any other than the very satisfactory *reason* which he assigns. We collect then that it was as *foreigners*, not pointedly as Hebrews, that it was an abomination for the Egyptians to eat with the brethren of Joseph. The Jews themselves subsequently exemplified the same practice; for in later times they held it unlawful to eat or drink with foreigners in their houses, or even to enter their houses, (John xviii. 28; Acts x. 28; xi. 3); for not only were the houses of Gentiles unclean (*Mishn. Oholoth*, 18, § 7), but they themselves rendered unclean those in whose houses they lodged (Maimon. *Misheab a Morheb*, c. 12, § 12); which was carrying the matter a step further than the Egyptians (see also *Mitzvoth Tora*, pr. 148). We do not however trace these examples before the Captivity.

The *second* passage is Gen. xlvi. 34. Joseph is telling his brethren how to conduct themselves when introduced to the king of Egypt; and he instructs them that when asked concerning their occupation they should answer: 'Thy servants' trade hath been about cattle from our youth even until now, *both we and also our fathers*.' This last clause has emphasis, as shewing that they were hereditary nomade pastors; and the reason is added: 'That ye may dwell in the land of Goshen,—*for every shepherd is an abomination* unto the Egyptians.' In the former instance they were 'an abomination' *as strangers*, with whom the Egyptians could not eat; here they are a further abomination as *nomade shepherds*, whom it was certain that the Egyptians, for that reason, would locate in the border land of Goshen, and not in the heart of the country. That it was nomade shepherds, or Bedouins, and not simply shepherds, who were abominable to the Egyptians, is evinced by the fact that the Egyptians themselves paid great attention to the rearing of cattle. This is shewn by their sculptures and paintings, as well as by the offer of this very king of Egypt to make such of Jacob's sons as were men of activity 'overseers of his cattle' (xlvii. 6). For this aversion to nomade pastors two reasons are given; and it is not necessary that we should choose between them, for both of them were, it is most likely, concurrently true. One is, that the inhabitants of Lower and Middle Egypt had previously been invaded by, and had remained for many years subject to, a tribe of nomade shepherds, who had only of late been expelled, and a native dynasty restored—the grievous oppression of the Egyptians by these pastoral invaders, and the insult with which their religion had been treated. The other reason, not necessarily superseding the former, but rather strengthening it, is, that the Egyptians, as a settled and civilized people, detested the lawless and predatory habits of the wandering shepherd tribes, which then, as now, bounded the valley of the Nile, and occupied the Arabias. Their constantly aggressive operations upon the frontiers, and upon all the great lines of communication, must, with respect to them, have given intensity to the odium with which all strangers were regarded. If any proof of this were wanting, it is found in the fact (attested by the Rev. R. M. Macbriar and others) that, sunk as Modern Egypt is, there is still such a marked and irreconcilable difference of ideas and habits between the inhabitants and the Bedouins, whose camps are often in the near neighbourhood of their towns and villages, that the latter are regarded with dislike and fear, and no friendly intercourse exists between them. We know that the same state of feeling prevails between the settled inhabitants and the Bedouins along the Tigris and Euphrates.

The *third* marked use of this word again occurs in Egypt. The king tells the Israelites to offer to their god the sacrifices which they desired, without going to the desert for that purpose. To which Moses objects, that they should have to sacrifice to the Lord '*the abomination of the Egyptians*,' who would thereby be highly exasperated against them (Exod. viii. 25, 26). A reference back to the first explanation shews that this 'abomination' was the cow, the only animal which *all* the Egyptians agreed in holding sacred; whereas, in the great sacrifice which the Hebrews proposed to hold, not only would heifers be offered, but the people would feast upon their flesh.

THE ABOMINATION OF DESOLATION. In Dan. ix. 27, שקוץ משמם; literally, '*the abomination of the desolater*, which, without doubt, means the idol or idolatrous apparatus which the desolater of Jerusalem should establish in the holy place. This appears to have been a prediction of the pollution of the temple by Antiochus Epiphanes, who caused an idolatrous altar to be built on the altar of burnt offerings, whereon unclean things were offered to Jupiter Olympius, to whom the temple itself was dedicated. Josephus distinctly refers to this as the accomplishment of Daniel's prophecy; as does the author of the first book of Maccabees, in declaring that 'they set up the abomination of desolation upon the altar'—*ᾠκοδόμησαν τὸ βδέλυγμα τῆς ἐρημώσεως ἐπὶ τὸ θυσιαστήριον* (1 Macc. i. 54; vi. 7; 2 Macc. vi. 2-5; Joseph. *Antiq.* xii. 5, 4; 7, 6). The phrase is quoted by Jesus, in the form of *τὸ βδέλυγμα τῆς ἐρημώσεως* (Matt. xxiv. 15), and is applied by him to what was to take place at the advance of the Romans against Jerusalem. They who saw 'the abomination of desolation standing in the holy place' were enjoined to 'flee to the mountains.' And this may with probability be referred to the advance of the Roman army against the city with their image-crowned standards, to which idolatrous honours were paid, and which the Jews regarded as idols. The unexpected retreat and discomfiture of the Roman forces afforded such as were mindful of our Saviour's prophecy an opportunity of obeying the injunction

which it contained. That the Jews themselves regarded the Roman standards as *abominations* is shewn by the fact that in deference to their known aversion, the Roman soldiers quartered in Jerusalem forbore to introduce their standard into the city: and on one occasion, when Pilate gave orders that they should be carried in by night, so much stir was made in the matter by the principal inhabitants, that for the sake of peace the governor was eventually induced to give up the point (Joseph. *Antiq.* xviii. 3, 1). Those, however, who suppose that 'the holy place' of the text must be the temple itself, may find the accomplishment of the prediction in the fact that, when the city had been taken by the Romans, and the holy house destroyed, the soldiers brought their standards in due form to the temple, set them up over the eastern gate, and *offered sacrifice to them* (Joseph. *Bell. Jud.* vi. 6, 1); for (as Havercamp judiciously notes from Tertullian, *Apol.* c. xvi. 162) 'almost the entire religion of the Roman camp consisted in worshipping the ensigns, swearing by the ensigns, and in preferring the ensigns before all the other gods.



Nor was this the last appearance of 'the abomination of desolation, in the holy place:' for, not only did Hadrian, with studied insult to the Jews, set up the figure of a boar over the Bethlehem gate of the city (Ælia Capitolina) which rose upon the site and ruins of Jerusalem (Eusеb. *Chron.* l. i. p. 45, ed. 1658), but he erected a temple to Jupiter upon the site of the Jewish temple (Dion Cass. lxix. 12), and caused an image of himself to be set up in the part which answered to the most holy place (Nicephorus Callist., iii. 24). This was a consummation of all the abominations which the iniquities of the Jews brought upon their holy place. J. K.

'We believe,' says Hävernick, 'that of all the meanings of כנף that are sufficiently supported, none so commends itself as that of *border*, properly of a garment, *e. g.*, 1 Sam. xv. 27; Num. xv. 36; Ez. v. 3; Zech. viii. 23; Hag. ii. 12; then secondarily of places, regions of the earth, hence כנפות הארץ, the ends, limits, uttermost parts of the earth, Job xxxvii. 3; xxxviii. 13; Is. xi. 12; Ez. vii. 2. (LXX. πτέρυγες τῆς γῆς, the extremity of the earth). . . . . According to this כנף would denote here *extremitas regionis*, the utmost point or part of a district or of a place, and על־כנף שקועים, on the utmost height of abomination, *i.e.*, on the highest place where abomination could be committed. But the highest point in Jerusalem was the Temple, and it must be it which is thus designated here. We admit that this meaning would be obscure before the fulfilment of the prediction; but this we hold to be only a characteristic feature of such predictions. . . . . As respects the form מְשֹׁמֵם, most interpreters take it as *nomen participiale* for 'destruction;' but this is against the usage of the form elsewhere in Daniel (xi. 31), and the meaning is brought out much more vividly and poetically by our construction. 'On the summit of abomination is a destroyer,' probably collectively for 'destroyers' in general. . . . According to this explanation there can be no doubt that the LXX. have already rightly given the meaning of the passage when they translate καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων ἔσται, and so the Syr. Ambros. Somewhat different from this is Theodotion, καὶ ἐπὶ τουτοις (these two words are wanting in the Vatican Codex) ἐπὶ τὸ ἱερὸν βδέλυγμα τῆς ἐρημώσεως (Cod. Vat. τῶν ἐρημώσεων), and so Jacob of Edessa (Ap. Bugati, p. 151), only that he seems to have read καὶ ἐρήμωσις. The Peshito gives ܥܠ ܟܢܦܝܢ ܫܩܘܨܐ 'on the wings of abhorrence,' and this Ephraem refers to the Romish eagles. The Vulg., Et erit in templo abominatio desolationis; Ven., καπὶ πτέριγος βδελύγματα ἐρημοῦν.' *Commentar über Daniel* in loc. Some codices read ובהיכל יהיה שיקוץ (see Kennicott, *Bib. Heb.* in loc.; De Rossi *Var. Lect.* P. iii.) This agrees with the reading of the LXX. and St. Jerome, as also of the Memphitic and Sahidic versions, and with the citation of the Evangelists. It may be a mere correction; but there is a curious fact urged by Michaelis which seems to give it some weight. Josephus in recording the destruction of the Arx Antonia says, that the Jews thus made the temple building a square, not considering that it was written in the prophecies that the city and temple should be taken when the temple was made four square (*De Bell. Jud.* vi. 5, 4). To what prediction the historian here refers has always appeared obscure, and his whole statement has been perplexing. But Michaelis argues that if the reading of Dan. ix. 27 was in his day that given above, the difficulty is solved; for we have only to suppose he read the last word *Shejjakotz* (שֶׁיַּקּוּץ) in which case the meaning would be 'and in the temple shall he who cuts off (from קצץ) be a desolator.' (*Orient. u. Exeget. Bibliothek* ii. p. 194). If we may take Josephus as a representative of the common opinions of his countrymen, they must have regarded these predictions as finding their fulfilment not merely in the acts of Antiochus Epiphanes, but also in the destruction of Jerusalem by the Romans (*Antiq.* x. 7). As against the opinion that שיקוץ is to be understood of idolatrous objects carried by heathens into the Temple, it has been objected that this word desig-

nates idols only as adopted by the Jews. But this is wholly unfounded, as 1 Kings xi. 5, 2 Kings xxiii. 13, and other passages abundantly shew. Indeed the word is always used objectively to designate that which is an abomination not *in*, but *to* the parties spoken of.—W. L. A.

ABRAHAM (אַבְרָהָם, *father of a multitude;* Sept. Ἀβραάμ), the founder of the Hebrew nation. Up to Gen. xvii. 4, 5, he is uniformly called ABRAM (אַבְרָם, *father of elevation*, or *high father;* Sept. Ἄβραμ), and this was his original name; but the extended form, which it always afterwards bears, was given to it to make it significant of the promise of a numerous posterity which was at the same time made to him.

Abraham was a native of Chaldea, and descended, through Heber, in the ninth generation, from Shem the son of Noah. His father was Terah, who had two other sons, Nahor and Haran. Haran died prematurely 'before his father,' leaving a son Lot and two daughters, Milcah and Iscah. Lot attached himself to his uncle Abraham; Milcah became the wife of her uncle Nahor; and Iscah, who was also called Sarai, became the wife of Abraham (Gen. xi. 26-29: comp. Joseph. *Antiq.*, i. 6, 5). [SARAH.]

Abraham was born A.M. 2008, B.C. 1996 (Hales, A.M. 3258, B.C. 2153), in 'Ur of the Chaldees' (Gen. xi. 28). The concise history in Genesis states nothing concerning the portion of his life prior to the age of 60; and respecting a person living in times so remote no authentic information can be derived from any other source. There are indeed traditions, but they are too manifestly *built up* on the foundation of a few obscure intimations in Scripture to be entitled to any credit.*

Although Abraham is, by way of eminence, named first, it appears probable that he was the youngest of Terah's sons, and born by a second wife, when his father was 130 years old. Terah was seventy years old when the eldest son was born (Gen. xi. 32; xii. 4; xx. 12: comp. Hales, ii. 107); and that eldest son appears to have been Haran, from the fact that his brothers married his daughters, and that his daughter Sarai was only ten years younger than his brother Abraham (Gen. xvii. 17). It is shewn by Hales (ii. 107), that Abraham was 60 years old when the family quitted their native city of Ur, and went and abode in Charran. The reason for this movement does not appear in the Old Testament, but the real cause transpires in Acts vii. 2-4: 'The God of glory appeared to our father Abraham while he was (at Ur of the Chaldees) in Mesopotamia, *before he dwelt in Charran*, and said unto him, Depart from *thy land*, and from thy kindred, and come hither to *a land* (γῆν) which *I will* shew thee. Then departing from the land of the Chaldees, he dwelt in Charran.' This *first* call is not recorded, but only implied in Gen. xii.: and it is distinguished by several pointed circumstances from the *second*, which alone is there mentioned. Accordingly, Abraham departed, and his family, including his aged father, removed with him. They proceeded not at once to the land of Canaan, which indeed had not been yet indicated to Abraham as his destination; but they came to Charran, and tarried at that convenient station for fifteen years, until Terah died, at the age of 205 years. Being free from his filial duties, Abraham, now 75 years of age, received a second and more pointed call to pursue his destination: 'Depart from thy land, and from thy kindred, and *from thy father's house*, unto *the land* (הָאָרֶץ, τὴν γῆν), which I will shew thee' (Gen. xii. 1). A condition was annexed to this call, that he should separate from his father's house, and leave his brother Nahor's family behind him in Charran. He however took with him his nephew Lot, whom, having no children of his own, he appears to have regarded as his heir, and then went forth 'not knowing whither he went' (Heb. xi. 8), but trusting implicitly to the Divine guidance.

No particulars of the journey are given. Abraham arrived in the land of Canaan, which he found occupied by the Canaanites in a large number of small independent communities, which cultivated the districts around their several towns. The country was however but thinly peopled; and, as in the more recent times of its depopulation, it afforded ample pasture-grounds for the wandering pastors. One of that class Abraham must have appeared in their eyes. In Mesopotamia the family had been pastoral, but dwelling in towns and houses, and sending out the flocks and herds under the care of shepherds. But the migratory life to which Abraham had now been called, compelled him to take to the tent-dwelling as well as the pastoral life: and the usages which his subsequent history indicates are therefore found to present a condition of manners and habits analogous to that which still exists among the nomade pastoral, or Bedouin tribes of south-western Asia. [Abraham entered the promised land by way of the valley in which Sychem (the present Nablous as is believed) afterwards stood. All travellers concur in celebrating the richness and beauty of this district. 'All at once,' says Robinson, 'the ground sinks down to a valley running towards the west, with a soil of rich black vegetable mould. There a scene of luxuriant and almost unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables, and orchards of all kinds of fruits, watered by several fountains, which burst forth in various parts and flow westward in refreshing streams. It came upon us suddenly like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine.' *Bibl. Res.* ii. 275: Comp. Stanley *Syr.* and *Pal.*, p. 234. Wilson, *Lands of the Bible*, ii. 45, 71; Nugent, *Lands Classical and Sacred*, ii. 115, Knight's edition, 1846, etc.].

The rich pastures in that part of the country tempted Abraham to form his first encampment in the vale of Moreh, which lies between the mountains of Ebal and Gerizim. Here the strong faith which had brought the childless man thus far from his home was rewarded by the grand promise:—'I

* [The rabbinical traditions concerning Abraham are summarily given by Otho, *Lex. Rab.* s. v. p. 42. Josephus notices a few of these, but without seeming to lay much stress on them (*Antiq.* i. 7 ff). In a passage preserved by him (*Antiq.* i. 8 [7], 2) Nicolas of Damascus mentions Abraham as reigning at Damascus, and says his name was still honoured there, even in his day (Nic. Damasc. *Hist. Fragmenta*, ed. Orellius, p. 114). Comp. Justin, *Hist. Phil.* xxxvi. 2. Euseb. *Præp. Ev.* ix. 16-20. For oriental traditions concerning him, see Herbelot, *Bibl. Orient, s. v.;* Hottinger, *Hist. Orient.* p. 49, 50, Mill, *Dissertationes Select*, p. 15, 18, etc., Col. Chesney, *Euphrates Expedition*, ii. 68].

will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee: and in thee shall all the families of the earth be blessed' (Gen. xii. 2, 3). It was further promised that to his posterity should be given the rich heritage of that beautiful country into which he had come (v. 7). It will be seen that this important promise consisted of two parts, the one temporal, the other spiritual. The *temporal* was the promise of posterity, that he should be blessed himself, and be the founder of a great nation; the *spiritual*, that he should be the chosen ancestor of the Redeemer, who had been of old obscurely predicted (Gen. iii. 15), and thereby become the means of blessing all the families of the earth. The implied condition on his part was, that he should publicly profess the worship of the true God in this more tolerant land; and accordingly 'he built there an altar unto the Lord, who appeared unto him.' He soon after removed to the district between Bethel and Ai, where he also built an altar to that 'JEHOVAH' whom the world was then hastening to forget. His farther removals tended southward, until at length a famine in Palestine compelled him to withdraw into Egypt, where corn abounded. Here his apprehension that the beauty of his wife Sarai might bring him into danger with the dusky Egyptians, overcame his faith and rectitude, and he gave out that she was his sister. As he had feared, the beauty of the fair stranger excited the admiration of the Egyptians, and at length reached the ears of the king, who forthwith exercised his regal right of calling her to his harem, and to this Abraham, appearing as only her brother, was obliged to submit. As, however, the king had no intention to act harshly in the exercise of his privilege, he loaded Abraham with valuable gifts, suited to his condition, being chiefly in slaves and cattle. These presents could not have been refused by him without an insult which, under all the circumstances, the king did not deserve. A grievous disease inflicted on Pharaoh and his household relieved Sarai from her danger, by revealing to the king that she was a married woman; on which he sent for Abraham, and, after rebuking him for his conduct, restored his wife to him, and recommended him to withdraw from the country. He accordingly returned to the land of Canaan, much richer than when he left it 'in cattle, in silver, and in gold' (Gen. xii. 8; xiii. 2).

Lot also had much increased his possessions: and soon after their return to their previous station near Bethel, the disputes between their respective shepherds about water and pasturage soon taught them that they had better separate. The recent promise of posterity to Abraham himself, although his wife had been accounted barren, probably tended also in some degree to weaken the tie by which the uncle and nephew had hitherto been united. The subject was broached by Abraham, who generously conceded to Lot the choice of pasture-grounds. Lot chose the well-watered plain in which Sodom and other towns were situated, and removed thither. [LOT.] Immediately afterwards the patriarch was cheered and encouraged by a more distinct and formal reiteration of the promises which had been previously made to him, of the occupation of the land in which he lived by a posterity numerous as the dust. Not long after, he removed to the pleasant valley of Mamre, in the neighbourhood of Hebron (then called Arba), and pitched his tent under a terebinth tree (Gen. xiii.)

It appears that fourteen years before this time the south and east of Palestine had been invaded by a king called Chedorlaomer, from beyond the Euphrates, who brought several of the small disunited states of those quarters under tribute. Among them were the five cities of the Plain of Sodom, to which Lot had withdrawn. This burden was borne impatiently by these states, and they at length withheld their tribute. This brought upon them a ravaging visitation from Chedorlaomer and three other (perhaps tributary) kings, who scoured the whole country east of the Jordan, and ended by defeating the kings of the plain, plundering their towns, and carrying the people away as slaves. Lot was among the sufferers. When this came to the ears of Abraham, he immediately armed such of his slaves as were fit for war, in number 318, and being joined by the friendly Amoritish chiefs, Aner, Eschol, and Mamre, pursued the retiring invaders. They were overtaken near the springs of the Jordan; and their camp being attacked on opposite sides by night, they were thrown into disorder, and fled. Abraham and his men pursued them as far as the neighbourhood of Damascus, and then returned with all the men and goods that had been taken away. Although Abraham had no doubt been chiefly induced to undertake this exploit by his regard for Lot, it involved so large a benefit, that, as the act of a sojourner, it must have tended greatly to enhance the character and power of the patriarch in the view of the inhabitants at large. In fact, we afterwards find him treated by them with high respect and consideration. When they had arrived as far as Salem, on their return, the king of that place, Melchizedek, who was one of the few native princes, if not the only one, who retained the knowledge and worship of 'the Most High God,' whom Abraham served, came forth to meet them with refreshments, in acknowledgment for which, and in recognition of his character, Abraham presented him with a tenth of the spoils. By strict right, founded on the war usuages which still subsist in Arabia (Burckhardt's *Notes*, p. 97), the recovered goods became the property of Abraham, and not of those to whom they originally belonged. This was acknowledged by the king of Sodom, who met the victors in the valley near Salem. He said, 'Give me the persons, and keep the goods to thyself.' But with becoming pride, and with a disinterestedness which in that country would now be most unusual in similar circumstances, he answered, 'I have lifted up mine hand [*i. e.*, I have sworn] unto Jehovah, the most high God, that I will not take from a thread even to a sandal-thong, and that I will not take anything that is thine, *lest thou shouldst say I have made Abram rich.*' (Gen. xiv.)

Soon after his return to Mamre the faith of Abraham was rewarded and encouraged, not only by a more distinct and detailed repetition of the promises formerly made to him, but by the confirmation of a solemn covenant contracted, as nearly as might be, 'after the manner of men,' [COVENANT] between him and God. It was now that he first understood that his promised posterity were to grow up into a nation under foreign bondage, and that, in 400 years after (or, strictly, 405 years, counting from the birth of Isaac to the Exode), they

should come forth from that bondage as a nation, to take possession of the land in which he sojourned (Gen. xv.)

After ten years' residence in Canaan (B.C. 1913), Sarai, being then 75 years old, and having long been accounted barren, chose to put her own interpretation upon the promised blessing of a progeny to Abraham, and persuaded him to take her woman-slave Hagar, an Egyptian, as a secondary or concubine-wife, with the view that whatever child might proceed from this union should be accounted her own. [HAGAR.] The son who was born to Abraham by Hagar, and who received the name of Ishmael [ISHMAEL], was accordingly brought up as the heir of his father and of the promises (Gen. xvi.) Thirteen years after (B.C. 1900), when Abraham was 99 years old, he was favoured with still more explicit declarations of the Divine purposes. He was reminded that the promise to him was that he should be the father of *many* nations; and to indicate this intention his name was now changed (as before described) from *Abram* to *Abraham*. The Divine Being then solemnly renewed the covenant to be a God to him and to the race that should spring from him; and in token of that covenant directed that he and his should receive in their flesh the sign of circumcision. [CIRCUMCISION.] Abundant blessings were promised to Ishmael; but it was then first announced, in distinct terms, that the heir of the special promises was not yet born, and that the barren Sarai, then 90 years old, should twelve months thence be his mother. Then also her name was changed from Sarai to Sarah (*the princess*); and to commemorate the laughter with which the prostrate patriarch received such strange tidings, it was directed that the name of Isaac (*laughter*) should be given to the future child. The very same day, in obedience to the Divine ordinance, Abraham himself, his son Ishmael, and his house-born and purchased slaves were all circumcised (Gen. xvii.)

Three months after this, as Abraham sat in his tent door during the heat of the day, he saw three travellers approaching, and hastened to meet them, and hospitably pressed upon them refreshment and rest. They assented, and under the shade of a terebinth tree partook of the abundant fare which the patriarch and his wife provided, while Abraham himself stood by in respectful attendance. From the manner in which one of the strangers spoke, Abraham soon gathered that his visitants were no other than the Lord himself and two attendant angels in human form. The promise of a son by Sarah was renewed; and when Sarah herself, who overheard this within the tent, laughed inwardly at the tidings, which, on account of her great age, she at first disbelieved, she incurred the striking rebuke, 'Is anything too hard for Jehovah?' The strangers then addressed themselves to their journey, and Abraham walked some way with them. The two angels went forward in the direction of Sodom, while the Lord made known to him that, for their enormous iniquities, Sodom and the other 'cities of the plain' were about to be made signal monuments of his wrath and of his moral government. Moved by compassion and by remembrance of Lot, the patriarch ventured, reverently but perseveringly, to intercede for the doomed Sodom; and at length obtained a promise that, if but ten righteous men were found therein, the whole city should be saved for their sake. Early the next morning Abraham arose to ascertain the result of this concession: and when he looked towards Sodom, the smoke of its destruction, rising 'like the smoke of a furnace,' made known to him its terrible overthrow. [SODOM.] He probably soon heard of Lot's escape: but the consternation which this event inspired in the neighbourhood induced him, almost immediately after, to remove farther off into the territories of Abimelech, king of Gerar. By a most extraordinary infatuation and lapse of faith, Abraham allowed himself to stoop to the same mean and foolish prevarication in denying his wife, which, twenty-three years before, had occasioned him so much trouble in Egypt. The result was also similar [ABIMELECH], except that Abraham answered to the rebuke of the Philistine by stating the fears by which he had been actuated—adding, 'And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.' This mends the matter very little, since in calling her his sister he designed to be understood as saying she was *not* his wife. As he elsewhere calls Lot his 'brother,' this statement that Sarah was his 'sister' does not interfere with the probability that she was his niece.

The same year* Sarah gave birth to the long-promised son, and, according to previous direction, the name of Isaac was given to him. [ISAAC.] This greatly altered the position of Ishmael, and appears to have created much ill-feeling both on his part and that of his mother towards the child; which was in some way manifested so pointedly on occasion of the festivities which attended the weaning, that the wrath of Sarah was awakened, and she insisted that both Hagar and her son should be sent away. This was a very hard matter to a loving father; and Abraham would probably have refused compliance with Sarah's wish, had he not been apprised in a dream that it was in accordance with the Divine intentions respecting both Ishmael and Isaac. With his habitual uncompromising obedience, he then hastened them away early in the morning, with provision for the journey. [HAGAR.]

When Isaac was about 25 years old (B.C. 1872) it pleased God to subject the faith of Abraham to a severer trial than it had yet sustained, or that has ever fallen to the lot of any other mortal man. He was commanded to go into the mountainous country of Moriah (probably where the temple afterwards stood), and there offer up in sacrifice the son of his affection, and the heir of so many hopes and promises, which his death must nullify. But Abraham's 'faith shrunk not, assured that what God had promised he would certainly perform, and that he was able to restore Isaac to him even from the dead' (Heb. xi. 17-19), and he rendered a ready, however painful obedience. Assisted by two of his servants, he prepared wood suitable for the purpose, and without delay set out upon his melancholy journey. On the third day he descried the appointed place: and informing his attendants that he and his son

* It is, however, supposed by some biblical critics that the preceding adventure with Abimelech is related out of its order, and took place at an earlier date. Their chief reason is that Sarah was now ninety years of age. But the very few years by which such a supposition might reduce this age, seem scarcely worth the discussion [SARAH].

would go some distance farther to worship, and then return, he proceeded to the spot. To the touching question of his son respecting the victim to be offered, the patriarch replied by expressing his faith that God himself would provide the sacrifice; and probably he availed himself of this opportunity of acquainting him with the Divine command. At least, that the communication was made either then or just after is unquestionable; for no one can suppose that a young man of twenty-five could, against his will, have been bound with cords and laid out as a victim on the wood of the altar. Isaac would most certainly have been slain by his father's uplifted hand, had not the angel of Jehovah interposed at the critical moment to arrest the fatal stroke. A ram which had become entangled in a thicket was seized and offered; and a name was given to the place (יהוה יראה, *Jehovah-Jireh*—'the Lord will provide'—in allusion to the believing answer which Abraham had given to his son's inquiry respecting the victim. The promises before made to Abraham—of numerous descendants, superior in power to their enemies, and of the blessings which his spiritual progeny, and especially the Messiah, were to extend to all mankind—were again confirmed in the most solemn manner; for Jehovah swore by himself (comp. Heb. vi. 13, 17), that such should be the rewards of his uncompromising obedience. The father and son then rejoined their servants, and returned rejoicing to Beersheba (Gen. xxii. 19).

Twelve years after (B.C. 1860), Sarah died at the age of 127 years, being then at or near Hebron. This loss first taught Abraham the necessity of acquiring possession of a family sepulchre in the land of his sojourning. His choice fell on the cave of Machpelah [MACHPELAH], and after a striking negotiation with the owner in the gate of Hebron, he purchased it, and had it legally secured to him, with the field in which it stood and the trees that grew thereon. This was the only possession he ever had in the Land of Promise (Gen. xxiii.) The next care of Abraham was to provide a suitable wife for his son Isaac. It has always been the practice among pastoral tribes to keep up the family ties by intermarriages of blood-relations (Burckhardt, *Notes*, p. 154): and now Abraham had a further inducement in the desire to maintain the purity of the separated race from foreign and idolatrous connections. He therefore sent his aged and confidential steward Eliezer, under the bond of a solemn oath, to discharge his mission faithfully, to renew the intercourse between his family and that of his brother Nahor, whom he had left behind in Charran. He prospered in his important mission [ISAAC], and in due time returned, bringing with him Rebekah, the daughter of Nahor's son Bethuel, who became the wife of Isaac, and was installed as chief lady of the camp, in the separate tent which Sarah had occupied (Gen. xxiv.) Some time after Abraham himself took a wife named Keturah, by whom he had several children. These, together with Ishmael, seem to have been portioned off by their father in his lifetime, and sent into the east and south-east, that there might be no danger of their interference with Isaac, the divinely appointed heir. There was time for this: for Abraham lived to the age of 175 years, 100 of which he had spent in the land of Canaan. He died in B.C. 1822 (Hales, 1978), and was buried by his two eldest sons in the family sepulchre which he had purchased of the Hittites (Gen. xxv. 1-10). —J. K.

It has been supposed by some that Keturah, who is called a concubine (1 Chron. i. 32, comp. Gen. xxv. 6), was taken by Abraham before Sarah's death, and lived with him, along with her, as a secondary wife. This seems more probable than that at the advanced age of nearly 140 years he should marry and beget children, especially as Paul speaks of him as being as good as dead for such acts when he was forty years younger (Rom. iv. 19; Heb. xi. 12). The sons of Abraham by Keturah became the heads of Arab tribes, the בני קדם or 'children of the East' (Judg. vi. 3). His name was thus widely spread, and to this day it continues to be reverenced alike by Jew, Mohammedan, and Christian. 'Innumerable,' says Kurz, 'are his descendants. Peoples have risen and passed away, but the posterity of Abraham pass through the centuries unmingled and unchanged. Nor is their history yet ended; they still retain the blessing given to Abraham's seed, unhurt by the pressure of peoples and times. But it is not his human and national character that constitutes the most remarkable distinction of Abraham; it is his spiritual character. Wherever this is reproduced in any of his posterity, or through their instrumentality in any belonging to the other nations of the world, these are the true children of Abraham (Gal. iii. 7, 29; Rom. ix. 6-8). Abraham's place and significancy consequently in the history of the world and of redemption, is rightly apprehended only as he is recognised as the Father of the Faithful. And numberless as the stars of heaven, shining as they, is his spiritual seed, are the children of his faith. Abraham's faith, which was reckoned to him for righteousness, is the prototype of the Christian faith. Anticipating a development of two thousand years, there may be found in his life a clear representation of what is the kernel and star of Christianity (Rom. iv.) The apostle James gives him the honourable title of 'Friend of God;' and by the Mohammedans of the East this is still his ordinary name (Khalîl Allah, or simply el-Khalîl). Herzog's *Real-Encycl.* s. v.—W. L. A.

ABRAHAM'S BOSOM. There was no name which conveyed to the Jews the same associations as that of Abraham. As undoubtedly he was in the highest state of felicity of which departed spirits are capable, 'to be with Abraham' implied the enjoyment of the same felicity; and 'to be in Abraham's bosom' meant to be in repose and happiness with him. The latter phrase is obviously derived from the custom of sitting or reclining at table which prevailed among the Jews in and before the time of Christ. [ACCUBATION.] By this arrangement, the head of one person was necessarily brought almost into the bosom of the one who sat above him, or at the top of the triclinium; and the guests were so arranged that the most favoured were placed so as to bring them into that situation with respect to the host (comp. John xiii. 23; xxi. 20). These Jewish images and modes of thought are amply illustrated by Lightfoot, Schoettgen, and Wetstein, who illustrate Scripture from rabbinical sources. It was quite usual to describe a just person as being with Abraham, or lying on Abraham's bosom; and as such images were unobjectionable, Jesus accommodated his speech to them, to render himself the more intelligible by familiar notions, when, in the

beautiful parable of the rich man and Lazarus, he describes the condition of the latter after death under these conditions (Luke xvi. 22, 23).—J. K.

ABRAM. [ABRAHAM.]

ABRAM, NICHOLAS, was born at Xaronval, in the department of the Vosges, in the year 1589. He was received into the Society of the Jesuits in 1623; and being skilled as a linguist, he was employed as a teacher in several of their seminaries. He died at Pont-a-Mousson on the 7th of September 1655. Besides many treatises on subjects connected with classical literature, and an edition of Nonnus's Paraphrase on John (Paris, 1623), he wrote several tracts on biblical questions, which are collected in his 'Pharus Veteris Testamenti, sive Sacrarum Quæstionum libri 15,' etc. He published also 'Dissertatio de Tempore Habitationis filiorum Israel in Egypto,' reprinted by De Tournemine in his supplement to Menochius.—W. L. A.

ABRAVANEL (also called Abarbanel, Ravanella, and Barbanella), RABBI DON ISAAC BEN JEHUDAH, a celebrated Jewish statesman, philosopher, theologian, and commentator, and a very voluminous writer, was born in Lisbon in 1437, of an ancient family which traced its descent from the royal house of David, and which emigrated into Spain after the destruction of Jerusalem. His parents gave him an education becoming their renowned lineage; and Abravanel, possessing great natural talent, soon distinguished himself in such a manner as to attract the notice of Alfonso V., who intrusted him with the management of affairs of state. This high position of honour and trust he occupied till the end of 1481, when his august patron died, and John II. succeeded to the throne. The ill-treatment which Abravanel, in common with many of the favourites of the departed monarch, had to endure from the new sovereign, made him flee to Spain, the residence of his ancestors, in 1483, where his brilliant powers speedily secured for him the friendship of Ferdinand, and elevation to a post of honour as a minister of state. This he faithfully filled for eight years, from 1484 to 1492, when, at the instigation of the cruel Dominican Torquemada, the Queen's confessor and Inquisitor-General, the infamous edict for the expulsion of the Jews was signed on the 30th of March, and he, with 300,000 of his unhappy brethren, had to quit the country. He arrived at Naples in the beginning of 1493, and immediately obtained the favour of Ferdinand I., which, however, was of short duration, as the king died the same year; and as his successor, Alfonso II., accompanied by Abravanel, had to retire to Mazzara, where he died within twelve months. Abravanel then went to Corfu in 1495, thence to Monopoli, and afterwards to Venice, where he was again made a minister of state, and died in 1508, whilst engaged in the important negotiations between the Republic and Portugal. His remains were conveyed with great pomp to be deposited in Padua. His principal exegetical and theological works, in their chronological order, are, —1. A juvenile treatise upon Exod. xxiii. 20, '*Behold I send an angel before thee*,' wl.erein he discussed, in twenty-five sections, the most important articles of faith. 2. A commentary on *Deuteronomy*, which he began in Lisbon, and finished in 1472. 3. Commentaries on *Joshua*, *Judges*, and *Samuel*, written in Castilian in 1483-84; and on *Kings*, which he wrote whilst at the court of the king of Naples in 1493. 4. Commentaries on *Isaiah* and *Daniel*, written in Corfu in 1497-98. 5. Three treatises, called מגדול ישועות comprising *a* שָׁמַיִם חֲדָשִׁים, a philosophical dissertation on Maimonides' View of the Creation; *b* מַשְׁמִיעַ יְשׁוּעָה, a dissertation on all the Messianic passages in the Old Testament, a polemical work against Christianity; and *c* יְשׁוּעוֹת מְשִׁיחוֹ, a dissertation on the doctrine of the Messiah according to the Talmud and Midrashim. 6. *The fundamental Doctrines of Religion* (רֹאשׁ אֱמוּנָה), and *a Treatise upon the Creation* (מַפְעֲלוֹת אֱלֹהִים). 7. Commentaries on *Jeremiah*, *Ezekiel*, and *the minor Prophets*, which he wrote at Venice, and on *Genesis*, *Exodus*, *Leviticus*, and *Numbers*, written most probably at the same place. The chief importance of his commentaries to the student of the Bible consists in their polemical character, and in the fact that they anticipate much of what has been advanced as new by modern theologians. Abravanel never skips over any difficulty in the text, but always tries to explain it. No student can consult his commentaries without profit. The best edition of the commentary on the Pentateuch is by Professor Bashuysen, Hanau, 1710, fol.; of that on the earlier Prophets by Professor Pfeiffer and F. A. Christiani, Leipzig, 1686, fol.; on the later and minor Prophets, Amsterdam, 1641, fol.; and on Daniel, Venice, 1652, 4to. Comp. Cormoly, in אוצר נחמד, ii. p. 47, etc.; Jost, *Geschichte des Judenthums*, etc. iii. p. 104, etc.; Fürst, *Bibliotheca Judaica*, i. p. 11, etc.—C. D. G.

ABRECH (אַבְרֵךְ). This word occurs only in Gen. xli. 43, where it is used in proclaiming the authority of Joseph. Something similar happened in the case of Mordecai; but then several words were, employed (Esth. vi. 11). If the word be Hebrew, it is probably an imperative of ברך in Hiphil, and would then mean, as in our version, 'bow the knee!' We are indeed assured by Wilkinson (*Anc. Egyptians*, ii. 24) that the word *abrek* is used to the present day by the Arabs, when requiring a camel to kneel and receive its load. [The Targum of Jonathan and the Jerusalem Targum explain it as a compound of אב, *father*, and רך, *tender*, and suppose it refers to Joseph's wisdom being that of a father, while his years were those of a youth. With this Jerome accords, and Origen also mentions it. The latter approves the rendering given by Aquila, and followed in the A. V., 'bow the knee.' Onkelos, some of the Talmudists, Tawus the Persian translator, Luther and others, regard the word as a compound of אבא and רך, *kingdom*. Onk. דין אבא למלכא; Luth., *Der ist des Landes Vater*. The prevailing opinion among scholars now is that it is of Egyptian origin. Pfeiffer identifies it with the Copt. *arrek*, reverence; Jablonski with *oube-reck*, bend down; and Knobel and Delitzsch, with *abork*, throw thyself down. See Cartwright, *Electa Targum. Rabbin.* in loc.; Pfeiffer, *Opp. Om.* p. 95; Jablonski, *Opusc.* i. 4; Knobel, *Genesis* in loc.; Delitzsch, *Genausgel.* in loc.; De Rossi, *Etym. Egypt.* p. 1. Lee, *Heb. Lex.* on the word.]

ABRESCH, FR. LUD., was born at Hesse-Homburg, Dec. 29th, 1699. He filled the post first

of conrector, and then of rector of the Gymnasium at Middelburg, in Seeland, from 1723 till 1741, when he was removed to the same office at Zwoll. He died there in 1782. His works are chiefly devoted to the elucidation of the classics. In two of them, however, he directs some attention to the N. T. 'Animadversionum ad Æschylum Libri Tres.; accedunt annotationes ad quædam loca N. T,' 2 tom.; Zwollæ 1763. 'Dilucidationes Thucydideæ quibus et passim N. T. loca illustrantur,' Traj. 1753, 55. These works are not of much value.—W. L. A.

ABRESCH, Peter, Professor of Theology at Gröningen, where he died in 1812. 'Paraphrasis et Anott. in Ep. ad Hebræos,' Pt. I. Leyden, 1786, II. 1787, 8vo, embracing ch. i.-iv. He published also 'Specimen Philol. in Obadiæ ver. 1-8.' Utr. 1757, 4to.—W. L. A.

ABSALOM (אַבְשָׁלוֹם, *father of peace;* Sept. Ἀβεσσαλώμ; Vulg. *Absalon*), the third son of David, and his only son by Maachah, daughter of Talmai, king of Geshur (2 Sam. iii. 3). He was deemed the handsomest man in the kingdom; and was particularly noted for the profusion of his beautiful hair, which appears to have been regarded with great admiration; but of which we can know nothing with certainty, except that it was very fine and very ample. We are told that when its inconvenient weight compelled him at times (מִקֵּץ יָמִים לְיָמִים does not necessarily mean 'every year', as in the A. V.) to cut it off, it was found to weigh '200 shekels after the king's weight;' but as this has been interpreted as high as 112 ounces (Geddes) and as low as 7½ ounces (A. Clarke), we may be content to understand that it means a quantity unusually large. David's other child by Maachah was a daughter named Tamar, who was also very beautiful. She became the object of lustful regard to her half-brother Amnon, David's eldest son; and was violated by him. In all cases where polygamy is allowed, we find that the honour of a sister is in the guardianship of her full brother, more even than in that of her father, whose interest in her is considered less peculiar and intimate. We trace this notion even in the time of Jacob (Gen. xxxiv. 6, 13, 25, sqq.) So in this case the wrong of Tamar was taken up by Absalom, who kept her secluded in his own house, and said nothing for the present, but brooded silently over the wrong he had sustained, and the vengeance which devolved upon him. It was not until two years had passed, and when this wound seemed to have been healed, that Absalom found opportunity for the bloody revenge he had meditated. He then held a great sheep-shearing feast at Baal-hazor near Ephraim, to which he invited all the king's sons; and, to lull suspicion, he also solicited the presence of his father. As he expected, David declined for himself, but allowed Amnon and the other princes to attend. They feasted together; and when they were warm with wine, Amnon was set upon and slain by the servants of Absalom, according to the previous directions of their master. The other princes took to their mules and fled to Jerusalem, filling the king with grief and horror by the tidings which they brought. As for Absalom, he hastened to Geshur, and remained there three years with his grandfather, king Talmai.

Now Absalom, with all his faults, was eminently dear to the heart of his father. His beauty, his spirit, his royal birth, may be supposed to have drawn to him those fond paternal feelings which he knew not how to appreciate. At all events, David mourned every day after the banished fratricide, whom a regard for public opinion and a just horror of his crime forbade him to recall. His secret wishes to have home his beloved though guilty son were however discerned by Joab, who employed a clever woman of Tekoah to lay a supposed case before him for judgment; and she applied the anticipated decision so adroitly to the case of Absalom, that the king discovered the object and detected the interposition of Joab. Regarding this as in some degree expressing the sanction of public opinion, David gladly commissioned Joab to 'call home his banished.' Absalom returned; but David, still mindful of his duties as a king and father, controlled the impulse of his feelings, and declined to admit him to his presence. After two years, however, Absalom, impatient of his disgrace, found means to compel the attention of Joab to his case; and through his means a complete reconciliation was effected, and the father once more indulged himself with the presence of his son (2 Sam. xiii. xiv.)

By the death of Amnon and that of Chileab, his two elder brothers, Absalom was now, according to the law of primogeniture, the heir of the crown, a claim which his royal descent by the mother's side would probably have conferred on him, even had they lived. But under the peculiar theocratical institutions of the Hebrews, the Divine king reserved and exercised a power of dispensation, over which the human king, or viceroy, had no control; and although the law of primogeniture was allowed to take in general its due course, the Divine king had exercised his power in the family of David by the preference of Solomon, who was at this time a child, as the successor of his father. David had known many years before that his dynasty was to be established in a son not yet born (2 Sam. vii. 12); and when Solomon was born, he could not be ignorant, even if not specially instructed, that *he* was the destined heir. This fact must have been known to many others as the child grew up, and probably the mass of the nation was cognizant of it. In this we find a motive for the rebellion of Absalom; he wished to secure the throne which he deemed to be his in right by the laws of primogeniture, during the lifetime of his father; lest delay, while awaiting the natural term of his days, should so strengthen the cause of Solomon with his years, as to place his succession beyond all contest.

The fine person of Absalom, his superior birth, and his natural claims predisposed the people to regard his pretensions with favour; and this predisposition was strengthened by the measures which he took to win their regard. By the state and attendance with which he appeared in public, he enhanced the show of condescending sympathy with which he accosted the suitors who repaired for justice or favour to the royal audience, he inquired into their various cases, and hinted at what might be expected if he were on the throne, and had the power of accomplishing his own large and generous purposes. By these influences 'he stole the hearts of the men of Israel;' and when at length, four years after his return from Geshur, he repaired to Hebron, and there pro-

claimed himself king, the great body of the people declared for him. So strong ran the tide of opinion in his favour, that David found it expedient to quit Jerusalem and retire to Mahanaim, beyond the Jordan.

When Absalom heard of this, he proceeded to Jerusalem and took possession of the throne without opposition. Among those who had joined him was Ahithophel, who had been David's counsellor, and whose profound sagacity caused his counsels to be regarded like oracles in Israel. This defection alarmed David more than any other single circumstance in the affair, and he persuaded his friend Hushai to go and join Absalom, in the hope that he might be made instrumental in turning the sagacious counsels of Ahithophel to foolishness. The first piece of advice which Ahithophel gave Absalom was that he should publicly take possession of that portion of his father's harem which had been left behind in Jerusalem. This was not only a mode by which the succession to the throne might be confirmed [ABISHAG: comp. Herodotus, iii. 68], but in the present case, as suggested by the wily counsellor, this villanous measure would dispose the people to throw themselves the more unreservedly into his cause, from the assurance that no possibility of reconcilement between him and his father remained. Hushai had not then arrived. Soon after he came, when a council of war was held, to consider the course of operations to be taken against David, Ahithophel counselled that the king should be pursued that very night, and smitten, while he was 'weary and weak handed, and before he had time to recover strength.' Hushai, however, whose object was to gain time for David, speciously urged, from the known valour of the king, the possibility and fatal consequences of a defeat, and advised that all Israel should be assembled against him in such force as it would be impossible for him to withstand. Fatally for Absalom, the counsel of Hushai was preferred to that of Ahithophel; and time was thus given to enable the king, by the help of his influential followers, to collect his resources, as well as to give the people time to reflect upon the undertaking in which so many of them had embarked. The king soon raised a large force, which he properly organized and separated into three divisions, commanded severally by Joab, Abishai, and Ittai of Gath. The king himself intended to take the chief command; but the people refused to allow him to risk his valued life, and the command then devolved upon Joab. The battle took place in the borders of the forest of Ephraim; and the tactics of Joab, in drawing the enemy into the wood, and there hemming them in, so that they were destroyed with ease, eventually, under the providence of God, decided the action against Absalom. Twenty thousand of his troops were slain, and the rest fled to their homes. Absalom himself fled on a swift mule; but as he went, the boughs of a terebinth tree caught the long hair in which he gloried, and he was left suspended there. The charge which David had given to the troops to respect the life of Absalom prevented any one from slaying him: but when Joab heard of it, he hastened to the spot, and pierced him through with three darts. His body was then taken down and cast into a pit there in the forest, and a heap of stones was raised upon it.

David's fondness for Absalom was unextinguished by all that had passed; and as he sat, awaiting tidings of the battle, at the gate of Mahanaim, he was probably more anxious to learn that his son lived, than that the battle was gained; and no sooner did he hear that Absalom was dead, than he retired to the chamber above the gate, to give vent to his paternal anguish. The victors as they returned, slunk into the town like criminals, when they heard the bitter wailings of the king:—'O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!' The consequences of this weakness—not in his feeling, but in the inability to control it—might have been most dangerous, had not Joab gone up to him, and after sharply rebuking him for thus discouraging those who had risked their lives in his cause, induced him to go down and cheer the returning warriors by his presence (2 Sam. xiii.-xix. 8).—J. K.

ABSALOM'S TOMB. A remarkable monument bearing this name makes a conspicuous figure in the Valley of Jehoshaphat, outside Jerusalem; and it has been noticed and described by almost all travellers. It it close by the lower bridge over the Kedron, and is a square isolated block hewn out from the rocky ledge so as to leave an area or niche around it. The body of this monument is

about 24 feet square, and is ornamented on each side with two columns and two half columns of the Ionic order, with pillasters at the corners. The architrave exhibits triglyphs and Doric ornaments. The elevation is about 18 or 20 feet to the top of the architrave, and thus far it is wholly cut from the rock. But the adjacent rock is here not near so high as in the adjoining tomb of Zecharias (so called), and therefore the upper part of the tomb has been carried up with mason-work of large stones. This consists, first of two square layers, of which the upper one is smaller than the lower; and then a small dome or cupola runs up into a low spire, which appears to have spread out a little at the top, like an opening flame. This mason-work is perhaps 20 feet high, giving to the whole an elevation of about forty feet. There is a small excavated

chamber in the body of the tomb, into which a hole had been broken through one of the sides several centuries ago.

The old travellers who refer to this tomb, as well as Calmet after them, are satisfied that they find the history of it in 2 Sam. xviii. 18, which states that Absalom, having no son, built a monument to keep his name in remembrance, and that this monument was called 'Absalom's Hand'—that is, *index*, *memorial*, or *monument*. [HAND.] With our later knowledge, a glance at this and the other monolithic tomb bearing the name of Zecharias, is quite enough to shew that they had no connection with the times of the persons whose names have been given to them. 'The style of architecture and embellishment,' writes Dr. Robinson, 'shews that they are of a later period than most of the other countless sepulchres round about the city, which, with few exceptions, are destitute of architectural ornament. Yet, the foreign ecclesiastics, who crowded to Jerusalem in the fourth century, found these monuments here; and of course it became an object to refer them to persons mentioned in the Scriptures. Yet, from that day to this, tradition seems never to have become fully settled as to the individuals whose names they should bear. The *Itin. Hieros.* in A.D. 333, speaks of the two monolithic monuments as the tombs of Isaiah and Hezekiah. Adamnus, about A.D. 697, mentions only one of these, and calls it the tomb of Jehoshaphat. . . . . The historians of the Crusades appear not to have noticed these tombs. The first mention of a tomb of Absalom is by Benjamin of Tudela, who gives to the other the name of King Uzziah; and from that time to the present day the accounts of travellers have been varying and inconsistent' (*Biblical Researches*, i. 519, 520).—J. K.

ABSINTHIUM (Ἄψινθιον in New Test., by which also Aquila renders the Heb. לענה; A. V. *wormwood*). This proverbially bitter plant is used in the Hebrew, as in most other languages, metaphorically, to denote the moral bitterness of distress and trouble (Deut. xxix. 18; Prov. v. 4; Jer. ix. 15; xxiii. 15; Lam. iii. 15, 19; Amos v. 7; vi. 12). [Hence the Sept. render it by ἀνάγκη, πικρία, ὀδύνη, once by ὕψος.] *Artemisia* is the botanical name of the genus of plants in which the different species of wormwoods are found. The plants of this genus are easily recognised by the multitude of fine divisions into which the leaves are usually separated, and the numerous clusters of small, round, drooping, greenish-yellow, or brownish flower-heads with which the branches are laden. It must be understood that our common wormwood (*Artemisia absinthium*) does not appear to exist in Palestine, and cannot therefore be that specially denoted by the Scriptural term. Indeed it is more than probable that the word is intended to apply to *all* the plants of this class that grew in Palestine, rather than to any one of them in particular. The examples of this genus that have been found in that country are:—1. *Artemisia Judaica*, which, if a particular species be intended, is probably the Absinthium of Scripture. Rauwolff found it about Bethlehem, and Shaw in Arabia and the deserts of Numidia plentifully. This plant is erect and shrubby, with stem about eighteen inches high. Its taste is very bitter; and both the leaves and seeds are much used in Eastern medicine, and are reputed to be tonic, stomachic, and anthelmintic. 2. *Artemisia Romana*, which was found by Hasselquist on Mount Tabor (p. 281). This species is herbaceous, erect, with stem one or two feet high (higher when cultivated in gardens), and nearly upright branches. The plant has a pleasantly aromatic scent; and the bitterness of its taste is so tempered by the aromatic flavour as scarcely to be disagreeable. 3. *Artemisia abrotanum*, found in the south of Europe, as well as in Syria and Palestine, and eastward even to China. This a hoary plant, becoming a shrub in warm countries; and its branches bear loose panicles of nodding yellow flower-heads. It is bitter and aromatic, with a very strong scent. It is not much used in medicine; but the branches are employed in imparting a yellow dye to wool.

7. Artemisia Judaica.

ABSTINENCE is a refraining from the use of certain articles of food usually eaten; or from all food during a certain time for some particular object. It is distinguished from TEMPERANCE, which is moderation in ordinary food; and from FASTING, which is abstinence from a religious motive. The first example of abstinence which occurs in Scripture is that in which the use of blood is forbidden to Noah (Gen. ix. 4). [BLOOD.] The next is that mentioned in Gen. xxxii. 32: 'The children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, *unto this day*, because he (the angel) touched the hollow of Jacob's thigh in the sinew that shrank.' This practice of commemorative abstinence is here mentioned as having been kept up from the time of Jacob to that of the writer, as the phrase 'unto this day' intimates. No actual instance of the practice occurs in the Scripture itself, but the usage has always been kept up; and to the present day the Jews generally abstain from the whole hind-quarter on account of the trouble and expense of extracting the particular sinew (Allen's *Modern Judaism*, p. 421). By the law, abstinence from blood was confirmed, and the use of flesh of even lawful animals was forbidden, if the manner of their death rendered it impossible that they should be, or uncertain that they were duly exsanguinated (Exod. xxii. 31; Deut. xiv. 21). A broad rule was also laid down by the law, defining whole classes of animals that might not be eaten (Lev. xi.) [ANIMAL; FOOD.] Certain parts of lawful animals, as being sacred to the altar, were also interdicted. These were the large lobe of the liver, the kidneys and the fat upon them, as well as the tail of the 'fat-tailed' sheep (Lev. iii. 9-11). Everything consecrated to idols was also forbidden (Exod. xxxiv. 15). In conformity with these rules the Israelites abstained generally from food which was more or less in use among other people. Instances of abstinence from allowed food are not frequent, except in commemorative or afflictive fasts. The forty days' abstinence of Moses, Elijah, and Jesus are

peculiar cases requiring to be separately considered. [FASTING.] The priests were commanded to abstain from wine previous to their actual ministrations (Lev. x. 9), and the same abstinence was enjoined to the Nazarites during the whole period of their separation (Num. vi. 3). A constant abstinence of this kind was, at a later period, voluntarily undertaken by the Rechabites (Jer. xxxv. 1-19). Among the early Christian converts there were some who deemed themselves bound to adhere to the Mosaical limitations regarding food, and they accordingly abstained from flesh sacrificed to idols, as well as from animals which the law accounted unclean; while others contemned this as a weakness, and exulted in the liberty wherewith Christ has made his followers free. This question was repeatedly referred to St. Paul, who laid down some admirable rules on the subject, the purport of which was that every one was at liberty to act in this matter according to the dictates of his own conscience; but that the strong-minded had better abstain from the exercise of the freedom they possessed, whenever it might prove an occasion of stumbling to a weak brother (Rom. xiv. 1-3; 1 Cor. viii.) In another place the same apostle reproves certain sectaries who should arise, forbidding marriage and enjoining abstinence from meats which God had created to be received with thanksgiving (1 Tim. iv. 3, 4). The counsel of the apostles at Jerusalem decided that no other abstinence regarding food should be imposed upon the converts than 'from meats offered to idols, from blood, and from things strangled' (Acts xv. 19).

The Essenes, a sect among the Jews which is not mentioned by name in the Scriptures, led a more abstinent life than any recorded in the sacred books. [ESSENES.]

That abstinence from ordinary food was practised by the Jews medicinally is not shewn in Scripture, but is more than probable, not only as a dictate of nature, but as a common practice of their Egyptian neighbours, who, we are informed by Diodorus (i. 82), 'being persuaded that the majority of diseases proceed from indigestion and excess of eating, had frequent recourse to *abstinence*, emetics, slight doses of medicine, and other simple means of relieving the system, which some persons were in the habit of repeating every two or three days.'

ABYSS (Ἄβυσσος = ἀβυθος without bottom). The LXX. use this word to represent three different Hebrew words:—1. מצולה, *a depth or deep place*, Job xli. 23; or צולה, *the deep, the sea*, Is. xliv. 27; 2. רהב *breadth, a broad place*, Job xxxvi. 16; 3. תהום, *a mass of waters, the sea*, Gen. viii. 2, etc.; the chaotic mass of waters, Gen. i. 2; Ps. civ. 6; the subterraneous waters, 'the deep that lieth under,' Gen. xlix. 25; 'the deep that coucheth beneath,' Deut. xxxiii. 13. In the N. T. it is used always with the article, to designate the abode of the dead, Hades, especially that part of it which is also the abode of devils and the place of woe (Rom. x. 7; Luke viii. 31; Rev. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3). In the Revelation the word is always translated in the A. V. 'bottomless pit,' by Luther 'abgrund.' In ch. ix. 1 mention is made of 'the key of the bottomless pit' (ἡ κλεὶς τοῦ φρέατος τῆς ἀβ. *the key of the pit of the abyss*), where Hades is represented as a boundless depth, which is entered by means of a shaft covered by a door, and secured by a lock (Alford, Stuart, Ewald, De Wette, Düsterdieck). In ver. 11 mention is made of 'the angel of the abyss,' by whom some suppose is intended Satan or one of his angels. [ABADDON.]—W. L. A.

ABYSSINIA. 'There is no part of Africa, Egypt being excepted, the history of which is connected with so many objects of interest as Abyssinia. A region of Alpine mountains, ever difficult of access by its nature and peculiar situation, concealing in its bosom the long-sought sources of the Nile, and the still more mysterious origin of its singular people, Abyssinia has alone preserved, in the heart of Africa, its peculiar literature and its ancient Christian church. What is still more remarkable, it has preserved existing remains of a previously existing and wide-spread Judaism, and with a language approaching more than any living tongue to the Hebrew, a state of manners, and a peculiar character of its people, which represent in these latter days the habits and customs of the ancient Israelites in the times of Gideon and of Joshua. So striking is the resem-

Female. Warrior.

blance between the modern Abyssinians and the Hebrews of old, that we can hardly look upon them but as branches of one nation; and if we had not convincing evidence to the contrary, and knew not for certain that the Abrahamidæ originated in Chaldea, and to the northward and eastward of Palestine, we might frame a very probable hypothesis, which should bring them down as a band of wandering shepherds from the mountains of Habesh (Abyssinia), and identify them with the pastor kings, who, according to Manetho, multiplied their bands of the Pharaohs, and being, after some centuries expelled thence by the will of the gods, sought refuge in Judea, and built the walls of Jerusalem. Such an hypothesis would explain the existence of an almost Israelitish people, and the preservation of a language so nearly approaching to the Hebrew, in intertropical Africa. It is certainly untrue, and we find no other easy explanation of the facts which the history of Abyssinia presents, and particularly the early extension of the Jewish religion and customs through that

country' (Prichard's *Physical History of Man*, pp. 279, 280).

The above paragraph will suggest the grounds which appear to entitle Abyssinia to a place in a Biblical Cyclopædia. But as the country has no physical connection with Palestine—which is, geographically, our central object—a particular description of it is not necessary, and it will suffice to notice the points of inquiry suggested by the quotation. A brief outline is all that seems requisite.

'ABYSSINIA' is an European improvement upon the native name of 'HABESH.' That this country lies to the south of Nubia, which separates it from Egypt, and to the west of the Gulf of Bab-el-Mandah and the southern part of the Arabian sea, will sufficiently indicate its position. Abyssinia is a high country, which has been compared by Humboldt to the lofty Plain of Quito. By one of those beautiful synthetical operations of which his writings offer so many examples, the greatest living geographer, Carl Ritter of Berlin, has established, from the writings of various travellers, that the high country of Habesh consists of three terraces, or distinct table-lands, rising one above another, and of which the several grades of ascent offer themselves in succession to the traveller as he advances from the shores of the Red Sea (*Erdkunde*, th. i. s. 168). The *first* of these levels is the plain of Baharnegash: the *second* level is the plain and kingdom of Tigré, which formerly contained the kingdom of Axum: the *third* level is High Abyssinia, or the kingdom of Amhara. This name of Amhara is now given to the whole kingdom, of which Gondar is the capital, and where the Amharic language is spoken eastward of the Takazzé. Amhara Proper is, however, a mountainous province to the south-east, in the centre of which was Tegulat, the ancient capital of the empire, and at one period the centre of the civilization of Abyssinia. This province is now in the possession of the Gallas, a barbarous people who have overcome all the southern parts of Habesh. The present kingdom of Amhara is the heart of Abyssinia, and the abode of the emperor, or *Negush*. It contains the upper course of the Nile, the valley of Dembea, and the lake Tzana, near which is the royal city of Gondar, and likewise the high region of Gojam, which Bruce states to be at least two miles above the level of the sea.

Abyssinia is inhabited by several distinct races, who are commonly included under the name of Habesh or Abyssins. They are clearly distinguished from each other by their languages, but have more or less resemblance in manners and physical character. These races are—1. The *Tigrani*, or Abyssins of the kingdom of Tigré, which nearly coincides in extent with the old kingdom of Axum. They speak a language called by Tellez and Ludolph *lingua Tignania*. It is a corruption or modern dialect of the Gheez or old Ethiopic, which was the ancient vernacular tongue of the province; but is now a dead language consecrated to literature and religious uses [ETHIOPIC LANGUAGE], and the modern language of Tigré has been for more than five centuries merely an oral dialect. 2. The *Amharas*, who have been for ages the dominant people in Abyssinia; the genuine Amhara being considered as a higher and nobler caste, as the military and royal tribe. Their language—the Amharic—now extends over all the eastern parts of Abyssinia, including various provinces, some of which appear at one time to have had vernacular languages of their own. 3. The *Agows*, which name is borne by two tribes, who speak different languages and inhabit different parts of Abyssinia. These are the Agows of Damot, one of the most extensive of the southern provinces, where they are settled about the sources and on the banks of the Nile; and the Agows of Lasta, who according to Bruce, are Troglodytes, living in caverns and paying the same adoration to the river Takazzé which those of the Damot pay to the Nile. These last are called by Salt the Agows of Takazzé; and although they scarcely differ from the other Abyssinians in physical character, their language shews them to be a distinct race from the *Persian* as well as from the Amhara. 4. The *Falasha*, a people whose present condition suggests many curious inquiries, and the investigation of whose history may hereafter throw light upon that of the Abyssins, and of their literature and ecclesiastical antiquities. They all profess the Jewish religion, and probably did so before the era of the conversion of the Abyssins to Christianity. They themselves profess to derive their origin from Palestine; but their language, which is said to have no affinity with the Hebrew, seems sufficiently to refute this pretension (Vater, *Mithridates*, t. iii.) According to Bruce the Falasha were very powerful at the time of the conversion of the Abyssins to Christianity. They were formerly a caste of potters and tile-makers in the low country of Dembea, but, owing to religious animosities, and being weakened by long wars, they were driven out thence, and took refuge among rugged and almost inaccessible rocks, in the high ridge called the mountains of Samen, where they live under princes of their own, bearing Hebrew names, and paying tribute to the Negush. It is conjectured that the Falasha and the Agows were at one time the principal inhabitants of the south-eastern parts of Abyssinia. 5. The *Gafats*, a pagan tribe, with a distinct language, living on the southern banks of the Nile, near Damot. 6. The *Gongas* and *Enarvans*. The former inhabit the province of Gonga, and have a language distinct from all the preceding, but the same which is spoken by the people of Narea, or Enarea, to the southward of Habesh. 7. To these we should perhaps now add the *Gallas*, a race of wandering herdsmen, extensively spread in eastern intertropical Africa, who have become, during the last century, very formidable by their numbers, and threaten to overwhelm the Abyssinian empire.

The Abyssinians are to be regarded as belonging to the *black* races of men, but this is to be received with some explanation. Without entering into particulars, it may be observed, after Rüppell (*Reise in Abyssinien*), that there are two physical types prevalent among the Abyssinians. The greater number are a finely-formed people of the European type, having a countenance and features precisely resembling those of the Bedouins of Arabia. To this class belong most of the inhabitants of the high mountains of Samen, and of the plains around Lake Tzana, as well as the Falasha, or Jews, the heathen Gafats, and the Agows, notwithstanding the variety of their dialects. The other and very large division of the Abyssinian people is identified, as far as physical traits are concerned, with the race which has been distinguished by the name of Ethiopian. This race is indicated by a somewhat flattened nose, thick lips, long and rather dull eyes, and by very

strongly crisped and almost woolly hair, which stands very thickly upon the head. They are therefore one of the connecting links between the Arabian and the Negro races, being separated from the former by a somewhat broader line than from the latter. In their essential characteristics they agree with the Nubians, Berberines, and native Egyptians (Prichard's *Nat. Hist. of Man*, p. 285).

Abyssinia has for ages been united under one governor, who during the earliest periods resided at Axum, the ancient capital of Tigré; but who for some centuries past has resided at Gondar, a more central part of the kingdom. For ages also the Abyssins have been Christians, but with a strange mixture of the Judaism which appears to have been previously professed, and with the exceptions which have been already indicated. Tigré, in which was the ancient capital of the empire, was the country in which Judaism appears to have been in former times the most prevalent. It was also the country which possessed, in the Gheez or ancient Ethiopic, a Semitic language. It was, moreover, the seat of civilization, which, it is important to observe, appears to have been derived from the opposite coast of Arabia, and to have had nothing Egyptian or Nubian in its character.

These observations have brought us back again to the difficulty stated at the commencement of this article, in the words of Dr. Prichard, which has hitherto been considered insuperable. There is no doubt, however, that this difficulty has chiefly arisen from attempting to explain *all* the phenomena on a single principle; whereas two causes at least contributed to produce them, as the following remarks will clearly shew:—

The former profession of Judaism in the country is sufficient to account for the class of observances and notions derivable from the Jewish ritual, which are very numerous, and appear singular, mixed up as they are with a professedly Christian faith. This, however, does not account for Jewish manners and customs, or for the existence of a language so much resembling the Hebrew, and so truly a Semitic dialect as the Gheez, or old Ethiopian. For nations may adopt a foreign religion, and maintain the usages arising from it, without any marked change of their customs or language. But all which this leaves unsolved may, to our apprehension, be very satisfactorily accounted for by the now generally admitted fact, that at least the people of Tigré, who possessed a Semitic language so nearly resembling the Hebrew, are a Semitic colony, who imported into Abyssinia not only a Semitic language, but Semitic manners, usages, and modes of thought. Whether this may or may not be true of the Amhara also, depends in a great degree upon the conclusion that may be reached respecting the Amharic language, which, through the large admixture of Ethiopic and Arabic words, has a Semitic appearance, but may, notwithstanding, prove to be fundamentally African. At all events, the extent to which the Gheez language has operated upon it would afford a proof of the influence of the Semitic colony upon the native population: which is all that can reasonably be desired to account for the phenomena which have excited so much inquiry and attention.

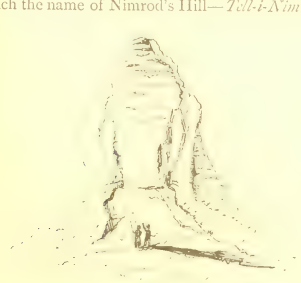
If it should be objected that it is not sufficient to identify as Semitic the manners and usages which have been described as Hebrew, we would beg to call attention to that passage, in the commencing extract, which, with an unintended significance, intimates that these customs are those of the early times of Gideon and Joshua, when the Hebrews had not been long subject to the peculiar modifying influences of the Mosaical institutions. This is very much the same as to say that the customs and usages in view are in accordance with the general type of Semitic manners, rather than with the particular type which the Mosaical institutions produced; or, in other words, that they resemble the manners of the Hebrews most when those manners had least departed from the general standard of usages which prevailed among the Semitic family of nations. They are, therefore, less Hebrew manners than Semitic manners, and as such, are accounted for by the presence of Semitic races in the country. In point of fact, travellers who derive their first notions of the East from the Bible, when they come among a strange people, are too ready to set down as *specifically* Hebrew some of the more striking usages which attract their notice; whereas, in fact, they are generically *Oriental*, or at least Semitic, and are Hebrew also merely because the Hebrews were an Oriental people, and had Oriental features, habits, and usages. Our conclusion, then, is, that the former prevalence of the Jewish religion in Abyssinia accounts for the existence of the Jewish ritual usages; and that the presence of one (perhaps more than one) paramount Semitic colony accounts for the existence, in this quarter, of a Semitic language, and Semitic (and therefore Hebrew) manners and usages. We entertain a very strong conviction that this conclusion will be corroborated by all the research into Abyssinian history and antiquities which may hereafter be made.

Having thus considered the question which alone authorized the introduction of this article, we reserve for other articles [CANDACE; ETHIOPIA; SHEBA, QUEEN OF] some questions connected with other points in the history of Abyssinia, especially the introduction of Judaism into that country. Of the numerous books which have been written respecting Abyssinia, the *Histories* of Tellez and Ludolph, and the *Travels* of Kramp, Bruce, Salt, and Rüppell, are the most important; and an admirable digest of existing information may be found in Ritter's *Erdkunde*, th. i., and (as far as regards ethnography and languages) in Prichard's *Researches*, vol. ii. ch. vi., and his *Natural History of Man*, sec. 26.—J. K.

ACCAD (אַכַּד; Sept. Ἀρχάδ), one of the four cities in 'the land of Shinar' or Babylonia, which are said to have been built by Nimrod, or rather to have been 'the beginning of his kingdom' (Gen. x. 10). Their situation has been much disputed. Ælian (*De Animal.* xvi. 42) mentions that in the district of Sittacene was a river called Ἀργάδης, which is so near the name Ἀρχάδ which the LXX. give to this city, that Bochart was induced to fix Accad upon that river (*Phaleg.* iv. 17). It seems that several of the ancient translators found in their Hebrew MSS. Achar (אכר) instead of Accad (אכד) (Ephraem Syrus, Pseudo-Jonathan, *Targum Hieros.*, Jerome, Abulfaragi, etc.); and the ease with which the similar letters ד and ר might be

interchanged in copying, leaves it doubtful which was the real name. Achar was the ancient name of Nisibis; and hence the Targumists give Nisibis or Nisibin (נציבין) for Accad, and they continued to be identified by the Jewish literati in the times of Jerome. But the Jewish literati have always been deplorable geographers, and their unsupported conclusions are worth very little. Nisibis is unquestionably too remote northward to be associated with Babel, Erech, and Calneh, '*in the land of Shinar.*' These towns could not have been very distant from each other; and when to the analogy of names we can add that of situation and of tradition, a strong claim to identity is established. These circumstances unite at a place in the ancient Sittacene, to which Bochart had been led by other analogies. The probability that the original name was *Achar* having been established, the attention is naturally drawn to the remarkable pile of ancient buildings called *Akker-koof*, in Sittacene, and which the Turks know as *Akker-i-Nimrood* and *Akkeri-Babil.* The late Col. Taylor, formerly British resident at Baghdad, who gave much attention to the subject, was the first to make out this identification, and to collect evidence in support of it; and to his unpublished communications the writer and other recent travellers are indebted for their statements on the subject. The Babylonian Talmud might be expected to mention the site; and it occurs accordingly under the name of *Aggada.* It occurs also in Maimonides (*Jud. Chaz. Tract. Madæ*, fol. 25, as quoted by Hyde), who says, 'Abraham xl. annos natus cognovit creatorem suum;' and immediately adds, 'Extat Aggada tres annos natus.'

Akker-koof is about nine miles west of the Tigris, at the spot where that river makes its nearest approach to the Euphrates. The heap of ruins to which the name of Nimrod's Hill—*Tell-i-Nimrood*,



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is more especially appropriated, consists of a mound surmounted by a mass of brick-work, which looks like either a tower or an irregular pyramid, according to the point from which it is viewed. It is about 400 feet in circumference at the bottom, and rises to the height of 125 feet above the sloping elevation on which it stands. The mound, which seems to form the foundation of the pile, is a mass of rubbish accumulated by the decay of the superstructure. In the ruin itself, the layers of sun-dried bricks, of which it is composed, can be traced very distinctly. They are cemented together by lime or bitumen, and are divided into courses varying from 12 to 20 feet in height, and are separated by layers of reeds, as is usual in the more ancient remains of this primitive region. Travellers have been perplexed to make out the use of this remarkable monument, and various strange conjectures have been hazarded. The embankments of canals and reservoirs, and the remnants of brick-work and pottery occupying the place all around, evince that the Tel stood in an important city; and, as its construction announces it to be a Babylonian relic, the greater probability is that it was one of those pyramidal structures erected upon high places, which were consecrated to the heavenly bodies, and served at once as the temples and the observatories of those remote times. Such buildings were common to all Babylonian towns; and those which remain appear to have been constructed more or less on the model of that in the metropolitan city of Babylon.—J. K.

ACCARON. [EKRON.]

ACCENT. This term is often used with a very wide meaning; as when we say that a person has 'a Scotch accent,' in which case it denotes all that distinguishes the Scotch from the English pronunciation. We here confine the word, in the first place, to mean those peculiarities of sound for which grammarians have invented the *marks* called accents; and we naturally must have a principal reference to the Hebrew and the Greek languages. Secondly, we exclude the consideration of *such* a use of accentual marks (so called) as prevails in the French language; in which they merely denote a certain change in the quality of a sound attributed to a vowel or diphthong. It is evident that had a sufficient number of alphabetical vowels been invented, the accents (in such a sense) would have been superseded. While the Hebrew and Greek languages are here our chief end, yet in order to pass from the known to the unknown, we shall throughout refer to our own tongue as the best source of illustration. In this respect, we undoubtedly overstep the proper limits of a Biblical Cyclopædia; but we are in a manner constrained so to do, since the whole subject is misrepresented or very defectively explained in most English grammars: and if we abstained from this full exposition, many readers would most probably, after all, misunderstand our meaning.

Even after the word accent has been thus limited, there is an ambiguity in the term; it has still a double sense, according to which we name it either oratorical or vocabular. By the latter, we mean the accent which a word in isolation receives; for instance, if we read in a vocabulary: while by oratorical accent we understand that which words actually have when read aloud or spoken as parts of a sentence.

The Greek men of letters, who, after the Macedonian kingdoms had taken their final form, invented accentual marks to assist foreigners in learning their language, have (with a single uniform exception) been satisfied to indicate the vocabular accent: but the Hebrew grammarians aimed, when the pronunciation of the old tongue was in danger of being forgotten, at indicating by marks the traditional inflections of the voice with which the Scriptures were to be read aloud in the synagogues. In consequence, they have introduced a very complicated system of accentuation to direct the reader. Some of their accents (so called) are in fact, *stops*,

others syntactical notes, which served also as guides to the voice in chanting.

In intelligent reading or speaking, the vocal organs execute numerous intonations which we have no method of representing on paper; especially such as are called *inflections* or *slides* by teachers of elocution: but on these a book might be written; and we can here only say, that the Masoretic accentuation of the Hebrew appears to have struggled to depict the *rhythm* of sentences; and the more progress has been made towards a living perception of the language, the higher is the testimony borne by the learned to the success which this rather cumbrous system has attained. The rhythm, indeed, was probably a sort of chant; since to this day the Scriptures are so recited by the Jews, as also the Koran by the Arabs or Turks: nay, in Turkish, the same verb (*oqumaq*) signifies to sing and to read. But this chant by no means attains the sharp *discontinuity* of European singing; on the contrary the voice *slides* from note to note. Monotonous as the whole sounds, a deeper study of the expression intended might probably lead to a fuller understanding of the Masoretic accents.

Wherein the accent consists.—In ordinary European words, one syllable is pronounced with a peculiar stress of the voice; and is then said to be accented. In our own language, the most obvious accompaniment of this stress on the syllable is a greater clearness of sound in the vowel; insomuch that a *very* short vowel cannot take the primary accent in English. Nevertheless, it is very far from the truth, that accented vowels and syllables are necessarily long, or longer than the unaccented in the same word; of which we shall speak afterwards. In illustration, however, of the loss of clearness in a vowel, occasioned by a loss of accent, we may compare *a cóntest* with *to contést; équal* with *equálity:* in which the syllables *con*, *qual*, are sounded with a very obscure vowel when unaccented.

Let us observe, in passing, that when a vowel sound changes through transposition of the accent, the Hebrew grammarians—instead of trusting that the voice will of itself modify the vowel when the accent is shifted—generally think it necessary to depict the vowel differently: which is one principal cause of the complicated changes of the vowel points.

A second concomitant of the accent is less marked in English than in Italian or Greek; namely—a musical elevation of the voice. On a piano or violin we of course separate entirely the *stress* given to a note (which is called forte and staccato) from its elevation (which may be A, or C, or F); yet in speech it is natural to execute in a higher tone, or as we improperly term it, in a higher *key*, a syllable on which we desire to lay stress: possibly because sharp sounds are more distinctly heard than flat ones. Practically, therefore, accent embraces a slide of the voice into a higher note, as well as an emphasis on the vowel; and in Greek and Latin it would appear that this slide upwards was the most marked peculiarity of accent, and was that which gained it the names προσῳδία, *accentus*. Even at the present day, if we listen to the speech of a Greek or Italian, we shall observe a marked elevation in the slides of the voice, giving the appearance of great vivacity, even where no peculiar sentiment is intended. Thus, if a Greek be requested to pronounce the words σοφία (wisdom), παραβολή (parable), his voice will rise on the ί and ή in a manner never heard from an Englishman. In ancient Greek, however, yet greater nicety existed; for the voice had *three kinds* of accent, or slides, which the grammarians called flat, sharp, and circumflex; as in τὶς, τίς; ποῦ. It is at the same time to be remarked, that this flat accent was solely oratorical; for when a word was read in a vocabulary, or named in isolation, or indeed at the end of a sentence, it never took the flat accent, even on the last syllable; except, it would seem, the word τὶς, a certain one. In the middle of a sentence, however, the simple accent (for we are not speaking of the circumflex) on a penultima or antepenultima was always sharp, and on a last syllable was flat. *Possibly* a stricter attention to the speech of the best educated modern Greeks, or, on the contrary, to that of their peasants in isolated districts, might detect a similar peculiarity: but it is generally believed that it has been lost, and some uncertainty therefore naturally rests on the true pronunciation. On the whole, it is most probable that the flat accent was a stress of the voice uttered in a lower note, much as the second accent in *grándfàther;* that the sharp accent was that which prevails in modern Greek, and has been above described; and that the circumflex combined an upward and a downward slide on the same vowel. The last was naturally incapable of being executed, unless the vowel was *long;* but the other two accents could exist equally well on a short vowel.

In English elocution various slides are to be heard, more complicated than the Greek circumflex; but with us they are wholly oratorical, never vocabular. Moreover, they are peculiar to vehement or vivacious oratory; being abundant in familiar or comic speech, and admissible also in high pathetic or indignant declamation: but they are almost entirely excluded from tranquil and serious utterance.

Secondary Accent.—On the same word, when it consists of many syllables, a double accent is frequently heard, certainly in English, and probably in most languages; but in our own tongue one of the two is generally feebler than the other, and may be called secondary. If we agree to denote this by the flat accent (ˋ) of the Greeks, we may indicate as follows our double accent:

consìderátion, dìsobédience, ùnpreténding;
sécondàry, áccessòry, péremptòrily.

We have purposely selected as the three last examples cases in which the secondary accent falls on a very short or obscure vowel, such as can never sustain the primary accent.

In some cases *two* syllables intervene between the accents, and it may then be difficult to say which accent is the principal. In *áristocràt*, *équalìze*, *ántidòte*, the first syllable has a stronger accent than the last; but in *áristocrátic*, *équalizátion*, *ántedilúvian*, they seem to be as equal as possible, though the latter catches the ear more. In *àristócracy*, the former is beyond a doubt secondary; but here the two are separated by only one syllable. *Prédetèrminátion* has three accents, of which the middlemost is secondary.

In the Greek language a double accent is sometimes found on one word; but only when the latter is superinduced by some short and subordinate word which hangs upon the other. Such short words are called *enclitics*, and form a class by themselves in the language, as they cannot be known by

their meaning or form. By way of example we may give, *τύραννός τις* (a certain usurper), *οἶδά σε* (I know thee). In these cases, we observe that the two accents, if both are sharp, are found on alternate syllables, as in English; but whether one of them was secondary we do not know. If the former is a circumflex, the latter is on the following syllable. Occasionally, two or more enclitics follow each other in succession, and produce a curious combination; as, *εἴπάς πού τί μοι.* These accents, however, are not vocabular, but oratorical.

The Hebrews have in many cases, secondary accents, called a *foretone*, because with them it always precedes the principal accent (or 'tone'), as, כָּתְבוּ *kàtebú;* the intermediate and unaccented vowel being in such cases exceedingly short and obscure, so that some grammarians refuse to count it at all. This foretone is described as a stress of the voice uttered in a lower note, and therefore may seem identical in sound with the flat accent of the Greeks. It differs, however, in being always accompanied with the sharp accent on the same word, and in being vocabular, not merely oratorical.

On the Place of the Accent.—A great difference exists between different languages as to the place of the accent. In Hebrew it is found solely on the last syllable and last but one, and is assumed systematically by many grammatical terminations, as in *Mĕlĕk* (for *Málk*), a king, pl. *Mĕl'ăkī'm.* This is so entirely opposed to the analogies of English, that it has been alleged (Latham *On the English Language*) that *Princess* is the only word in which our accent falls on a final inflection. The radical contrast of all this to our own idiom leads to a perverse pronunciation of most Hebrew names: thus we say Isáiah, Nehemiah, Cánaani, Israel—although with their true accent they are Isaiáh, Nehemyáh, Caná-an, Isra-él; to say nothing of other peculiarities of the native sound. In Greek, the accent is found on any of the three last syllables of a word; the circumflex only on the two last. In the Latin language, it is very remarkable that (except in the case of monosyllables) the accent never fell on the last syllable, but was strictly confined to the penultima and antepenultima. This peculiarity struck the Greek ear, it is said, more than anything else in the sound of Latin, as it gave to it a pompous air. It is the more difficult to believe that any thoughtful Greek seriously imputed it to Roman pride, since we are told that the Æolic dialect of Greek itself agreed in this respect with the Latin (See Foster *On Accent and Quantity*, ch. iv.) The Latin accentuation is remarkable for having the place of the accent dictated solely by euphony, without reference to the formation or meaning of the word; in which respect the Greek only partly agrees with it, chiefly when the accent falls on the penultima or antepenultima. The Latin accent, however, is guided by the quantity of the penultimate *syllable;* the Greek accent by the quantity of the ultimate *vowel.* The rules are these:—

1. Greek: 'When the last *vowel* is long, the accent is on the penultima; when the last vowel is short, the accent is on the antepenultima.' *Oxytons* are herein excepted. 2. Latin: 'When the penultimate *syllable* is long, the accent is upon it; when short, the accent is on the antepenultima. Every dissyllable is accented on the penultima.' Accordingly, the Greek accent, even on the cases of the very same noun, shifted in the following curious fashion: N. *ἄνθρωπος*, G. *ἀνθρώπου*, D. *ἀνθρώπῳ*, Ac. *ἄνθρωπον*; and in Latin, rather differently, yet with an equal change, N. *Sérmo*, G. *Sermónis*, etc. It is beyond all question that the above rule in Greek is genuine and correct (though it does not apply to *oxytons*, that is, to words accented on the last syllable, and has other exceptions which the Greek grammars will tell); but there is a natural difficulty among Englishmen to believe it, since we have been taught to pronounce Greek *with the accentuation of Latin;* a curious and hurtful corruption, to which the influence of Erasmus is said to have principally contributed. It deserves to be noted that the modern Greeks, in pronouncing their ancient words, retain, with much accuracy on the whole, the ancient rules of accent; but in words of recent invention or introduction they follow the rule, which seems natural to an Englishman, of keeping the accent on the same syllable through all cases of a noun. Thus, although they sound as of old, N. *ἄνθρωπος*, G. *ἀνθρώπου*, yet in the word *κοκώνη*, *a lady*, which is quite recent, we find (plural), N. *αἱ κοκώνες*, G. *τῶν κοκώνων*, etc. Similarly, *ὁ καπιτάνος*, *the captain*, G. *τοῦ καπιτάνου*, etc. This is only one out of many marks that the modern Greek has lost the nice appreciation of the *quantity* or time of vowel sounds, which characterized the ancient.

In all Latin or Greek words which we import into English, so long as we feel them to be foreign, we adhere to the Latin rules of accentuation as well as we know how: thus, in *démŏcrăcy, demócrăcy, dèmocrítical; philósophy, phìlosóphical; astrónŏmy, àstronómical; domèstic, domesticity, domèsticátion; póssible, pòssibility; bárbarous, barbárity.* But the moment we treat *any* of these words as natives, we follow our own rule of keeping the accent on the radical syllable; as in *bárbarousness*, where the Saxon ending, *ness*, is attached to the foreign word. With the growth of the language, we become more and more accustomed to hear a long train of syllables following the accent. Thus, we have *cómfort, cómfortàble, cómfortàbleness; pàrliament, pàrliamentary*, which used to be *pàrliamentary.*

In many provinces of England, and in particular families, the older and better pronunciations, *contrary, indústry*, keep their place instead of the modern *cóntrary, índustry.* The new tendency has innovated in Latin words so far, that many persons say *inimical, cóntemplate, inculcate, décorous, sónorous*, and even *cóncordance*, for *inimical, contémplate, etc. 'Alexàndor* has supplanted *'Alexándor.* In the cases of *cóncordance, clámorous*, and various others, it is probable that the words have been made to follow the pronunciation of *cóncord, clámor*, as in native English derivatives. The principle of change, to which we have been pointing, is probably deep-seated in human speech; for the later Attics are stated to have made a similar innovation in various words; for example, Æschylus and Thucydides said *ὁμοῖος, τροπαῖον*, but Plato and Aristotle, *ὅμοιος, τρόπαιον.*

If the principal accent is very distant from one end of a long word, a great obscurity in the distant vowel-sounds results, which renders a word highly unmusical, and quite unmanageable to poetry. This will be seen in such pronunciations as *pàrliamentary, pòrumptorily.*

In Hebrew the same phenomenon is exhibited

in a contrary way, the early vowels of a word being apt to become extremely short, in consequence of the accent being delayed to the end. Thus, אֹהֶל, *ōhĕ'l*, a tent, pl. אֳהָלִים, *ŏhālī'm*; קָטַלּוּ, *qāṭalū*, they killed; קָטַלְהוּ, *qāṭalū'hu*, they killed him. Oratorical reasons occasionally induce a sacrifice of the legitimate vocabular accent. In English this happens chiefly in cases of antithesis; as when the verbs, which would ordinarily be sounded *increase* and *decrease*, reverse their accent in order to bring out more clearly the contrasted syllables: 'He must *in*crease, but I must *de*crease.'

This change is intended, not for mere euphony, but to assist the meaning. Variety and energy seem to be aimed at in the following Hebrew example, which Ewald has noticed, and which seems to indicate that more of the same sort must remain to be discovered: *Judges* v. 12, *Urí, 'urí, Debōrá: 'úri, 'úri, dabbíri shír;* which, after Ewald, we may imitate by translating thus, 'Up then, up then, Deborah: úp then, úp then, utter a sóng.' The Greek and Hebrew languages, moreover, in the *pause* of a sentence, modified the accent without reference to the meaning of the words. Thus the verb ordinarily sounded גָּדַלּוּ, *gāde'lú*, with a very short penultimate vowel, becomes at the end of the sentence גָּדְלוּ, *gad'lu*, with a long and accented penultima (See Ewald's *Hebrew Gram.* § 131, 133). The Greek language also at the end of a sentence changes a flat accent into a sharp one; for instance, the word τιμὴ (honour) before a pause becomes τιμή; but no elongation of vowels ever accompanies this phenomenon.

Accent in Compound Words.—It is principally by the accent that the syllables of a word are joined into a single whole; and on this account a language with well-defined accentuation is (caeteris paribus) so much the easier to be understood when heard, as well as so much the more musical. This function of the accent is distinctly perceived by us in such words of our language as have no other organized union of their parts. To the eye of a foreigner reading an English book, *steam-boat* appears like two words; especially as our printers have an extreme dislike of hyphens, and omit them whenever the corrector of the press will allow it. In Greek or Persian two such words would be united into one by *a vowel of union*, which is certainly highly conducive to euphony, and the compound would appear in the form *steamiboat* or *steamobōtos*. As we are quite destitute of such apparatus (in spite of a few such exceptions as *handicraft*, *mountebank*), the accent is eminently important; by which it is *heard* at once that *steámboat* is a single word. In fact, we thus distinguish between a *stónebox* and a *stóne bóx;* the former meaning a box for holding stones, the latter a box made of stone. Mr. Latham (*Engl. Language*, § 234) has ingeniously remarked that we may read the following line from Ben Jonson in two ways:

'An'd thy sílvershìning quiver'—
or, 'An'd thy sílver shíning quiver'—
with a slight difference of sense.

The Hebrew language is generally regarded as quite destitute of compound words. It possesses, nevertheless, something at least closely akin to them in (what are called) *nouns in regimen*. Being without a genitive case, or any particle devoted to the same purpose as the English preposition *of*, they make up for this by sounding two words as if in combination. The former word loses its accent, and thereby often incurs a shortening and obscuration of its vowels; the voice hurrying on to the latter. This may be illustrated by the English pronunciation of *ship of wár*, *man of wár*, *man at árms*, phrases which, by repetition, have in spirit become single words, the first accent being lost. Many such exist in our language, though unregistered by grammarians—in fact, even in longer phrases the phenomenon is observable. Thus, *Secretary at Wár*, *Court of Queen's Bénch*, have very audibly but one predominating accent, on the last syllable. So, in Hebrew, from חִזָּיוֹן, *χizzāyō'n*, a vision, comes חֲזִיוֹן לַיְלָה, *χozyōn-lāïlá*, vision of the night (Job xx. 8). That every such case is fairly to be regarded as a compound noun was remarked by Dr. Campbell of Aberdeen, who urged that otherwise, in Isaiah ii. 20, we ought to render the words 'the idols of *his* silver;' whereas, in fact, the exact representation of the Hebrew in Greek is not εἴδωλα ἀργύρου-αὐτοῦ, but, so to say, ἀργυρεῖδωλα αὐτοῦ. In Greek compounds the position of the accent is sometimes a very critical matter in distinguishing active and passive meanings of epithets. Thus, μητρόκτονος means *mother-slain*, or slain by one's mother; while μητροκτόνος is *mother-slaying*, or slaying one's mother. Such distinctions, however, seem to have been confined to a very small class of compounds.

Sense of a simple word modified by the Accent.—It is familiarly remarked in our English grammars, that (in words of Latin origin, generally imported from French) we often distinguish a verb from a noun by putting the accent on the penultimate syllable of the noun and the ultimate of the verb. Thus, we say, *an ínsult, to insúlt; a cóntest, to contést;* etc. etc. The distinction is so useful, that in doubtful cases it appears desirable to abide by the rule, and to say (as many persons do say) *a pérfume, to perfúme; détails, to detaíl; the cóntents of a book, to contént;* etc. It is certainly curious that the very same law of accent pervades the Hebrew language, as discriminating the simplest triliteral noun and verb. Thus, we have מֶלֶךְ, *mĕlĕk*, king; מָלַךְ, *mālák*, he ruled. In the Greek language the number of nouns is very considerable in which the throwing of the accent on the last syllable seriously alters the sense; as, τρόπος, a manner; τροπὸς, the leather of an oar: θυμὸς, anger or mind; θύμος, garlic: κρίνων, judging; κρανὼν, a lily-bed: ὦμος, a shoulder; ὠμὸς, cruel. A very extensive vocabulary of such cases is appended to Scapula's *Greek Lexicon*.

Relation of Accent to Rhythm and Metre.—Every sentence is necessarily both easier to the voice and pleasanter to the ear when the whole is broken up into symmetrical parts, with convenient pauses between them. The measure of the parts is marked out by the number of principal beats of the voice (or oratorical accents) which each clause contains; and when these are so regulated as to attain a certain musical uniformity without betraying art, the sentence has the pleasing *rhythm* of good prose. When art is not avowed, and yet is manifest, this is unpleasing, as seeming to proceed

from affectation and insincerity. When, however, the art is avowed, we call it no longer rhythm, but *metre;* and with the cultivation of poetry, more and more melody has been exacted of versifiers.

To the English ear, three and four beats of the voice give undoubtedly the most convenient length of clauses. Hence, in what is called *poetical prose*, it will be found that any particularly melodious passage, if broken up into lines or verses, yields generally either three or four beats in every verse. For example:

'Whére is the máid of Ar'van?
Góne, as a vision of the night.
Whére shall her lóver look for her?
The hall, which ónce she gláddened, is désolate.'

But no poetical prose, not even translations of poetry which aim at a half-metrical air, will be found to retain constantly the *threefold* and *fourfold* accent. To produce abruptness, *half* lines, containing but two accents, are thrown in; and in smoother feeling clauses of five accents, which often tend to become the true English blank verse. All *longer* clauses are composite, and can be resolved into three and three, four and three, four and four, etc. To illustrate this, let us take a passage of the *Old Testament* in the common English translation. Habakkuk iii. 2:

'O'h, Lórd!
I have heárd thy speéch; and was afraíd.
O'h Lórd!
Revíve thy wórk in the mídst of the yeárs!
In the mídst of the yeárs make knówn!
In wráth remember mércy!
Gód cáme from Téman,
And the Hóly One from Moúnt Páran.
His glóry cóvered the heávens,
And the eárth was fúll of his práise.
His bríghtness was ás the light,
He had hórns coming oút of his hánd,
And thére was the hiding of his pówer.' etc. etc.

The accent which we have been here describing as the source of rhythm is strictly the *oratorical* accent. As this falls only on the more emphatic words of the sentence, it is decidedly strong, and, in comparison with it, all the feebler and secondary accents are unheard, or at least uncounted. Nor is any care taken that the successive accents should be at equable distances. Occasionally they occur on successive syllables; much oftener at the distance of two, three, or four syllables. Nevertheless, this poetical rhythm, as soon as it becomes avowedly cultivated, is embryo-metre; and possibly this is the real state of the Hebrew versification. Great pains have been taken, from Gomarus in 1630 to Bellermann and Saalschütz in recent times, to define the laws of Hebrew metre. A concise history of these attempts will be found in the Introduction to De Wette's *Commentary on the Psalms*. But although the occasional use of *rhyme or assonance* in Hebrew seems to be more than accidental, the failure of so many efforts to detect any real metre in the old Hebrew is decisive enough to warn future inquirers against losing their labour. (See the article *Parallelismus* in Ersch and Gruber's *Encyclopedie*.) The modern Jews, indeed, have borrowed accentual metre from the Arabs: but, although there is nothing in the genius of the tongue to resist it, perhaps the fervid, practical genius of the Hebrew prophets rejected any such trammel. Repetition and amplification mark their style as too declamatory to be what we call poetry. Nevertheless, in the Psalms and lyrical passages, increasing investigation appears to prove that considerable artifice of composition has often been used (See Ewald's *Poetical Books of the Old Test.* vol. i.)

In our own language, it is obvious to every considerate reader of poetry that the metres called anapæstic depend far more on the oratorical accent than on the vocabular (which is, indeed, their essential defect); and on this account numerous accents, which the voice really utters, are passed by as counting for nothing in the metre. We offer as a single example, the two following lines of Campbell, in which we have denoted by the flat accent those syllables the stress upon which is subordinate and *extra metrum:*

'Sáy, rúsh'd the bold éagle exúltingly fórth
From his hóme, in the dárk-rólling clouds of the nórth?'

Such considerations, drawn entirely out of *oratory*, appear to be the only ones on which it is any longer useful to pursue an inquiry concerning Hebrew metres.

Confusion of Accent with Quantity.—It is a striking fact that Foster, the author of a learned and rather celebrated book intended to clear up this confusion, succeeded in establishing the truth concerning Greek and Latin, by help of ancient grammarians, but himself fell into the popular errors whenever he tried to deal with the English language. Not only does he allege that 'the voice dwells longer' on the first syllable of *hónestly*, *cháracter*, etc., than on the two last (and improperly writes them *hōnĕstlȳ*, *chārăctĕr*), but he makes a general statement that accent and quantity, though separated in Greek and Latin, are inseparable in English. The truth is so far otherwise, that probably in three words out of four we separate them. As single instances, consider the words *hónestly*, *cháracter*, just adduced. The accent is clearly on the first syllable; but that syllable in each is very short. On the other hand, the second syllable of both, though unaccented, yet by reason of the consonants *s t l*, *c t*, is long, though less so than if its vowel likewise had been long. The words are thus, like the Greek κύλινδρος, *a cylinder*, accented on the first syllable, yet as to quantity an amphibrach (⏑ — ⏑). Until an Englishman clearly feels and knows these facts of his own tongue, he will be unable to avoid the most perplexing errors on this whole subject.

Invention of Accents.—We have already said that the accentual marks of the Greeks were invented not long after the Macedonian conquests. To Aristophanes of Byzantium, master of the celebrated Aristarchus, is ascribed the credit of fixing both the punctuation and the accentuation of Greek. He was born near the middle of the second century B.C.; and there seems to be no doubt that we actually have before our eyes a pronunciation which cannot have greatly differed from that of Plato. As for the Hebrew accentuation generally called *Masoretic*, the learned are agreed that it was a system only gradually built up by successive additions; the word Masora itself meaning *tradition*. The work is ascribed to the schools of Tiberias and Babylon, which arose after the destruction of Jerusalem by the Romans; but it cannot be very accurately stated in how many centuries the system of vowel-points and accentuation attained the fully-developed state in which we have

received it. There is, however, no question among the ablest scholars that these marks represent the utterance of a genuine Hebrew period; the pronunciation, it may be said with little exaggeration, of Ezra and Nehemiah.—F. W. N.

ACCABISH (עַכָּבִישׁ). This word occurs Job viii. 14 and Is. lix. 5, in both which places it is translated *spider* in the A. V. That this is the correct rendering cannot be doubted; all the ancient versions support it, and the context in both places fully accords with it. Gesenius supposes the word to be a compound of עכב, Arab. عكب *agile, swift*, and عكش to *weave* (as a spider), q. d. *swift weaver*. Bochart proposes to derive it, by reversing the radicals, from the verb סבך or שׁבך *to interweave* (*Hieroz.* ii. p. 603).—W. L. A.

ACCHO עַכּוֹ; (Sept. Ἄκχω), a town and haven within the nominal territory of the tribe of Asher, which however never acquired possession of it (Judg. i. 31). The Greek and Roman writers call it Ἄκη, ACE (Strab. xvi. 877; Diod. Sic. xix. 93; C. Nep. xiv. 5); but it was eventually better known as PTOLEMAIS (Plin. *Hist. Nat.* v. 19), which name it received from the first Ptolemy, king of Egypt, by whom it was much improved. By this name it is mentioned in the Apocrypha (1 Macc. x. 56; xi. 22, 24; xii. 45, 48; 2 Macc. xiii. 24), in the New Testament (Acts xxi. 7), and by Josephus (*Antiq.* xiii. 12, 2, *seq.*) It was also called *Colonia Claudii Cæsaris*, in consequence of its receiving the privileges of a Roman city from the emperor Claudius (Plin. v. 17; xxxvi. 65). But the names thus imposed or altered by foreigners never took with the natives, and the place is still known in the country by the name of عكا AKKA. It continued to be called Ptolemais by the Greeks of the Lower empire, as well as by Latin authors, while the Orientals adhered to the original designation. This has occasioned some speculation. Vitriacus, who was bishop of the Place, produces the opinion (*Hist. Orient.* c. 25) that the town was founded by twin-brothers Ptolemæus and Acon. Vinisauf imagines that the old town retained the name of Accho, while that of Ptolemais was confined to the more modern additions northward, towards the hill of Turon (G. Vinisauf, i. 2, p. 248), but the truth undoubtedly is that the natives never adopted the foreign names of this or any other town. The word Accho, or Akka [which is traced by Gesenius to the root עכך], is, Sir W. Drummond alleges (*Origines*, b. v. c. 3), clearly of Arabian origin, and derived from عك *ak*, which signifies sultry. The neighbourhood was famous for the sands which the Sidonians employed in making glass (Plin. *Hist. Nat.* v. 19; Strabo, xvi. 877); and the Arabians denote a sandy shore heated by the sun by the word عكة *akeh*, or عكّة *aket*, for (with the nunnation) *aketon*. During the Crusades the place was usually known to Europeans by the name of ACON: afterwards, from the occupation of the knights of St. John of Jerusalem, as St. JEAN D'ACRE or simply ACRE.

This famous city and haven is situated in N. lat. 32° 55′, and E. long. 35° 5′, and occupies the north-western point of a commodious bay, called the Bay of Acre, the opposite or south-western point of which is formed by the promontory of Mount Carmel. The city lies on the plain to which it gives its name. Its western side is washed by the waves of the Mediterranean, and on the south lies the bay, beyond which may be seen the town of Caipha, on the site of the ancient Calamos, and, rising high above both, the shrubby heights of Carmel. The mountains belonging to the chain of Anti-Libanus are seen at the distance of about four leagues to the north, while to the east the view is bounded by the fruitful hills of the Lower Galilee. The bay, from the town of Acre to the promontory of Mount Carmel, is three leagues wide and two in depth. The port, on account of its shallowness, can only be entered by vessels of small burden; but there is excellent anchorage on the other side of the bay, before Caipha, which is in fact the roadstead of Acre (Turner, ii. 111; G. Robinson, i. 198). In the time of Strabo Accho was a great city (Πτολεμαΐς ἐστι μεγάλη πόλις ἣν Ἄκην ὠνόμαζον πρότερον, xvi. p. 877), and it has continued to be a place of importance down to the present time. But after the Turks gained possession of it, Acre so rapidly declined, that the travellers of the sixteenth and seventeenth centuries concur in describing it as much fallen from its former glory, of which, however, traces still remained. The missionary Eugene Roger (*La Terre Sainete*, 1645, pp. 44-46), remarks that the whole place had such a sacked and desolated appearance, that little remained worthy of note except the palace of the grand-master of the Knights Hospitallers, and the church of St. Andrew; all the rest was a sad and deplorable ruin, pervaded by a pestiferous air, which soon threw strangers into dangerous maladies. This account is confirmed by other travellers, who add little or nothing to it (Doubdan, Cotovicus, Zuallart, Morison, Nau, D'Arvieux, and others). Morison, however, dwells more on the ancient remains, which consisted of portions of old walls of extraordinary height and thickness, and of fragments of buildings, sacred and secular, which still afforded manifest tokens of the original magnificence of the place. He (ii. 8) affirms that the metropolitan church of St. Andrew was equal to the finest of those he had seen in France and Italy, and that the church of St. John was of the same perfect beauty, as might be seen by the pillars and vaulted roof, half of which still remained. An excellent and satisfactory account of the place is given by Nau (liv. v. ch. 19), who takes particular notice of the old and strong vaults on which the houses are built; and the present writer, having observed the same practice in Baghdad, has no doubt that Nau is right in the conjecture that they were designed to afford cool underground retreats to the inhabitants during the heat of the day in summer, when the climate of the plain is intensely hot. This provision might not be necessary in the interior and cooler parts of the country. Maundrell gives no further information, save that he mentions that the town appears to have been encompassed on the land side by a double wall, defended with towers at small distances; and that without the walls were ditches, ramparts, and a kind of bastions faced with hewn stones (*Journey*, p. 72). Pococke speaks chiefly of the ruins. After the impulse given to the prosperity of the place by the measures of Sheikh Daher, and afterwards of Djezzar Pasha, the descriptions differ. Much of the old ruins had disappeared from the natural progress of decay, and

from their materials having been taken for new works. It is, however, mentioned by Buckingham, that, in sinking the ditch in front of the then (1816) new outer wall, the foundations of small buildings were exposed, twenty feet below the present level of the soil, which must have belonged to the earliest ages, and probably formed part of the original *Accho*. He also thought that traces of *Ptolemais* might be detected in the shafts of grey and red granite and marble pillars, which lie about or have been converted into thresholds for large doorways, of the Saracenic period; some partial remains might be traced in the inner walls; and he is disposed to refer to that time the now old khan, which, as stated above, was really built by the Emir Fakred-din. All the Christian ruins mentioned by the travellers already quoted had disappeared. In actual importance, however, the town had much increased. The population in 1819, was computed at 10,000, of whom 3000 were Turks, the rest Christians of various denominations (Connor, in Jowett, i. 423). Approached from Tyre the city presented a beautiful appearance, from the trees in the inside, which rise above the wall, and from the ground immediately around it on the outside being planted with orange, lemon, and palm trees. Inside, the streets had the usual narrowness and filth of Turkish towns; the houses solidly built with stone, with flat roofs; the bazaars mean, but tolerably well supplied (Turner, ii. 113). The principal objects were the mosque, the pasha's seragho, the granary, and the arsenal (Irby and Mangles, p. 195). Of the mosque, which was built by Djezzar Pasha, there is a description by Pliny Fisk (*Life*, p. 337; also G. Robinson, i. 200). The trade was not considerable; the exports consisted chiefly of grain and cotton, the produce of the neighbouring plain; and the imports chiefly of rice, coffee, and sugar from Damietta (Turner, ii. 112). As thus described, the city was all but demolished in 1832 by the hands of Ibrahim Pasha; and although considerable pains were taken to restore it, yet, as lately as 1837, it still exhibited a most wretched appearance, with ruined houses and broken arches in every direction (Lord Lindsay, *Letters*, ii. 81).—J. K.

ACCOMMODATION. The general idea expressed by this term is that some object is presented, not in its absolute reality, not as it is in itself, but under some modification, or under some relative aspect, so as the better to secure some end at which the writer or speaker aims. Of this general concept there are several modifications, which are known among biblical scholars under the general heads of *formal* and *material* accommodation. We shall attempt a somewhat fuller analysis.

1. *Real Accommodation.* This takes place when a person is set forth as being, or as acting, under some modified character, accommodated to the capacity for conceiving him, or the inclination to receive him, of those to whom the representation is addressed. Thus, God is frequently in Scripture described anthropomorphically or anthropopathically; *i. e.*, not as He is in Himself, but relatively to human modes of thought and capacities of apprehending Him. [ANTHROMORPHISM.] So also the Apostle describes himself as becoming all things to all men, that by all means he might save some; *i. e.*, he accommodated himself to men's habits, usages, and modes of thought, and even prejudices, in order that he might disarm their opposition, and secure a favourable reception for the gospel of salvation which he preached. This species of accommodation is what the Christian Fathers usually have in view under the terms *συγκατάβασις*, or *condescensio*, and *οἰκονομία*, or *dispensatio*. They apply these terms also to the incarnation and state of humiliation of Christ, which they regarded as an accommodation to the necessities of man's case for his redemption. See Suicer, *Thesaurus Eccl.* on *συγκατάβασις* and *οἰκονομία* and Chapman's *Miscellaneous Tracts relating to Antiquity*. Lond. 1742. To this head may be referred many of the symbolical actions of the prophets.

2. *Verbal Accommodation.* This takes place when a passage or expression used by one writer is cited by another, and applied with some modification of the meaning to something different from that to which it was originally applied. Such accommodations are common in all languages. Writers and speakers lay hold of the utterances of others for the sake of giving to their own ideas a more graceful and a more forcible clothing than they feel themselves able to give them, or for the purpose of procuring for them acceptance, by uttering them in words which some great writer has already made familiar and precious to the general mind. Sometimes this is done almost unconsciously. 'Wherever,' says Michaelis, 'a book is the object of our daily reading and study, it cannot be otherwise than that passages of it should frequently flow into our pen in writing; sometimes accompanied with a conscious recollection of the place where we have read them; at other times without our possessing any such consciousness. Thus the lawyer speaks with the *corpus juris* and the laws, the scholar with the Latin authors, and the preacher with the Bible' (*Einleit.* I. 223). Our own literature is full of exemplifications of this, as is too well known to need illustrative proof. In the writings of Paul we find him making use in this way of passages from the classics (Acts xvii. 19; 1 Cor. xv. 34; Tit. i. 12), all of which are of course applied by him to Christian subjects only by accommodation. We need not be surprised, then, to find the later biblical writers quoting in this way from the earlier, especially the N. T. writers, from the great classic of their nation, the *ἱερὰ γράμματα* of the former dispensation. As instances may be adduced, Rom. x. 18 from Ps. xix. 4, and Rom. xii. 20 from Prov. xxv. 21, 22. See also Matt. ii. 15, 18, with Calvin's notes thereon. 'They have done this,' says Michaelis, 'in many places where it is not perceived by the generality of readers of the N. T., because they are too little acquainted with the Septuagint.'

3. *Rhetorical Accommodation.* This takes place when truth is presented not in a direct and literal form, but through the medium of symbol, figure, or apologue. Thus, in the prophetical writings of Scripture, we have language used which cannot be interpreted literally, but which, taken symbolically, conveys a just statement of important truth; comp. *e. gr.* Is. iv. 5; xxvii. 1; xxxiv. 4; Joel ii. 28-31; Zech. iv. 2, 10, etc. Many instances occur in Scripture where truth is presented in the form of parable, and where the truth taught is to be obtained only by extracting from the story the spiritual, or moral, or practical lesson it is designed to enforce. And in all the sacred books there are instances constantly occurring of words and state-

ments which are designed to convey, under the vehicle of figure, a truth analogous to, but not really what they literally express. (See Knobel, *Prophetismus der Hebräer*, § 30-33; Smith, *Summary View and Explanation of the Writings of the Prophets*, Prel. Obss. pp. 1-22; Glassius, *Phil. Sac.* Lib. v. p. 669 ff. ed. 1711; Lowth, *De Sac. Pœsi Heb.*, pl. locc.; Davidson, *Sacred Hermeneutics*, ch. ix.

4. *Logical Accommodation.* In arguing with an opponent it is sometimes advantageous to take him on his own ground, or to argue from principles which he admits, for the purpose of shutting him up to a conclusion which he cannot refuse, if he would retain the premises. It does not follow from this that his ground is admitted to be the right one, or that assent is given to his principles; the argument is simply one *ad hominem*, and may or may not be also *ad veritatem*. When it is not, that is, when its purpose is merely to shut the mouth of an opponent by a logical inference from his own principles, there is a case of logical accommodation.

5. *Doctrinal Accommodation.* This takes place when opinions are advanced or statements made merely to gratify the prejudices or gain the favour of those to whom they are addressed, without regard to their inherent soundness or truthfulness. If, for instance, the N. T. writers were found introducing some passage of the O. T. as a prediction which had found its fulfilment in some fact in the history of Jesus Christ or his church, merely for the purpose of overcoming Jewish prejudices, and leading those who venerated the O. T. to receive more readily the message of Christianity; or if they were found not only clothing their ideas in language borrowed from the Mosaic ceremonial, but asserting a correspondence of meaning between that ceremonial and the fact or doctrines they announced when no such really existed, thereby warping truth for the sake of subduing prejudice; they would furnish specimens of this species of accommodation.

In both respects, a charge to this effect has been brought against them. It has been alleged that when they say of any event they record, that in it was fulfilled such and such a statement of the O. T., or that the event occurred that such and such a statement might be fulfilled, they did so merely in accommodation to Jewish feeling and prejudices. A fitter place will be found elsewhere for considering the import of the formulæ ἵνα πληρωθῇ, τότε ἐπληρώθη and the like. [QUOTATIONS.] At present it may suffice to observe, that it may be admitted that these formulæ are occasionally used where there can have been no intention on the part of the writer to intimate that in the event to which they relate there was the fulfilment of a prediction; as, for instance, where some gnome or moral maxim contained in the O. T. is said to be fulfilled by something recorded in the N. T., or some general statement is justified by a particular instance (comp. Matt. xiii. 35; John xv. 25; Rom. i. 17; Jam. ii. 23; 2 Pet. ii. 22, etc.) It may be admitted also, that there are cases where a passage in the O. T. is said to be fulfilled in some event recorded in the N. when all that is intended is that a *similarity* or *parallelism* exists between the two, as is the case, according to the opinion of most, at least, in Matt. ii. 17, 18. But whilst these admissions throw the *onus probandi* on those who, in any special instance, maintain that there is in it an actual fulfilment of an ancient prediction, it would be preposterous from them to foreclose the question, and maintain that in *no* case is the N. T. passage to be understood as affirming the fulfilment in fact of an ancient prediction recorded in the Old. Because *some* accommodations of the kind specified are admitted, it would be folly to conclude that nothing but accommodation characterises such quotations. If this position were laid down, it would not be easy to defend the N. T. writers, nay our Lord himself, from the charge of insincerity and duplicity.

Still more emphatically does this last observation apply in respect of the notion that our Lord and his apostles accommodated their teaching to the current notions and prejudices of the Jews of their own times. It might seem almost incredible that any one should venture to impute to them so unworthy and so improbable a course, were it not that we find the imputation broadly made, and the making of it defended by some very eminent men of the anti-supernaturalist school, especially in Germany. By them it has been asserted that our Lord and his disciples publicly taught many things which privately they repudiated, and an attempt has been made to save them from the charge of downright dishonesty which this would involve by an appeal to the usage of many ancient teachers who had an exoteric doctrine for the multitude, and an esoteric for their disciples. (Semler, *Programm. Acad. Sel.* Hal. 1779; Corrodi, *Beyträge zur beförderung des vernünftigen Denkens in d. Religion*, 15th part, p. 1-25; P. Van Hemert, *Ueber Accom. in N. T.* Leipz. 1797, etc.) The prompt and thorough repudiation of such views even by such men as Wegscheider and Bretschneider renders it unnecessary to enlarge on the formal refutation of them. 'Cujus rei,' says the former, 'certa vestigia in libris sacris frustra quæruntur.' (*Instt. Theologicæ* p. 105, 6th ed.; see also Bretschneider, *Handbuch der Dogmatish*, I. 260 265, 2d ed.) These writers, however, contend that though our Lord and his apostles did not make use of a *positive* accommodation of their doctrine to the prejudices or ignorance of the Jews, they did not refrain from a *negative* accommodation; by which they intend the use of *reserve* in the communication of truth or refutation of error, and the allowing of men to retain opinions not authorised by truth without express or formal correction of them. They adduce as instances, John xvi. 12; vi. 15; Luke xxiv. 21; Acts, i. 6; 1 Cor. iii. 1, 2; viii. 9, etc. By these passages, however, nothing more is proved than that in teaching men truth our Lord and his apostles did not tell them *everything at once*, but led them on from truth to truth as they were able to receive it or bear it. In this there is no accommodation of the *material* of doctrine; it is simply an accommodation of *method* to the capacity of the learner. In the same way Paul's assertion, which they have also cited, that he became all things to all men, that he might by all means save some (1 Cor. ix. 22), is to be regarded as relating merely to the mode and order of his presenting Christian truth to man, not to his modifying in any respect the substance of what he taught. When he spoke to Jews, he opened and alleged out of their own Scriptures that Jesus was the Christ (Acts xvii. 2, 3). When he spoke to the Athenians on Mar's Hill, he started from the

ground of natural religion, and addressed the reason and common sense of his audience; but in either case it was the same Jesus that he preached, and the same gospel that he published. Had he done otherwise, he would have been found a false witness for God.

This Accommodation theory is often spoken of as identical with the historical principle of interpreting Scripture. It is so, however, only as the historical principle of interpretation means the treating of the statements of our Lord and his apostles as merely expressing the private opinions of the individual, or as historically traceable to the prevailing opinions of their day. This is not to be confounded with that true and sound principle of historical interpretation, which allows due weight to historical evidence in determining the meaning of words, and to the circumstances in which statements were made as determining their primary application and significancy. (Tittmann, *Meletemata Sacra in Joannem*, Pref. (translated in the Biblical Cabinet); Storr, *De Sensu Historico Scripturæ Sacræ*, in his *Opusc. Acad.* vol. I.; *Abhandl. ueb. d. Zweck des Todes Jesu*, § 10; *Lehrb. d. Chr. Dogmatik* § 13 (Eng. tr. by Schmucker, p. 67, Lond. 1836); Haupt's *Bemerkungen über die Lehrart Jesu;* Heringa, *Verhandeling, ten beloege, dat Jesus end zyn Apostelen zich doorgaans niet geschikt hebben naar de Verkeerde denkbeelden van hunne tydgenooten;* Planck's *Introduction to Theological Sciences*, in *Biblical Cabinet*, vol. vii.; Less's *Letters on the Principle of Accommodation;* Davidson, *Hermeneutics*, p. 199 ff.; Smith, J. P. *First Lines of Christian Theology*, p. 518; Seiler's *Hermeneutics* by Wright, § 264-276, pp. 418-438; Alexander, *Connection and Harmony of the Old and New Testaments*, pp. 45-48; 148-157, 416, 2d. ed.).—W. L. A.

ACCUBATION, the posture of reclining on couches at table, which prevailed among the Jews in and before the time of Christ. We see no reason to think that, as commonly alleged, they borrowed this custom from the Romans after Judea had been subjugated by Pompey. But it is best known to us as a Roman custom, and as such must be described. The dinner-bed, or *triclinium*, stood in the middle of the dining-room, clear of the walls, and formed three sides of a square which enclosed the table. The open end of the square, with the central hollow, allowed the servants to attend and serve the table. In all the existing representations of the dinner-bed it is shewn to have been higher than the enclosed table. Among the Romans the

usual number of guests on each couch was three, making nine for the three couches, equal to the number of the Muses; but sometimes there were four to each couch. The Greeks went beyond this number (Cic. *In Pis.* 27); the Jews appear to have had no particular fancy in the matter, and we know that at our Lord's last supper *thirteen* persons were present. As each guest leaned, during the greater part of the entertainment, on his left elbow, so as to leave the right arm at liberty, and as two or more lay on the same couch, the head of one man was near the breast of the man who lay behind him, and he was, therefore, said 'to lie in the bosom' of the other. This phrase was in use among the Jews (Luke xvi. 22, 23; John i. 18; xiii. 23), and occurs in such a manner as to shew that to lie next below, or 'in the bosom' of the master of the feast, was considered the most favoured place; and is shewn by the citations of Kypke and Wetstein (on John xiii. 23) to have been usually assigned to near and dear connections. So it was 'the disciple whom Jesus loved' who 'reclined upon his breast' at the last supper. Lightfoot and others suppose that as, on that occasion, John lay next below Christ, so Peter, who was also highly favoured, lay next above him. This conclusion is founded chiefly on the fact of Peter beckoning to John that he should ask Jesus who was the traitor. But this seems rather to prove the contrary—that Peter was not himself near enough to speak to Jesus. If he had been there, Christ must have lain near *his* bosom, and he would have been in the best position for whispering to his master, and in the worst for beckoning to John. The circumstance that Christ was able to reach the sop to Judas when he had dipped it, seems to us rather to intimate that *he* was the one who filled that place. Any person who tries the posture may see that it is not easy to deliver anything but to the person next above or next below. And this is not in contradiction to, but in agreement with, the circumstances. The morsel of favour was likely to be given to one in a favoured place; and Judas being so trusted and honoured as to be the treasurer and almoner of the whole party, might, as much as any other of the apostles, be expected to fill that place. This also gives more point to the narrative, as it aggravates by contrast the turpitude and baseness of his conduct.

The frame of the dinner-bed was laid with mattresses variously stuffed, and, latterly, was furnished with rich coverings and hangings. Each person was usually provided with a cushion or bolster on which to support the upper part of his person in a somewhat raised position; as the left arm alone could not long without weariness sustain the weight. The lower part of the body being extended diagonally on the bed, with the feet outward, it is at once perceived how easy it was for 'the woman that was a sinner' to come behind between the dinner-bed and the wall, and anoint the feet of Jesus (Luke vii. 37, 38; John xii. 3).

The dinner-beds were so various at different times, in different places, and under different circumstances, that no one description can apply to them all. Even among the Romans they were at first (after the Punic war) of rude form and materials, and covered with mattresses stuffed with rushes or straw; mattresses of hair and wool were introduced at a later period. At first the wooden frames were small, low, and *round;* and it was not until the time of Augustus that square and ornamented couches came into fashion. In the time of Tiberius the most splendid sort were veneered with costly woods or tortoiseshell and were covered with valuable embroideries, the richest of which came

from Babylon, and cost large sums (U.K.S. *Pompeii*, ii. 88). The Jews perhaps had all these varieties, though it is not likely that the usage was ever carried to such a pitch of luxury as among the Romans; and it is probable that the mass of the people fed in the ancient manner—seated on stools or on the ground. It appears that couches were often so low, that the feet rested on the ground; and that cushions or bolsters were in general use. It would also seem, from the mention of two and of three couches, that the arrangement was more usually square than semicircular or round (Lightfoot, *Hor. Heb.* in John xiii. 23).

II.

It is utterly improbable that the Jews derived this custom from the Romans, as is constantly alleged. They certainly knew it as existing among the Persians long before it had been adopted by the Romans themselves (Esth. i. 6; vii. 8); and the presumption is that they adopted it while subject to that people. The Greeks also had the usage (from the Persians) before the Romans; and with the Greeks of Syria the Jews had very much intercourse. Besides, the Romans adopted the custom from the Carthaginians (Val. Max. xii. 1, 2; Liv. xxviii. 28); and, that *they* had it, implies that it previously existed in Phœnicia, in the neighbourhood of the Jews. Thus, that in the time of Christ the custom had been lately adopted from the Romans, is the last of various probabilities. It is also unlikely that in so short a time it should have become usual and even (as the Talmud asserts) obligatory to eat the Passover in that posture of indulgent repose, and in no other. All the sacred and profane literature of this subject has been most industriously brought together by Stuckius (*Antiq. Convivalium*, ii. 34); and the works on Pompeii and Herculaneum supply the more recent information. [BANQUETS.]—J. K.

ACCURSED. [ANATHEMA.]

ACCUSER. [JUDICATURE.]

ACELDAMA (Ἀκελδαμά, from the Syro-Chaldaic, חֲקַל דְּמָא, *field of blood*), the field purchased with the money for which Judas betrayed Christ, and which was appropriated as a place of burial for strangers (Matth. xxvii. 8; Acts i. 19). [There is an apparent discrepancy between the statement of Matthew and that of Peter in the Acts. According to the former, what had been called the potter's field was purchased by the chief priests with the money which Judas had cast down in the temple, and from this came to be called the field of blood (ἀγρὸς αἵματος); whereas Peter, as reported by Luke, seems to intimate that Judas bought the field himself with the reward of his iniquity, and that it was called the field of blood (χωρίον αἵματος), from the tragical manner of his own death. It is possible, however, that Peter, speaking rhetorically, may attribute to Judas himself a purchase, which was really made by others, with the money he had received as the reward of his iniquity; and as respects the *naming* of the locality, Peter's statement may be understood to mean that from the notoriety the *whole* affair, including both the purchase with the price of blood and Judas's own bloody death, had acquired, it was called the field of blood. See the notes of Bloomfield (N. T.) and Lechler (in Lange's *Bibelwerk*) on the passage in Acts, and the notes of Meyer and Lange himself on that in Matthew.] The field now shewn as Aceldama lies on the slope of the Hills beyond the valley of Hinnom, south of Mount Zion. This is obviously the spot which Jerome points out (*Onomast. s. v.* 'Acheldamach'), and which has since been mentioned by almost every one who has described Jerusalem. Sandys thus writes of it: 'On the south side of this valley, neere where it meeteth with the valley of Jehoshaphat, mounted a good height on the side of the mountain, is *Aceldama*, or the field of blood, purchased with the restored reward of treason, for a buriall place for strangers. In the midst whereof a large square roome was made by the mother of Constantine; the south side, walled with the naturall rocke; flat at the top, and equall with the vpper level; out of which ariseth certaine little cupoloes, open in the midst to let doune the dead bodies. Thorow these we might see the bottome, all couered with bones, and certaine corses but newly let doune, it being now the sepulchre of the Armenians. A greedy graue, and great enough to deuoure the dead of a whole nation. For they say (and I believe it), that the earth thereof within the space of eight and forty houres will consume the flesh that is laid thereon' (*Relation of a Journey*, p. 187). He then relates the common story, that the empress referred to caused 270 ship-loads of this flesh-consuming mould to be taken to Rome, to form the soil of the Campo Sancto, to which the same virtue is ascribed.

The plot of ground originally bought 'to bury strangers in,' seems to have been early set apart by the Latins, as well as by the Crusaders, as a place of burial for pilgrims (Jac. de Vitriaco, p. 64). The charnel-house is mentioned by Sir John Mandeville, in the fourteenth century, as belonging to the Knights Hospitallers. Sandys shews that, early in the seventeenth century, it was in the possession of the Armenians. Eugene Roger (*La Terre Sainete*, p. 161) states that they bought it for the burial of their own pilgrims, and ascribes the erection of the charnel-house to them. They still possessed it in the time of the Maundrell, or rather rented it, at a sequin a day, from the Turks. Corpses were still deposited there; and the traveller observes that they were in various stages of decay, from which he conjectures that the grave did not make that quick despatch with the bodies committed to it which had been reported. 'The earth hereabouts,' he observes, 'is of a chalky substance; the plot of ground was not above thirty yards long by fifteen wide; and a moiety of it was occupied by the charnel-house which was twelve yards high'

(*Journey*, p. 136). Richardson (*Travels*, p. 567) affirms that bodies were thrown in as late as 1818; but Dr. Robinson alleges that it has the appearance of having been for a much longer time abandoned: 'The field is not now marked by any boundary to distinguish it from the rest of the hillside; and the former charnel-house, now a ruin, is all that remains to point out the site. . . . The bottom was empty and dry excepting a few bones much decayed' (*Biblical Researches*, i. 524, *Narrative of a voyage along the shores of the Mediterranean*, by Dr. Wilde, 1844). —J. K.

ACHAIA (Ἀχαΐα), a region of Greece, which in the restricted sense occupied the north-western portion of the Peloponnesus, including Corinth and its isthmus (Strabo, viii. p. 438, sq.) By the poets it was often put for the whole of Greece, whence Ἀχαιοί, *the Greeks*. Under the Romans, Greece was divided into two provinces, Macedonia and Achaia, the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly; and the latter, all that lay southward of the former (Cellar. i. p. 1170, 1022). It is in this latter acceptation that the name of Achaia is always employed in the New Testament (Acts xviii. 12, 27; xix. 21; Rom. xv. 26; xvi. 5; 1 Cor. xvi. 15; 2 Cor. i. 1; ix. 2; xi. 10; 1 Thess. i. 7, 8). Achaia was at first a senatorial province, and as such, was governed by proconsuls (Dion Cass. liii. p. 704). Tiberius changed the two into one imperial province under procurators (Tacit. *Annal.* i. 76); but Claudius restored them to the senate and to the proconsular form of government (Suet. *Claud.* 25). Hence the exact and minute propriety with which St. Luke expresses himself in giving the title of proconsul (ἀνθύπατος, A. V. 'deputy') to Gallio, who was appointed to the province in the time of Claudius (Acts xviii. 12).—J. K.

ACHAICUS (Ἀχαϊκός), a follower of the apostle Paul. He, with Fortunatus, was probably a member of the family of Stephanas, along with whom they are mentioned in 1 Cor. xvi. 17. Grotius thinks they belonged to the household of Cloe; but Cloe was probably an Ephesian (Meyer on 1 Cor i. 11).—W. L. A.

ACHAN (עָכָן; Sept. Ἄχαν, or Ἄχαρ, Josh. vii. 1; in 1 Chron. ii. 7 spelt עכר, *troubler*), the name of a man who when Jericho was taken and devoted to destruction fell under the temptation of secreting an ingot of gold, a quantity of silver, and a costly Babylonish garment, which he buried in his tent, deeming that his sin was hid. For this which, as a violation of a vow made by the nation as one body, had involved the whole nation in his guilt, the Israelites were defeated with serious loss, in their first attack upon Ai; and as Joshua was well assured that this humiliation was designed as the punishment of a crime which had inculpated the whole people, he took immediate measures to discover the criminal. As in other cases the matter was referred to the Lord by the lot, and the lot ultimately indicated the actual criminal. The conscience-stricken offender then confessed his crime to Joshua; and his confession being verified by the production of his ill-gotten treasure, the people, actuated by the strong impulse with which men tear up, root and branch, a polluted thing, hurried away not only Achan, but his tent, his goods, his spoil, his cattle, his children, to the valley (afterwards called) of Achor, north of Jericho, where they stoned him, and all that belonged to him; after which the whole was consumed with fire, and a cairn of stones raised over the ashes. The severity of this act, as regards the *family* of Achan, has provoked some remark. Instead of vindicating it, as is generally done, by the allegation that the members of Achan's family were probably accessories to his crime after the fact, we prefer the supposition that they were included in the doom by one of those sudden impulses of indiscriminate popular vengeance to which the Jewish people were exceedingly prone, and which, in this case, it would not have been in the power of Joshua to control by any authority which he could under such circumstances exercise. It is admitted that this is no more than a conjecture: but as such it is at least worth as much, and assumes considerably less, than the conjectures which have been offered by others (Josh. vii.)—J. K.

ACHAR. [ACHAN.]

ACHASHDARPENIM (אֲחַשְׁדַּרְפְּנִים; Sept. σατράπαι and στρατηγοί; Vulg. *Satrapæ*: A. V. 'rulers of provinces.' It occurs in Ez. viii. 36; Esth. iii. 12; viii. 9; ix. 3; and with the Chaldee termination *in*, in Dan. iii. 2, 3, 27; vi. 2, 3). The word is undoubtedly merely another form of writing the Persian word *satrap*, the origin of which has been much disputed, and does not claim to be here considered.* These satraps are known in ancient history as the governors or viceroys of the provinces into which the Persian empire was divided. Strictly speaking, they had an extended civil jurisdiction over several smaller provinces, each of which had its own פחה or governor. Thus Zerubbabel and Nehemiah were 'governors' of Judea, under the Persian satraps of Syria (Ezra, iv. 3, 6; Neh. ii. 9). The power and functions of the Persian satraps were not materially different from those of the modern Persian governors and Turkish pashas; and, indeed, the idea of provincial government by means of viceroys, entrusted with almost regal powers in their several jurisdictions, and responsible only to the king, by whom they are appointed, has always been prevalent in the East. The important peculiarity and distinction in the ancient Persian government, as admirably shewn by Heeren (*Researches*, i. 489, sq.), was that the

[* Gesenius has collected the different explanations of this word, which have been proposed, in his *Thesaurus*, s. v. He himself adopts that of Benfey and Lassen, who trace it to the Indian *ksatrapa*, *i. e.* 'warrior of the host;' to which corresponds the Gr. ἐξατράπης, ἐξαιθράπης (Boeckh, *Corp. Inscr.* 2691 c.) Hitzig thinks the word should be rendered 'Protector of the Province,' like the zend *shôithrapaiti* (*Das B. Daniel erklärt*, p. 46). Hengstenberg and Hävernick, following De Sacy, regard it as a compound of *kshetr* province, and *Bau* guardian, and render it 'Ruler of a province' (De Sacy *Memoires de l'Institut*, *Classe de l'histoire et de litterat. ancienne*, t. ii. p. 229 ff. Hengstenberg, *Beiträge* I. 347. Hävernick *Comment. ueb. Dan.* p. 97). The word occurs twice on col. iii. of the great inscription at Behistun, where it is spelt *khshatrapa*. Sir H. Rawlinson derives it from *khshatrum*, crown or empire, and *pa* keeper, preserver. Rawlinson's *Herodotus* ii. 481.]

civil and military powers were carefully separated: the satrap being a very powerful civil and political chief, but having no immediate control over the troops and garrisons, the commanders of which were responsible only to the king. The satraps in their several provinces, employed themselves in the maintenance of order and the regulation of affairs; and they also collected and remitted to the court the stipulated tribute, clear of all charges for local government and for the maintenance of the troops (Xenoph. *Cyrop.* viii. 6, § 1-3). In later times this prudent separation of powers became neglected, in favour of royal princes and other great persons (Xenoph. *Anab.* i. 1, § 2), who were entrusted with the military as well as civil power in their governments; to which cause may be attributed the revolt of the younger Cyrus, and the other rebellions and civil wars, which, by weakening the empire, facilitated its ultimate subjugation by Alexander.

ACHBAR (עַכְבַּר *achbar;* perhaps generically including *aliarbai* or *jerboa*, or فَارَة *farah* of the Arabs, Sept. μῦς). The word occurs where, it seems, the nomenclature in modern zoology would point out two species of distinct genera (Lev. xi. 29; 1 Sam. vi. 4, 5, 11, 18; Is. lxvi. 17). The radical meaning of the name, according to Bochart, designates a field ravager, one that devours the produce of agriculture, and therefore is applicable to several genera of Rodentia, etc., notwithstanding that the learned etymologist would confine it to the *jerboa* or jumping-mouse of Syria and Egypt, although that animal is not abundant in the first-mentioned region, and even in the second is restricted almost exclusively to the desert, as it can live without water. Bochart, it is true, cites examples of the ravages committed by murine animals in divers localities; but among them several are pointed out where the *jerboa* is rare, or not found at all; consequently they apply not to that species, but to some other Rodent. It is likely that the Hebrews extended the acceptation of the word *achbar*, in the same manner as was the familiar custom of the Greeks, and still more of the Romans, who included within their term *mus*, insectivora of the genus *sorex*, that is 'shrews;' carnivora, among which was the *Mustela erminea*, 'stoat' or 'ermine,' their *Mus ponticus;* and in the systematic order Rodentia, the *muridæ* contain *Myoxus glis* or fat dormouse; *Dipus jaculus* or Egyptian jerboa; *Mus*, rats and mice properly so called, constituting several modern genera; and *cricetus* or hamster, which includes the marmot or Roman *Mus Alpinus.* This was a natural result of the imperfect state of zoological science, where a somewhat similar external appearance was often held sufficient for bestowing a general name which, when more remarkable particulars required further distinction, received some trivial addition of quality or native country, or a second local designation, as in the present case; for, according to some biblical critics, the *jerboa* may have been known also by the name of שָׁפָן, *shaphan.* In the above texts, all in 1 Sam. vi. apparently refer to the short-tailed field-mouse, which is still the most destructive animal to the harvests of Syria, and is most likely the species noticed in antiquity and during the crusades; for, had they been *jerboas* in shape and resembled miniature kangaroos, we would expect William of Tyre to have mentioned the peculiar form of the destroyers, which was then unknown to Western Europe; whereas, they being of species or appearance common to the Latin nations, no particulars were required. But in Leviticus and Isaiah, where the mouse is declared an unclean animal, the species most accessible and likely to invite the appetite of nations who, like the Arabs, were apt to covet all kinds of animals, even when expressly forbidden, were, no doubt, the hamster and the dormouse; and both are still eaten in common with the *jerboa*, by the Bedouins, who are but too often driven to extremity by actual want of food. [Bochart, *Hieroz* l. iii. c. 34.]—C. H. S.

ACHBOR (עַכְבּוֹר i. q. עַכְבָּר, *a mouse* or *weasel;* Ἀχοβώρ) 1. An Idumean prince, father of Baal-hanan (Gen. xxxvi. 38, 39; 1 Chr. i. 49). 2. A courtier of Josiah (2 Kings xxii. 12, 14), called Abdon, probably by a clerical error in 2 Chr. xxxiv. 20; and doubtless the same as the person mentioned, Jer. xxvi. 22; xxxvi. 12.

ACHIM (Ἀχείμ, probably the Heb. יָכִין, for which the LXX. give Ἀχείν, Gen. xlvi. 10, and Ἀχίμ 1 Chr. xxv. 17), the son of Sadoc in the genealogy of our Lord, and the fifth in succession from Joseph (Matt. i. 14).

ACHISH (אָכִישׁ, signification uncertain; Sept. Ἀγχοῦς, also Ἀρχίς, Ἀχίς, called Abimelech in the title of Ps. xxxiv.), the Philistine king of Gath, with whom David twice sought refuge when he fled from Saul (1 Sam. xxi. 10-15; xxvii. 1-3). The first time David was in imminent danger; for he was recognized and spoken of by the officers of the court as one whose glory had been won at the cost of the Philistines. This talk filled David with such alarm that he feigned himself mad when introduced to the notice of Achish, who, seeing him 'scrabbling upon the doors of the gate, and letting his spittle fall down upon his beard,' rebuked his people sharply for bringing him to his presence, asking, 'Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into my house?' After this David lost no time in quitting the territories of Gath. Winer illustrates David's conduct by reference to the similar proceeding of some other great men, who feigned themselves mad in difficult circumstances—as Ulysses (Cic. *Off.* iii. 26; Hygin. f. 95, *Schol. ad Lycophr.* 818), the astronomer Meton (Ælian, *Hist.* xiii. 12), L. Junius Brutus (Liv. i. 56; Dion. Hal. iv. 68), and the Arabian king Bacha (Schultens, *Anth. Vet. Hamasa*, p. 535). About four years after, when the character and position of David became better known, and when he was at the head of not less than 600 resolute adherents, he again repaired with his troop to King Achish, who received him in a truly royal spirit, and treated him with a generous confidence, of which David took rather more advantage than was creditable to him. [DAVID.]—J. K.

ACHLAMAH (אַחְלָמָה; Sept. Ἀμέθυστος; Vulg. *Amethystus*), a precious stone, mentioned in Scripture as the ninth in the breastplate of the high-priest (Exod. xxviii. 19; xxxix. 12); and the twelfth in the foundations of the New Jerusalem (Rev. xxi. 20). The concurrence of various circumstances leave little doubt that the stone anciently known as the *amethyst* is really denoted by the Hebrew word;

and as the stone so called by the ancients was certainly that which still continues to bear the same name, their identity may be considered as established.

The transparent gems to which this name is applied are of a colour which seems composed of a strong blue and deep red; and according as either of these prevails, exhibit different tinges of purple, sometimes approaching to violet, and sometimes declining even to a rose colour. From these differences of colour the ancients distinguished five species of the amethyst; modern collections afford at least as many varieties, but they are all comprehended under two species, the *Oriental Amethyst* and the *Occidental Amethyst*. These names, however, are given to stones of essentially different natures; which were, no doubt, anciently confounded in the same manner. The Oriental amethyst is very scarce, and of great hardness, lustre, and beauty. It is in fact a rare variety of the adamantine spar, or corundum. Next to the diamond, it is the hardest substance known. It contains about 90 per cent of alumine, a little iron, and a little silica. Of this species, emery, used in cutting and polishing glass, etc., is a granular variety. To this species also belongs the sapphire, the most valuable of gems next to the diamond; and of which the Oriental amethyst is merely a violet variety. Like other sapphires, it loses its colour in the fire, and comes out with so much of the lustre and colour of the diamond, that the most experienced jeweller may be deceived by it.

The more common, or Occidental amethyst, is a variety of quartz, or rock crystal, and is found in various forms in many parts of the world, as India, Siberia, Sweden, Germany, Spain; and even in England very beautiful specimens of tolerable hardness have been discovered. This also loses its colour in the fire.

Amethysts were much used by the ancients for rings and cameos; and the reason given by Pliny —because they were easily cut—'Sculpturis faciles (*Hist. Nat.* xxxvii. 9), shews that the Occidental species is to be understood. The ancients believed that the amethyst possessed the power of dispelling drunkenness in those who wore or touched it, and hence its Greek name ('ab *a* privativo et *μεθύω* ebrius sum'—Martini, *Excurs.* p. 158). In like manner, the Rabbins derive its Jewish name from its supposed power of procuring dreams to the wearer, חלם signifying 'to dream' (Brückmann, *Abhandlung von der Edelsteine*; Hill's Theophrastus, notes; Braun, *de Vest. Sac. Heb.* ii. 16; Hillier, *Tract de* xii. *Gemmis in Pector. Pontif Hebreorum;* Winer, *Biblisches Realwörtrebuch;* Rosenmüller, *Mineralogy*, etc., *of the Bible*).—J. K.

ACHMETHA (אַחְמְתָא, Ezra vi. 2; 'Εκβάτανα, 2 Macc. ix. 3; Judith i. 1, 2; Tob. iii. 7; Joseph. *Antiq.* x. 11, 7; xi. 4, 6; also, in Greek authors, 'Εγβάτανα and 'Αγβάτανα), a city in Media. The derivation of the name is doubtful; but Sir H. Rawlinson (*Journal of Geogr. Soc.* x. 134) has left little question that the title was applied exclusively to cities having a fortress for the protection of the royal treasures. In Ezra we learn that in the reign of Darius Hystaspes the Jews petitioned that search might be made in the king's treasure-house at Babylon for the decree which Cyrus had made in favour of the Jews (Ezra v. 17). Search was accordingly made in the record-office ('house of the rolls'), where the treasures were kept at Babylon (vi. 1): but it appears not to have been found there, as it was eventually discovered 'at Achmetha, in the palace of the province of the Medes' (vi. 2). It is here worthy of remark, that the LXX. regarded 'Achmetha,' in which they could hardly avoid recognizing the familiar title of Ecbatana, as the generic name for a city, and, accordingly, rendered it by πόλις; and that Josephus, as well as all the Christian Greeks, while retaining the proper name of Ecbatana, yet agree with the Greek Scriptures, in employing the word βάρις to express the Hebrew בירתא, *Birtha* ('the palace'), which is used as the distinctive epithet of the city.

In Judith i. 2-4, there is a brief account of Ecbatana, in which we are told that it was built by Arphaxad, king of the Medes, who made it his capital. It was built of hewn stones, and surrounded by a high and thick wall, furnished with wide gates and strong and lofty towers. Herodotus ascribes its foundation to Dejoces, in obedience to whose commands the Medes erected 'that great and strong city, now known under the name of Agbatana, where the walls are built circle within circle, and are so constructed that each inner circle overtops its outer neighbour by the height of the battlements alone. This was effected partly by the nature of the ground, a conical hill, and partly by the building itself. The number of the circles was seven, and within the innermost was the palace of the treasury. The battlements of the first circle were white, of the second black, of the third scarlet, of the fourth blue, of the fifth orange; all these were brilliantly coloured with different pigments; but the battlements of the sixth circle were overlaid with silver, and of the seventh with gold. Such were the palace and the surrounding fortification that Dejoces constructed for himself: but he ordered the mass of the Median nation to construct their houses in a circle around the outer wall' (Herodot. i. 98). It is contended by Sir H. Rawlinson (*Geogr. Journal*, x. 127) that this story of the seven walls is a fable of Sabæan origin, the seven colours mentioned being precisely those employed by the Orientals to denote the seven great heavenly bodies, or the seven climates in which they revolve. He adds (p. 128), 'I cannot believe that at Agbatana the walls were really painted of these colours: indeed, battlements with gold and silver are manifestly fabulous; nor do I think that there ever could have been even seven concentric circles; but in that early age, where it is doubtful whether mithraicism, or fire-worship, had originated in this part of Asia, it is not at all improbable that, according to the Sabæan superstitions, the city should have been dedicated to the seven heavenly bodies, and perhaps a particular part assigned to the protection of each, with some coloured device emblematic of the tutelar divinity.'*

This Ecbatana has been usually identified with the present Hamadan [which is confirmed by the spelling *Hagmatan* in the cuneiform inscriptions]. Sir H. Rawlinson, however, while admitting that Hamadan occupies the site of the Median Ecbatana, has a learned and most elaborate paper in the *Geographical Journal* (x. 65-158; *On the Site of the*

[* The Rev. G. Rawlinson thinks the account of Herodotus not improbable. *Tr. of Herodotus*, i. p. 242, 243.]

Atropatenian Ecbatana), in which he endeavours to shew that the present Takht-i-Suleiman was the site of another, the Atropatenian Ecbatana; and that to it, rather than to the proper Median Ecbatana, the statement in Herodotus and most of the other ancient accounts are to be understood to refer. Our only business is with the Achmetha of Ezra; and that does not require us to enter into this question. Sir Henry, indeed, seems inclined to consider the Ecbatana of the apocryphal books as his Atropatenian Ecbatana; but is rather more doubtful in claiming it as the Achmetha of Ezra. But without undertaking to determine what amount of ancient history should be referred to the one or to the other, we feel bound to conclude that Hamadan was the site of the Achmetha of Ezra, and the Ecbatana of the Apocrypha: 1. Because it is admitted that the Median Ecbatana was a more ancient and more anciently great city than the Atropatenian metropolis. 2. Because the name 'Achmetha' may easily, through the Syrian Ahmethan, and the Armenian Ahmetan, be traced in the Persian Hamadan. 3. And because all the traditions of the Jews refer to Hamadan as the site of the Achmetha and Ecbatana of their Scriptures.

Hamadan is still an important town, and the seat of one of the governments into which the Persian kingdom is divided. It is situated in north lat. 34° 53', east long. 40°, at the extremity of a rich and fertile plain, on a gradual ascent, at the base of the Elwund Mountains, whose higher summits are covered with perpetual snow. Some remnants of ruined walls of great thickness, and also of towers of sun-dried bricks, present the only positive evidence of a more ancient city than the present on the same spot. Heaps of comparatively recent ruins, and a wall fallen to decay, attest that Hamadan has declined from even its modern importance. The population is said by Southgate to be about 30,000, which, from what the present writer has seen of the place, he should judge to exceed the truth very considerably. It is little distinguished, inside, from other Persian towns of the same rank, save by its excellent and well-supplied bazaars, and the unusually large number of khans of rather a superior description. This is the result of the extensive transit trade of which it is the seat, it being the great centre where the routes of traffic between Persia, Mesopotamia, and Persia converge and meet. Its own manufactures are chiefly in leather. Many Jews reside here, claiming to be descended from those of the Captivity who remained in Media. Benjamin of Tudela says that in his time the number was 50,000. Modern travellers assign them 500 houses; but the Rabbi David de Beth Hillel (*Travels*, pp. 85-87, Madras, 1832), who was not likely to understate the fact, and had the best means of information, gives them but 200 families. He says they are mostly in good circumstances, having fine houses and gardens, and are chiefly traders and goldsmiths. They speak the broken Turkish of the country, and have two synagogues. *They* derive the name of the town from '*Haman*' and '*Mede*,' and say that it was given to that foe of Mordecai by King Ahasuerus. In the midst of the city is a tomb which is in their charge, and which is said to be that of Mordecai and Esther. It is a plain structure of brick, consisting of a small cylindrical tower and a dome (the whole about 20 feet high), with small projections or wings on three sides. Within are two apartments—a small porch formed by one of the wings, and beyond it the tomb-chamber, which is a plain room paved with glazed tiles. In the midst, over the spots where the dead are supposed to lie, are two large wooden frames or chests, shaped like sarcophagi, with inscriptions in Hebrew and flowers carved upon them. There is another inscription on the wall, in bas-relief, which, as translated by Sir Gore Ouseley, describes the present tomb as having been built over the graves of Mordecai and Esther by two devout Jews of Cashan, in A.M. 4474. The original structure is said to have been destroyed when Hamadan was sacked by Timour. As Ecbatana was then the summer residence of the Persian court, it is probable enough that Mordecai and Esther died and were buried there; and traditional testimony taken in connection with this fact, and with such a monument in a place where Jews have been permanently resident, is better evidence than is usually obtained for the allocation of ancient sepulchres. The tomb is in charge of the Jews, and is one of their places of pilgrimage. Kinneir, Ker Porter, Morier, Frazer, and Southgate furnish the best accounts of modern Hamadan.—J. K.

ACHOR (עָכוֹר; Sept. Ἀχώρ), a valley between Jericho and Ai, which received this name (signifying *trouble*) from the trouble brought upon the Israelites by the sin of Achan (Josh. vii. 24). [ACHAN.] [It lay on the northern boundary of Judah (Josh. xv. 7), and therefore cannot have been, as Jerome makes it, to the north of Jericho.]

ACHSAH (עַכְסָה, *an anklet*; Sept. Ἀχσά), the daughter of Caleb, whose hand her father offered in marriage to him who should lead the attack on the city of Debir, and take it. The prize was won by his nephew Othniel; and as the bride was conducted with the usual ceremony to her future home, she alighted from her ass, and sued her father for an addition of springs of water to her dower in lands. It is probable that custom rendered it unusual or at least ungracious, for a request tendered under such circumstances by a daughter to be refused; and Caleb, in accordance with her wish, bestowed upon her the upper and the nether springs' (Josh. xv. 16-19; Judg. i. 9-15).—J. K.

ACHSELRAD, BENEDET, a Jewish rabbi at Ostroh, called also Ben Joseph Ha-Levi, born at Lemberg. His works are בן־דעת (*Son of Knowledge*), a series of 150 expository lectures on the Psalms, printed with the text of the Psalms, and a commentary entitled קב ונקי by another rabbi, at Hanau in 1616, 4to; דרוש על עשרת הדברות. Homilies on the ten commandments, Hanau 1616, 4to: עבודת הלת, intended as a commentary on the Pentateuch, but reaching only to the end of Genesis, Cracow 1639, fol.—W. L. A.

ACHSHAPH (אַכְשָׁף; Sept. Ἀξίφ, Ἀχσάφ, and Ἀχίφ), a royal city of the Canaanites (Josh. xi. 1), has been supposed by many to be the same as ACHZIB, both being in the tribe of Asher. But a careful consideration of Josh. xix. 25 and 29, will make it probable that the places were different. There is more reason in the conjecture (Hamelsveld, iii. 237) that Achshaph was another name for Accho or Acre, seeing that Accho otherwise does not

occur in the list of towns in the lot of Asher, although it is certain, from Judg. i. 31, that Accho was in the portion of that tribe.—J. K.

ACHSHUB (עַכְשׁוּב, Sept. ἀσπίς). This word occurs only Ps. cxl. 3, where it is rendered in the A. V. by 'adder.' It designates some species of venomous serpent. Bochart contends that it is the viper (*Hierozoic.* ii. 379), and in this he is followed by most. Colonel Hamilton Smith (in the former edition of this work) identified it with the poff-adder, 'a reptile,' says he, 'about three feet in length, and about six inches in circumference at the middle of the body; the head is larger than is usual in serpents; the eyes are large, and very brilliant; the back beautifully marked in half circles, and the colours black, bright yellow, and dark brown; the belly yellow; the appearance at all times, but chiefly when excited, extremely brilliant; the upper jaw greatly protruding, somewhat like what occurs in the shark, places the mouth back towards the throat, and this structure is said to be connected with the practice of the animal, when intending to bite, to swell its skin till it suddenly rises up, and strikes backwards as if it fell over. It is this faculty which appears to be indicated by the Hebrew name *achshub*, and therefore we believe it to refer to that species, or to one nearly allied to it. The Dutch name (poff-adder, or spooch-adder) shews that, in the act of swelling, remarkable eructations and spittings take place, all which no doubt are so many warnings, the bite being fatal. The poff-adder usually resides among brushwood in stony places and rocks, is fond of basking in the sun, rather slow in moving, and is by nature timid.'

ACHU (אָחוּ). This word occurs in Job viii. 11, where it is said, 'Can the rush grow up without mire? can the FLAG grow without water?' Here *flag* stands for *achu;* which would seem to indicate some specific plant, as *gome*, or rush, in the first clause of the sentence, may denote the papyrus. *Achu* occurs also twice in Gen. xli. 2, 18, 'And, behold there came up out of the river seven well-favoured kine and fat-fleshed, and they fed in a *meadow:*' here it is rendered *meadow*, and must, therefore, have been considered by our translators, as a general, and not a specific term. In this difficulty it is desirable to ascertain the interpretation put upon the word by the earlier translators. Dr. Harris has already remarked that 'the word is retained in the Septuagint, in Gen. ἐν τῷ ἄχει; and is used by the son of Sirach, Ecclesiastic. xl. 16, ἄχι or ἄχει, for the copies vary.' Jerome, in his Hebrew questions or traditions on Genesis, writes '*Achi* neque Græcus sermo est, nec Latinus, sed et Hebræus ipse corruptus est.' The Hebrew vau ו and iod י being like one another, differing only in length, the LXX., he observes, wrote אחי, *achi*, for אחו, *achu*, and according to their usual custom put the Greek χ for the double aspirate ח (*Nat. Hist. of the Bible*, in 'Flag').

From the context of the few passages in which *achu* occurs, it is evident that it indicates a plant or plants which grew in or in the neighbourhood of water, and also that it or they were suitable as pasturage for cattle. Now it is generally well known that most of the plants which grow in water, as well as many of those which grow in its vicinity, are not well suited as food for cattle; some being very watery, others very coarse in texture, and some possessed of acrid and even poisonous properties. None, therefore, of the *Algæ* can be intended, nor any species of *Butomus*. The different kinds of *Juncus*, or rush, though abounding in such situations, are not suited for pasturage, and in fact are avoided by cattle. So are the majority of the *Cyperaceæ* or sedge tribe; and also the numerous species of *Carex*, which grow in moist situations, yet yield a very coarse grass, which is scarcely if ever touched by cattle. A few species of *Cyperus* serve as pasturage, and the roots of some of them are esculent and aromatic; but these must be dug up before cattle can feed on them. Some species of scirpus, or club-rush, however, serve as food for cattle: *S. cespitosus*, for instance, is the principal food of cattle and sheep in the highlands of Scotland, from the beginning of March till the end of May. Varieties of *S. maritimus*, found in different countries, and a few of the numerous kinds of Cyperaceæ common in Indian pastures, as *Cyperus dubius* and *hexastachyus*, are also eaten by cattle. Therefore if any specific plant is intended, as seems implied in what goes before, it is perhaps one of the edible species of scirpus or cyperus, perhaps *C. esculentus*, which, however, has distinct Arabic names: or it may be a true grass; some species of panicum, for instance, which form excellent pasture in warm countries, and several of which grow luxuriantly in the neighbourhood of water.

12. Cyperus esculentus.

But it is well known to all acquainted with warm countries, subject to excessive drought, that the only pasturage to which cattle can resort is a green strip of different grasses, with some sedges, which runs along the banks of rivers or of pieces of water, varying more or less in breadth according to the height of the bank, that is, the distance of water from the surface. Cattle emerging from rivers, which they may often be seen doing in hot countries, as has been well remarked by the editor of the 'Pictorial Bible' on Gen. xli. 2, would naturally go to such green herbage as intimated in this passage of Genesis, and which, as indicated in Job viii. 11, could not grow without water in a warm dry country and climate. As no similar name is known to be applied to any plant or plants in Hebrew, endeavours have been made to find a similar one so applied in the cognate languages; and, as quoted by Dr. Harris, the learned Chappelow says, 'we have no radix for אחו unless we derive it, as Schultens does, from

the Arabic *achi*, to bind or join together.' Hence it has been inferred that it might be some one of the grasses or sedges employed in former times, as some still are, for making ropes. But there is probably some other Arabic root which has not yet been ascertained, or which may have become obsolete; for there are numerous words in the Arabic language having reference to greenness, all of which have *akh* as a common element. Thus اخياس *akhyas*, thickets, dark groves, places full of reeds or flags, in which animals take shelter; اخواس *akhwas*, putting forth leaves; so *akhzirar*, greenness, verdure; *akhchishab*, abounding in grass. These may be connected with *kah*, a common term for grass in Northern India, derived from the Persian, whence amber is called *kah-robehy*, grass-attracter. So Jerome, with reference to *achu*, says, 'Cum ab eruditis quærerem, quid hic sermo significaret audivi ab Ægyptiis hoc nomine lingua eorum omne quod in palude virens nascitur appellari.'—J. F. K.

ACHZIB (אַכְזִיב). There were two places of this name, not usually distinguished.

1. ACHZIB (Sept. Ἀσχαζί, Ἐχοζόβ), in the tribe of Asher nominally, but almost always in the possession of the Phœnicians; being, indeed, one of the places from which the Israelites were unable to expel the former inhabitants (Judg. i. 31). In the Talmud it is called CHEZIB. The Greeks called it ECDIPPA, from the Aramæan pronunciation אכדיב (Ptol. v. 15); and it still survives under the name of ZIB. It is upon the Mediterranean coast, about ten miles north of Acre. It stands on an ascent close by the sea-side, and is described as a small place, with a few palm-trees rising above the dwellings (Pococke, ii. 115; Richter, p. 70; Maundrell, p. 71; Irby and Mangles, p. 196; Buckingham, ch. iii.)

2. ACHZIB (Sept. Κεζίβ, Ἀχζέβ), in the tribe of Judah (Josh. xv. 44; Mic. i. 14), of which there is no historical mention, but, from its place in the catalogue, it appears to have been in the middle part of the western border-land of the tribe, towards the Philistines. This is very possibly the Chezib (כזיב) of Gen. xxxviii. 5.—J. K.

ACKERMANN, PETER FOURER, D.D., ordinary professor of Old Testament language, literature, and theology at Vienna, and choirmaster of the monastery or cathedral of Klosterneuburg, was born 17th Nov. 1771 at Vienna, and died 9th Sept. 1831. He was the author of *Introductio in Libb. sacc. V. T. usibus academicis accommodata*, Vien. 1825; *Archæologia biblica breviter exposita*, Vien. 1826; *Prophetæ Minores perpet. annot. illustrati*, Vien. 1830. The first two of these works are mere redactions of works under the same titles by Jahn, expurgated so as to rescue them from the Index Expurgatorius, into which they had been put by Pius VII. Mr. Horne pronounces his commentary on the minor prophets 'valuable' (*Introd.* ii. 2 p. 294), but this judgment can hardly be sustained. Any value it has is derived exclusively from the extracts it gives from Rosenmüller and the older writers of the Romish Church. The author himself has added nothing of any worth. The whole work is pervaded by a slavish deference to the authority of the Romish Church:—'puto,' says the author in his preface, 'me ne unquam contra eum sensum exposuisse quem tenet et tenuit sancta mater ecclesia cujus judicio hoc opus per omnia lubens subjicio' (See Wiseman's *Recollections of the Four Last Popes*, p. 374, 5).—W. L. A.

ACRA (Ἄκρα), a Greek word signifying *a citadel*, in which sense הקרא also occurs in the Syriac and Chaldaic. Hence the name of Acra was acquired by the eminence north of the Temple, on which a citadel was built by Antiochus Epiphanes, to command the holy place. It thus became in fact, the Acropolis of Jerusalem. Josephus describes this eminence as semicircular; and reports that when Simon Maccabæus had succeeded in expelling the Syrian garrison, he not only demolished the citadel, but caused the hill itself to be levelled, that no neighbouring site might henceforth be higher than or so high as that on which the temple stood. The people had suffered so much from the garrison, that they willingly laboured day and night, for three years, in this great work (*Antiq.* xiii. 6, 7; *Bell. Jud.* v. 4, 1). At a later period the palace of Helena, queen of Adiabene, stood on the site, which still retained the name of Acra, as did also, probably, the council-house, and the repository of the archives (*Bell. Jud.* vi. 6, 3; see also *Descript. Urbis Jerosolymæ*, per J. Heydenum, lib. iii. cap. 2).—J. K.

ACRABATTINE. 1. A district or toparchy of Judæa, extending between Shechem (now Nâbulus) and Jericho inclining east. It was about twelve miles in length; it is not mentioned in Scripture, but it occurs in Josephus (*Bell. Jud.* ii. 12, 4; iii. 3, 4, 5). It took its name from a town called Acrabi in the *Onomasticon*, s. v. Ἀκραββεῖν, where it is described as a large village, nine Roman miles east of Neapolis, on the road to Jericho. In this quarter Dr. Robinson (*Bib. Researches*, iii. 103) found a village still existing under the name of Akrabeh.

2. Another district in that portion of Judæa, which lies towards the south end of the Dead Sea, occupied by the Edomites during the Captivity, and afterwards known as Idumæa. It is mentioned in 1 Macc. v. 3; *Jos. Antiq.* xii. 8, 1. It is assumed to have taken its name from the Maaleh Akrabbim (מעלה עקרבים), or *Steep of the Scorpions*, mentioned in Num. xxxiv. 4, and Josh. xv. 3, as the southern extremity of the tribe of Judah. [AKRABBIM.]—J. K.

ACRE. [ACCHO.]

ACTS OF THE APOSTLES. (Πράξεις τῶν Ἀποστόλων). This title has been borne by the fifth historical book of the N. T. from a very early period [(*Canon Muratori*, Clem. Alex. *Strom.* v. 12 p. 696, ed. Potter, Tertullian *Cont. Marc.* v. 2, *De Jejun* 10, *De bapt.* 10.) Perhaps the earliest title was simply πράξεις ἀποστόλων, as the subject of the book is not the doings of the apostles as a body, but of only a few of the more eminent, especially Peter and Paul. Commencing with a reference to an account given in a former work of the sayings and doings of Jesus Christ before his ascension, its author proceeds to conduct us to an acquaintance with the circumstances attending that event, the conduct of the disciples on their return from witnessing it, the outpouring on them of the Holy Spirit according to Christ's promise to them before his crucifixion, and the amazing success which, as a consequence of this, attended the first

announcement by them of the doctrine concerning Jesus as the promised Messiah and the Saviour of the World. After following the fates of the mother-church at Jerusalem up to the period when the violent persecution of its members by the rulers of the Jews had broken up their society and scattered them, with the exception of the apostles, throughout the whole of the surrounding region; and after introducing to the notice of the reader the case of the remarkable conversion of one of the most zealous persecutors of the church, who afterwards became one of its most devoted and successful advocates, the narrative takes a wider scope and opens to our view the gradual expansion of the church by the free admission within its pale of persons directly converted from heathenism and who had not passed through the preliminary stage of Judaism. The first step towards this more liberal and cosmopolitan order of things having been effected by Peter, to whom the honour of laying the foundation of the Christian church, both within and without the confines of Judaism, seems, in accordance with our Lord's declaration concerning him (Matt. xvi. 18), to have been reserved, Paul, the recent convert and the destined apostle of the Gentiles, is brought forward as the main actor on the scene. On his course of missionary activity, his successes and his sufferings, the chief interest of the narrative is thenceforward concentrated, until, having followed him to Rome, whither he had been sent as a prisoner to abide his trial, on his own appeal, at the bar of the emperor himself, the book abruptly closes, leaving us to gather further information concerning him and the fortunes of the church from other sources.

Respecting the *authorship* of this book there can be no ground for doubt or hesitation. It is, unquestionably, the production of the same writer by whom the third of the four Gospels was composed, as is evident from the introductory sentences of both (comp. Luke i. 1-4, with Acts i. 1). That this writer was Luke may be very satisfactorily proved in both cases. With regard to the book now under notice, tradition is firm and constant in ascribing it to Luke (Irenæus, *Adv. Hær.* lib. iii. c. 14, § 1; c. 15, § 1; Clem. Alex. *Strom.* v. 12, p. 696; Tertullian *Adv. Marcion.* v. 2; *De Jejun.* c. 10; Origen, apud Euseb. *Hist. Eccles.* vi. 23, etc. Eusebius himself ranks this book among the ὁμολογούμενα, *H. E.* iii. 25). From the book itself, also, it appears that the author accompanied Paul to Rome when he went to that city as a prisoner (xxviii.) Now, we know from two epistles written by Paul at that time, that *Luke* was with him at Rome (Col. iv. 14; Phil. 24), which favours the supposition that he was the writer of the narrative of the apostle's journey to that city. The only parties in primitive times by whom this book was rejected were certain heretics, such as the Ebionites, the Marcionites, the Severians, and the Manicheans, whose objections were entirely of a dogmatical, not of a historical nature; indeed, they can hardly be said to have questioned the authenticity of the book; they rather cast it aside because it did not favour their peculiar views. At the same time, whilst this book was acknowledged as genuine where it was known, it does not appear to have been at first so extensively circulated as the other historical books of the New Testament; for we find Chrysostom asserting that by many in his day it was not so much as known (*Hom.* i. *in Act.* sub init), an assertion in which, however, there is perhaps some rhetorical exaggeration. The resemblance of style in this book to that of the third gospel, also favours the opinion that Luke was its author.

Attempts have been made to shew that the book is not the work of one writer throughout. But these have only had the effect of bringing out more clearly and fully the evidences of the opinion they are designed to overthrow. The linguistic peculiarities of the book, its pervading style, the references from one part to another, the unity of the leading ideas, and the connection of the whole, conspire to support the position that it is the production of one author (Gersdorf, *Beiträge zur Sprach-Charakteristik d. Schriftsteller d. N. T.*, p. 160; Credner, *Einl.* i. p. 132; Lekebusch, *Composition und Enstehung d. Apostelgesch*, p. 37; De Wette, *Einl.* § 115; Meyer, *Kr. Exeget. Comment. üb. d. N. T.* iii. 3; Davidson, *Introduction* ii. p. 4). Attempts have also been made to ascribe the authorship of the book, in whole or in part, to others than Luke, especially to Timothy (Schleiermacher, *Einleit. ins N. T.;* Bleek, *Stud. und Krit.* 1836, p. 1025; Ulrich *Ibid.* 1837, p. 367, 1840 p. 1003; De Wette, *Einl.* p. 114; Mayerhoff, *Einl. in d. Petrin. Schriften* p. 6), and to Silas (Schwanbeck, *Ueb. die Quellen d. Schriften d. Lukas;* Conder, *Literary History of the N. T.*); but the gratuitousness and utter untenability of these hypotheses have been fully exposed by several writers (Davidson, *Introd.* p. 9 ff.; Schneckenburger *ueb. d. Zweck d. Apostelgeschichte;* Zeller, in his *Jahrbuch* for 1849, Pt. 1.; Alford, *Greek Test.*, vol. ii.; Meyer, *Comment. ueb. N. T.* vol. iii.; Lange *Apostol. Zeitalter* i. 1, p. 90).

Many critics are inclined to regard the Gospel by Luke and the Acts of the Apostles as having formed originally only one work, consisting of two parts. For this opinion, however, there does not appear to be any satisfactory authority; and it is hardly accordant with Luke's own description of the relation of these two writings to each other; being called by him, the one the former and the other the latter *treatise* (λόγος), a term which would not be appropriate had he intended to designate by it the first and second parts of the *same* treatise. It would be difficult, also, on this hypothesis to account for the two, invariably and from the earliest times, appearing with *distinct titles.*

That the author of the Acts was a companion of Paul in the travels which this book records, and that consequently he was a witness of most of the events he records, is a position which modern criticism has set itself earnestly to disprove, but without effect. It has been alleged that there are passages in the Acts which are contradicted by the Pauline epistles, that some of the accounts are unsatisfactory, that things are omitted which a companion of Paul would have detailed, that the early part of the book has an unhistoric character, and that it is full of what is un-Pauline (De Wette *Einl.;* Schwegler *Nach-apostolisch. Zeitalter;* Zeller, *Jahrbuch*, etc.) To this it may suffice here to reply, on the one hand, that we can never know so certainly what is Pauline and what un-Pauline, as to be able to say that any statement is so absolutely the latter, that it *could* not have proceeded from one who had been the companion of Paul; and on the other hand, that even were it made out that some things in the Acts are not

wholly in accordance with some things in Paul's epistles, and that from the latter source some things are to be supplied which the former omits, there is no proof in this that a companion of Paul did not write the Acts. Such cavilling objections are of no avail to set aside the constant tradition of the church as to the authorship of this book, especially as the use of the first person ἡμεῖς by the writer falls in with this and the numerous undesigned coincidences between this book and Paul's epistles, so happily elucidated by Paley in his *Horæ Paulinæ*, confirm it..

The writer begins to narrate in the first person at ch. xvi. 11, where he is for the first time introduced into the narrative, and where he speaks of accompanying Paul to Philippi. He then disappears from the narrative until Paul's return to Philippi, more than two years afterwards, when it is stated that they left that place in company (xx. 6); from which it may be justly inferred that Luke spent the interval in that town. From this time to the close of the period embraced by his narrative he appears as the companion of the apostle. For the materials, therefore, of all he has recorded from ch. xvi. 11, to xxviii. 31, he may be regarded as having drawn upon his own recollection or on that of the apostle. To the latter source, also, may be confidently traced all he has recorded concerning the earlier events of the apostle's career; and as respects the circumstances recorded in the first twelve chapters of the Acts, and which relate chiefly to the church at Jerusalem and the labours of the apostle Peter, we may readily suppose that they were so much matter of general notoriety among the Christians with whom Luke associated, that he needed no assistance from any other merely human source in recording them. Some of the German critics have laboured hard to shew that he must have had recourse to written documents, in order to compose those parts of his history which record what did not pass under his own observation, and they have gone the length of supposing the existence of a work in the language of Palestine, under the title of מעברי דכיפא or אברהא, of which the Apocryphal books, Πράξεις Πέτρου and Κήρυγμα Πέτρου, mentioned by Clement of Alexandria and Origen, were interpolated editions (Heinrichs, *Prolegg.* in *Acta App.* p. 21; Kuinoel, *Prolegg.* p. 14). All this, however, is mere ungrounded supposition (Heinrichs l. c. p. 21). Nor have the attempts which have been made to shew from the book itself that the author used written documents, proved very successful. We may admit, indeed, that the letters cited, xv. 23-29, and xviii. 26-30, which are *avowedly* copies of written documents, were given from such sources; but beyond this, we see no adequate evidence of the truth of the assertion. We cannot trace the alleged difference in point of style between the earlier and later portions of the book; and as for the speeches of Peter and Paul resembling, in style and sentiment, the writings of those apostles, this is only a matter of course if they are faithfully reported, *whatever* was the source of Luke's acquaintance with them. There is not the shadow of evidence that any written documents were extant from which Luke could have drawn his materials, and with regard to the alleged impossibility of his learning from traditionary report the minute particulars he has recorded (which is what these critics chiefly insist on), it is to be remembered that, in common with all the sacred writers, he enjoyed the superintending and inspiring influence of the Divine Spirit, whose office it was to preserve him from all error and to guide him into all truth.

A more important inquiry respects the *design* of the evangelist in writing this book. A prevalent popular opinion on this head is, that Luke, having in his Gospel given a history of the life of Christ, intended to follow that up by giving in the Acts a narrative of the establishment and early progress of his religion in the world. That this, however, could not have been his design is obvious from the very partial and limited view which his narrative gives of the state of things in the church generally during the period through which it extends. As little can we regard this book as designed to record the official history of the apostles Peter and Paul, for we find many particulars concerning both these apostles mentioned incidentally elsewhere, of which Luke takes no notice (comp. 2 Cor. xi.; Gal. i. 17; ii. 11; 1 Pet. v. 13. See also Michaelis, *Introduction*, vol. iii. p. 328. Haenlein's *Einleitung*, th. iii. s. 150). Heinrichs, Kuinoel, and others are of opinion that no particular design should be ascribed to the evangelist in composing this book beyond that of furnishing his friend Theophilus with a pleasing and instructive narrative of such events as had come under his own personal notice, either immediately through the testimony of his senses or through the medium of the reports of others; but such a view savours too much of the lax opinions which these writers unhappily entertained regarding the sacred writers, to be adopted by those who regard all the sacred books as designed for the permanent instruction and benefit of the church universal. Much more deserving of notice is the opinion of Haenlein, with which that of Michaelis substantially accords, that 'the general design of the author of this book was, by means of his narratives, to set forth the co-operation of God in the diffusion of Christianity, and along with that, to prove, by remarkable facts, the dignity of the apostles and the perfectly equal right of the Gentiles with the Jews to a participation in the blessings of that religion' (*Einleitung*, th. iii. s. 156. Comp. Michaelis, *Introduction*, vol. iii. p. 330). Perhaps we should come still closer to the truth if we were to say that the design of Luke in writing the Acts was to supply, by select and suitable instances, an illustration of the power and working of that religion which Jesus had died to establish. In his gospel he had presented to his readers an exhibition of Christianity as embodied in the person, character, and works of its great founder; and having followed him in his narration until he was taken up out of the sight of his disciples into heaven, this second work was written to shew how his religion operated when committed to the hands of those by whom it was to be announced 'to all nations, beginning at Jerusalem' (Luke xxiv. 47). In this point of view the recitals in this book present a theme that is practically interesting to Christians in all ages of the church and all places of the world; for they exhibit to us what influences guided the actions of those who laid the foundations of the church, and to whose authority all its members must defer—what courses they adopted for the extension of the church—what ordinances they appointed to be observed by those Christians who, under their auspices, associated together for mutual edification—and what diffi-

culties, privations, and trials were to be expected by those who should zealously exert themselves for the triumph of Christianity. We are thus taught not by dogmatical statement, but by instructive narrative, under what sanctions Christianity appears in our world, what blessings she offers to men, and by what means her influence is most extensively to be promoted and the blessings she offers to be most widely and most fully enjoyed.

Respecting the *time* when this book was composed it is impossible to speak with certainty. As the history is continued up to the close of the second year of Paul's imprisonment at Rome, it could not have been completed before A.D. 63; it was probably, however, finished very soon after, so that we shall not err far if we assign the interval between the year 63 and the year 65 as the period of its completion. Still greater uncertainty hangs over the *place* where Luke composed it, but as he accompanied Paul to Rome, perhaps it was at that city and under the auspices of the apostle that it was prepared.

The *style* of Luke in the Acts is, like his style in his Gospel, much purer than that of most other books of the New Testament. The Hebraisms which occasionally occur are almost exclusively to be found in the speeches of others which he has reported. These speeches are indeed, for the most part, to be regarded rather as summaries than as full reports of what the speaker uttered; but as these summaries are given in the speakers' own words, the appearance of Hebraisms in them is as easily accounted for as if the addresses had been reported in full. His mode of narrating events is clear, dignified, and lively; and, as Michaelis observes, he 'has well supported the character of each person whom he has introduced as delivering a public harangue, and has very faithfully and happily preserved the manner of speaking which was peculiar to each of his orators' (*Introduction*, vol. iii. p. 332).

Whilst, as Lardner and others have very satisfactorily shewn (Lardner's *Credibility*, Works, vol. i.; Biscoe, *On the Acts;* Paley's *Horæ Paulinæ;* Benson's *History of the First Planting of Christianity*, vol. ii. etc.), the *credibility* of the events recorded by Luke is fully authenticated both by internal and external evidence, very great obscurity attaches to the *chronology* of these events. Of the many conflicting systems which have been published for the purpose of settling the questions that have arisen on this head, it is impossible within such limits as those to which this article is necessarily confined, to give any minute account. As little do we feel ourselves at liberty to attempt an original investigation of the subject, even did such promise to be productive of any very satisfactory result. The only course that appears open to us is to present, in a tabular form, the dates affixed to the leading events by those writers whose authority is most deserving of consideration in such an inquiry.

	Usher [1]	Pearson [2]	Michaelis [3]	Hug [4]	Haenlein [5]	Greswell [6]	Anger [7]
The Ascension of Christ	33	33	33	31	33	30	31
Stoning of Stephen	34	34	—	—	36	37	37
Conversion of Paul	35	35	37?	35	36-38	37	38
Paul's first journey to Jerusalem (Acts ix. 26)	38	38	—	38	39	41	41
James's Martyrdom, etc.	44	44	44	44	44	43	43
Paul's second journey to Jerusalem (Acts xi. 30)	44	44	44	44	44	43	44
Paul's first missionary tour	45-46	44-47	—	44	—	44	44
Paul's third journey to Jerusalem (Acts xv.)	53	49	—	52	49?	48	48
Paul arrives at Corinth	54	52	54?	53	54	50	52
Paul's fourth journey to Jerusalem (Acts xviii. 22)	56	54	—	55	54	52	54
Paul's abode at Ephesus	56-59	54-57	—	56-58	—	53-55	55-59
Paul's fifth journey to Jerusalem (Acts xxi. 17)	59	58	60	59	60	56	58
Paul arrives in Rome	63	61	63	62	63	59	61

The majority of these dates can only be regarded as approximations to the truth, and the diversity which the above table presents shews the uncertainty of the whole matter. The results at which Mr. Greswell and Dr. Anger have arrived are, in many cases, identical, and upon the whole the earlier date which they assign to the ascension of Christ seems worthy of adoption. We cannot help thinking, however, that the interval assigned by these writers to the events which transpired between the ascension of Christ and the stoning of Stephen is much too great. The date which they assign to Paul's first visit to Jerusalem is also plainly too late, for Paul himself tells us that his flight from Damascus occurred whilst that town was under the authority of Aretas, whose tenure of it cannot be extended beyond the year 38 of the common æra (2 Cor. xi. 32. See also Neander's remarks on these in *Geschichte der Pflanzung und Leitung der Christlichen Kirche*, Bd. i. s. 80). Perhaps the following is the true order of the events of the apostle's early career as a Christian. In Gal. ii. 1, he speaks himself of going up to Jerusalem fourteen

[1] *Annales.* Folio. Bremae, 1686, p. 641.

[2] *Annales Paulini. Opp. Posthuma.* 4to. Lond. 1688.

[3] *Introduction to the New Testament*, vol. iii. p. 336.

[4] *Einleitung*, 3te Auflage, Bd. ii. s. 307.

[5] *Einleitung*, 2te Aufl. Bd. iii. s. 157.

[6] *Dissertations*, etc. 5 vols. 8vo. Oxf. 1837.

[7] *De Temporum in Actis App. Ratione.* 8vo. Lips. 1833.

years, or about fourteen years, after his conversion (for so we understand his words). Now this visit could not have been that recorded in Acts xv., because we cannot conceive that *after* the events detailed in that chapter Peter would have acted as Paul describes in Gal. ii. 11. We conclude, therefore, that the visit here referred to was one earlier than that mentioned in Acts xv. It must, therefore, have been that mentioned in Acts xi. 30. Now, this being at the time of the famine, its date is pretty well fixed to the year 45, or thereabouts. Subtract 14 from this, then, and we get 31 as the date of Paul's conversion, and adding to this the three years that elapsed between his conversion and his first visit to Jerusalem (Gal. i. 18), we get the year 34 as the date of this latter event. If this arrangement be not adopted, the visit to Jerusalem mentioned in Gal. ii. 1, must, for the reason just mentioned, be intercalated between the commencement of Paul's first missionary tour and his visit to Jerusalem at the time of the holding of the so-called council; so that the number of Paul's visits to that city would be *six*, instead of *five*. Schrader adopts somewhat of a similar view, only he places this additional visit between the fourth and fifth of those mentioned in the Acts (*Der Apostel Paulus*, 4 Th. Leipz. 1830-1838).

Commentaries.—De Veil *Explicatio literalis Actor. Apost.* Lond. 1684, translated into Engl. 1685; Limborch, *Commentarium in Acta Apostolorum*, etc. fol., Roterod. 1711; J. E. M. Walch, *Dissertt. in Acta App.* 3 tom. 4to, Jena, 1756-61; Sam. F. N. Morus, *Versio et Explicatio Act. App.* ed. Dindorf, 2 tom. 8vo, Lips. 1794; Richard Biscoe's *History of the Acts, confirmed*, etc. 8vo. Oxf. 1829; Kuinoel, *Comment. in Acta App.* which forms the fourth vol. of his *Comment. in Libros Hist. N. T.* Lips. 1818; Heinrichs, *Acta App. perpet. Annott. illustrata*, being the third vol. of the *Nov. Test Koppianum;* Baumgarten, *Acts of the App.* 3 vols. 8vo, Ed. 1854; Humphrey, *Com. on Acts.* Lond. 1847; Alexander, J. A., *Comment. on the Acts.* 2 vols. Lond. 1860. The works of Benson on the *Planting of the Christian Churches*, 3 vols. 4to; of Neander, *Geschichte der Leitung und Pflanzung der Christlichen Kirche durch die Apostel* (recently translated into English); and of Lange, *Das Apost. Zeitalter*, 2 vols. 1853, may be also viewed in the light of Commentaries on the Acts. —W. L. A.

ACTS, SPURIOUS. [APOCRYPHA.] This term has been applied to several ancient writings pretended to have been composed by, or to supply historical facts respecting our Blessed Saviour and his disciples, or other individuals whose actions are recorded in the holy Scriptures. Of these spurious or pseudepigraphal writings several are still extant; others are only known to have existed by the accounts of them which are to be met with in ancient authors.

ACTS OF CHRIST, SPURIOUS. Several sayings attributed to our Lord, and alleged to be handed down by tradition, may be included under this head, as they are supposed by some learned men to have been derived from histories which are no longer in existence. As explanatory of our meaning it will suffice to refer to the beautiful sentiment cited by St. Paul (Acts xx. 35), Μακάριόν ἐστι μᾶλλον διδόναι ἢ λαμβάνειν, to which the term apocryphal has been sometimes applied, inasmuch as it is not contained in any of the written biographies of our Lord. This term is so applied by M. Gaussen of Geneva, in his *Theopneustia* (English translation, Bagster, 1842). The learned Heinsius is of opinion that the passage is taken from some lost apocryphal book, such as that entitled, in the *Recognitions* of Clement, 'the Book of the Sayings of Christ,' or the pretended *Constitutions of the Apostles.* Others, however, conceive that the apostle, in Acts xx. 35, does not refer to any one saying of our Saviour's in particular, but that he deduced Christ's sentiments on this head from several of his sayings and parables (see Matt. xix. 21; xxv.; and Luke xvi. 9). But the probability is that St. Paul received this passage by tradition from the other apostles.

There is also a saying ascribed to Christ to be found in the *Epistle of Barnabas*, a work at least of the second century: 'Let us resist all iniquity, and hate it;' and again, 'So they who would see me, and lay hold on my kingdom, must receive me through much suffering and tribulation:' but it is not improbable that these passages contain merely an illusion to some of our Lord's discourses.

Clemens Romanus, the third bishop of Rome after St. Peter (or the writer who passes under the name of Clement), in his *Second Epistle to the Corinthians*, ascribes the following saying to Christ:—'Though ye should be united to me in my bosom, and yet do not keep my commandments, I will reject you, and say, Depart from me, I know not whence ye are, ye workers of iniquity.' This passage seems evidently to be taken from St. Luke's gospel, xiii. 25, 26, 27.

There are many similar passages, which several eminent writers, such as Grabe, Mill, and Fabricius, have considered as derived from apocryphal gospels, but which seem with greater probability to be nothing more than loose quotations from the Scriptures, which were very common among the apostolical Fathers.

There is a saying of Christ's, cited by Clement in the same epistle, which is found in the apocryphal gospel of the Egyptians:—'The Lord, being asked when his kingdom should come, replied, *When two shall be one, and that which is without as that which is within, and the male with the female neither male nor female.*' [GOSPELS, APOCRYPHAL.]

We may here mention that the genuineness of the Second Epistle of Clement is itself disputed, and is rejected by Eusebius, Jerome, and others; at least Eusebius says of it, 'We know not that this is as highly approved of as the former, or that it has been in use with the ancients' (*Hist. Eccles.* iii. 38, Cruse's translation, 1842).

Eusebius, in the last chapter of the same book, states that Papias, a companion of the apostles, 'gives another history of a woman who had been accused of many sins before the Lord, which is also contained in the Gospel according to the Nazarenes.' As this latter work is lost, it is doubtful to what woman the history refers. Some suppose it alludes to the history of the woman taken in adultery; others, to the woman of Samaria. There are two discourses ascribed to Christ by Papias, preserved in Irenæus (*Adversus Hæres.* v. 33), relating to the doctrine of the Millennium, of which Papias appears to have been the first propagator. Dr. Grabe has defended the truth of these traditions, but the discourses themselves are unworthy of our blessed Lord.

There is a saying ascribed to Christ by Justin Martyr, in his *Dialogue with Trypho*, which has been supposed by Dr. Cave to have been taken from the *Gospel of the Nazarenes*. Mr. Jones conceives it to have been an allusion to a passage in the prophet Ezekiel. The same Father furnishes us with an apocryphal history of Christ's baptism, in which it is asserted that 'a fire was kindled in Jordan.' He also acquaints us that Christ worked, when he was on earth, at the trade of a carpenter, making ploughs and yokes for oxen.

There are some apocryphal sayings of Christ preserved by Irenæus, but his most remarkable observation is that Christ 'lived and taught beyond his fortieth or even fiftieth year.' This he founds partly on absurd inferences drawn from the character of his mission, partly on John viii. 57, and also on what he alleges to have been John's own testimony, delivered to the presbyters of Asia. It is scarcely necessary to refute this absurd idea, which is in contradiction with all the statements in the genuine gospels. There is also an absurd saying attributed to Christ by Athenagoras, *Legat. pro Christianis*, cap. 28.

There are various sayings ascribed to our Lord by Clemens Alexandrinus and several of the Fathers. One of the most remarkable is, 'Be ye skilful money-changers.' This is supposed to have been contained in the *Gospel of the Nazarenes*. Others think it to have been an early interpolation into the text of Scripture. Origen and Jerome cite it as a saying of Christ's.

In Origen, *Contra Celsum*, lib. i. is an apocryphal history of our Saviour and his parents, in which it is reproached to Christ that he was born in a mean village, of a poor woman who gained her livelihood by spinning, and was turned off by her husband, a carpenter. Celsus adds that Jesus was obliged by poverty to work as a servant in Egypt, where he learned many powerful arts, and thought that on this account he ought to be esteemed as a god. There was a similar account contained in some apocryphal books extant in the time of St. Augustine. It was probably a Jewish forgery. Augustine, Epiphanius, and others of the Fathers equally cite sayings and acts of Christ, which they probably met with in the early apocryphal gospels.

There is a spurious hymn of Christ's extant, ascribed to the Priscillianists by St. Augustine. There are also many such acts and sayings to be found in the *Koran* of Mahomet, and others in the writings of the Mohammedan doctors (see Toland's *Nazarenus*).

There is a prayer ascribed to our Saviour by the same persons, which is printed in Latin and Arabic in the learned Selden's *Commentary on Eutychius's Annals of Alexandria*, published at Oxford, in 1650, by Dr. Pococke. It contains a petition for pardon of sin, which is sufficient to stamp it as a forgery.

We must not omit to mention here the two curious acts of Christ recorded, the one by Eusebius, and the other by Evagrius. The first of these included a letter said to have been written to our Saviour by Agbarus (or Abgarus), king of Edessa, requesting him to come and heal a disease under which he laboured. The letter, together with the supposed reply of Christ, are preserved by Eusebius. This learned historian asserts that he obtained the documents, together with the history, from the public registers of the city of Edessa, where they existed in his time in the Syriac language, from which he translated them into Greek.

These letters are also mentioned by Ephraem Syrus, deacon of Edessa, at the close of the fourth century. Jerome refers to them in his comment on Matt. x., and they are mentioned by Pope Gelasius, who rejects them as spurious and apocryphal. They are, however, referred to as genuine by Evagrius and later historians. Among modern writers the genuineness of these letters has been maintained by Dr. Parker, in the preface to his *Demonstration of the Law of Nature, and the Christian Religion*, part ii. § 16, p. 235; by Dr. Cave, in his *Historia Literaria*, vol. i. p. 23; and by Grabe, in his *Spicilegium Patrum*, particularly p. 319. On the other hand, most writers, including the great majority of Roman Catholic divines, reject them as spurious. Mr. Jones, in his valuable work on the *Canonical Authority of the New Testament*, although he does not venture to deny that the Acts were contained in the public registers of the city of Edessa, yet gives it, as a probable conjecture, in favour of which he adduces some strong reasons, drawn from internal evidence, that this whole chapter (viz. the 13th of the first book) in the *Ecclesiastical History* of Eusebius is itself an interpolation. [EPISTLES, SPURIOUS.]

The other apocryphal history related by Evagrius, out of Procopius, states that Agbarus sent a limner to draw the picture of our Saviour, but that not being able to do it by reason of the brightness of Christ's countenance, our 'Saviour took a cloth, and laying it upon his divine and life-giving face, he impressed his likeness on it.' This story of Christ's picture is related by several, in the Second Council of Nice, and by other ancient writers, one of whom (Leo) asserts that he went to Edessa, and saw 'the image of Christ, not made with hands, worshipped by the people.' This is the first of the four likenesses of Christ mentioned by ancient writers. The second is that said to have been stamped on a handkerchief by Christ, and given to Veronica, who had followed him to his crucifixion. The third is the statue of Christ, stated by Eusebius to have been erected by the woman whom he had cured of an issue of blood, and which the learned historian acquaints us he saw at Cæsarea Philippi (Eusebius, *Hist. Eccles.* vii. 18). Sozomen and Cassiodorus assert that the emperor Julian took down this statue and erected his own in its place. It is, however, stated by Asterius, a writer of the fourth century, that it was taken away by Maximinus, the predecessor of Constantine. The fourth picture is one which Nicodemus presented to Gamaliel, which was preserved at Berytus, and which having been crucified and pierced with a spear by the Jews, there issued out from the side blood and water. This is stated in a spurious treatise concerning the passion and image of Christ, falsely ascribed to Athanasius. Eusebius the historian asserts (*loc. cit.*) that he had here seen the pictures of Peter, Paul, and of Christ himself, in his time (See also Sozomen, *Hist. Eccles.* v. 21).

ACTS OF THE APOSTLES, SPURIOUS.

Of these several are extant, others are lost, or only fragments of them are come down to us.

Of the following we know little more than that they once existed. They are here arranged chronologically:—*The Preaching of Peter*, referred to by Origen in his *Commentary on St. John's Gospel*, lib. xiv., also referred to by Clemens Alexandrinus;

The Acts of Peter, supposed by Dr. Cave to be cited by Serapion; *The Acts of Paul and Thecla*, mentioned by Tertullian, *Lib. de Baptismo*, cap. xvii.—this is, however, supposed by some to be the same which is found in a Greek MS. in the Bodleian Library, and has been published by Dr. Grabe, in his *Spicil. Patrum Secul. I.; The Doctrine of Peter*, cited by Origen, 'Procem.' *in Lib. de Princip.; The Acts of Paul*, ib. *de Princip.* i. 2; *The Preaching of Paul*, referred to by St. Cyprian, *Tract. de non iterando Baptismo; The Preaching of Paul and Peter at Rome*, cited by Lactantius, *De vera Sap.* iv. 21; *The Acts of Peter*, thrice mentioned by Eusebius, *Hist. Eccles.* iii. 3—'as to that work, however, which is ascribed to him, called "The Acts" and the "Gospel according to Peter," we know nothing of their being handed down as Catholic writings, since neither among the ancient nor the ecclesiastical writers of our own day has there been one that has appealed to testimony taken from them;' *The Acts of Paul*, ib.; *The Revelation of Peter*, ib.; *The Acts of Andrew and John*, ib. cap. 25. 'Thus,' he says, 'we have it in our power to know . . . . those books that are adduced by the heretics, under the name of the apostles, such, viz., as compose the gospels of Peter, Thomas, and Matthew. . . . and such as contain the Acts of the Apostles by Andrew and John, and others of which no one of those writers in the ecclesiastical succession has condescended to make any mention in his works; and, indeed, the character of the style itself is very different from that of the apostles, and the sentiments and the purport of those things that are advanced in them, deviating as far as possible from sound orthodoxy, evidently proves they are the fictions of heretical men; whence they are to be ranked not only among the spurious writings, but are to be rejected as altogether absurd and impious.'—*The Acts of Peter, John, and Thomas*, Athanasius, *Synops.* § 76; *The Writings of Bartholomew the Apostle*, mentioned by the pseudo-Dionysius; *The Acts, Preaching, and Revelation of Peter*, cited by Jerome, in his *Catal. Script. Eccles.; The Acts of the Apostles by Seleucus*, ib. *Epist. ad Chrom.*, etc.; *The Acts of Paul and Thecla*, ib. *Catalog. Script. Eccles.; The Acts of the Apostles, used by the Ebionites*, cited by Epiphanius, *Adversus Hæres.* § 16; *The Acts of Leucius, Lentius*, or *Lenticius*, called the Acts of the Apostles, Augustin. *Lib. de Fid.* c. 38; *The Acts of the Apostles*, used by the Manichees; *The Revelations of Thomas, Paul, Stephen*, etc., Gelasius, *de Lib. Apoc. apud Gratian. Distinct.* 15, c. 3.

To these may be added the *genuine Acts of Pilate*, appealed to by Tertullian and Justin Martyr, in their *Apologies*, as being then extant. Tertullian describes them as 'the records which were transmitted from Jerusalem to Tiberius concerning Christ.' He refers to the same for the proof of our Saviour's miracles.

The following is a catalogue of the principal spurious Acts still extant:—*The Creed of the Apostles; The Epistles of Barnabas, Clement, Ignatius, and Polycarp; The Recognitions of Clement*, or the *Travels of Peter; The Shepherd of Hermas; The Acts of Pilate* (spurious), or the *Gospel of Nicodemus; The Acts of Paul*, or the *Martyrdom of Thecla;* Abdias's *History of the Twelve Apostles: The Constitutions of the Apostles; The Canons of the Apostles; The Liturgies of the Apostles; St. Paul's Epistle to the Laodiceans; St. Paul's Letters to Seneca.* Together with some others, for which see Cotelerius's *Ecclesiæ Græcæ Monumenta*, Paris, 1677-92; Fabricius, *Codex Apocryphus, N. T.;* Du Pin, *History of the Canon of the New Testament*, London, 1699; Grabe's *Spicilegium Patrum*, Oxford, 1714; Lardner's *Credibility*, etc.; Jones's *New and Just Method of Settling the Canonical Authority of the New Testament;* Birch's *Anelectarium*, Hafniæ, 1804; Thilo's *Acta St. Thomæ*, Lips. 1823, and *Codex Apocryphus, N. T.*, Lips. 1832; Tischendorf, *Acta App. Apocrypha*, Lips. 1857.—W. W.

ADAD is the name of the chief deity of the Syrians, the *sun*, according to Macrobius, whose words are (*Saturnal*, i. 23): 'Accipe quid Assyrii de Solis potentia opinentur; deo enim, quem summum maximumque venerantur, Adad nomen dederunt. Ejus nominis interpretatio significat *unus*. . . . Simulacrum, Adad insigne cernitur radiis inclinatis, quibus monstratur vim cœli in radiis esse Solis, qui demittuntur in terram.' Moreover, Pliny (*Hist. Nat.* xxxvii. 11, 71), speaking of remarkable stones named after parts of the body, mentions some called 'Adadunephros, ejusdem oculus ac digitus dei;' and adds, 'et hic colitur a Syris.' He is also called Ἄδωδος βασιλεὺς θεῶν by Philo Byblius (in Eusebii *Præpar. Evan.* i. 10), where the occurrence of the long *o* for *a* is to be ascribed to the characteristic pronunciation of the Western Aramæan dialect. The passage of Hesychius which Harduin adduces in his note to Pliny, concerning the worship of this god by the Phrygians, only contains the name Ἄδωδος by an emendation of Salmasius, which Jablonski declares to be inadmissible (*De Ling. Lycaonica*, p. 64).

This Syrian deity claims some notice here, because his name is most probably an element in the names of the Syrian kings Benhadad and Hadadezer. Moreover, several of the older commentators have endeavoured to find this deity in Isaiah lxvi. 17; either by altering the text there to suit the *name* given by Macrobius; or by adapting the name he gives to his *interpretation* and to the reading of the Hebrew, so as to make that extract bear testimony to a god *Achad*. Michaelis has argued at some length against both these views: and the modern commentators, such as Gesenius, Hitzig, Böttcher (in *Proben Alttest. Schrifterklär.*), and Ewald, do not admit the name of any deity in that passage.—J. N.

ADAD-RIMMON, properly HADAD-RIMMOM (הֲדַדְרִמּוֹן); Sept. ῥοών, *a garden of pomegranates*), a city in the valley of Jezreel, where was fought the famous battle between King Josiah and Pharaoh-Necho (2 Kings xxiii. 29; Zech. xii. 11). Adad-rimmon was afterwards called Maximianopolis, in honour of the emperor Maximian (Jerome, *Comment. in Zach.* xii.) It was seventeen Roman miles from Cæsarea, and ten miles from Jezreel (*Itin. Hieros*).—J. K.

ADAH (עָדָה, *adornment, comeliness;* Sept. Ἀδά): 1. One of the wives of Lamech (Gen. iv. 19). 2. One of the wives of Esau, daughter of Elon the Hittite (Gen. xxxvi. 2). She is called Bashemath in Gen. xxvi. 34.

ADAM (אָדָם), the word by which the Bible designates the first human being. This word occurs for the first time, Gen. i. 26. 'Let us

make man [Adam] in our image;' (i. 27), 'And God created the man [the Adam] in his own image.' The next instance (ii. 7) expresses the source of derivation, a character or property, namely, the material of which the human body was formed: 'And the Lord God [Jehovah Elohim] formed the man [the Adam] dust from the ground [the adamah].' The meaning of the primary word is, most probably, any kind of *reddish tint*, as a beautiful human complexion (Lam. iv. 7); but its various derivatives are applied to different objects of a red or brown hue, or approaching to such. The word *Adam*, therefore, is an appellative noun made into a proper one. It is further remarkable that, in all the other instances in the second and third chapters of Genesis, which are nineteen, it is put with the article, *the man*, or *the Adam*. It is also to be observed that, though it occurs very frequently in the Old Testament, and though there is no grammatical difficulty in the way of its being declined by the dual and plural terminations and the pro-nominal suffixes (as its derivative דם, *dam*, blood, is), yet it never undergoes those changes; it is used abundantly to denote *man* in the general and collective sense—*mankind*, *the human race*, but it is never found in the plural number. When the sacred writers design to express *men* distributively, they use either the compound term, *sons of men* (בני אדם, *beneï adam*), or the plural of אנוש *enosh*, or איש *ish*.

That men and other animals have existed from eternity, by each individual being born of parents and dying at the close of his period, that is, by an infinite succession of finite beings, has been asserted by some: whether they really believed their own assertion may well be doubted. Others have maintained that the first man and his female mate, or a number of such, came into existence by some spontaneous action of the earth or the elements, a chance-combination of matter and properties, without an intellectual designing cause. We hold these notions to be unworthy of a serious refutation. An upright mind, upon a little serious reflection, must perceive their absurdity, self-contradiction, and impossibility. To those who may desire to see ample demonstration of what we here assert, we recommend Dr. Samuel Clarke *On the Being and Attributes of God;* Mr. Samuel Drew's *Essays;* or an admirable work not known in a manner corresponding to its worth, *Discourses on Atheism*, by the Rev. Thomas Allin, 1828.

It is among the clearest deductions of reason, that men and all dependent beings have been *created*, that is, produced or brought into their first existence by an intelligent and adequately powerful being. A question, however, arises, of great interest and importance. Did the Almighty Creator produce only one man and one woman, from whom all other human beings have descended?—or did he create several parental pairs, from whom distinct stocks of men have been derived. The affirmative of the latter position has been maintained by some, and, it must be confessed, not without apparent reason. The manifest and great differences in complexion and figure, which distinguish several races of mankind, are supposed to be such as entirely to forbid the conclusion that they have all descended from one father and one mother. The question is usually regarded as equivalent to this: whether there is only one species of men, or there are several. But we cannot, in strict fairness, admit that the questions are identical. It is hypothetically *conceivable* that the Adorable God might give existence to any number of creatures, which should all possess the properties which characterize identity of species, even without such differences as constitute varieties, or with any degree of those differences. A learned German divine, Dr. de Schrank, thinks it right to maintain that, of all organized beings besides man, the Creator gave existence to innumerable individuals, of course in their proper pairs (*Comm. in Gen.* p. 69, Sulzbach, 1835). His reason probably is, that otherwise there would not be a provision of food: but whether the conjecture be admitted or not, it is plain that it involves no contradiction, and that therefore distinct races of men might have been created, differing within certain limits, yet all possessing that which physiologists lay down as the only proper and constant character, the perpetuity of propagation.

But the admission of the possibility is not a concession of the reality. So great is the evidence in favour of the derivation of the entire mass of human beings from one pair of ancestors, that it has obtained the suffrage of the men most competent to judge upon a question of comparative anatomy and physiology. The late illustrious Cuvier and Blumenbach, and our countryman Mr. Lawrence, are examples of the highest order. But no writer has a claim to deference upon this subject superior to that of the late Dr. J. C. Prichard. He has devoted a large work to this subject and others allied to it—*Researches into the Physical History of Mankind*, *3d Edition*, 1841-1847, and one more at least to come, 1836-1841; also another work, just completed, *The Natural History of Man*, of which a third edition appeared in 1848. In the Introductory Observations contained in the latter work, we find a passage which we cite as an example of that noble impartiality and disregard of even sacred prepossessions with which the author has pursued his laborious investigation: 'I shall not pretend that in my own mind I regard the question now to be discussed as one of which the decision is indifferent either to religion or to humanity. But the strict rule of scientific scrutiny exacts, according to modern philosophers, in matters of inductive reasoning, an exclusive homage. It requires that we should close our eyes against all presumptive and extrinsic evidence, and abstract our minds from all considerations not derived from the matters of fact which bear immediately on the question. The maxim we have to follow in such controversies is, *fiat justitia, ruat cœlum*. In fact, what is actually true, it is always most desirable to know, whatever consequences may arise from its admission.'

The animals which render eminent services to man, and peculiarly depend upon his protection, are widely diffused—the horse, the dog, the hog, the domestic fowl. Now of these the varieties in each species are numerous and different, to a degree so great, that an observer ignorant of physiological history would scarcely believe them to be of the same species. But man is the most widely diffused of any animal. In the progress of ages and generations, he has naturalized himself to every climate, and to modes of life which would prove fatal to an individual man suddenly transferred from a remote point of the field. The alterations produced affect every part of the body, internal and external, with-

out extinguishing the marks of the specific identity. A further and striking evidence is, that when persons of different varieties are conjugally united, the offspring, especially in two or three generations, becomes more prolific, and acquires a higher perfection in physical and mental qualities than was found in either of the parental races. From the deepest African black to the finest Caucasian white, the change runs through imperceptible gradations; and, if a middle hue be assumed, suppose some tint of brown, all the varieties of complexion may be explained upon the principle of divergence influenced by outward circumstances. The conclusion may be fairly drawn, in the words of the able translators and illustrators of Baron Cuvier's great work:—'We are fully warranted in concluding, both from the comparison of man with inferior animals, so far as the inferiority will allow of such comparison, and, beyond that, by comparing him with himself, that the great family of mankind loudly proclaim a descent, at some period or other, from one common origin.' (*Animal Kingdom*, with the Supplements of Mr. E. Griffith, Col. Hamilton Smith, and Mr. Pidgeon, vol. i. p. 179.)

Thus, by an investigation totally independent of historical authority, we are brought to the conclusion of the inspired writings, that the Creator 'hath made of one blood all nations of men, for to dwell on all the face of the earth.' (Acts xvii. 26.)

We shall now follow the course of those sacred documents in tracing the history of the first man, persuaded that their right interpretation is a sure basis of truth. At the same time we shall not reject illustrations from natural history and the reason of particular facts.

It is evident upon a little reflection, and the closest investigation confirms the conclusion, that the first human pair must have been created in a state equivalent to that which all subsequent human beings have had to reach by slow degrees, in growth, experience, observation, imitation, and the instruction of others: that is, a state of prime maturity, and with an infusion, concreation, or whatever we may call it, of knowledge and habits, both physical and intellectual, suitable to the place which man had to occupy in the system of creation, and adequate to his necessities in that place. Had it been otherwise, the new beings could not have preserved their animal existence, nor have held rational converse with each other, nor have paid to their Creator the homage of knowledge and love, adoration and obedience; and reason clearly tells us that the last was the noblest end of existence. Those whom unhappy prejudices lead to reject revelation must either admit this, or must resort to suppositions of palpable absurdity and impossibility. If they will not admit a direct action of Divine power in creation and adaptation to the designed mode of existence, they must admit something far beyond the miraculous, an infinite succession of finite beings, or a spontaneous production of order, organization, and systematic action, from some unintelligent origin. The Bible coincides with this dictate of honest reason, expressing these facts in simple and artless language, suited to the circumstances of the men to whom revelation was first granted. That this production in a mature state was the fact with regard to the vegetable part of the creation, is declared in Gen. ii. 4, 5: 'In the day of Jehovah God's making the earth and the heavens, and every shrub of the field before it should be in the earth, and every herb of the field before it should bud.' The reader sees that we have translated the verbs (which stand in the Hebrew future form) by our potential mood, as the nearest in correspondence with the idiom called by Dr. Nordheimer the 'Dependent Use of the Future' (*Critical Grammar of the Heb. Lang.*, vol. ii., p. 186; New York, 1841). The two terms, shrubs and herbage, are put, by the common synecdoche, to designate the whole vegetable kingdom. The reason of the case comprehends the other division of organized nature; and this is applied to man and all other animals, in the words, 'Out of the ground—dust out of the ground—Jehovah God formed them.'

It is to be observed that there are two narratives at the beginning of the Mosaic records, different in style and manner, distinct and independent; at first sight somewhat discrepant, but when strictly examined, perfectly compatible, and each one illustrating and completing the other. The first is contained in Gen. i. 1, to ii. 3; and the other, ii. 4, to iv. 26. As is the case with the Scripture history generally, they consist of a few principal facts, detached anecdotes, leaving much of necessary implication which the good sense of the reader is called upon to supply; and passing over large spaces of the history of life, upon which all conjecture would be fruitless.

In the second of these narratives we read, 'And Jehovah God formed the man [*Heb.* the Adam], dust from the ground [האדמה, *haadamah*], and blew into his nostrils the breath of life; and the man became a living animal' (Gen. ii. 7). Here are two objects of attention, the organic mechanism of the human body, and the vitality with which it was endowed.

The mechanical material, formed (moulded, or arranged, as an artificer models clay or wax) into the human and all other animal bodies, is called 'dust from the ground.' This would be a natural and easy expression to men in the early ages, before chemistry was known or minute philosophical distinctions were thought of, to convey, in a general form, the idea of *earthy matter*, the constituent substance of the ground on which we tread. To say, that of this the human and every other animal body was formed, is a position which would be at once the most easily apprehensible to an uncultivated mind, and which yet is the most exactly true upon the highest philosophical grounds. We now know, from chemical analysis, that the animal body is composed, in the inscrutable manner called *organization*, of carbon, hydrogen, oxygen, nitrogen, lime, iron, sulphur, and phosphorus. Now all these are mineral substances, which in their various combinations form a very large part of the solid ground.

Some of our readers may be surprised at our having translated נפֶשׁ חיה *nephesh hhaya* by *living animal*. There are good interpreters and preachers who, confiding in the common translation, *living soul*, have maintained that here is intimated the distinctive pre-eminence of man above the inferior animals, as possessed of an immaterial and immortal spirit. But, however true that doctrine is, and supported by abundant argument from both philosophy and the Scriptures, we should be acting unfaithfully if we were to affirm its being contained or implied in this passage. The two words are frequently conjoined in the Hebrew, and the mean-

ing of the compound phrase will be apparent to the English reader, when he knows that our version renders it, in Gen. i. 20, 'creature that hath life;' in verse 24, 'living creature,' and so in ch. ii. 19; ix. 12, 15, 16; and in ch. i. 30, 'wherein there is life.'

This expression therefore sets before us the ORGANIC LIFE of the animal frame, that mysterious something which man cannot create nor restore, which bafiles the most acute philosophers to search out its nature, and which reason combines with Scripture to refer to the immediate agency of the Almighty—'in him we live, and move, and have our being.'

The other narrative is contained in these words, 'God created man in his own image: in the image of God created he him; male and female created he them' (Gen. i. 27). *The image* (צלם *tselem*, resemblance, such as a shadow bears to the object which casts it) *of God* is an expression which breathes at once archaic simplicity and the most recondite wisdom: for what term could the most cultivated and copious language bring forth more suitable to the purpose? It presents to us man as made in a resemblance to the author of his being, a true resemblance, but faint and shadowy; an outline, faithful according to its capacity, yet infinitely remote from the reality: a distant form of the *intelligence*, *wisdom*, *power*, *rectitude*, *goodness*, and *dominion* of the Adorable Supreme. To the inferior sentient beings with which he is connected man stands in the place of God. We have every reason to think that none of them are capable of conceiving a being higher than man. All, in their different ways, look up to him as their superior; the ferocious generally flee before him, afraid to encounter his power, and the gentle court his protection and shew their highest joy to consist in serving and pleasing him. Even in our degenerate state it is manifest that if we treat the domesticated animals with wisdom and kindness, their attachment is most ardent and faithful.

Thus had man the shadow of the divine *dominion* and *authority* over the inferior creation. The attribute of *power* was also given to him, in his being made able to convert the inanimate objects and those possessing only the vegetable life, into the instruments and the materials for supplying his wants, and continually enlarging his sphere of command.

In such a state of things *knowledge* and *wisdom* are implied: the one quality, an acquaintance with those substances and their changeful actions which were necessary for a creature like man to understand, in order to his safety and comfort; the other, such sagacity as would direct him in selecting the best objects of desire and pursuit, and the right means for attaining them.

Above all, *moral excellence* must have been comprised in this 'image of God;' and not only forming a part of it, but being its crown of beauty and glory. The Christian inspiration, than which no more perfect disclosure of God is to take place on this side eternity, casts its light upon this subject: for the apostle Paul, in urging the obligations of Christians to perfect holiness, evidently alludes to the endowments of the first man in two parallel and mutually illustrative epistles; '—the new man, renewed in knowledge after the image of HIM that created him; the new man which, after [κατὰ, according to] GOD, is created in righteousness and true holiness' (Col. iii. 10; Eph. iv. 24).

In this perfection of faculties, and with these high prerogatives of moral existence, did human nature, in its first subject, rise up from the creating hand. The whole Scripture-narrative implies that this STATE of existence was one of correspondent *activity* and *enjoyment*. It plainly represents the DEITY himself as condescending *to assume a human form and to employ human speech*, in order to instruct and exercise the happy creatures whom (to borrow the just and beautiful language of the Apocryphal 'Wisdom') 'God created for incorruptibility, and made him an image of his own nature.'* The only plausible objection to this is, that the condescension is too great, an objection which can be no other than a presumptuous limiting of the Divine goodness. It was the voice of reason which burst through the trammels of an infidel philosophy, when the celebrated German, Fichte, wrote, 'Who, then, educated the first human pair? A spirit bestowed its care upon them, as is laid down in an ancient and venerable original record, which, taken altogether, contains the profoundest and the loftiest wisdom, and presents those results to which all philosophy must at last return' (cited in the German Bible of Brentano, Dereser, and Scholz, vol. i., p. 16, Frankfort, 1820-1833).

The noble and sublime idea that man thus had his Maker for his teacher and guide, precludes a thousand difficulties. It shews us the simple, direct, and effectual method by which the newly formed creature would have communicated to him all the intellectual knowledge, and all the practical arts and manipulations, which were needful and beneficial for him. The universal management of the 'garden in Eden eastward' (Gen. ii. 8), the treatment of the soil, the use of water, the various training of the plants and trees, the operations for insuring future produce, the necessary implements and the way of using them;—all these must have been included in the words 'to dress it and to keep it' (ver. 15). To have gained these attainments and habits without any instruction previous or concomitant, would have required the experience of men in society and co-operation for many years, with innumerable anxious experiments, and often the keenest disappointment. If we suppose that the first man and woman continued in their primitive state but even a few weeks, they must have required some tools for 'dressing and keeping the garden:' but if not, the condition of their children, when severe labour for subsistence became necessary, presented an obvious and undeniable need. They could not do well without *iron* instruments. Iron, the most useful and the most widely diffused of all the metals, cannot be brought into a serviceable state without processes and instruments which it seems impossible to imagine could have been first possessed *except in the way of supernatural communication*. It would, in all reasonable estimation, have required the difficulties and the experience of some centuries, for men to have discovered the

* Wisd. Sol. ii. 23. ἐπ' ἀφθαρσίᾳ, *incorruptibility*, often denoting *immortality*. We have translated ἰδιότης, *nature*, not being able to find a better word. The exact meaning of the Greek is, the whole combination of characteristic peculiarities.

means of raising a sufficient heat, and the use of fluxes: and, had that step been gained, the fused iron would not have answered the purposes wanted. To render it malleable and ductile, it must be beaten, at a white heat, by long continued strokes of prodigious hammers. To *make* iron (as is the technical term) requires previous iron. If it be said that the first iron used by man was native metallic iron, of which masses have been found, the obvious reply is, not only the rarity of its occurrence, but that, when obtained, it also requires previous iron instruments to bring it into any form for use. Tubal-cain most probably lived before the death of Adam; and he acquired fame as 'a hammerer, a universal workman in brass and iron' (Gen. iv. 22). This is the most literal translation of this grammatically difficult clause. In this brief description it is evident that much is implied beyond our power of ascertaining. The necessity and importance of the greatest hammers seem to be included. Considering these instances as representatives of many similar, we are confirmed in our belief that God not only gave to the earliest human families such *knowledge* as was requisite, but the *materials* and the *instruments* without which knowledge would have been in vain.

Religious knowledge and its appropriate habits also required an immediate infusion: and these are pre-eminently comprehended in the 'image of God.' On the one hand, it is not to be supposed that the newly created man and his female companion were inspired with a very ample share of the doctrinal knowledge which was communicated to their posterity by the successive and accumulating revolutions of more than four thousand years: nor, on the other, can we believe that they were left in ignorance upon the existence and excellencies of the Being who had made them, their obligations to him, and the way in which they might continue to receive the greatest blessings from him. It is self-evident that, to have attained such a kind and degree of knowledge, by spontaneous effort, under even the favourable circumstances of a state of negative innocence, would have been a long and arduous work. But the sacred narrative leaves no room for doubt upon this head. In the primitive style it tells of God as speaking to them, commanding, instructing, assigning their work, pointing out their danger, and shewing how to avoid it. All this, reduced to the dry simplicity of detail, is equivalent to saying that the Creator, infinitely kind and condescending, by the use of forms and modes adapted to their capacity, fed their minds with truth, gave them a ready understanding of it, and that delight in it which constituted holiness, taught them to hold intercourse with himself by direct addresses in both praise and prayer, and gave some disclosures of a future state of blessedness when they should have fulfilled the conditions of their probation.

An especial instance of this instruction and infusion of practical habits is given to us in the narrative: 'Out of the ground Jehovah God formed every beast of the field and every fowl of the air [*Hebr.* of the heavens]; and brought them unto the man [*Hebr.* the Adam], to see what he would call them' (Gen. ii. 19). This, taken out of the style of condescending anthropomorphism, amounts to such a statement as the following: the Creator had not only formed man with organs of speech, but he taught him the use of them, by an immediate communication of the practical faculty and its accompanying intelligence; and he guided the man, as yet the solitary one of his species, to this among the first applications of speech, the designating of the animals with which he was connected, by appellative words which would both be the help of his memory and assist his mental operations, and thus would be introductory and facilitating to more enlarged applications of thought and language. We are further warranted, by the recognised fact of the anecdotal and fragmentary structure of the Scripture history, to regard this as the selected instance for exhibiting a whole kind or class of operations or processes; implying that, in the same or similar manner, the first man was led to understand something of the qualities and relations of vegetables, earthy matters, the visible heavens, and the other external objects to which he had a relation.

The next important article in this primeval history is the creation of the human female. It has been maintained that the Creator formed Adam to be a sole creature, in some mode of androgynous constitution capable of multiplying from his own organization without a conjugate partner. This notion was advanced by Jacob (or James) Bœhmen, the Silesian 'Theosophist,' and one very similar to it has been recently promulgated by Baron Giraud (*Philosophie Catholique de l'Histoire*, Paris, 1841), who supposes that the 'deep sleep' (Gen. ii. 21) was a *moral fainting* ('défaillance'), the first step in departing from God, the beginning of sin, and that Eve was its personified product by some sort of divine concurrence or operation. To mention these vagaries is sufficient for their refutation. Their absurd and unscriptural character is stamped on their front. The narrative is given in the more summary manner in the former of the two documents:—'Male and female created he them' (Gen. i. 27). It stands a little more at length in a *third* document, which begins the fifth chapter, and has the characteristic heading or title by which the Hebrews designated a separate work. 'This, the book of the generations of Adam. In the day God created Adam; he made him in the likeness [דמות *demuth*, a different word from that already treated upon, and which merely signifies *resemblance*] of God, male and female he created them; and he blessed them, and he called their name Adam, in the day of their being created' (ver. 1, 2). The reader will observe that, in this passage, we have translated the word for *man* as the proper name, because it is so taken up in the next following sentence.

The second of the narratives is more circumstantial: 'And Jehovah God said, it is not good the man's being alone: I will make for him a help suitable for him.' Then follows the passage concerning the review and the naming of the inferior animals; and it continues—'but for Adam he found not a help suitable for him. And Jehovah God caused a deep sleep to fall upon the man [the Adam], and he slept: and he took one out of his ribs, and closed up the flesh in its place: and Jehovah God built up the rib which he had taken from the man into a woman, and he brought her to the man: and the man said, this is the hit; bone out of my bones, and flesh out of my flesh; this shall be called woman [*ishah*], for this was taken from out of man [*ish*]' (Gen. ii. 18-23).

Two remarkable words in this passage demand

attention. 'Suitable for him' (כנגדו *chenegdo*), literally, *according to his front-presence*, than which no words could better express a perfect adaptation or correspondence. That we render הפעם *happaam*, the *hit*, seems strange and even vulgar; but it appears necessary to the preservation of rigorous fidelity. The word, indeed, might have acquired a secondary adverbial meaning, like our English *now*, when very emphatical and partaking of the nature of an interjection; but there is only one passage in which that signification may be pleaded, and it is there repeated—'now in the open place, now in the streets' (Prov. vii. 12). It properly means a smart, bold, successful *stroke*, and is used to signify *hitting the precise time* of any action or requirement. In this first and primitive instance it is equivalent to saying, this is the very thing, this hits the mark, this reaches to what was desired.

This *peculiar manner* of the creation of the woman has, by some, been treated as merely a childish fable; by others, as an allegorical fiction intended to represent the close relation of the female sex to the male, and the tender claims which women have to sympathy and love. That such was the intention we do not doubt; but why should that intention be founded upon a mythic allegory? Is it not taught much better, and impressed much more forcibly, by its standing not on a fiction, but on a fact? We have seen that, under the simple archaic phrase that man was made of the 'dust of the ground,' is fairly to be understood the truth, which is verified by the analysis of modern chemistry; and, in the case of the woman, it is the same combination of materials, the same carbon, and hydrogen, and lime, and the rest; only that, in the first instance, those primordial substances are taken *immediately*, but in the second, *mediately*, having been brought into a state of organization. Let an unprejudiced mind reflect, and we think that he must see in this part of the will and working of the Almighty, at once, a simplicity gentle and tender, adapted to affect, in the strongest manner, the hearts of primitive men; and yet, a sublimity of meaning worthy of 'Jehovah of hosts,' at whose command stand all atoms and organisms, and 'who is wonderful in counsel and excellent in working.'

The form of direct speech which appears here and in every part of these most ancient writings, and is a characteristic of the Hebrew and other ancient writings, should make no difficulty. It is the natural language of lively description; and it is equal to saying, such was the wise and benevolent will of God, and such were the feelings and thoughts of Adam. The 24th verse is a comment or doctrinal application of the inspired writer; pointing out the great law of marriage as founded in the original constitution of human nature.

The next particular into which the sacred history leads us, is one which we cannot approach without a painful sense of its difficulty and delicacy. It stands thus in the authorized version: 'And they were both naked, the man and his wife; and were not ashamed' (ii. 25). The common interpretation is, that, in this respect, the two human beings, the first and only existing ones, were precisely in the condition of the youngest infants, incapable of perceiving any incongruity in the total destitution of artificial clothing. But a little reflection will tell us, and the more carefully that reflection is pursued the more it will appear just, that this supposition is inconsistent with what we have established on solid grounds, the supernatural infusion into the minds of our first parents and into their nervous and muscular faculties, of the knowledge and practical habits which their descendants have had to acquire by the long process of instruction and example. We have seen the necessity that there must have been communicated to them, directly by their Creator, no inconsiderable measure of natural knowledge and the methods of applying it, or their lives could not have been secured; and of moral and spiritual 'knowledge, righteousness, and true holiness,' such a measure as would belong to the sinless state, and would enable them to render an intelligent and perfect worship to the Glorious Deity. It seems impossible for that state of mind and habits to exist without a correct sensibility to proprieties and decencies which infant children cannot understand or feel; and the capacities and duties of their conjugal state are implied in the narrative. Further, it cannot be overlooked that, though we are entitled to ascribe to the locality of Eden the most bland atmosphere and delightful soil, yet the action of the sun's rays upon the naked skin, the range of temperature through the day and the night, the alternations of dryness and moisture, the various labour among trees and bushes, and exposure to insects, would render some protective clothing quite indispensable.

From these considerations we feel ourselves obliged to understand the word ערום (*arom*) in that which is its *most usual* signification in the Hebrew language, as importing *not an absolute*, but a *partial* or *comparative* nudity. It is one of a remarkable family of words which appear to have branched off in different ways from the same root, originally ער (*ar* or *er*), but assuming several early forms, and producing five or six divergent participials: but they all, and especially this *arom*, are employed to denote a stripping off of the upper garment, or of some other usual article of dress, when all the habiliments were not laid aside; and this is a more frequent signification than that of entire destitution. If it be asked, Whence did Adam and Eve derive this clothing? we reply, that, as a part of the divine instruction which we have established, they were taught to take off the inner bark of some trees, which would answer extremely well for this purpose. If an objection be drawn from Gen. iii. 7, 10, 11, we reply, that, in consequence of the transgression, the clothing was disgracefully injured.

Another inquiry presents itself. How long did the state of paradisiac innocence and happiness continue? Some have regarded the period as very brief, not more even than a single day; but this manifestly falls very short of the time which a reasonable probability requires. The first man was brought into existence in the region called Eden; then he was introduced into a particular part of it, the garden, replenished with the richest productions of the Creator's bounty for the delight of the eye and the other senses: the most agreeable labour was required 'to dress and to keep it,' implying some arts of culture, preservation from injury, training flowers and fruits, and knowing the various uses and enjoyments of the produce; making observation upon the works of God, of which an investigation and designating of animals

is expressly specified; nor can we suppose that there was no contemplation of the magnificent sky and the heavenly bodies: above all, the wondrous communion with the condescending Deity, and probably with created spirits of superior orders, by which the mind would be excited, its capacity enlarged, and its holy felicity continually increased. It is also to be remarked, that the narrative (Gen. ii. 19, 20) conveys the implication that some time was allowed to elapse, that Adam might discover and feel his want of a companion of his own species, 'a help correspondent to him.'

These considerations impress us with a sense of probability, amounting to a conviction, that a period not very short was requisite for the exercise of man's faculties, the disclosures of his happiness, and the service of adoration which he could pay to his Creator. But all these considerations are strengthened by the recollection that they attach to man's solitary state; and that they all require new and enlarged application when the addition of conjugal life is brought into the account. The conclusion appears irresistible that a duration of many days, or rather weeks or months, would be requisite for so many and important purposes.

Thus divinely honoured and happy were the progenitors of mankind in the state of their creation.

The next scene which the sacred history brings before us is a dark reverse. Another agent comes into the field and successfully employs his arts for seducing Eve, and by her means Adam, from their original state of rectitude, dignity, and happiness.

Among the provisions of divine wisdom and goodness were two vegetable productions of wondrous qualities and mysterious significancy; 'the tree of life in the midst of the garden, and the tree of knowledge of good and evil' (Gen. ii. 9). It would add to the precision of the terms, and perhaps aid our understanding of them, if we were to adhere strictly to the Hebrew by retaining the definite prefix: and then we have 'the tree of the life' and 'the tree of the knowledge.' Thus would be indicated THE particular *life* of which the one was a symbol and instrument, and THE fatal *knowledge* springing from the abuse of the other. At the same time, we do not maintain that these appellations were given to them at the beginning. We rather suppose that they were applied afterwards, suggested by the events and connection, and so became the historical names.

We see no sufficient reason to understand, as some do, 'the tree of the life,' collectively, as implying a species, and that there were many trees of that species. The figurative use of the expression in Rev. xxii. 2, where a plurality is plainly intended, involves no evidence of such a design in this literal narrative. The phraseology of the text best agrees with the idea of a single tree, designed for a special purpose, and not intended to perpetuate its kind. Though in the state of innocence, Adam and Eve might be liable to some corporal suffering from the changes of the seasons and the weather, or accidental circumstances; in any case of which occurring, this tree had been endowed by the bountiful Creator with a medicinal and restorative property, probably in the way of instantaneous miracle. We think also that it was designed for a sacramental or symbolical purpose, a representation and pledge of 'the life,' emphatically so called, heavenly immortality when the term of probation should be happily completed. Yet we by no means suppose that this 'tree of the life' possessed any intrinsic property of communicating immortality. In the latter view, it was a sign and seal of the divine promise. But, with regard to the former intention, we see nothing to forbid the idea that it had most efficacious medicinal properties in its fruit, leaves, and other parts. Such were called *trees of life* by the Hebrews (Prov. iii. 18; xi. 30; xiii. 12; xv. 4).

The 'tree of the knowledge of good and evil' might be any tree whatever; it might be of any species, even yet remaining, though, if it were so, we could not determine its species, for the plain reason, that no name, description, or information whatever is given that could possibly lead to the ascertainment. One cannot but lament the vulgar practice of painters representing it as an apple-tree; and thus giving occasion to profane and silly witticisms.

Yet we cannot but think the more reasonable probability to be, that it was a tree having poisonous properties, stimulating, and intoxicating, such as are found in some existing species, especially in hot climates. On this ground, the prohibition to eat or even touch the tree was a beneficent provision against the danger of pain and death. Should any cavil at the placing of so perilous a plant in the garden of delights, the abode of sinless creatures, we reply, that virulent poisons, mineral, vegetable, and animal, though hurtful or fatal to those who use them improperly, perform important and beneficial parts in the general economy of nature.

But the revealed object of this 'tree of the knowledge of good and evil' was that which would require no particular properties beyond some degree of external beauty and fruit of an immediately pleasant taste. That object was to be a *test of obedience*. For such a purpose, it is evident that to select an indifferent act, to be the object prohibited, was necessary; as the obligation to refrain should be only that which arises simply, so far as the subject of the law can know, from the sacred will of the lawgiver. This does not, however, nullify what we have said upon the possibility, or even probability, that the tree in question had noxious qualities: for upon either the affirmative or the negative of the supposition, the subjects of this positive law, having upon all antecedent grounds the fullest conviction of the perfect rectitude and benevolence of their Creator, would see in it the simple character of a test, a means of proof, whether they would or would not implicitly confide in him. For so doing they had every possible reason; and against any thought or mental feeling tending to the violation of the precept, they were in possession of the most powerful motives. There was no difficulty in the observance. They were surrounded with a paradise of delights, and they had no reason to imagine that any good whatever would accrue to them from their seizing upon anything prohibited. If perplexity or doubt arose, they had ready access to their divine benefactor for obtaining information and direction. But they allowed the thought of disobedience to form itself into a disposition and then a purpose.

Thus was the seal broken, the integrity of the heart was gone, the sin was generated, and the outward act was the consummation of the dire process. Eve, less informed, less cautious, less endowed with strength of mind, became the more ready victim. 'The woman, being deceived, was

in the transgression;' but 'Adam was not deceived' (1 Tim. ii. 14). He rushed knowingly and deliberately to ruin. The offence had grievous aggravations. It was the preference of a trifling gratification to the approbation of the Supreme Lord of the universe; it implied a denial of the wisdom, holiness, goodness, veracity, and power of God; it was marked with extreme ingratitude; and it involved a contemptuous disregard of consequences, awfully impious as it referred to their immediate connection with the moral government of God, and cruelly selfish as it respected their posterity.

The instrument of the temptation was a serpent; whether any one of the existing kinds it is evidently impossible for us to know. Of that numerous order many species are of brilliant colours and playful in their attitudes and manners; so that one may well conceive of such an object attracting and fascinating the first woman. Whether it spoke in an articulate voice, like the human, or expressed the sentiments attributed to it by a succession of remarkable and significant actions, may be a subject of reasonable question. The latter is possible, and it seems the preferable hypothesis, as, without a miraculous intervention, the mouth and throat of no serpent could form a vocal utterance of words; and we cannot attribute to any wicked spirit the power of working miracles.

This part of the narrative begins with the words 'And the serpent was crafty above every animal of the field' (Gen. iii. 1). It is to be observed that this is not said of the order of serpents, as if it were a general property of them, but of *that* particular serpent. Had the noun been intended generically, as is often the case, it would have required to be without the substantive verb; for such is the usual Hebrew method of expressing universal propositions: of this the Hebrew scholar may see constant examples in the Book of Proverbs.

Indeed, this 'cunning craftiness, lying in wait to deceive' (Eph. iv. 14), is the very character of that malignant creature of whose wily stratagems the reptile was a mere instrument. The existence of spirits, superior to man, and of whom some have become depraved, and are labouring to spread wickedness and misery to the utmost of their power, has been found to be the belief of all nations, ancient and modern, of whom we possess information. It has also been the general doctrine of both Jews and Christians, that one of those fallen spirits was the real agent in this first and successful temptation. Of this doctrine, the declarations of our Lord and his apostles contain strong confirmation. In the same epistle in which St. Paul expresses his apprehension of some of the Corinthian Christians being seduced into error and sin, he adverts to the temptation of Eve as a monitory example: 'Lest Satan should get an advantage over us, for we are not ignorant of his devices. I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. Such are false apostles, deceitful workers, transforming themselves into apostles of Christ; and no marvel; for even Satan himself is transformed into an angel of light' (2 Cor. ii. 11; xi. 3, 14). In the book of the Revelation the great tempter is mentioned as 'that old (ἀρχαῖος, *he of antiquity*) serpent, who is called the devil and the Satan, who deceiveth the whole world (Rev. xii. 9; xx. 2). The language of Jesus is a very definite allusion to the guilty transaction of Eden: 'Ye are of your father the devil. And the desires of your father ye are determined (θέλετε) to do. He was a man-murderer (ἀνθρωποκτόνος) from the beginning; and in the truth he stood not, for truth is not in him. When he speaketh falsehood, out of his own (stores) he speaketh, for a liar is he, and the father of it (*i. e.* of falsehood)' (John viii. 44). The summary of these passages presents almost a history of the Fall—the tempter, his manifold arts, his serpentine disguises, his falsehood, his restless activity, his bloodthirsty cruelty, and his early success in that career of deception and destruction. The younger Rosenmüller says upon this passage, 'That it was not a natural serpent that seduced Eve, but a wicked spirit which had assumed the form of a serpent; and although Moses does not expressly say so, from the fear of affording a handle to superstition, yet it is probable that he designed to intimate as much, from the very fact of his introducing the serpent as a rational being, and speaking; also, that this opinion was universal among the nations of Central and Upper Asia, from the remotest antiquity, appears from this, that, in the system of Zoroaster, it is related that Ahriman, the chief of wicked spirits, seduced the first human beings to sin by putting on the form of a serpent' (*Schol. in* Gen. iii. 1; and he refers to Kleuker's German version of the *Zendavesta*, and his own *Alte u. neue Morgenland*).

The condescending Deity, who had held gracious and instructive communion with the parents of mankind, assuming a human form and adapting all his proceedings to their capacity, visibly stood before them; by a searching interrogatory drew from them the confession of their guilt, which yet they aggravated by evasions and insinuations against God himself; and pronounced on them and their seducer the sentence due. On the woman he inflicted the pains of child-bearing, and a deeper and more humiliating dependence upon her husband. He doomed the man to hard and often fruitless toil, instead of easy and pleasant labour. On both, or rather on human nature universally, he pronounced the awful sentence of death. The denunciation of the serpent partakes more of a symbolical character, and so seems to carry a strong implication of the nature and the wickedness of the concealed agent. The human sufferings threatened are all, excepting the last, which will require a separate consideration, of a remedial and corrective kind. The pains and subjection of the female sex, when they come into connection with the benignant spirit of the gospel, acquire many alleviations, and become means of much good in relative life, which reacts with a delightful accumulation of benefit upon the Christian wife, mother, daughter, sister, friend. So also human labour, in the cultivation of the various soils, in all geognostic operations, in all fabrics and machinery, in means of transit by land, and in the wonders of navigation over the ocean, which for many ages was regarded as the barrier sternly forbidding intercourse;—while these have been the occasion of much suffering, they have been always towering over the suffering, counteracting and remedying it, diminishing the evil, and increasing the sum of good. Further, under the influence of true Christianity, these and all the other mechanical and liberal arts are conse-

crated to the universal improvement of mankind; they afford means of spreading the gospel, multiplying every kind of good agency and increasing its force. Thus, 'in all labour there is profit,' and 'labour itself becomes a pleasure.'

Of a quite different character are the penal denunciations upon the serpent. If they be understood literally, and of course applied to the whole order of Ophidia (as, we believe, is the common interpretation), they will be found to be so flagrantly at variance with the most demonstrated facts in their physiology and economy, as to lead to inferences unfavourable to belief in revelation. Let us examine the particulars:—

'Because thou hast done this, cursed art thou above all cattle;' very properly so rendered, for we have not an English singular noun to answer to בהמה, so as to effect a literal translation of 'above every *behemah*.' But *the serpent tribe cannot be classed* with that of the *behemoth*. The word is of very frequent occurrence in the Old Testament; and though, in a few instances, it seems to be put for brevity so as to be inclusive of the flocks as well as the herds, and in poetical diction it sometimes stands metonymically for *animals* generally (as Job xviii. 3; Ps. lxxiii. 22; Eccles. iii. 18, 19, 21); yet its proper and universal application is to the large animals (pachyderms and ruminants), such as the elephant, camel, deer, horse, ox, rhinoceros, hippopotamus, etc. [BEHEMOTH.]

As little will the declaration, 'cursed —,' agree with natural truth. It may, indeed, be supposed to be verified in the shuddering which persons generally feel at the aspect of any one of the order of serpents; but this takes place also in many other cases. It springs from fear of the formidable weapons with which some species are armed, as few persons know beforehand which are venomous and which are harmless; and, after all, this is rather an advantage than a curse to the animal. It is an effectual defence without effort. Indeed, we may say that no tribe of animals is so secure from danger, or is so able to obtain its sustenance and all the enjoyments which its capacity and habits require, as the whole order of serpents. If, then, we decline to urge the objection from the word *behemah*, it is difficult to conceive that serpents have more causes of suffering than any other great division of animals, or even so much.

Further, 'going upon the belly' is to none of them a punishment. With some differences of mode, their progression is produced by the pushing of scales, shields, or rings against the ground, by muscular contractions and dilatations, by elastic springings, by vertical undulations, or by horizontal wrigglings; but, in every variety, the *entire organization* — skeleton, muscles, nerves, integuments—is *adapted* to the mode of progression belonging to each species. That mode, in every variety of it, is sufficiently easy and rapid (often very rapid) for all the purposes of the animal's life and the amplitude of its enjoyments. To imagine this mode of motion to be, in any sense, a change from a prior attitude and habit of the erect kind, or being furnished with wings, indicates a perfect ignorance of the anatomy of serpents. Yet it has been said by learned and eminent theological interpreters, that, before this crime was committed, the serpent probably did 'not go upon his belly, but moved upon the hinder part of his body, with his head, breast, and belly upright' (Clarke's *Bible*, p. 1690). This notion may have obtained credence from the fact that some of the numerous serpent species, when excited, raise the neck pretty high; but the posture is to strike, and they cannot maintain it in creeping except for a very short distance.

Neither do they 'eat dust.' All serpents are carnivorous; their food, according to the size and power of the species, is taken from the tribes of insects, worms, frogs, and toads, and newts, birds, mice, and other small quadrupeds, till the scale ascends to the pythons and boas, which can master and swallow very large animals. The excellent writer just cited, in his anxiety to do honour, as he deemed it, to the accuracy of Scripture allusions, has said of the serpent, 'Now that he creeps with his very mouth upon the earth, he must necessarily take his food out of the dust, and so lick in some of the dust with it.' But this is not the fact. Serpents habitually obtain their food among herbage or in water; they seize their prey with the mouth, often elevate the head, and are no more exposed to the necessity of swallowing adherent earth than are carnivorous birds or quadrupeds. At the same time, it may be understood figuratively. '*Eating the dust* is but another term for grovelling in the dust; and this is equivalent to being reduced to a condition of meanness, shame, and contempt.—See Micah vii. 17' (Bush *on Genesis*, vol. i. p. 84. New York, 1840).

But these and other inconsistencies and difficulties (insuperable they do indeed appear to us) are swept away when we consider the fact before stated, that the Hebrew is הנחש היה *hannachash haiah*, THE *serpent was*, etc., and that it refers specifically and personally to a rational and accountable being, *the spirit of lying and cruelty, the devil, the Satan, the old serpent.* That God, the infinitely holy, good, and wise, should have permitted any one or more celestial spirits to apostatize from purity, and to be the successful seducers of mankind, is indeed an awful and overwhelming mystery. But it is not more so than the permitted existence of many among mankind, whose rare talents and extraordinary command of power and opportunity, combined with extreme depravity, have rendered them the plague and curse of the earth; and the whole merges into the awful and insolvable problem, Why has the All-perfect Deity permitted evil at all? We are firmly assured that He will bring forth, at last, the most triumphant evidence that 'He is righteous in all his ways, and holy in all his works.' In the mean time, our happiness lies in the implicit confidence which we cannot but feel to be due to the Being of Infinite Perfection.

The remaining part of the denunciation upon the false and cruel seducer sent a beam of light into the agonized hearts of our guilty first parents: 'And enmity will I put between thee and the woman, and between thy seed and her seed: he will attack thee [on] the head, and thou wilt attack him [at] the heel.' The verb here used twice, occurs in only two other places of the O. T.: Job ix. 17, 'Who breaketh upon me with a tempestuous horror;' and Ps. cxxxix. 11, 'And if I say, Surely darkness will burst upon me,' *i. e.*, as a sudden and impervious covering. The meaning is established by Gesenius after Umbreit as the idea of a *violent and eager assault.* Christian interpreters generally regard this as the *Protevangelium*, the first gospel-promise, and we think with good reason. It was a manifestation of mercy: it revealed a

Deliverer, who 'should be a human being, in a peculiar sense the offspring of the female, who should also, in some way not yet made known, counteract and remedy the injury inflicted, and who, though partially suffering from the malignant power, should, in the end, completely conquer it and convert its very success into its own punishment' (J. Pye Smith, *Scripture testimony to the Messiah*, vol. i. p. 220).

The awful threatening to man was, 'In the day that thou eatest of it, thou wilt die the death.' *Beyom*, literally *in the day*, was also used as a general adverb of time, denoting *when*, without a strict limitation to a natural day. The verbal repetition is a Hebrew idiom to represent not only the *certainty* of the action, but its *intensity and efficacy:* we therefore think that the phrase, *die the death*, would more exactly convey the sense of the original than what some have proposed, *dying thou shalt die.* The infliction is *Death* in the most comprehensive sense, that which stands opposite to *Life*, the life of not only animal enjoyment, but holy happiness, the life which comported with the image of God. This was lost by the fall; and the sentence of physical death was pronounced, to be executed in due time. Divine mercy gave a long respite.

The same mercy was displayed in still more tempering the terrors of justice. The garden of delights was not to be the abode of rebellious creatures. But before they were turned out into a bleak and dreary wilderness, God was pleased to direct them to make clothing suitable to their new and degraded condition, of the skins of animals. That those animals had been offered in sacrifice is a conjecture supported by so much probable evidence, that we may regard it as a well-established truth. Any attempt to force back the way, or gain anew the tree of life, and take violent or fraudulent possession, would have been equally impious and nugatory. The sacrifice (which all approximative argument obliges us to admit), united with the promise of a deliverer, and the provision of substantial clothing, contained much hope of pardon and grace. The terrible debarring by lightning flashes and their consequent thunder, and by visible supernatural agency (Gen. iii. 22-24), from a return to the bowers of bliss, are expressed in the characteristic patriarchal style of anthropopathy; but the meaning evidently is, that the fallen creature is unable by any efforts of his own to reinstate himself in the favour of God, and that whatever hope of restoration he may be allowed to cherish must spring solely from free benevolence. Thus, in laying the first stone of the temple which shall be an immortal habitation of the Divine glory, it was manifested that 'Salvation is of the Lord,' and that 'grace reigneth through righteousness unto eternal life.'

From this time we have little recorded of the lives of Adam and Eve. Their three sons are mentioned with important circumstances in connection with each of them. See the articles CAIN, ABEL, and SETH. Cain was probably born in the year after the fall; Abel, possibly some years later; Seth, certainly one hundred and thirty years from the creation of his parents. After that, Adam lived eight hundred years, and had sons and daughters, doubtless by Eve, and then he died, nine hundred and thirty years old. In that prodigious period many events, and those of great importance, must have occurred; but the wise providence of God has not seen fit to preserve to us any memorial of them, and scarcely any vestiges or hints are afforded of the occupations and mode of life of men through the antediluvian period. [ANTEDILUVIANS.]—J. P. S.

ADAM (אָדָם), a city mentioned, Josh. iii. 16, as near to Zarethan. The A. V. follows the *K"ri* here, which reads מאדם *from Adam*, whereas the textual reading is באדם *in* or *at Adam*. The latter seems the preferable reading. The statement of the historian is not that the waters 'stood and rose up upon an heap very far from Adam,' but that they 'rose into one mass, very far away (*i. e.*, from the Israelites), at Adam.' (See Maurer, *Com. Crit.* in loc.) Zarethan, as we learn from 1 Kings iv. 12, was situated not far from Succoth, which was on the east bank of Jordan (Gen. xxxiii. 17; Josh. xiii. 27; Judg. viii. 5); so that Adam was on the same side of the river as that on which the Israelites were, at the time referred to. As the ground around Zarethan was 'clay ground' (1 Kings vii. 46), *i. e.*, rich loamy soil (מעבה האדמה), it is probable that Adam received its name from this.—W. L. A.

ADAM, THOMAS, Rector of Wintringham, Lincolnshire, was born at Leeds 25th Feb. 1701, and died 31st March 1784. His biblical works are, *A Paraphrase and Annotations on the first eleven chapters of St. Paul's Epistle to the Romans*, 1771, 8vo; and *An Exposition of the Four Gospels* (including *Lectures on Matthew*, which had been published before separately), 2 vols. 8vo, Lond. 1837, edited from the author's MSS. by the Rev. A. Westbody, M.A. These works will not much aid the student in ascertaining the meaning of the parts of the N. T. to which they are devoted; they are homiletical rather than exegetical; but they are full of original and fresh thinking, and are imbued with a spirit of the richest piety.—W. L. A.

ADAMAH. [ADMAH.]

ADAMANT. [SHAMIR.]

ADAMI (אֲדָמִי, Ἀρμέ), one of the border towns of Naphtali (Josh. xix. 33).

ADAR (properly Addar, אַדָּר, Εάραδα), a place on the southern border of Judah (Josh. xv. 3), an abbreviation of *Hazar Addar* (Num. xxxiv. 4).

ADAMS, RICHARD, an English nonconforming minister, was born 1630, and died Feb. 1698. He was one of the 'judicious and learned divines' who continued Poole's *Annotations* after his death. The portion allotted to Mr. Adams comprised the Epistles to the Philippians and Colossians.—W. L. A.

ADAR (אֲדָר, Ἀδάρ, Esth. iii. 7; the Macedonian Δύστρος) is the sixth month of the civil and the twelfth of the ecclesiastical year of the Jews. The name was first introduced after the Captivity. The following are the chief days in it which are set apart for commemoration:—The 7th is a fast for the death of Moses (Deut. xxxiv. 5, 6). There is some difference, however, in the date assigned to his death by some ancient authorities. Josephus (*Antiq.* iv. 8) states that he died on the *first* of this month; which also agrees with Midrash Megillath Esther, cited by Reland (*Antiq. Hebr.* iv. 10):

whereas the Talmudical tracts Kiddushim and Sota give the *seventh* as the day. It is at least certain that the latter was the day on which the fast was observed. On the 9th there was a fast in memory of the contention or open rupture of the celebrated schools of Hillel and Shammai, which happened but a few years before the birth of Christ. The cause of the dispute is obscure (Wolf's *Biblioth. Hebr.* ii. 826). The 13th is the so-called 'Fast of Esther.' Iken observes (*Antiq. Hebr.* p. 150) that this was not an actual fast, but merely a commemoration of Esther's fast of three days (Esth. iv. 16), and a preparation for the ensuing festival. Nevertheless, as Esther appears, from the date of Haman's edict, and from the course of the narrative, to have fasted in Nisan, Buxtorf adduces from the Rabbins the following account of the name of this fast, and of the foundation of its observance in Adar (*Synag. Jud.* p. 554): that the Jews assembled together on the 13th, in the time of Esther, and that, after the example of Moses, who fasted when the Israelites were about to engage in battle with the Amalekites, they devoted that day to fasting and prayer, in preparation for the perilous trial which awaited them on the morrow. In this sense, this fast would stand in the most direct relation to the feast of Purim. The 13th was also, 'by a common decree,' appointed as a festival in memory of the death of Nicanor (2 Macc. xv. 36). The 14th and 15th were devoted to the feast of Purim (Esth. ix. 21). In case the year was an intercalary one, when the month of Adar occurred twice, this feast was first moderately observed in the intercalary Adar, and then celebrated with full splendour in the ensuing Adar. The former of these two celebrations was then called the *lesser*, and the latter the *great Purim*. These designations do not apply, as Horne has erroneously stated (*Introduction*, iii. 177) to the two days of the festival in an ordinary year, but to its double celebration in an intercalary year.—J. N.

ADARCONIM (אַדַרְכוֹנִים *i. q.* דַּרְכְּמוֹנִים; Sept. δραχμή and χρυσοῦς; Vulg. *drachma* and *aureus*). Gesenius and most others are of opinion that these words, which occur in 1 Chron. xxix. 7; Ezra viii. 27; ii. 69; Neh. vii. 70-72, denote the *Persian Daric*, a gold coin, which must have been in circulation among the Jews during their subjection to the Persians. The א is prosthetic; and דרכון occurs in the Rabbins. Dr. Lee disputes the etymology of the word with Gesenius: but it is sufficient to observe that the *Daric*, which is radically included in these words, is not, as might be fancied, derived from the name of any particular king, but from the Persian دارا *dara*, a king. The last of these words seems to identify itself with the Greek δραχμή; and, observing that in some of the texts it is manifestly connected with words denoting weight, and in none with names of coins, he expresses some doubt of its being the δαρεικὸς (daric) of the Greeks. He is rather inclined to suppose, with Salmasius, that the Arabic *dirhem* درهم or درم presents us with the same word. The opinion of Heeren (*Researches*, i. 410) would, indirectly, go to discountenance the notion that the daric is to be here understood. He affirms that 'before the time of Darius Hystaspes the Persians had no coinage of their own, and that the *daricus* coined by him was probably a medal (Herod. iv. 166) of the finest gold. When the darics became current, especially after the mercenary troops were paid in them, their numbers must have been greatly augmented: yet Strabo assures us (l. xv. p. 1068) that the coin was by no means abundant among the Persians, and that gold was employed by them rather in decoration than as a circulating medium.' This, however, is of little real consequence; for it proceeds on the erroneous supposition that the coin derived its name from the first Darius, and could not have previously existed. In the later day of Strabo the coin may have become scarce, although once plentiful. Be this as it may, the daric is of interest, not only as the most ancient gold coin of which any specimens have been preserved to the present day, but as the earliest coined money which, we can be sure, was known to and used by the Jews. The distinguishing mark of the coin was a crowned archer, who appears with some slight variations on different specimens. His garb is the

same which is seen in the sculptures at Persepolis, and the figure on the coin is called, in numismatics, Sagittarius. The specimens weighed by Dr. Bernard were fifteen grains heavier than an English guinea, and their intrinsic value may, therefore, be reckoned at twenty-five shillings (Eckhel, *Doctrina Numorum Veterum;* Bernard, *De Mensuris et Ponderibus*).—J. K.

ADARGAZ'RIN (אַדַרְגַּזְרִין). This is a Chaldee word which occurs in Dan. iii. 2, 3, where the titles of the Babylonian officers are enumerated. It is difficult, perhaps impossible, to determine the particular office which the word describes; and opinions and versions have differed greatly. The Sept., which is followed by the Vulgate, has τέραννοι. Our version has 'treasurers;' and although we do not know the reason on which they proceeded, we may find one in the fact that *gaza* (γάζα), which seems the principal element of the word, means a treasury, and was avowedly adopted by the Greeks from the Persians. Jacchiades, who identifies all these officers with those of the Turkish court and government, compares the present to the *defterdars*, who have the charge of the receipts and disbursements of the *public* treasury. Gesenius and others conceive that the word means *chief-judges* (from אדר, *magnificent*, and גזרין, *deciders*); but Dr. Lee, while admitting the uncertainty of the whole matter, seems to prefer seeking its meaning in the Persian آذر *fire*, and گذر *passing;* and hence concludes that the Adargazerin were probably officers of state who presided over the ordeals by fire, and other matters connected with the government of Babylon. This last explanation is not, however, new, being the one rejected by Gesenius.—J. K.

ADASA, or ADARSA (Ἀδασά), called also by Josephus ADAZER, ADACO, and ACODACO, a city in the tribe of Ephraim, said to have been four miles from Beth-horon, and not far from Gophna (Joseph. *Antiq.* xii. 10, 5; Euseb. *Onomast.* in Ἀδασά). It was the scene of some important transactions in the history of the Maccabees (1 Mac. vii. 40, 45; Joseph. *Antiq.* xii. 10, 5; *Bell. Jud.* i. 1, 6).—J. K.

ADASHIM (עֲדָשִׁים; Sept. φακός; Vulg. *lens*). 'LENTILES' is the interpretation given by our own and most other versions, and there is no reason to question its accuracy. In Syria lentils are still called in Arabic عدس *addas* (Russell, *N. H. of Aleppo*, i. 74). Lentiles appear to have been chiefly used for making a kind of pottage. The *red* pottage for which Esau bartered his birthright was of lentiles (Gen. xxv. 29-34). The term *red* was, as with us, extended to *yellowish brown*, which must have been the true colour of the pottage, if derived from lentiles. The Greeks and Romans also called lentiles red (see authorities in Celsius, i. 105). Lentiles were among the provisions brought to David when he fled from Absalom (2 Sam. xvii. 28), and a field of lentiles was the scene of an exploit of one of David's heroes (2 Sam. xxiii. 11). From Ezek. iv. 9, it would appear that lentiles were sometimes used as bread. This was, doubtless, in times of scarcity, or by the poor. Sonnini (*Travels*, p. 603, English translation) assures us that in southernmost Egypt, where corn is comparatively scarce, lentiles mixed with a little barley form almost the only bread in use among the poorer classes. It is called *bettan*, is of a golden yellow character, and is not bad, although rather heavy. In that country, indeed, probably even more than in Palestine, lentiles anciently, as now, formed a chief article of food among the labouring classes. This is repeatedly noticed by ancient authors; and so much attention was paid to the culture of this useful pulse, that certain varieties became remarkable for their excellence. The lentiles of Pelusium, in the part of Egypt nearest to Palestine, were esteemed both in Egypt and foreign countries (Virg. *Georg.* i. 228); and this is probably the valued Egyptian variety which is mentioned in the *Mishna* (tit. *Kilvim*, xviii. 8) as neither large nor small. Large quantities of lentiles were exported from Alexandria (Augustin. *Comm. in* Ps. xlvi.) Pliny, in mentioning two Egyptian varieties, incidentally lets us know that one of them was red, by remarking that they like a red soil, and by speculating whether the pulse may not have thence derived the reddish colour which it imparted to the pottage made with it (*Hist. Nat.* xviii. 12). This illustrates Jacob's red pottage. Dr. Shaw (i. 257) also states that these lentiles easily dissolve in boiling, and form a red or chocolate coloured pottage, much esteemed in North Africa and Western Asia. Putting these facts together, it is likely that the reddish lentile, which is now so common in Egypt (*Descript. de l'Egypte*, xix. 65), is the sort to which all these statements refer.

The tomb-paintings actually exhibit the operation of preparing pottage of lentiles, or, as Wilkinson (*Anc. Egyptians*, ii. 387) describes it, 'a man engaged in cooking lentiles for a soup or porridge; his companion brings a bundle of faggots for the fire, and the lentiles themselves are seen standing near him in wicker baskets.' The lentiles of Palestine have been little noticed by travellers. Nau (*Voyage Nouveau*, p. 13) mentions lentiles along with corn and pease, as a principal article of traffic at Tortoura; D'Arvieux (*Mémoires*, ii. 237) speaks of a mosque, originally a Christian church, over the patriarchal tomb at Hebron, connected with which was a large kitchen, where

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lentile pottage was prepared every day, and distributed freely to strangers and poor people, in memory of the transaction between Esau and Jacob, which they (erroneously) believe to have taken place at this spot.

The lentile (*Ervum lens*) is an annual plant, and the smallest of all the leguminosæ which are cultivated. It rises with a weak stalk about eighteen inches high, having pinnate leaves at each joint composed of several pairs of narrow leaflets, and terminating in a tendril, which supports it by fastening about some other plant. The small flowers,

15. (Lentiles Cicer lens.)

which come out of the sides of the branches on short peduncles, three or four together, are purple, and are succeeded by the short and flat legumes, which contain two or three flat round seeds slightly curved in the middle. The flower appears in May, and the seeds ripen in July. When ripe, the plants are rooted up, if they have been sown along with other plants, as is sometimes done; but they are cut down when grown by themselves. They are threshed, winnowed, and cleared like corn.—J. K.

ADBEEL (אַדְבְּאֵל, *miracle of God;* Sept. Ναβδεήλ), one of the twelve sons of Ishmael, and founder of an Arabian tribe (Gen. xxv. 13, 16).

ADDAN (אַדָּן, Ἠδάν). [ADDON.]

ADDAR (אַדָּר, Ἀδάρ), a son of Bela (1 Chron. viii. 3); ARD (Gen. xlvi. 21, Num. xxvi. 40.)

ADDER. [ACHISHUB; PETHEN; SHEPHIPHON; TSIPHONI.]

ADDI (Ἀδδί, probably = Ἀδαι, עֲדָיָה), son of Cosam in our Lord's genealogy (Luke iii. 28).

ADDON (אַדּוֹן), one of several places mentioned in Neh. vii. 61, being towns in the land of captivity, from which those who returned to Palestine were unable to 'shew their father's house, or their seed, whether they were of Israel.' This, probably, means that they were unable to furnish such undeniable legal proof as was required in such cases. And this is in some degree explained by the subsequent (v. 63) mention of priests who were expelled the priesthood because their descent was not found to be genealogically registered. [In Ezra ii. 59, the word is spelt Addan].—J. K.

ADIABENE (Ἀδιαβηνή), the principal of the six provinces into which Assyria was divided. Pliny (*Hist. Nat.* v. 12) and Ammianus (xxiii. 6, § 20) comprehend the whole of Assyria under this name, which, however, properly denoted only the province which was watered by the rivers Diab and Adiab, or the great and little Zab (Dhab), which flow into the Tigris below Nineveh (Mosul), from the north-east. (Joseph. *Antiq.* xx. 2-4; *Bell. Jud.* ii. 16, 19; v. 4, 6, 11).—J. K.

ADIDA (Ἀδιδά; Vulg. *Addus*), a fortified town in the tribe of Judah. In 1 Macc. xii. 38, we read that Simon Maccabæus set up 'Adida in the Sephela (Ἀδιδὰ ἐν τῇ Σεφήλᾳ), and made it strong with bolts and bars. Eusebius says that the Sephela was the name given in his time to the open country about Eleutheropolis. And this Adida in the Sephela is probably the same which is mentioned in the next chapter (xiii. 13) as 'Adida over against the plain,' where Simon Maccabæus encamped to dispute the entrance into Judæa of Tryphon, who had treacherously seized on Jonathan at Ptolemais. In the parallel passage Josephus (*Antiq.* xiii. 6, 5) adds that this Adida was upon a hill, before which lay the plains of Judæa. Lightfoot, however, contrives to multiply the single place mentioned in the Maccabees and Josephus into four or five different towns (see *Chong. Decad.* § 3). One of the places which Josephus calls Adida (*Bell. Jud.* iv. 9, 1) appears to have been near the Jordan, and was probably the Hadid of Ezra ii. 33 [and the Adithaim of Josh. xv. 36].—J. K.

ADJURATION. This is a solemn act or appeal, whereby one man, usually a person vested with natural or official authority, imposes upon another the obligation of speaking or acting as if under the solemnity of an oath. We find the word השבע used in this sense in Cant. ii. 7; iii. 5, etc. In the New Testament the act of adjuration is performed with more marked effect; as when the high-priest thus calls upon Christ, 'I adjure thee by the living God, tell us,' etc.—Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, etc. (Matt. xxvi. 63). The word used here is that by which the LXX. render the Hebrew (see also Mark v. 7; Acts xix. 13; 1 Thess. v. 27). An oath, although thus imposed upon one without his consent, was not only binding, but solemn in the highest degree; and when connected with a question, an answer was compulsory, which answer being as upon oath, any falsehood in it would be perjury. Thus our Saviour, who had previously disdained to reply to the charges brought against him, now felt himself bound to answer the question put to him. The abstract moral right of any man to impose so serious an obligation upon another without his consent, may very much be doubted,—not, indeed, as compelling a true answer, which a just man will give under all circumstances, but as extorting a truth which he might have just reasons for withholding.—J. K.

ADLER, JAC. G. CHR., a learned orientalist, was born in December 1755 at Arnis, in Schleswig. He passed his youth at Rome, in the study of the oriental languages, and on his return to his native country, in 1783, was appointed professor of Syriac, and subsequently of Theology at the University of Copenhagen in 1788. He died in 1805. His writings include *Codicis sacri recte scribendi leges, ad recte destinandos codices manuscriptos antiquos, etc.*, 1799; *Descriptio codicum quorumdam cuficorum in bibliotheca regia Hafniensi servatorum*, 1780; *Museum cuficum Borgianum*, 1782-92; *Bibliotheca biblica Wurtemburgici ducis, olim Lorchiana*, 1787; *Novi Testamenti versiones Syriacæ, Simplex, Philoxen. et Hierosolymitana denuo examinatæ, novis obss. etc. illustratæ*, 4to, Hafn. 1798. This last is his most valuable contribution to biblical learning.

ADMAH, one of the cities in the vale of Siddim (Gen. x. 19), which had a king of its own (Gen. xiv. 2). It was destroyed along with Sodom and Gomorrah (Gen. xix, 24; Hos. xi. 8).

ADONAI (אֲדֹנָי; Sept. Κύριος, *lord, master*), the old plural form of the noun אדון *adon*, similar to that with the suffix of the first person; used as the *pluralis excellentiæ*, by way of dignity, for the name of JEHOVAH. The similar form *with the suffix* is also used of men, as of Joseph's master (Gen. xxxix. 2, 3, *sq.*); of Joseph himself (Gen. xlii. 30, 33; so also Isaiah xix. 4). The Jews, out of superstitious reverence for the name JEHOVAH, always, in reading, pronounce *Adonai* where *Jehovah* is written; and hence the letters יהוה are usually written with the points belonging to *Adonai* [JEHOVAH]. [Gesenius, who at first thought this an old form of the plural (*Gram.* § 106, 2, *b*) came latterly, with Ewald (*Ausf. Lehrb. d. Heb. Sprache*, § 177, *a*), to regard it as a plural followed by the suffix = *my Lord*, in which the force of the suffix came gradually to be lost, as in Fr. *monsieur* (*Thes. s. v.* דון).] This seems just, though rather disapproved by Professor Lee (*Lex.* in אדון). The latter adds that 'Our English bibles generally translate יהוה, by LORD, in capitals; when preceded by האדון, they translate it GOD; when צבאות *tzebaoth* follows, by LORD; as in Isaiah iii. 1, 'The Lord, the LORD of Hosts.'' The copies now in use are not, however, consistent in this respect.—J. K.

ADONIBEZEK (אֲדֹנִי־בֶזֶק, *lord of Bezek*; Sept. Ἀδωνιβεζέκ), king or lord of Bezek, a town which Eusebius (in Βεζέκ) places 17 miles east of Neapolis or Shechem. The small extent of the kingdoms in and around Palestine at the time of its invasion by the Hebrews is shewn by the fact that this petty *melek* had subdued no less than seventy of them. We find him at head of the confederated Canaanites and Perizzites, against whom the tribes of Judah and Simeon marched after the death of

Joshua. His army was routed and himself taken prisoner. The victors cut off his thumbs and great toes, thereby inflicting on him the punishment which he had himself inflicted on others. His conscience was thus awakened to the enormity of his conduct, and in his own treatment he recognised a severe but just application of the *lex talionis*. Adonibezek was taken to Jerusalem, where he died, B.C. 1449. (Jud. i. 4).—J. K.

ADONIJAH (אֲדֹנִיָּהוּ, *my Lord Jehovah;* Sept. Ἀδωνίας), 1. The fourth son of David, by Haggith. He was born after his father became king, but when he reigned over Judah only (2 Sam. iii. 4). According to the Oriental notion developed in the article ABSALOM, Adonijah might have considered his claim superior to that of his eldest brother Amnon who was born while his father was in a private station; but not to that of Absalom, who was not only his elder brother, and born while his father was a king, but was of royal descent on the side of his mother. When, however, Amnon and Absalom were both dead, he became, in order of birth, the heir-apparent to the throne. But this order had been set aside in favour of Solomon, who was born while his father was king of *all* Israel. Absalom perished in attempting to assert his claim of primogeniture, in opposition to this arrangement. Unawed by this example, Adonijah took the same means of showing that he was not disposed to relinquish the claim of primogeniture which now devolved upon him. He assumed the state of an heir-apparent, who, from the advanced age of David, must soon be king. But it does not appear to have been his wish to trouble his father as Absalom had done; for he waited till David appeared at the point of death, when he called around him a number of influential men, whom he had previously gained over, and caused himself to be proclaimed king. This was a formidable attempt to subvert the appointment made by the Divine king of Israel; for Adonijah was supported by such men as Joab, the general-in-chief, and Abiathar, the high-priest; both of whom had followed David in all his fortunes. In all likelihood, if Absalom had waited till David was on his death-bed, Joab and Abiathar would have given him their support; but his premature and unnatural attempt to dethrone his father, disgusted these friends of David, who might not otherwise have been adverse to his claims. This danger was avoided by Adonijah; but his plot was, notwithstanding, defeated by the prompt measures taken by David, who directed Solomon to be at once proclaimed and crowned, and admitted to the real exercise of the sovereign power. Adonijah then saw that all was lost, and fled to the altar, which he refused to leave without a promise of pardon from King Solomon. This he received, but was warned that any further attempt of the same kind would be fatal to him. Accordingly, when, some time after the death of David, Adonijah covertly endeavoured to reproduce his claim through a marriage with Abishag, the virgin widow of his father [ABISHAG], his design was at once penetrated by the king, by whose order he was instantly put to death (1 Kings i.-ii. 13-25).—J. K.

2. A Levite, who was one of those appointed by Jehoshaphat to teach the people the law (2 Chron. xvii. 8). 3. A chief of the people in the time of Ezra (Neh. x. 16).—W. L. A.

ADONIRAM (אֲדֹנִירָם, *lord of height*, i. q. *high lord;* Sept. Ἀδωνιράμ, 1 Kings iv. 6). This name is exhibited in the contracted form of ADORAM (אדורם) in 2 Sam. xx. 24; 1 Kings xii. 18; and of Hadoram (הדורם) in 2 Chron. x. 18.

A person of this name is mentioned as receiver-general of the imposts in the reigns of David, Solomon, and Rehoboam. Commentators have been at a loss to determine whether the office was held by one person for so long a period, or by two or three persons of the same name. It appears very unlikely that even two persons of the same name should successively bear the same office, in an age when no example occurs of the father's name being given to his son. We find also that not more than forty-seven years elapse between the first and last mention of the Adoniram who was 'over the tribute;' and as this, although a long term of service, is not too long for one life, and as the person who held the office in the beginning of Rehoboam's reign had served in it long enough to make himself odious to the people, it appears on the whole most probable that one and the same person is intended throughout. When the ten tribes seceded from the house of David, and made Jeroboam king, Rehoboam sent Adoniram among them for the purpose, we may presume, of collecting the usual imposts, but the people rose upon him, and stoned him till he died. Rehoboam, who was not far off, took warning by his fate, and, mounting his chariot, returned with all speed to Jerusalem (1 Kings xii. 18).—J. K.

ADONI-ZEDEK (אֲדֹנִי־צֶדֶק; Sept. Ἀδωνιβεζέκ, confounding him with Adonibezek). The name denotes *lord of justice*, i. e. *just lord*, but some would rather have it to mean *king of Zedek*. He was the king of Jerusalem when the Israelites invaded Palestine; and the similarity of the name to that of a more ancient king of (as is supposed) the same place, Melchi-zedek (*king of justice*, or *king of Zedek*), has suggested that Zedek was one of the ancient names of Jerusalem. Be that as it may, this Adonizedek was the first of the native princes that attempted to make head against the invaders. After Jericho and Ai were taken, and the Gibeonites had succeeded in forming a treaty with the Israelites, Adonizedek was the first to rouse himself from the stupor which had fallen on the Canaanites (Josh. x. 1, 3); and he induced four other Amoritish kings, those of Hebron, Jarmuth, Lachish, and Eglon, to join him in a confederacy against the enemy. They did not, however, march directly against the invaders, but went and besieged the Gibeonites, to punish them for the discouraging example which their secession from the common cause had afforded. Joshua no sooner heard of this than he marched all night from Gilgal to the relief of his allies; and falling unexpectedly upon the besiegers, soon put them to utter rout [JOSHUA]. Adonizedek and his confederates having been taken, the Hebrew chiefs set their feet upon the necks of the prostrate monarchs—an ancient mark of triumph, of which the monuments of Assyria and Egypt still afford illustrations. They were then slain, and their bodies hung on trees until the evening, when, as the law forbade a longer exposure of the dead (Deut. xxi. 23), they were taken down, and cast into the cave, the mouth of which was filled up with large stones,

which remained long after (Josh. x. 1-27). The severe treatment of these kings by Joshua has been censured and defended with equal disregard of the real circumstances, which are, that the war was avowedly one of extermination, no quarter being given or expected on either side; and that the war-usages of the Jews were neither worse nor better than those of the people with whom they fought, who would most certainly have treated Joshua and the other Hebrew chiefs in the same manner, had they fallen into their hands.—J. K.

ADOPTION. The Old Testament does not contain any word equivalent to this; and it may be doubted whether the act occurs in any form answering to the word. The New Testament has the word *υἱοθεσία* often (Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5); but no example of the act occurs. The term itself is well defined, and the act described, in the *literal* signification of the Greek word. It is the *placing as a son* of one who is not so by birth.

The practice of adoption had its origin in the desire for male offspring among those who have, in the ordinary course, been denied that blessing, or have been deprived of it by circumstances. This feeling is common to our nature; but its operation is less marked in those countries where the equalizing influences of high civilization lessen the peculiar privileges of the paternal character, and where the security and the well-observed laws by which estates descend and property is transmitted, withdraw one of the principal inducements to the practice. If found at all, then, in the Bible we may look for instances in the patriarchal period. The law of Moses, by settling the relations of families and the rules of descent, and by formally establishing the Levirate law, which in some sort secured a representative posterity even to a man who died without children, would necessarily put a check upon this custom. The allusions in the New Testament are mostly to practices of adoption which then existed among the Greeks and Romans, and rather to the latter than to the former; for among the more highly civilized Greeks adoption was less frequent than among the Romans. In the East the practice has always been common, especially among the Semitic races, in whom the love of offspring has at all times been strongly manifested. And here it may be observed that the additional and peculiar stimulus which the Hebrews derived from the hope of giving birth to the Messiah, was inoperative with respect to adoption, through which that privilege could not be realized.

It is scarcely necessary to say that adoption was confined to sons. The whole Bible history affords no example of or allusion to the adoption of a female; for the Jews certainly were not behind any Oriental nation in the feeling expressed in the Chinese proverb—'He is happiest in daughters who has only sons' (*Mém. sur les Chinois*, t. x. 149).

As instances of adoption amongst the patriarchs, the act of Sarah in giving Hagar to Abraham, and of Rachel and Leah giving their maids to Jacob, so as to raise up children to themselves, have been adduced; but clearly these were not in any proper sense acts of adoption, though in this way the greatest possible approximation to a natural relation was produced. The child was the son of the husband, and, the mother being the property of the wife, the progeny must be her property also; a fact indicated by the statement that, at the time of birth, the handmaid brought forth her child 'upon the knees' of her mistress (Gen. xxx. 3). Strange as this custom may seem, it is in accordance with the notions of *representation* which we find very prevalent in analogous states of society. In this case the vicarious bearing of the handmaid for the mistress was as complete as possible; and the sons were regarded as fully equal in right of heritage with those by the legitimate wife. This privilege could not, however, be conferred by the adoption of the wife, but by the natural relation of such sons to the husband. A curious fact is elicited by the peculiar circumstances in Sarah's case, which were almost the only circumstances that could have arisen to try the question, whether a mistress retained her power, as such, over a female slave whom she had thus vicariously employed, and over the progeny of that slave, even though by her own husband. The answer is given, rather startlingly, in the affirmative in the words of Sarah, who, when the birth of Isaac had wholly changed her feelings and position, and when she was exasperated by the offensive conduct of Hagar and her son, addressed her husband thus, 'Cast forth *this bondwoman* and her son; for *the son of this bondwoman* shall not be heir with *my son*, even with Isaac' (Gen. xxi. 10).

The case of Abraham's regarding one of his servants as his heir has also been adduced as an instance of adoption; and this may possibly have been the case, though the mere fact that one born in his house was his heir by no means proves that he was his adopted son. The practice of slave adoption existed, however, among the Romans; and, as such, is more than once referred to by St. Paul (Rom. viii. 15; Gal. iv. 5, 6), the transition from the condition of a slave to that of a son, and the privilege of applying the tender name of 'Father' to the former 'Master,' affording a beautiful illustration of the change which takes place from the bondage of the law to the freedom and privileges of the Christian state.

The act of Jacob in placing his grandsons by Joseph on an equality with his sons, as if they had been his own children, is a nearer approach to a case of adoption; though still the difference is great between this and the act to which the term adoption is usually applied.

The adoption of Moses by Pharaoh's daughter (Exod. ii. 1-10) is an incident rather than a practice; and besides it cannot be held as any evidence of patriarchal usage in this matter.

The right of a man who married an heiress to represent her in the family genealogy, was not a case of adoption proper, but a right secured by the law of property.

The following are among the foreign customs connected with adoption which are supposed to be alluded to in the New Testament. In John viii. 36, 'If the Son shall make you free, ye shall be free indeed,' is supposed by Grotius and other commentators to refer to a custom in some of the cities of Greece, and elsewhere, called *ἀδελφοθεσία*, whereby the son and heir was permitted to adopt brothers, and admit them to the same rights which he himself enjoyed. But it seems more likely that the reference was to the more familiar Roman custom, by which the son, after his father's death, often made free such as were born slaves in his house (Theophil. Antecessor, *Institut. Imp. Justinian.* i.

6, 5). In Rom. viii. 23, υἱοθεσίαν ἀπεκδεχόμενοι, 'anxiously waiting for the adoption,' the former word appears to be used in a sense different from that which it bears in ver. 15, and to signify the *consummation* of the act there mentioned; in which point of view it is conceived to apply to the two-fold ceremony among the Romans. The one was the private act between the parties; and if the person to be adopted was not already the slave of the adopter, this private transaction involved *the purchase of him from his parents*, when practicable. In this manner Caius and Lucius were purchased from their father Agrippa before their adoption by Augustus. The other was the public acknowledgment of that act on the part of the adoptor, when the adopted person was solemnly avowed and declared to be his son. The peculiar force and propriety of such an allusion in an epistle to the *Romans* must be very evident.

In Gal. iv. 5, 6, there is a very clear allusion to the privilege of adopted slaves to address their former master by the endearing title of *Abba*, or Father. Selden has shewn that slaves were not allowed to use this word in addressing the master of the family to which they belonged, nor the corresponding title of *Mama*, mother, when speaking to the mistress of it (*De Succ. in Bona Defunct. secund. Hebr.* c. iv.)

A more minute investigation than would here be in place, might discover other allusions to the custom of adoption. The ideas and usages connected with the adoption of an official successor are considered elsewhere. [INVESTITURE.]

ADORAIM (אֲדוֹרַיִם; Sept. Ἀδωραΐμ), a town in the south of Judah, enumerated along with Hebron and Mareshah as one of the cities fortified by Rehoboam (2 Chron. xi. 9). Under the name of Adora it is mentioned in the Apocrypha (1 Macc. xiii. 20), and also often by Josephus *Antiq.* viii. 10, 1; xiii. 6, 4; 15, 4; *Bell. Jud.* i. 2, 6; 8, 4), who usually connects Adora with Maressa, as cities of the later Idumæa. It was captured by Hyrcanus at the same time with Maressa, and rebuilt by Gabinius (Joseph. *Antiq.* xiii. 9, 1; xiv. 5, 3). This town does not occur in any writer after Josephus, until the recent researches of Dr. Robinson, who discovered it under the name of Dura, the first feeble letter having been dropped. It is situated five miles W. by S. from Hebron, and is a large village, seated on the eastern slope of a cultivated hill, with olive-groves and fields of grain all around.—J. K.

ADORAM. [ADONIRAM.]

ADORATION. [ATTITUDES.]

ADRAMMELECH (אַדְרַמֶּלֶךְ, Ἀδραμέλεχ) is mentioned, together with Anammelech, in 2 Kings xvii. 31, as one of the idols whose worship the inhabitants of Sepharvaim established in Samaria, when they were transferred thither by the king of Assyria, and whom they worshipped by the sacrifice of their children by fire. This constitutes the whole of our certain knowledge of this idol. With regard to the etymology of the name, the two most probable modes of interpretation are those which assume, either that, as the latter half of the word is evidently Semitic, the former is so too, and that it means *the magnificence of the king* (and this is the view which Gesenius now favours); or, according to a suggestion first made by Reland (in his *Dissertat. Miscell.* ii. 113), that the former member is Assyrian, and that the word means *the king of fire.* It is to be observed that, although it has been disputed to what family of languages the Assyrian belongs, some modern scholars incline to consider it as Medo-Persian (Gesenius, *Geschichte der Hebr. Sprache*, p. 62), and that, in this case, the position of that member of the compound which would be dependent on the other as the genitive, is exactly the converse of that which is necessary in Hebrew and the other Syro-Arabian languages. As to the figure under which this idol was worshipped, the Babylonian Talmud (cited at length in Carpzov's *Apparatus*, p. 516) asserts that he was adored under that of a *mule;* whereas Kimchi says it was under that of a *peacock;* statements upon which little reliance can be placed. There is greater unanimity in the opinion that the power adored under this name was one of the heavenly bodies, in general accordance with the astrological character of the Assyrian idolatry (Gesenius, *Jesaia*, iii. 327, seq.) Selden (*De Diis Syris*, i. 6) and others have identified him with Moloch, chiefly on the ground that the sacrifice of children by fire, and the general signification of the name, are the same in both. Authorities of nearly equal weight may be adduced for the opinion that Adrammelech represents the planet *Saturn*, or the *Sun:* the kind of sacrifice being in favour of the former: the etymology of the name in favour of the latter. [MOLOCH.]

Selden has also maintained (*De Diis Syris*, ii. 9) that Adrammelech and Anammelech are only names of one and the same idol. The contrary, however, is asserted by most ancient and modern authorities. No argument for their identity can be drawn from the *kethib* in 2 Kings xvii. 31, because the singular אלה is not found *in prose* prior to the Captivity (and even if it were, it would be *defectively* written here, of which there is only one instance in our present text, unless when it has a prefix or suffix). Besides, upwards of seventy MSS. and several early editions read the plural אלהים *in the text* here (De Rossi, *Var Lect.* ad loc.); and it is also the *keri* of our printed copies.—J. N.

2. One of the sons and murderers of Sennacherib, king of Assyria (2 Kings xix. 37; Isaiah xxxvii. 38). This name, as borne by two Assyrian kings anterior to Sennacherib, has been deciphered in the Nineveh inscriptions (Layard, *Nin. and Bab.* p. 623; Rawlinson, *Outlines of Assyrian History;* see also Rev. G. Rawlinson, *Bampton Lect.* p. 143).—W. L. A.

ADRAMYTTIUM (Ἀδραμύττιον), a sea-port town in the province of Mysia in Asia Minor, opposite the isle of Lesbos, and an Athenian colony (Strabo, xiii. p. 606; Herod. vii. 42). It is mentioned in Scripture only (Acts xxvii. 2) from the fact that the ship in which Paul embarked at Cæsarea as a prisoner on his way to Italy, belonged to Adramyttium. It was rare to find a vessel going direct from Palestine to Italy. The usual course, therefore, was to embark in some ship bound to one of the ports of Asia Minor, and there go on board a vessel sailing for Italy. This was the course taken by the centurion who had charge of Paul. The ship of Adramyttium took them to Myra in Lycia, and here they embarked in an Alexandrian vessel bound for Italy. Some commentators (Hammond, Grotius, Witsius, etc.) strangely suppose

that *Adrametum* in Africa (Plin. v. 3; Ptol. iv. 3) was the port to which the ship belonged. Adramyttium is still called '*Adramyt.*' It is built on a hill, contains about 1500 houses, and is still a place of some commerce (Turner, *Tour*, iii. 265).—J. K.

ADRIA, ADRIAS (Ἀδρίας, Acts xxvii. 27). The modern Adriatic is the gulf lying between Italy on one side, and the coasts of Dalmatia and Albania on the other. But in St. Paul's time, Adrias meant all that part of the Mediterranean between Crete and Sicily. Thus Ptolemy (iii. 16) says that Sicily was bounded on the east by the Adriatic, and that Crete was bounded by the Adriatic on the west; and Strabo (ii. p. 185; vii. p. 488) says that the Ionian gulf was a part of what was in his time called the Adriatic Sea. The fact is of importance, as relieving us from the necessity of finding the island of Melita, on which Paul was shipwrecked, in the *present* Adriatic gulf; and consequently removing the chief difficulty in the way of the identification of that island with the present Malta. To this use it has been skilfully applied by Dr. Falconer in his tractate *On the Voyage of St. Paul.*—J. K.

ADRICHOMIUS, CHRISTIAN, a Dutch Roman Catholic priest, was born at Delft in 1533, and died at Cologne, whither he had retired, on the 20th of June 1585. His most celebrated work is the *Theatrum Terræ Sanctæ*, with geographical maps, Colon. 1590, 1593, 1600, 1613, 1628, 1682, in folio. It contains very minute descriptions of places mentioned in Scripture, drawn chiefly from the writings of the Fathers and the classics.

ADRIEL (עַדְרִיאֵל, *the flock of God;* Sept. Ἀδριήλ), the person to whom Saul gave in marriage his daughter Merab, who had been originally promised to David (1 Sam. xviii. 19). Five sons sprang from this union, who were taken to make up the number of Saul's descendants, whose lives, on the principle of blood-revenge, were required by the Gibeonites to avenge the cruelties which Saul had exercised towards their race. In 2 Sam. xxi. 8, the name of *Michal* occurs as the mother of these sons of Adriel; but as it is known that Merab, and not Michal, was the wife of Adriel, and that Michal had never any children (2 Sam. vi. 23), there only remains the alternative of supposing either that Michal's name has been substituted for Merab's by some ancient copyist, or that the word which properly means *bare* ('which Michal *bare* unto Adriel'), should be rendered *brought up* or educated ('which Michal *brought up* for Adriel'). The last is the choice of our public version, and also of the Targum. The Jewish writers conclude that Merab died early, and that Michal adopted her sister's children, and brought them up for Adriel (*T. Bab. Sanhed.* fol. 19, 2). But, as the word ילדה cannot take any other sense than '*she bare*,' the change of names seems the only explanation. [Codd. Kenn. 198, 250, read מרב.]—J. K.

ADULLAM (עֲדֻלָּם; Sept. Ὀδολλάμ), an old city (Gen. xxxviii. 1, 12, 20) in the plain country of the tribe of Judah (Josh. xv. 35), and one of the royal cities of the Canaanites (Josh. xii. 15). It was one of the towns which Rehoboam fortified (2 Chron. xi. 7; Micah i. 15), and is mentioned after the Captivity (Neh. xi. 30; 2 Macc. 12, 38). Eusebius and Jerome state that it existed in their time as a large village, ten miles to the east of Eleutheropolis; but they follow the Sept. in confounding it with Eglon (עֶגְלוֹן), whereas it is certain that these were different places, and had distinct kings in the time of Joshua (xii. 12, 15). It is evident that Adullam was one of the cities of 'the valley' or plain between the hill country of Judah and the sea; and from its place in the lists of names (especially 2 Chron. xi. 7), it appears not to have been far from the Philistine city of Gath. This circumstance would suggest that the 'cave of Adullam' (1 Sam. xxii. 1), to which David withdrew immediately from Gath, was near the city of that name. But there is no passage of Scripture which connects the city and the cave, and it is certainly not in a plain that one would look for a cave capable of affording a secure retreat to 400 men; nor has any such cave been found in that quarter. It is therefore far from improbable that the cave of Adullam was in the mountainous wilderness in the east of Judah towards the Dead Sea, where such caves occur, and where the western names (as Carmel) are sometimes repeated. This conjecture is favoured by the fact that the usual haunts of David were in this quarter; whence he moved into the land of Moab, which was quite contiguous, whereas he must have crossed the whole breadth of the land, if the cave of Adullam had been near the city of that name. Other reasons occur which would take too much room to state; but the result is, that there appear at length good grounds for the local tradition which fixes the cave on the borders of the Dead Sea, although there is no certainty with regard to the particular cave usually pointed out. The cave so designated is at a point to which David was far more likely to summon his parents, whom he intended to take from Bethlehem into Moab, than to any place in the western plains. It is about six miles south-west of Bethlehem, in the side of a deep ravine (Wady Khureitun) which passes below the 'Frank mountain' [so called] on the south. It is an immense natural cavern, the mouth of which can be approached only on foot along the side of the cliff. Irby and Mangles, who visited it without being aware that it was the reputed cave of Adullam, state that it 'runs in by a long winding, narrow passage, with small chambers or cavities on either side. We soon came to a large chamber with natural arches of great height; from this last there were numerous passages, leading in all directions, occasionally joined by others at right angles, and forming a perfect labyrinth, which our guides assured us had never been perfectly explored, the people being afraid of losing themselves. The passages are generally four feet high by three feet wide, and were all on a level with each other. There were a few petrifactions where we were: nevertheless the grotto was perfectly clean, and the air pure and good' (*Travels*, pp. 340, 341; see also Thomson, *The Land and the Book*, ch. 39, vol. ii. p. 424). It seems probable that David, as a native of Bethlehem, must have been well acquainted with this remarkable spot, and had probably often availed himself of its shelter when out with his father's flocks. It would, therefore, naturally occur to him as a place of refuge when he fled from Gath: and his purpose of forming a band of followers was much more likely to be realized here, in the neighbourhood of his native place, than in the westward plain, where the *city* of Adullam lay. These circumstances have considerable weight when taken in connection with what has already been adduced;

but the question is one which there is no means of deciding with certainty.—J. K.

ADULTERY. In the common acceptation of the word, adultery denotes the sexual intercourse of a married woman with any other man than her husband, or of a married man with any other woman than his wife. But the crime is not understood in this extent among Eastern nations, nor was it so understood by the Jews. With them, adultery was the act whereby any married man was exposed to the risk of having a spurious offspring imposed upon him. An adulterer was, therefore, any man who had illicit intercourse with a married or betrothed woman; and an adulteress was a betrothed or married woman who had intercourse with any other man than her husband. An intercourse between a married man and an unmarried woman was not, as with us, deemed adultery, but fornication—a great sin, but not, like adultery, involving the contingency of polluting a descent, of turning aside an inheritance, or of imposing upon a man a charge which did not belong to him. Adultery was thus considered a great social wrong, against which society protected itself by much severer penalties than attended an unchaste act not involving the same contingencies.

It will be seen that this Oriental limitation of adultery is intimately connected with the existence of polygamy. If adultery be defined as a breach of the marriage covenant, then, where the contract is between one man and one woman, as in Christian countries, the man as much as the woman infringes the covenant, or commits adultery, by *every* act of intercourse with any other woman: but where polygamy is allowed—where the husband may marry other wives, and take to himself concubines and slaves, the marriage contract cannot and does not convey to the woman a legal title that the man should belong to her alone. If, therefore, a Jew associated with a woman who was not his wife, his concubine, or his slave, he was guilty of unchastity, but committed no offence which gave a wife reason to complain that her legal rights had been infringed. If, however, the woman with whom he associated was the wife of another, he was guilty of adultery—not by infringing his own marriage covenant, but by causing a breach of that which existed between that woman and her husband (Michaelis, *Mosaisches Recht*. art. 259; Jahn's *Archäologie*, th. i. b. 2, § 183). By thus excluding from the name and punishment of adultery, the offence which did *not* involve the enormous wrong of imposing upon a man a supposititious offspring, in a nation where the succession to landed property went entirely by birth, so that a father could not by his testament alienate it from any one who was regarded as his son—the law was enabled, with less severity than if the inferior offence had been included, to punish the crime with death. It is still so punished wherever the practice of polygamy has similarly operated in limiting the crime—not, perhaps, that the law expressly assigns that punishment, but it recognises the right of the injured party to inflict it, and, in fact, leaves it, in a great degree, in his hands. Now, death was the punishment of adultery before the time of Moses; and if he had assigned a less punishment, his law would have been inoperative, for private vengeance, sanctioned by usage, would still have inflicted death. But by adopting it into the law, those restrictions were imposed upon its operation which necessarily arise when the calm inquiry of public justice is substituted for the impulsive action of excited hands. Thus, death would be less frequently inflicted; and that this effect followed seems to be implied in the fact that the whole biblical history offers no example of capital punishment for the crime. Indeed, Lightfoot goes further, and remarks, 'I do not remember that I have anywhere, in the Jewish Pandect, met with an example of a wife punished for adultery with death. There is mention (*T. Hieros. Sanhed.* 242) of the daughter of a certain priest burned for committing fornication in her father's house; but she was not married' (*Hor. Hebr.* ad Matt. xix. 8). Eventually, divorce superseded all other punishment. There are indeed some grounds for thinking that this had happened before the time of Christ, and we throw it out as a matter of inquiry, whether the Scribes and Pharisees, in attempting to entrap Christ in the matter of the woman taken in adultery, did not intend to put him in the dilemma of either declaring for the revival of a practice which had already become obsolete, but which the law was supposed to command; or, of giving his sanction to the apparent infraction of the law which the substitution of divorce involved (John viii. 1-11). In Matt. v. 32, Christ seems to assume that the practice of divorce for adultery already existed. In later times it certainly did; and Jews who were averse to part with their adulterous wives, were compelled to put them away (Maimon. in *Gerushin*, c. 2). In the passage just referred to, our Lord does not appear to render divorce compulsory, even in case of adultery; he only permits it in that case alone, by forbidding it in every other.

In the law which assigns the punishment of death to adultery (Lev. xx. 10), the mode in which that punishment should be inflicted is not specified, because it was known from custom. It was not, however, *strangulation*, as the Talmudists contend, but *stoning*, as we may learn from various passages of Scripture (*e. g.* Ezek. xvi. 38, 40; John viii. 5); and as, in fact, Moses himself testifies, if we compare Exod. xxxi. 14; xxxv. 2; with Num. xv. 35, 36. If the adulteress was a bondmaid, the guilty parties were both scourged with a leathern whip (בקרה), the number of blows not exceeding forty. In this instance the adulterer, in addition to the scourging, was subject to the further penalty of bringing a trespass offering (a ram) to the door of the tabernacle, to be offered in his behalf by the priest (Lev. xix. 20-22). Those who wish to enter into the reasons of this distinction in favour of the bondmaid, may consult Michaelis (*Mosaisches Recht*. art. 264). We only observe that the Moslem law, derived from the old Arabian usage, only inflicts upon a slave, for this and other crimes, half the punishment incurred by a free person.

It seems that the Roman law made the same important distinction with the Hebrew, between the infidelity of the husband and of the wife. 'Adultery' was defined by the civilians to be the violation of another man's bed (*violatio tori alieni*); so that the infidelity of the husband could not constitute the offence. The more ancient laws of Rome, which were very severe against the offence of the wife, were silent as to that of the husband. The offence was not capital until made so by Constantine, in imitation of the Jewish law; but under Leo and Marcian the penalty was abated to

perpetual imprisonment, or cutting off the nose; and, under Justinian, the further mitigation was granted to the woman, that she was only to be scourged, to lose her dower, and to be shut up in a convent.

The punishment of cutting off the nose brings to mind the passage in which the prophet Ezekiel (xxiii. 25), after, in the name of the Lord, reproving Israel and Judah for their adulteries (*i. e.* idolatries) with the Assyrians and Chaldeans, threatens the punishment—'they shall take away thy nose and thy ears,' which Jerome states was actually the punishment of adultery in those nations. One or both of these mutilations, most generally that of the nose, were also inflicted by other nations, as the Persians and Egyptians, and even the Romans; but we suspect that among the former, as with the latter, it was less a judicial punishment than a summary infliction by the aggrieved party. It is more than once alluded to as such by the Roman poets: thus Martial asks,

'Quis tibi persuasit nares abscindere mœcho?'

and in Virgil (*Æn.* vi. 496) we read—

'Ora, manusque ambas, populataque tempora raptis
Auribus, et truncas inhonesto vulnere nares.'

It would also seem that these mutilations were more usually inflicted on the male than the female adulterer. In Egypt, however, cutting off the nose was the female punishment, and the man was beaten terribly with rods (Diod. Sic. i. 89, 90). The respect with which the conjugal union was treated in that country in the earliest times is manifested in the history of Abraham (Gen. xii. 19).

ADULTERY, TRIAL OF. It would be unjust to the spirit of the Mosaical legislation to suppose that the trial of the suspected wife by the bitter water, called the *Water of Jealousy*, was by it first produced. It is to be regarded as an attempt to mitigate the evils of, and to bring under legal control, an old custom which could not be entirely abrogated. The original usage, which it was designed to mitigate, was probably of the kind which we still find in Western Africa, where in cases of murder, adultery, or witchcraft, the accused is required to drink for purgation from the charge of a mixture called the red water. The differences, however, between this and the usage sanctioned by Moses are marked, and, in fact, all-important. According to the usage in Africa, if a party is accused and denies the crime, he is required to drink the red water, and, on refusing, is deemed guilty of the offence. The trial is so much dreaded that innocent persons often confess themselves guilty, in order to avoid it. And, yet, the immediate effect is *supposed* to result less from the water itself than from the terrible oath with which it is drunk; for there are instances which shew that the draught is the seal and sanction of the most solemn oath which barbarous imaginations have been able to devise. The person who drinks the red water invokes the Fetish to destroy him if he is really guilty of the offence with which he is charged. The drink is made by an infusion in water of pieces of a certain tree, or of herbs. It is highly poisonous in itself; and, if rightly prepared, the only chance of escape is the rejection of it by the stomach, in which case the party is deemed innocent; as he also is if, being retained, it has no sensible effect, which can only be the case when the priests (so to call them), who have the management of the matter, are influenced by private considerations, or by reference to the probabilities of the case, to prepare the draught with a view to acquittal. The imprecations upon the accused if he be guilty, are repeated in an awful manner by the priests, and the effect is watched very keenly. If the party seems affected by the draught, like one intoxicated, and begins to foam at the mouth, he is considered undoubtedly guilty, and is slain on the spot; or else he is left to the operation of the poisonous draught, which causes the belly to swell and burst, and occasions death (Bahot, p. 126; Bosman, p. 148; Artus, in De Bry, vi. 62; Villault, p. 191; Corry's *Windward Coast*, p. 71; *Church Missionary Paper*, No. 17; Davis's *Journal*, p. 24).

The resemblances and the differences between this and the trial by bitter water, as described in Num. v. 11-31, will be apparent on comparison. The object, namely, to discover a crime incapable of being proved by evidence, is the same; the oath and a draught as its sanction, are essentially the same; and similar also are the effects upon the guilty, but as the draught prescribed by Moses was composed of perfectly harmless ingredients, whereas that used in Africa is poisonous, these effects were in the former case entirely judicial, whereas in the latter they are natural from the action of the poison. Similar practices may be produced from other quarters. Hesiod [*Theog.* 775-95] reports that when a falsehood had been told by any of the gods, Jupiter was wont to send Iris to bring some water out of the river Styx in a golden vessel; upon this an oath was taken, and if the god swore falsely, he remained for a whole year without life or motion. There was an ancient temple in Sicily, in which were two very deep basins, called Delli, always full of hot and sulphurous water, but never running over. Here the more solemn oaths were taken; and perjuries were immediately punished most severely (Diod. Sic. xi. 67). This is also mentioned by Aristotle, Silius Italicus, Virgil, and Macrobius; and from the first it would seem that the oath was written upon a ticket and cast into the water. The ticket floated if the oath was true, and sank if it was false. In the latter case the punishment which followed was considered as an act of Divine vengeance.

The result at which we arrive is, that the trial for suspected adultery by the bitter water amounted to this—that a woman suspected of adultery by her husband was allowed to repel the charge by a public oath of purgation, which oath was designedly made so solemn in itself, and was attended by such awful circumstances, that it was in the highest degree unlikely that it would be dared by any woman not supported by the consciousness of innocence. And the fact that no instance of the actual application of the ordeal occurs in Scripture, affords some countenance to the assertion of the Jewish writers—that the trial was so much dreaded by the women, that those who were really guilty generally avoided it by confession; and that thus the trial itself early fell into disuse. And if, as we have supposed, this mode of trial was only *tolerated* by Moses, the ultimate neglect of it must have been desired and intended by him. In later times, indeed, it was disputed in the Jewish schools, whether the husband was bound to prosecute his wife to this extremity, or whether it was not law-

ful for him to connive at and pardon her act, if he were so inclined. There were some who held that he was bound by his duty to prosecute, while others maintained that it was left to his pleasure (*T. Hieros.* tit. *Sotah*, fol. 16, 2).

From the same source we learn that this form of trial was finally abrogated about forty years before the destruction of Jerusalem. The reason assigned is, that the men themselves were at that time generally adulterous; and that God would not fulfil the imprecations of the ordeal oath upon the wife while the husband was guilty of the same crime (John viii. 1-8).

ADULTERY, in the symbolical language of the Old Testament, means idolatry and apostacy from the worship of the true God (Jer. iii. 8, 9; Ezek. xvi. 32; xxiii. 37; also Rev. ii. 22). Hence an *Adulteress* meant an apostate church or city, particularly 'the daughter of Jerusalem,' or the Jewish church and people (Is. i. 21; Jer. iii. 6, 8, 9; Ezek. xvi. 22; xxiii. 7). This figure resulted from the primary one, which describes the connection between God and his separated people as a marriage between him and them. By an application of the same figure, 'An adulterous generation' (Matt. xii. 39; xvi. 4; Mark viii. 38) means a faithless and impious generation.—J. K

ADUMMIM (אדמים; Sept. Ἀδαμμίν; various readings are Ἀδομμίμ, Ἀδομμί, and Ἐδωμίμ), a place which is only twice named in Scripture. The first instance is Josh. xv. 7, where, from the context, it seems to indicate the border between Judah and Benjamin, and that it was an ascending road (מעלה אדמים) between Gilgal (and also Jericho) and Jerusalem. The second notice (Josh. xviii. 17) adds no further information, but repeats '*the ascent to* Adummim.' Most commentators take the name to mean *the place of blood* (from the Heb. דם), and follow Jerome, who finds the place in the dangerous or mountainous part of the road between Jerusalem and Jericho, and supposes that it was so called from the frequent effusion of blood by the robbers, by whom it was much infested. In his time it was called *Maledomim;* in Greek, ἀνάβασις πύρρων; in Latin *Ascensus ruforum* sive *rubentium.** These are curious interpretations of the original word, which is most likely from אדם, and merely denotes the redness of the soil or rock, though this must be regarded only as a probable conjecture. [Stanley (*Sin.* and *Pal.* p. 424) suggests that the name is derived from some tribe of red men, the early occupants of the district. This is more probable, as the rocks there are of white limestone.] In all ages probably it was the resort of robbers; indeed, the character of the road was so notorious, that Christ lays the scene of the parable of the good Samaritan (Luke x.) upon it; and Jerome informs us that Adummim or Adommim was believed to be the place where the traveller (taken as a real person) 'fell among thieves.' He adds that a fort and garrison was maintained here for the safeguard of travellers (*in Loc. Heb.* ADDOMIM, et *in Epit. Paulæ*). In the sixteenth and seventeenth centuries, the ruins of a castle, supposed to be the same as that mentioned by Jerome, remained (*Zuallart.* iv. 30; but Nau (*Voyage Nouveau de la Terre Sainte*, p. 349) perceived that this castle belonged to the time of the Crusades. Near this spot was a khan, called the 'Samaritan's khan' (*le Khân du Samaritain*), in the belief that it was the 'inn' to which the Samaritan brought the wounded traveller. The travellers of the present century mention the spot and neighbourhood nearly in the same terms as those of older date; and describe the ruins as those of '*a convent* and a khan' (Hardy, 193). They all represent the road as still infested by robbers, from whom some of them (as Sir F. Henniker) have not escaped without danger. The place thus indicated is about eight miles from Jerusalem, and four from Jericho.—J. K.

ADVENT, THE SECOND (ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου Matt. xxiv. 27, τοῦ κυρίου 1 Thes. iii. 13), a phrase used in reference to the revelation of Christ from heaven, predicted in the New Testament; his 'appearing, the second time, without sin, unto salvation.' This stupendous event was often foretold by Christ himself, and is prominently exhibited throughout the Apostolic writings. 'The Son of Man (said Jesus) shall come in the glory of his Father with his angels' (Matt. xvi. 27). After his ascension, the announcement was made to his disciples: 'This same Jesus . . . shall so come in like manner as ye have seen him go into heaven' (Acts i. 11). 'Behold, he cometh with clouds (says John), and every eye shall see him' (Rev. i. 7). 'When he shall appear, we shall be like him' (1 John iii. 2). St. Paul represents Christians as 'looking,' and 'waiting for the coming of the Lord Jesus Christ' (1 Cor. i. 7). As to the *time* of his coming, we find him saying to his disciples: 'There be some standing here who shall not taste of death, till they see the Son of Man coming in his kingdom' (Matt. xvi. 28). 'Ye shall not have gone over the cities of Israel, until the Son of Man be come' (Matt. x. 23). 'They shall see the Son of Man coming in the clouds of heaven with power and great glory. . . . This generation shall not pass away till all these things be fulfilled' (Matt. xxiv. 30-34). 'The coming of the Lord draweth nigh' (James v. 8). As to the *purpose* of his coming, we read:—'Then shall he reward every man according to his works' (Matt. xvi. 27). 'The Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first' (1 Thes. iv. 16). 'He shall judge the quick and the dead at his appearing and his kingdom' (2 Tim. iv. 1). 'Behold, I come quickly, and my reward is with me, to give every man according as his work shall be' (Rev. xxii. 12).

Various opinions have prevailed as to the meaning of these and similar declarations, and as to the time and manner of their accomplishment. In some of the Apostolic churches, as, for instance, at Thessalonica, there were some who regarded the advent as imminent. At any hour Christ might come! That this, however, was not the apostolic belief, is evident from 2 Thes. ii. 3, 4, where St. Paul affirms that 'that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.' Events were thus to occur, prior to the advent, which rendered its being so near as they supposed impossible.

Among the early post-apostolic Christians, we find the expectation of the advent becoming blended with that of the millennium, or thousand years of

* ["Qui locus usque hodie vocatur *Maledomim;* et Græce dicitur ἀνάβασις πύρρων, Latine autem appellari potest *Ascensus ruforum.*" *De Loc. Heb.*]

rest and blessedness anticipated for the Church on the earth. Persecuted by the Pagan oppressor, it was a delightful solace to believers, in those dark and evil days, to regard Christ as being about to come in person to terminate the sufferings of his faithful people, and receive them to be partakers of his glory. Then, at his appearing, his enemies should be overthrown, his departed saints raised from their graves to meet him, and his entire Church exalted to a position of security and triumph, in which they should reign with him over the earth, and thus enjoy a rich prelibation of the everlasting blessedness of heaven. These expectations, as cherished by some, were doubtless characterised by scriptural sobriety and judiciousness; but, in the minds of others, they were tinctured with much that was fanciful and extravagant, and that was evidently derived rather from the Jewish synagogue, than from the school of the apostles.*

After the triumph of Christianity over Paganism, at the opening of the fourth century, these views began to decline. Basking in the sunshine of imperial favour, and giving law from the throne of the Cæsars, the Church seemed to herself to have already entered on the millennial rest. The advent, therefore, came to be regarded as an event which should follow, not precede, the millennium. It was thus projected into the far distant future, and was to be the prelude to the consummation of all things.

Some of the early reformers, among whom was Luther, entertained a view similar, in some respects, to this. To them, at that advanced period of the world's history, it seemed that the millennium must have already run its course, and as if, therefore, the coming of Christ and the end of the world were nigh. Others, however, recognizing in Papal Rome the mystic Babylon of the Apocalypse, and finding themselves engaged in the very heat of conflict with it, and unable, moreover, to discern, in the dark ages that had preceded, anything like the blessed rest they anticipated for the Church, were led to the adoption of views more in accordance with those generally entertained at the present day. These may be epitomized as follows:—

There are many earnest and devout Christians who maintain it to be the duty of the Church to anticipate the advent as nigh, and to live in daily expectation of the coming of her Lord. Her attitude (say they) should be that expressed in the words of the apostle: 'Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us' (Titus ii. 13). The command of Christ to his disciples is obligatory on his people now—Be ye 'like unto men that wait for their Lord' (Luke xii. 36). 'Watch, therefore, for ye know not what hour your Lord doth come' (Matt. xxiv. 42).

But, how (they ask) can the Church maintain this attitude of expectation, if she believes that a thousand years are to elapse before the advent? The advent, therefore, must be *pre*-millennial. Christ will soon appear visibly, to establish his kingdom, and introduce his universal reign. The Church, with her present agencies and instrumentalities, is inadequate to the conversion of the world. Her present work, therefore, is, by the preaching of the gospel to make up the number of the elect. These, at his coming, shall constitute 'the Bride, the Lamb's wife;' that 'glorious Church' which Christ 'shall then present to himself, having neither spot, nor wrinkle, nor any such thing.' Then all his enemies shall be put under his feet. The earth shall be purified by fire, and wickedness consumed out of it. Along with the fulness of the Gentiles, the Jews shall be brought into the Church, and restored to their own land. Then, either in the earthly Jerusalem below, or, as some imagine, in the heavenly Jerusalem visibly manifested above it, Christ will reign with his risen and glorified saints. Then 'all nations whom he has made shall come and worship before him,' and 'all the ends of the earth see the salvation of God.'

There are others to whom these anticipations, fascinating as they are to many, seem based on erroneous interpretations of scripture. Christ's kingdom (they argue) is not a kingdom of the future merely; it has already come. It began when he ascended, and sat down as 'Lord of all' (Acts x. 36) at the right hand of the Father. Then he was 'made head over all things to the Church' (Eph. i. 22). Christ, therefore, reigns now, and 'must reign, till he hath put all enemies under his feet' (1 Cor. xv. 25). 'All power in heaven and on earth' having been 'given' to him, he already possesses all that is requisite for the fulfilment of his purposes, and the extension of his reign, visibly and manifestly, throughout the world. His kingdom, which began to be manifested when, on the day of Pentecost, through the outpouring of the Spirit, multitudes were brought to the obedience of the faith, will come with growing power and fulness till it has come universally, and the Father's 'will is done on earth, even as it is done in heaven.'

As to its being the duty of the Church to be looking and waiting for the coming of her Lord, they maintain that several, at least, of the passages from which this is inferred have been misunderstood, and have reference, not to that real and personal coming which is yet future, but to that spiritual coming, in the exercise of judgment on the Jewish church and nation, which is now past. They affirm, moreover, that even those who maintain this to be the duty of the Church, are themselves unable to fulfil it, inasmuch as, expecting, as they do, certain events to precede the advent, they must necessarily be looking out rather for those events than for the advent which is to follow them. For example, from certain Old Testament prophecies, it is generally maintained by them that, prior to the advent, the Jews, while yet unbelieving, will be restored to their own land; that after dwelling there for a season in peace, and attaining to considerable prosperity, a confederacy of nations will be formed against them; that they will be assailed by the armies of Gog; and that, just in this crisis of their fate, Christ will appear visibly for their deliverance. Then, converted to the faith of the gospel, they will say—'Blessed is he that cometh

* Among the orthodox fathers who embraced Chiliastic notions may be mentioned Papias (*Eusch. H. E.* iii. 39), Justin Martyr (*Apol.* i. 11; *Dial. cum Tryph.* § 80, 81), Tertullian (*Adv. Haer.*, v. 33). These views were keenly opposed by Origen (*Prol. in Canticum Cant.*, Opp. T. iv., p. 28 D.; *De Princ.* ii. 11, 2, etc.) Augustine, who at first seemed inclined to Chiliastic notions, though in a spiritual sense, ultimately repudiated them (comp. *Sermo* 159, Opp. T. v., p. 1060, with *De Civit. Dei*, Bk. 20, c. 7 ff.) See Neander, *Ch. Hist.*, i. 428; Gieseler, *Eccl. Hist.*, i. 166, 242, 362.

in the name of the Lord!' How then, can pre-millennarians, entertaining such expectations, be looking daily for the coming of the Lord? They must necessarily be looking rather for those events which they believe shall precede it. But this is precisely the position of post-millennarians, though the events anticipated by them, including, as they do, the millennium, must occupy a much more lengthened interval of time. The advent, however (say they), is an event of such surpassing interest and importance, that, however far distant in the future it may be, to the eye of faith it should ever appear as nigh. They insist, moreover, on this, as inconsistent with a pre-millennial advent, that there is not, in the New Testament, any passage, having undeniable reference to the advent, in which Christ is said to come for the purpose of reigning on the earth. He is represented as coming to raise the dead, to judge the world, and distribute to men their final awards; but never as coming to establish his kingdom, or begin his reign. Why not? Because (say they) his kingdom is already established, and his reign already begun. The advent, therefore, cannot be pre-millennial. It must be a post-millennial event.

Resembling this view, though, in one important respect, differing from it, is that held by a third class of Christians. Believing that Christ's coming is to follow the millennium, not precede it, they maintain that the character of this era has been altogether misunderstood; that, instead of being a period of rest and triumph for the Church, it is to be a period of trial and conflict; and that, if not already past, it is rapidly hastening to a close. According to this view, the coming of Christ, with the end of all things, is drawing nigh.

This article would be incomplete, were we not to notice another view which has recently been put forth with considerable power, and is now finding acceptance with many. According to this hypothesis, the second advent is past already. Christ himself foretold its nearness. He was to 'come in his kingdom' before some of his disciples 'tasted death;' before they had 'gone over the cities of Israel;' before that generation had 'passed away.' Christ's own declarations regarding his advent (say they) thus invariably either affirmed or implied that it was near. They were fulfilled, partly, in his coming, by the outpouring of his Spirit on the day of Pentecost, to establish his reign among men; and partly in the judgments which, in that generation, fell on the Jewish community, by which the Mosaic economy was abolished, and the age (αἰὼν) or 'world' that then was, brought to a final end. The references to the advent in the 'Acts of the Apostles,' and in the Epistles (they maintain), are but reproductions, somewhat varied, of Christ's own declarations; while, in nearly all of them, it is evident, either from the language employed, or the connection in which it stands, that the writers were looking for the advent before the passing away of the then existing generation. Along with Dr. Owen (see his Sermons on 2 Pet. iii. 11), they imagine the prediction of St. Peter—'the earth and the works that are therein shall be burned up'—to foretell, not the destruction of the world, but the destruction of Judaism, and the passing away of the heavens and earth of the levitical dispensation. Believing the Apocalypse to have been written prior to the destruction of Jerusalem, they think it has reference mainly to that event, and perhaps, in connection with it, to the overthrow of Pagan Rome.

According to this hypothesis, Christ has already come. He is already seated 'on the throne of his glory, and before him even now are gathered all nations.' The judgment is now going on; the wicked are passing away 'into everlasting punishment, and the righteous into life eternal.' Men become *consciously* the subjects of this judgment, as they pass from the sphere of the visible among unseen and everlasting things.

It will be perceived that this hypothesis leads to the following conclusions:—That scripture nowhere foretells the destruction of our world; that the human race may be propagated on this earth for ever; that if the advent be past already, so also is the resurrection which was to precede it, and which must, therefore, have been a resurrection of souls from Hades, and not of bodies from the grave; or, if a resurrection of bodies, then not a visible resurrection; and finally, that the resurrection now takes place at death, in the emerging from the mortal frame of a body, which, invisible to human eye, is spiritual, incorruptible, and glorious.

Many grave and, apparently, insuperable objections to this hypothesis will at once suggest themselves to the mind of the thoughtful reader, but it is not necessary that these should be stated here. Bickersteth, *Practical Guide to the Prophecies;* Birks, *Outlines of Unfulfilled Prophecy;* Urwick, *The Second Advent of Christ the Blessed Hope of the Church*, Dublin, 1839; Brown *On the Second Advent;* Lyon, *Millennial Studies;* Waldegrave's *Bampton Lectures;* Desprez, *The Apocalypse Fulfilled;* Maurice, *Lectures on the Apocalypse*, etc. etc.—W. P. L.

ADVOCATE (Παράκλητος), one who pleads the cause of another; also one who exhorts, defends, comforts, prays for another. It is an appellation given to the Holy Spirit by Christ (John xiv. 16; xv. 26; xvi. 7), and to Christ himself by an apostle (1 John ii. 1; see also Rom. viii. 34; Heb. vii. 25).

In the forensic sense, advocates or pleaders were not known to the Jews until they came under the dominion of the Romans, and were obliged to transact their law affairs after the Roman manner. Being then little conversant with the Roman laws, and with the forms of the jurists, it was necessary for them, in pleading a cause before the Roman magistrates, to obtain the assistance of a Roman lawyer or *advocate*, who was well versed in the Greek and Latin languages (Otti *Spicil. Crim.* p. 325). In all the Roman provinces such men were found, who devoted their time and labour to the pleading of causes and the transacting of other legal business in the provincial courts (Lamprid. *Vit. Alex. Sev.* c. 44). It also appears (Cic. *pro Cœlio*, c. 30) that many Roman youths who had devoted themselves to forensic business used to repair to the provinces with the consuls and prætors, in order, by managing the causes of the provincials, to fit themselves for more important ones at Rome. Such an advocate was Tertullus, whom the Jews employed to accuse Paul before Felix (Acts xxiv. 1); for although Ῥητώρ, the term applied to him, signifies primarily an *orator* or *speaker*, yet it also denotes a pleader or advocate (Kuinoel, *Comment.* and Bloomfield, *Recens. Synopt.* ad Act. xxiv. 2). [JUDICATURE.]

ADYTUM, that which is inaccessible or impenetrable; and hence considered as descriptive of the holy of holies in the temple of Jerusalem, and of the innermost chambers, or penetralia, of other edifices accounted sacred, and of the secret places to which the priests only were admitted. It is used metaphorically by ecclesiastical writers; and employed to signify the heart and conscience of a man, and sometimes the deep, spiritual meaning of the Divine word.—H. S.

ÆGYPT. [EGYPT.]

ÆLIA CAPITOLINA. [JERUSALEM.]

ÆNON (Αἰνών, from עֵינוֹן, *fountain;* Buxt. *Lex. Ch. Rab. Talm.* 1601, [but regarded as an intensive of עַיִן by Rosen., De Wette, as a comp. of יוֹן and עַיִן, *dove-fount*, by Syr. Vers., Meyer, and of נון and עין, *fish-fount*, by Ar. Vers., Casaubon.]), a place near Salim, where John baptized (John iii. 23). On the situation of Ænon nothing certain has been determined, although Eusebius places it eight Roman miles south of Scythopolis (Bethshan), and fifty-three north-east of Jerusalem. [Robinson found a Salim to the east of Nabulus, at which there were two copious springs, and near to this he supposes Ænon to have been. *Res.* ii. 279; iii. 298; comp. Stanley, *Sin.* and *Pal.* p. 250, 311.]

ÆRA. [CHRONOLOGY.]

ÆTHIOPIA. [ETHIOPIA.]

AFFENDOPULO, CALEB, called also Abè (אבא), *i. e.* Affendopulo ben Elijah, a Jewish rabbi, who flourished at Belgrade and Constantinople in the present century. The name Affendopulo is a compound of the Turkish *effendi* and the Greek παῖς, *son.* He wrote סִיעֲתָרָה כְּאַמִּרוֹת, a commentary on the Song of Solomon and Psalm 119, with introductions and epilogues to each section having reference to the divergence of the Caraites from the Rabbins, Vien. 1830, 4to, besides other works of a polemical character.—W. L. A.

AFFINITY is relationship by marriage, as distinguished from *consanguinity*, which is relationship by blood. Marriages between persons thus related, in various degrees, which previous usage, in different conditions of society, had allowed, were forbidden by the Law of Moses. These degrees are enumerated in Lev. xviii. 7, *sq.* The examples before the law are those of Cain and Abel, who, as the case required, married their sisters. Abraham married Sarah, the daughter or grand-daughter of his father by another wife; and Jacob married the two sisters Leah and Rachel. In the first instance, and even in the second, there was an obvious consanguinity, and only the last offered a previous relationship of affinity merely. So also, in the prohibition of the law, a consanguinity can be traced in what are usually set down as degrees of affinity merely. The degrees of real affinity interdicted are, that a man shall not (nor a woman in the corresponding relations) marry—1. his father's widow (not his own mother); 2. the daughter of his father's wife by another husband; 3. the widow of his paternal uncle; 4. nor his brother's widow if he has left children by her; but, if not, he was bound to marry her to raise up children to his deceased brother [MARRIAGE]. The other restrictions are connected with the condition of polygamy, and they prohibit a man from having—1. a mother and her daughter for wives at the same time; 2. or two sisters for wives at the same time. These prohibitions have been imported into our canon law. [The passage, Lev. xviii. 18, in which the last of these prohibitions is contained, has been the subject of much discussion in modern times, very different views having been taken of its meaning and intention. By the Canonists it is regarded as forbidding the marrying of two sisters successively, the one after the death of the other; in accordance with their fundamental principle 'quoto gradu aliquis junctus est marito, eodem adfinitatis gradu erit junctus ejus uxori, et contra.' By others it is looked on as designed merely to prohibit the marrying of two sisters at the same time; whilst it implicitly allows the marrying of a wife's sister after her decease. Others, again, regard the injunction as prohibiting polygamy altogether, translating the verse thus, 'Thou shalt not take one wife to another to vex her,' etc., according to a well-known Hebrew idiom by which one thing to another of the same kind is denoted by calling it 'a man to his brother,' or 'a woman to her sister,' comp. Exod. xvi. 15; xxvi. 3, etc. Thus the law, which some regard as expressly forbidding polygamy, is held by others as implicitly sanctioning it; and the law which some regard as prohibiting the marrying of a deceased wife's sister is held by others as implicitly permitting it. This is a strange uncertainty to belong to a law, the first condition of which should be clearness and precision; but the fault rests very much with those who refuse to take the passage in its obvious meaning. Most commentators are agreed in giving it the second of the meanings above stated; indeed, not one of any note, Jewish or Christian, has assigned to it any other meaning.] The sense given by the Canonists has been extracted, by connecting the words 'vex her' with the words 'in her lifetime,' instead of reading 'take her sister to her, in her lifetime.' Under this view it is explained, that the married sister should not be 'vexed' in her lifetime by the prospect that her sister might succeed her. It may be safely said that such an idea would never have occurred in the East, where unmarried sisters are far more rarely than in Europe brought into such acquaintance with the husband of the married sister as to give occasion for such 'vexation' or 'rivalry' as this. It may be remarked, that in those codes of law which most resemble that of Moses on the general subject, no prohibition of the marriage of two sisters *in succession* can be found. (Dwight, *The Hebrew Wife*, Glas. 1837; Robinson, *Bib. Sac.* p. 283; Edin. Rev. 97, 315.)—J. K.

AFFIRMATIVES. Among the Jews the formula of assent or affirmation was כֵּן דִּבַּרְתָּ, σὺ εἶπας, *thou hast said*, or, *thou hast rightly said.* It is stated by Aryda and others that this is the prevailing mode in which a person expresses his assent, at this day, in Lebanon, especially when he does not wish to assert anything in express terms. This explains the answer of our Saviour to the high-priest Caiaphas (Matt. xxvi. 64), when he was asked whether he was the Christ, the son of God, and replied σὺ εἶπας (see also Matt. xxvi. 25). Instances occur in the Talmud: thus, 'A certain man was asked, 'Is Rabbi N. dead?' He answered, 'Ye have said:' on which they rent their clothes'—taking it for granted from this answer that it was so (*T. Hieros. Kilaim*, xxxii. 2).

All readers, even of translations, are familiar with a frequent elegancy of the Scriptures, or rather of the Hebrew language, in using an affirmative and negative together, by which the sense is rendered more emphatic: sometimes the negative first, as Ps. cxviii. 17, 'I shall not die, but live,' etc.; sometimes the affirmative first, as Is. xxxviii. 1, 'Thou shalt die, and not live.' In John i. 20, there is a remarkable instance of emphasis produced by a negative being placed between two affirmatives —καὶ ὡμολόγησε, καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν —'And he confessed, and denied not, but confessed, I am not the Christ.'—J. K.

AFRICA. This 'quarter of the world' is not mentioned as such by any general name in Scripture, although some of its regions are indicated. It is thought by some, however, that Africa, or, as much of it as was then known, is denoted by 'the land of Ham' in several of the Psalms. But we are inclined to think that the context rather restricts this designation to Egypt. Whether Africa was really 'the land of Ham,' that is, was peopled by the descendants of Ham, is quite another question. [HAM.]—J. K.

AGABUS (Ἄγαβος; either from the Hebrew חָגָב, *a locust*, or אָגַב, *to love*), the name of 'a prophet,' supposed to have been one of the seventy disciples of Christ. He, with others, came from Judæa to Antioch, while Paul and Barnabas (A. D. 43) were there, and predicted an approaching famine, which actually occurred the following year. Some writers suppose that the famine was general; but most modern commentators unite in understanding that the large terms of the original, Ὅλην τὴν οἰκουμένην, apply not *to the whole world*, nor even to the whole Roman empire, but, as in Luke ii. 1, to Judæa only. Statements respecting four famines, which occurred in the reign of Claudius, are produced by the commentators who support this view; and as all the countries put together would not make up a tenth part of even the Roman empire, they think it plain that the words must be understood to apply to that famine which, in the fourth year of Claudius, overspread Palestine. The poor Jews, *in general*, were then relieved by the Queen of Adiabene, who sent to purchase corn in Egypt for them (Joseph. *Antiq.* xx. 2, 6); and for the relief of the Christians in that country contributions were raised by the brethren at Antioch, and conveyed to Jerusalem by Paul and Barnabas (Acts xi. 27-30). Many years after, this same Agabus met Paul at Cæsarea, and warned him of the sufferings which awaited him if he prosecuted his journey to Jerusalem (Acts xxi. 10, 11). [See Baumgarten, *Apostolic History*, vol. i. 300, vol. ii. 396, E. T.]—J. K.

AGAG (אֲגַג; Sept. Ἀγάγ), the name of two kings of the Amalekites, and perhaps a common name of all their kings, like Pharaoh in Egypt (comp. Num. xxiv. 7; 1 Sam. xv. 8, 9, 20, 32). The first of these passages would imply that the king of the Amalekites was, then at least, a greater monarch, and his people a greater people, than is commonly imagined. [AMALEKITES.] The latter references are to that king of the Amalekites who was spared by Saul, contrary to the solemn vow of devotement to destruction, whereby the nation, as such, had of old precluded itself from giving any quarter to that people (Exod. xvii. 14; Deut. xxv. 17-19). Hence, when Samuel arrived in the camp of Saul, he ordered Agag to be brought forth, and to be cut in pieces; and the expression which he employed—'As thy sword hath made women childless, so shall thy mother be childless among women' —indicates that, apart from the obligations of the vow, some such example of retributive justice was intended, as had been exercised in the case of Adonibezek; or, in other words, that Agag had made himself infamous by the same treatment of some prisoners of distinction (probably Israelites) as he now received from Samuel. The unusual mode in which his death was inflicted strongly supports this conclusion.—J. K.

AGAGITE, used as a Gentile name for Amalekite in Est. iii. 1, 10; viii. 3, 5. [AMALEKITES.]

AGAPE, AGAPÆ (ἀγάπη, ἀγάπαι), the Greek term for *love*, used by ecclesiastical writers (most frequently in the plural) to signify the social meal of the primitive Christians, which generally accompanied the Eucharist. Much learned research has been spent in tracing the origin of this custom; but though considerable obscurity may rest on the details, the general historical connection is tolerably obvious. It is true that the ἔρανοι and ἑταιρίαι, and other similar institutions of Greece and Rome, presented some points of resemblance which facilitated both the adoption and the abuse of the Agapæ by the Gentile converts of Christianity; but we cannot consider them as the direct models of the latter. If we reflect on the profound impression which the transactions of 'the night on which the Lord was betrayed' (1 Cor. xi. 23) must have made on the minds of the apostles, nothing can be conceived more natural, or in closer accordance with the genius of the new dispensation, than a wish to perpetuate the commemoration of his death in connection with their social meal (Neander, *Leben Jesu*, p. 643; or Eng. Transl. *The life of Jesus Christ*, translated from the fourth German edition; Bohn 1851, p. 431. *Geschichte der Pflanzung und Leitung*, etc., 4th ed., vol. i. p. 36; Eng. Transl. *History of the Planting and Waining of the Christian Church*, etc., vol. i. p. 23). The celebration of the Eucharist impressed a sacredness on the previous repast (comp. ἐσθιόντων αὐτῶν, Matt. xxvi. 26; Mark xiv. 22, with μετὰ τὸ δειπνῆσαι, Luke xxii. 20; 1 Cor. xi. 25); and when to this consideration we add the ardent faith and love of the new converts on the one hand, and the disruption of old connections and attachments on the other, which must have heightened the feeling of brotherhood, we need not look further to account for the institution of the Agapæ, at once a symbol of Christian love and a striking exemplification of its benevolent energy. However soon its purity was soiled, at first it was not undeserving of the eulogy pronounced by the great orator of the church—ἔθος κάλλιστον καὶ χρησιμώτατον· καὶ γὰρ ἀγάπης ὑπόθεσις ἦν, καὶ πενίας παραμυθία, καὶ πλούτου σωφρονισμός, καὶ ταπεινοφροσύνης διδασκαλία. 'A custom most beautiful and most beneficial; for it was a supporter of love, a solace of poverty, a moderator of wealth, and a discipline of humility!'

Thus the common meal and the Eucharist formed together one whole, and were conjointly denominated δεῖπνον τοῦ κυρίου, δεῖπνον κυριακόν, and ἀγάπη. They were also signified (according to Mosheim, Neander, and other eminent critics) by

the phrases κλῶντες ἄρτον (Acts ii. 46), κλάσις τοῦ ἄρτου (Acts ii. 42), κλάσαι ἄρτον (Acts xx. 7). We find the term ἀγάπαι thus applied once, at least, in the New Testament (Jude 12), 'These are spots in your feasts of charity' (ἐν ταῖς ἀγάπαις ὑμῶν). The reading in 2 Pet. ii. 13 is of doubtful authority: 'Spots and blemishes, living luxuriously in their Agapæ' (ἐντρυφῶντες ἐν ταῖς ἀγάπαις αὐτῶν); the common reading is ἐν ταῖς ἀπάταις αὐτῶν, 'in their own deceivings.' The phrase ἀγάπην ποιεῖν was early employed in the sense of celebrating the Eucharist; thus in the epistle of Ignatius to the church at Smyrna, § viii, οὐκ ἐξόν ἐστιν χωρὶς τοῦ ἐπισκόπου, οὔτε βαπτίζειν, οὔτε ἀγάπην ποιεῖν. In § vii. ἀγαπᾷν appears to refer more especially to the Agapæ.

By ecclesiastical writers several synonymes are used for the Agapæ, such as συμπόσια (Balsamon, ad *Can.* xxvii. *Concil. Laodicen.*); κοιναὶ τράπεζαι, εὐωχία, κοιναὶ ἑστιάσεις, κοινὰ συμπόσια (Chrysostom); δεῖπνα κοινά (Œcumenius); συσσιτία καὶ συμπόσια (Zonaras).

The Agapæ are not alluded to in Justin Martyr's description of the Eucharist (*Apol.* i. § 65, 67); Tertullian, on the contrary, in his account of the Agapæ, makes no distinct mention of the Eucharist. 'The nature of our *Cœna*,' he says, 'may be gathered from its name, which is the Greek term for love (*dilectio*). However much it may cost us, it is real gain to incur such expense in the cause of piety: for we aid the poor by this refreshment; we do not sit down to it till we have first tasted of prayer to God (*non prius discumbitur, quam oratio ad Deum prægustetur*); we eat to satisfy our hunger; we drink no more than befits the temperate; we feast as those who recollect that they are to spend the night in devotion; we converse as those who know that the Lord is an ear-witness. After water for washing hands, and lights have been brought in, every one is required to sing something to the praise of God, either from the Scriptures or from his own thoughts; by this means, if any one has indulged in excess, he is detected. The feast is closed with prayer.' Contributions or oblations of provisions and money were made on these occasions, and the surplus was placed in the hands of the presiding elder (ὁ προεστώς—compare 1 Tim. v. 17, οἱ προεστῶτες πρεσβύτεροι), by whom it was applied to the relief of orphans and widows, the sick and destitute, prisoners and strangers (Tertull. *Apol.* § 39; Justin. *Apol.* i. 67). In the first age of the Church, the Eucharist was celebrated after the Agapæ, but in Chrysostom's time the order was frequently reversed. (*Homill.* xxii. xxvii. *in* 1 *Cor.* xi.

Allusions to the κυριακὸν δεῖπνον are to be met with in heathen writers. Thus Pliny, in his celebrated epistle to the emperor Trajan, after describing the meeting of the Christians for worship, represents them as assembling again at a later hour, '*ad capiendum cibum, promiscuum tamen et innoxium*.' By the phrase '*cibum promiscuum*' (Augusti remarks) we are not to understand merely food partaken in common with others, but common food, such as is usually eaten; the term *innoxium* also intimates that it was perfectly wholesome and lawful, not consisting, for example, of human flesh (for, among other odious imputations, that of cannibalism had been cast upon the Christians; which, to prejudiced minds, might derive some apparent support from a misinterpretation of our Lord's language in John vi. 53, 'Except ye eat the flesh of the Son of man, and drink his blood,' etc.), nor of herbs prepared with incantations and magical rites. Lucian, also, in his account of the philosopher Peregrinus, tells us that when imprisoned on the charge of being a Christian, he was visited by his brethren in the faith, who brought with them δεῖπνα ποικίλα, which is generally understood to mean the provisions which were reserved for the absent members of the church at the celebration of the Lord's Supper, Gesner remarks, on this expression, '*Agapas offerunte unoquoque aliquid, quod una consumerent; hinc* ποικίλα, *non à luxu*.'

From the passages in the Epistles of Jude and Peter, already quoted, and more particularly from the language of Paul in 1 Cor. xi., it appears that at a very early period the Agapæ were perverted from their original design: the rich frequently practised a selfish indulgence, to the neglect of their poorer brethren: ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει (1 Cor. xi. 21); *i.e.* the rich feasted on the provisions they brought, without waiting for the poorer members, or granting them a portion of their abundance. They appear to have imitated the Grecian mode of entertainment called δεῖπνον ἀπὸ σπυρίδος (see Xenophon's *Memorabilia*, iii. 14; Neander *Geschichte der Pflanzung, etc.*, vol. i. 407; *History of the Planting of the Christian Church*, vol. i. (English transl.), p. 249).

On account of these and similar irregularities, and probably in part to elude the notice of their persecutors, the Christians, about the middle of the second century, frequently celebrated the Eucharist by itself and before daybreak (*antelucanis cœtibus*) (Tertullian, *De Cor. Militis*, § 3). From Pliny's *Epistle* it also appears that the Agapæ were suspected by the Roman authorities of belonging to the class of Hetæriæ (ἑταιρίαι), unions or secret societies, which were often employed for political purposes, and as such denounced by the imperial edicts; for he says (referring to the '*cibum promiscuum*,' etc.), '*quod ipsum facere desiisse post edictum meum, quo secundum mandata tua Hetærias esse vetueram*' (Plin. *Ep.* 96, al. 97; Lardner, Works, vii. 311-314, London, 1788).

At a still later period the Agapæ were subjected to strict regulation by various councils. Thus by the 28th canon of the Council of Laodicea it was forbidden to hold them in churches: ὅτι οὐ δεῖ ἐν τοῖς κυριακοῖς ἢ ἐν ταῖς ἐκκλησίαις τὰς λεγομένας ἀγάπας ποιεῖν, καὶ ἐν τῷ οἴκῳ τοῦ Θεοῦ ἐσθίειν καὶ ἀκούβιτα στρωννύειν. At the Council of Carthage (A.D. 397) it was ordered (Can. 29) that none should partake of the Eucharist unless they had previously abstained from food: '*Ut sacramenta altaris nonnisi à jejunis hominibus celebrentur excepto uno die anniversario, quo cœna domini celebratur*.' The same prohibition was repeated at the Council of Orleans (Can. 12), A.D. 533; in the Trullanian Council at Constantinople, A.D. 692; and in the council held at Aix-la-Chapelle, A.D. 816. Yet these regulations were not intended to set aside the Agapæ altogether. In the Council of Gangra in Paphlagonia (about A.D. 360) a curse was denounced (ἀνάθεμα ἔστω) on whoever despised the partakers of the Agapæ or refused to join in them. When Christianity was introduced among the Anglo-Saxons by Austin (A.D. 596), Gregory the Great advised the celebration of the Agapæ, in booths formed of the branches of trees, at the con-

secration of churches. Neander, *Gen. Hist.* iii. 461; v. 20.

Besides the Eucharistic Agapæ, three other kinds are mentioned by ecclesiastical writers: 1. *Agapæ natalitiæ*, held in commemoration of the martyrs (Theodoret, *Evang. Verit.* viii. pp. 923-924, edit. Schulz); 2. *Agapæ connubiales*, or marriage-feasts (Greg. Naz. *Epist.* i. 14); 3. *Agapæ funerales*, funeral feasts (Greg. Naz. *Carm.* X.), probably similar to the περίδειπνον or νεκρόδειπνον of the Greeks.

In modern times social meetings bearing a resemblance to the Agapæ, and, in allusion to them, termed Love-feasts, have been regularly held by the Church of the United Brethren, or Moravians, and the Wesleyan Methodists; also in Scotland, by the followers of Mr. Robert Sandeman.

(Bingham's *Works*, vol. v. p. 289; Hallet's *Notes and Discourses*, vol. iii. disc. 6, 1736; Augusti, *Handbuch der Christlichen Archäologie*, Band 1. Abth. 1, 2. Leipz. 1836-1837; Gieseler, *Lehrbuch der Kirchengeschichte*, *Bonn*, 1844-1853; Neander, *Allgemeine Geschichte*, etc., Hamburg, 1825-1840; Eng. Tr. i. 451, Ed. 1850; Drescher, *De Veterum Christianorum Agapis*, Giessæ, 1824; Bruns, *Canones Apostolorum et Concil*, Berol, 1839; Suicer, *Thesaurus*, *s. vv.* ἀγάπη, κλάσις.)—J. E. R.

AGATE. [SHEBO, KADKOD.]

AGE. [CHRONOLOGY; GENERATION; LONGEVITY; ETERNITY.]

AGE, OLD. The strong desire of a protracted life, and the marked respect with which aged persons were treated among the Jews, are very often indicated in the Scriptures. The most striking instance which Job can give of the respect in which he was once held, is that *even* old men stood up as he passed them in the streets (Job xxix. 8), the force of which is illustrated by the injunction in the law, 'Before the hoary head thou shalt stand up, and shalt reverence the aged' (Lev. xix. 32). Similar injunctions are repeated in the Apocrypha, so as to shew the deportment expected from young men towards their seniors in company. Thus, in describing a feast, the author of Ecclesiasticus (xxxii. 3, 7) says, 'Speak thou that art the elder, for it becometh thee. Speak, young man, if there be need of thee, and yet scarcely, when thou art twice asked.'

The attainment of old age is constantly promised or described as a blessing (Gen. xv. 15; Job v. 26), and communities are represented as highly favoured in which old people abound (Is. lxv. 20; Zech. viii. 4), while premature death is denounced as the greatest of calamities to individuals, and to the families to which they belong (1 Sam. ii. 32); the aged are constantly supposed to excel in understanding and judgment (Job xii. 20; xv. 10; xxxii. 9; 1 Kings xii. 6, 8), and the mercilessness of the Chaldeans is expressed by their having 'no compassion' upon the 'old man, or him who stooped for age' (2 Chron. xxxvi. 17).

The strong desire to attain old age was necessarily in some degree connected with or resembled the respect paid to aged persons; for people would scarcely desire to be old, were the aged neglected or regarded with mere sufferance.

Michaelis, carrying out a hint of Montesquieu, fancies that veneration for old age is 'peculiarly suitable to a democracy,' and, consequently, 'to the republican circumstances of the Israelites.' He adds, 'In a monarchy or aristocracy, it is birth and office alone which give rank. The more pure a democracy is, the more are all on an equal footing; and those invested with authority are obliged to bear that equality in mind. Here great actions confer respect and honour; and the right discharge of official duties, or the arrival of old age, are the only sources of rank. For how else can rank be established among those who have no official situation, and are by birth perfectly equal' (*Mos. Recht.*, art. cxl.) This is ingenious, and partly true. It would perhaps be wholly so, if, instead of connecting it with 'republican circumstances,' the respect for age were rather regarded in connection with a certain state of society, short of high civilization, in which the sources of distinction, from whatever causes, are so limited, that room is left for the natural condition of age itself to be made a source of distinction. Of all marks of respect that to age is most willingly paid; because every one who does homage to age, may himself eventually become an object of such homage. We almost invariably observe that where civilization advances, and where, in consequence, the claims to respect are multiplied, the respect for old age in itself diminishes; and, like other conditions, it is estimated by the positive qualities which it exhibits. In the East, at present, this respect is manifested *under every* form of government. In the United States the aged are certainly not treated with *more* consideration than under the monarchical and aristocratical governments of Europe. Professor C. Stowe (in *Am. Bib. Repos.*), who had unusual means of comparison, says they are there treated with *less;* and this seems to prove satisfactorily, that it is rather the condition of civilization than the condition of government, which produces the greater or less respect for age.

Attention to age was very general in ancient times; and is still observed in all such conditions of society as those through which the Israelites passed. Among the Egyptians, the young men rose before the aged, and always yielded to them the first place (Herod. ii. 80). The youth of Sparta did the same, and were silent—or, as the Hebrews would say, laid their hand upon their mouth—whenever their elders spoke. At Athens, and in other Greek states, old men were treated with corresponding respect. In China deference for the aged, and the honours and distinctions awarded to them, form a capital point in the government (*M'm. sur les Chinois*, vol. i. p. 450); and among the Moslems of Western Asia, whose usages offer so many analogies to those of the Hebrews, the same regard for seniority is strongly shewn. Among the Arabs, it is very seldom that a youth can be permitted to eat with men (Lane, *Arabian Nights*, c. xi. note 26). With the Turks, age, even between brothers, is the object of marked deference (Urquhart, *Spirit of the East*, ii. 471).

In all such instances, which might be accumulated without number, we see the respect for age providentially implanted the most strongly in those states of social existence in which some such sentiment is necessary to secure for men of decayed physical powers, that safety and exemption from neglect, which are ensured to them in higher conditions of civilization by the general rather than the particular and exemptive operation of law and softened manners.

AGMON (אַגְמוֹן) occurs in Job xli. 2; xli. 20; Isaiah ix. 14; xix. 15; lviii. 5; in the first of which passages it is translated in our authorized version by *hook;* in the second by *caldron;* in the two next by *rush;* and in the last by *bulrush.* As no plant is known under this name in the Hebrew or cognate languages, its nature has been sought for by tracing the word to its root, and by judging of its nature from the context. Thus אגם *agom* is said to mean a lake or pool of water, also a reed; and in Arabic إجام, pronounced *ijam*, is translated reed-bed, cane-bed. *Agom* is also considered to be derived from the same root as גמא *goma*, the papyrus. Some have even concluded that both names indicate the same thing, and have translated them by *juncus*, or rush.

Celsius is of opinion that in all the above passages *agmon* should be translated by *arundo*, or reed. Dr. Harris (art. 'Reed') has suggested that in Job xli. 2, instead of 'Canst thou put an *hook* into his nose,' we should read 'Canst thou tie up his mouth with a *rush rope*,' as had previously been suggested by others (Celsius, *Hiero-Bot.* vol. i. 467); and that in ver. 20 we should read 'out of his nostrils goeth smoke, *and the rushes are kindled before it*,' instead of 'as out of a seething pot or caldron,' as in the authorized version.

Lobo, in his *Voyage d'Abyssinie*, speaking of the Red Sea, says, 'Nous ne l'avons pas jamais vue rouge, que dans les lieux où il y a beaucoup de Gouemon.' 'Il y a beaucoup de cette herbe dans la Mer rouge.' What this herb is does not elsewhere appear. Forskal applies the name of *ghobeibe* to a species of arundo, which he considered closely allied to *A. phragmites*, the plant which Celsius conceived to be the *agmon* of Scripture. M. Bové, in his *Voyage Botanique en Egypte*, observed, especially on the borders of the Nile, quantities of *Saccharum ægyptiacum* and of *Arundo ægyptiaca*, which is, perhaps, only a variety of *A. donax*, the cultivated Spanish or Cyprus reed, or, as it is usually called in the south of Europe, Canna and Cana. In the neighbourhood of Cairo he found *Poa cynosuroides* (the koosha, or cusa, or sacred grass of the Hindoos), which, he says, serves 'aux habitans pour faire des cordes, chauffer leurs fours, et cuire des briques et poteries. Le *Saccharum cylindricum* est employé aux mêmes usages.' The Egyptian species of arundo is probably the *A. isiaca* of Delile, which is closely allied to *A. phragmites*, and its uses may be supposed to be very similar to those of the latter. This species is often raised to the rank of a genus under the name of phragmites, so named from being employed for making partitions, etc. It is about six feet high, with annual stems, and is abundant about the banks of pools and rivers, and in marshes. The panicle of flowers is very large, much subdivided, a little drooping and waving in the wind. The plant is used for thatching, making screens, garden fences, etc.; when split it is made into string, mats, and matches. It is the *gemeine rohr* of the Germans, and the *Canna* or *Cana palustre* of the Italians and Spaniards.

Any of the species of reed here enumerated will suit the different passages in which the word *agmon* occurs; but several species of saccharum, growing to a great size in moist situations, and reed-like in appearance, will also fulfil all the conditions required, as affording shelter for the behemoth or hippopotamus, being convertible into ropes, forming a contrast with their hollow stems to the solidity and strength of the branches of trees, and when dry easily set on fire: and when in flower their light and feathery inflorescence may be bent down by the slightest wind that blows.—J. F. R.

AGONY (Ἀγωνία), a word generally denoting *contest*, and especially the contests by wrestling, etc. in the public games; whence it is applied metaphorically to a severe *struggle* or *conflict* with pain and suffering. *Agony* is the actual struggle with present evil, and is thus distinguished from *anguish*, which arises from the reflection on evil that is past. In the New Testament the word is only used by Luke (xx. 44), and is employed by him with terrible significance to describe the fearful struggle which our Lord sustained in the garden of Gethsemane. [JESUS CHRIST.]

AGORA (Ἀγορά), a word of frequent occurrence in the New Testament: it denotes generally any place of public resort in towns and cities where the people came together; and hence more specially it signifies, 1. A public place, a broad street, etc., as in Matt. xi. 16; xx. 3; xxiii. 7; Mark vi. 56; xii. 38; Luke vii. 32; xi. 43; xx. 46. 2. A forum or market-place, where goods were exposed for sale, assemblies or public trials held (Acts xvi. 19; xvii. 17), and where the idle were accustomed to lounge (Matt. xx. 3; Acts xvii. 5). In Mark vii. 4, it is doubtful whether ἀγορὰ denotes the market itself, or is put for that which is brought from the market; but the known customs of the Jews suggest a preference of the former signification. [Kühnöl, Paulus, and some others, take our Lord as saying that the Jews eat not anything brought from the market unless they first wash it. But this is to construe βαπτίσωνται in a way which is hardly allowable; and, besides, such an act would afford no evidence of rigid scrupulosity on the part of the Jews such as our Lord wishes to adduce. What he means to say is, that coming from the market-place, where they had to mingle with and be touched by common men, they hastened to purify themselves by the bath before they satisfied even the cravings of hunger.]

AGRARIAN LAW. [PROPERTY.]

AGRICULTURE. The antiquity of agriculture is indicated in the brief history of Cain and Abel, when it tells us that the former was a 'tiller of the ground,' and brought some of the fruits of his labour as an offering to God (Gen. iv. 2, 3), and that part of the ultimate curse upon him was: 'when thou tillest the ground, it shall not henceforth yield to thee her strength' (iv. 12). Of the actual state of agriculture before the deluge we know nothing. It must have been modified considerably by the conditions of soil and climate, which are supposed by many to have undergone some material alterations at the flood. Whatever knowledge was possessed by the old world was doubtless transmitted to the new by Noah and his sons; and that this knowledge was considerable is implied in the fact that one of the operations of Noah, when he 'began to be a husbandman,' was to plant a vineyard, and to make wine with the fruit (Gen. ix. 20). There are few agricultural notices belonging to the patriarchal period, but they suffice to show that the land of Canaan was

in a state of cultivation, and that the inhabitants possessed what were at a later date the principal products of the soil in the same country. It is reasonable, therefore, to conclude that the modes of operation were then similar to those which we afterwards find among the Jews in the same country, and concerning which our information is more exact.

In giving to the Israelites possession of a country already under cultivation, it was the Divine intention that they should keep up that cultivation, and become themselves an agricultural people; and in doing this they doubtless adopted the practices of agriculture which they found already established in the country. This may have been the more necessary, as agriculture is a practical art; and those of the Hebrews who were acquainted with the practices of Egyptian husbandry had died in the wilderness; and even had they lived, the processes proper to a hot climate and alluvial soil, watered by river inundation, like that of Egypt, although the same in essential forms, could not have been altogether applicable to so different a country as Palestine.

As the nature of the climate and of the seasons affects all agricultural operations, it should be noticed that the variations of sunshine and rain, which with us extend throughout the year, are in Palestine confined chiefly to the latter part of autumn and the winter. During all the rest of the year the sky is almost uninterruptedly cloudless, and rain very rarely falls. The autumnal rains usually commence at the end of October, or at the beginning of November, not suddenly, but by degrees, which gives opportunity to the husbandman to sow his wheat and barley. The rains continue during November and December, but afterwards they occur at longer intervals; and rain is rare after March, and almost never occurs as late as May. The cold of winter is not severe; and as the ground is never frozen, the labours of the husbandman are not entirely interrupted. Snow falls in different parts of the country, but never lies long on the ground. In the plains and valleys the heat of summer is oppressive, but not in the more elevated tracts. In these high grounds the nights are cool, often with heavy dew. The total absence of rain in summer soon destroys the verdure of the fields, and gives to the general landscape, even in the high country, an aspect of drought and barrenness. No green thing remains but the foliage of the scattered fruit-trees, and occasional vineyards and fields of millet. In autumn the whole land becomes dry and parched; the cisterns are nearly empty; and all nature, animate and inanimate, looks forward with longing for the return of the rainy season. In the hill country the time of harvest is later than in the plains of the Jordan and of the sea-coast. The barley harvest is about a fortnight earlier than that of wheat. In the plain of the Jordan the wheat harvest is early in May; in the plains of the coast and of Esdraelon, it is towards the latter end of that month; and in the hills, not until June. The general vintage is in September, but the first grapes ripen in July; and from that time the towns are well supplied with this fruit (Robinson, *Biblical Researches*, ii. 96-100).

Soil, *etc.*—The geological characters of the soil in Palestine have never been satisfactorily stated; but the different epithets of description which travellers employ, enable us to know that it differs considerably, both in its appearance and character, in different parts of the land; but wherever soil of any kind exists, even to a very slight depth, it is found to be highly fertile. As parts of Palestine are hilly, and as hills have seldom much depth of soil, the mode of cultivating them in terraces was anciently, and is now, much employed. A series of low stone walls, one above another, across the face of the hill, arrest the soil brought down by the rains, and afford a series of levels for the operations of the husbandmen. This mode of cultivation is usual in Lebanon, and is not unfrequent in Palestine, where the remains of terraces across the hills, in various parts of the country, attest the extent to which it was anciently carried. This terrace cultivation has necessarily increased or declined with the population. If the people were so few that the valleys afforded sufficient food for them, the more difficult culture of the hills was neglected; but when the population was too large for the valleys to satisfy with bread, then the hills were laid under cultivation.

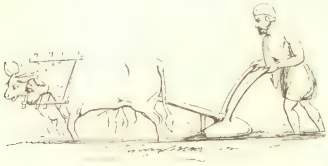
In such a climate as that of Palestine, water is the great fertilizing agent. The rains of autumn and winter, and the dews of spring, suffice for the ordinary objects of agriculture; but the ancient inhabitants were able, in some parts, to avert even the aridity which the summer droughts occasioned, and to keep up a garden-like verdure, by means of aqueducts communicating with the brooks and rivers (Ps. i. 3; lxv. 10; Prov. xxi. 1; Is. xxx. 25; xxxii. 2. 20; Hos. xii. 11). Hence springs, fountains, and rivulets were as much esteemed by husbandmen as by shepherds (Josh. xv. 19; Judg. i. 15). The soil was also cleared of stones, and carefully cultivated; and its fertility was increased by the ashes to which the dry stubble and herbage were occasionally reduced by being burned over the surface of the ground (Prov. xxiv. 31; Is. vii. 23; xxxii. 13). Dung, and, in the neighbourhood of Jerusalem, the blood of animals, were also used to enrich the soil (2 Kings ix. 37; Ps. lxxxiii. 10; Is. xxv. 10; Jer. ix. 22; Luke xiv. 34, 35).

That the soil might not be exhausted, it was ordered that every seventh year should be a sabbath of rest to the land: there was then to be no sowing no reaping, no pruning of vines or olives, no vintage or gathering of fruits; and whatever grew of itself was to be left to the poor, the stranger, and the beasts of the field (Lev. xxv. 1-7; Deut. xv. 1-10). But such an observance required more faith than the Israelites were prepared to exercise. It was for a long time utterly neglected (Lev. xxvi. 34, 35; 2 Chron. xxxvi. 21), but after the Captivity it was more observed. By this remarkable institution the Hebrews were also trained to habits of economy and foresight, and invited to exercise a large degree of trust in the bountiful providence of their Divine King.

Fields.—Under the term דָּגָן *dagan*, which we translate 'grain' and 'corn,' the Hebrews comprehended almost every object of *field* culture. Syria, including Palestine, was regarded by the ancients as one of the first countries for corn (Pliny, *Hist. Nat.* xviii. 7). Wheat was abundant and excellent; and there is still one bearded sort, the ear of which is three times as heavy, and contains twice as many grains, as our common English wheat (Irby and Mangles, p. 472). Barley was also much cultivated, not only for bread, but because it was the only kind of corn which was

given to beasts; for oats and rye do not grow in warm climates. Hay was not in use; and therefore the barley was mixed with chopped straw to form the food of cattle (Gen. xxiv. 25, 32; Judg. xix. 19, etc.) Other kinds of field culture were millet, spelt, various species of beans and peas, pepperwort, cummin, cucumbers, melons, flax, and, perhaps, cotton. Many other articles might be mentioned as being now cultivated in Palestine; but, as their names do not occur in Scripture, it is difficult to know whether they were grown there in ancient times, or not.

Anciently, as now, in Palestine and the East the arable lands were not divided into fields by hedges, as in this country. The ripening products therefore presented an expanse of culture unbroken, although perhaps variegated, in a large view, by the difference of the products grown. The boundaries of lands were therefore marked by stones as landmarks, which, even in patriarchal times, it was deemed a heinous wrong to remove (Job xxiv. 2); and the law pronounced a curse upon those who, without authority, removed them (Deut. xix. 14; xxvii. 17). The walls and hedges which are occasionally mentioned in Scripture belonged to orchards, gardens, and vineyards.



16.

Agricultural Operations.—Of late years much light has been thrown upon the agricultural operations and implements of ancient times, by the discovery of various representations on the sculptured monuments and painted tombs of Egypt. As these agree surprisingly with the notices in the Bible, and, indeed, differ little from what we find employed in Syria and Egypt, it is very safe to receive them as guides on the present subject (See Gosse's Assyria, p. 560).

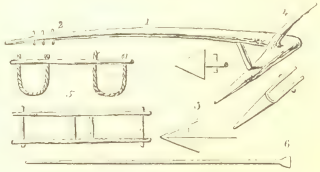
Ploughing.—This has always been a light and superficial operation in the East. At first, the ground was opened with pointed sticks; then, a kind of hoe was employed; and this, in many parts of the world, is still used as a substitute for the

17.

plough. But the plough was known in Egypt and Syria before the Hebrews became cultivators (Job. i. 14). In the East, however, it has always been a light and inartificial implement. At first, it was little more than a stout branch of a tree, from which projected another limb, shortened and pointed. This, being turned into the ground, made the furrow; while at the farther end of the larger branch was fastened a transverse yoke, to which the oxen were harnessed. Afterwards a handle to guide the plough was added. Thus the plough consisted of—1. the pole; 2. the point or share; 3. the handle; 4. the yoke. The Syrian plough is, and doubtless was, light enough for a man to carry in his hand (Russell's *Nat. Hist. of Aleppo*, i. 73). We annex a figure of the ancient Egyptian plough, which had the most resemblance

18.

to the one now used (as figured in No. 16), and the comparison between them will probably suggest a fair idea of the plough which was in use among the Hebrews. The following cut (from Mr. Fellowes' work on Asia Minor) shews the parts of a still



19.

1. The plough. 2. The pole. 3. Shares (various). 4. Handle. 5. Yokes. 6. Ox-goad.

lighter plough used in Asia Minor and Syria, with but a single handle, and with different shares according to the work it has to execute.

The plough was drawn by oxen, which were sometimes urged by a scourge (Is. x. 26; Nahum iii. 2); but oftener by a long staff, furnished at one end with a flat piece of metal for clearing the plough, and at the other with a spike for goading the oxen. This ox-goad might be easily used as a spear (Judg. iii. 31; 1 Sam. xiii. 21). Sometimes men followed the plough with hoes to break the clods (Is. xxviii. 24); but in later times a kind of harrow was employed, which appears to have been then, as now, merely a thick block of wood pressed down by a weight, or by a man sitting on it and drawn over the ploughed field.

Sowing.—The ground, having been ploughed as soon as the autumnal rains had mollified the soil, was fit, by the end of October, to receive the seed; and the sowing of wheat continued, in different situations, through November into December. Barley was not generally sown till January and February. The seed appears to have been

sown and harrowed at the same time; although sometimes it was ploughed in by a cross furrow.

20.

Ploughing in the Seed.—The Egyptian paintings illustrate the Scriptures by shewing that in those soils which needed no previous preparation by the hoe (for breaking the clods) the sower followed the plough, holding in the left hand a basket of seed, which he scattered with the right hand, while another person filled a fresh basket. We also see that the mode of sowing was what we call 'broadcast,' in which the seed is thrown loosely over the field (Mat. xiii. 3-8). In Egypt, when the levels were low, and the water had continued long upon the land, they often dispensed with the plough altogether; and probably, like the present inhabitants, broke up the ground with hoes, or simply dragged the moist mud with bushes after the seed had been thrown upon the surface. To this cultivation without ploughing Moses probably alludes (Deut. xi. 10), when he tells the Hebrews that the land to which they were going was *not* like the land of Egypt, where they 'sowed their seed and watered it with their foot *as a garden of herbs*.' It seems, however, that even in Syria, in sandy soils, they sow without ploughing, and then plough down the seed (Russell's *N. H. of Aleppo*, i. 73, etc.) It does not appear that any instrument resembling our *harrow* was known; the word rendered *to harrow*, in Job xxxix. 10, means literally

21.

to break the clods, and is so rendered in Is. xxviii. 24; Hos. x. 11; and for this purpose the means used have been already indicated. The passage in Job, however, is important. It shews that this breaking of the clods was not always by the hand, but that some kind of instrument was drawn by an animal over the ploughed field, most probably the rough log which is still in use.

Harvest.—It has been already mentioned that the time of the wheat harvest in Palestine varies, in different situations, from early in May to late in June; and that the barley harvest is about a fortnight earlier than that of wheat. Among the Israelites, as with all other people, the harvest was a season of joy, and as such is more than once alluded to in Scripture (Ps. cxxvi. 5; Is. ix. 3).

Reaping.—Different modes of reaping are indicated in Scripture, and illustrated by the Egyptian monuments. In the most ancient times, the corn was plucked up by the roots, which continued to

22.

be the practice with particular kinds of grain after the sickle was known. In Egypt, at this day, barley and dourra are pulled up by the roots. The choice between these modes of operation was probably determined, in Palestine, by the consideration pointed out by Russell (*N. H. of Aleppo*, i. 74), who states that 'wheat, as well as barley in general, does not grow half as high as in Britain; and is therefore, like other grain, not reaped with the sickle, but plucked up by the roots with the hand. In other parts of the country, where the corn grows ranker, the sickle is used.' When the sickle was used, the wheat was either cropped off under the ear or cut close to the ground. In the former case, the straw was afterwards plucked up for use; in

23.

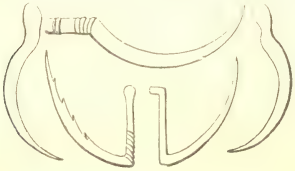
the latter, the stubble was left and burnt on the ground for manure. As the Egyptians needed not such manure, and were economical of straw, they generally followed the former method; while the Israelites, whose lands derived benefit from the burnt stubble, used the latter; although the practice of cutting off the ears was also known to them (Job xxiv. 24). Cropping the ears short, the Egyptians did not generally bind them into sheaves, but removed them in baskets. Sometimes, however, they bound them into *double* sheaves; and

such as they plucked up were bound into single long sheaves. The Israelites appear generally to

24.

have made up their corn into sheaves (Gen. xxxvii. 7; Lev. xxiii. 10-15; Ruth ii. 7, 15; Job xxiv. 10; Jer. ix. 22; Mich. iv. 12), which were collected into a heap, or removed in a cart (Amos ii. 13) to the threshing-floor. The carts were probably similar to those which are still employed for the same purpose. The sheaves were never made up into *shocks*, as with us, although the word occurs in our translation of Judg. xv. 5; Job v. 26; for the original term signifies neither a shock composed of a few sheaves standing temporarily in the field, nor a stack of many sheaves in the homeyard, properly thatched, to stand for a length of time; but a heap of sheaves laid loosely together, in order to be trodden out as quickly as possible, in the same way as is done in the East at the present day (Brown, *Antiq. of the Jews*, ii. 591).

With regard to sickles, there appear to have been two kinds, indicated by the different names *chermesh* (חרמשׁ) and *meggol* (מגל); and as the former occurs only in the Pentateuch (Deut. xvi. 9; xxiii. 25), and the latter only in the Prophets (Jer. l. 16; Joel iii. 13), it would seem that the one was the earlier and the other the later instrument. But as we observe two very different kinds of sickles in use among the Egyptians, not only at the same time, but in the same field (see cut, No. 25), it may have been so with the Jews also. The figures of these Egyptian sickles probably mark the difference between them. One was very much like our common reaping-*hook*, while the other had more resemblance in its shape to a scythe, and in the Egyptian examples appears to have been toothed. This last is probably the same as the Hebrew *meggol*, which is indeed rendered by *scythe* in the margin of Jer. l. 16. The reapers were the owners and their children, men-

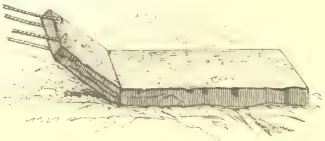


25.

servants and women-servants, and day-labourers (Ruth ii. 4, 6, 21, 23; John iv. 36; James v. 4). Refreshments were provided for them, especially drink, of which the gleaners were allowed to partake (Ruth ii. 9). So in the Egyptian harvest-scenes, we perceive a provision of water in skins, hung against trees, or in jars upon stands, with the reapers drinking, and gleaners applying to share the draught. Among the Israelites, gleaning was

one of the stated provisions for the poor: and for their benefit the corners of the field were left unreaped, and the reapers might not return for a forgotten sheaf. The gleaners, however, were to obtain in the first place the express permission of the proprietor or his steward (Lev. xix. 9, 10; Deut. xxiv. 19; Ruth ii. 2, 7).

Threshing.—The ancient mode of threshing, as described in Scripture and figured on the Egyptian monuments, is still preserved in Palestine. Formerly the sheaves were conveyed from the field to the threshing-floor in carts; but now they are borne, generally, on the backs of camels and asses. The threshing-floor is a level plot of ground, of a circular shape, generally about fifty feet in diameter, prepared for use by beating down the earth till a hard floor is formed (Gen. l. 10; Judg. vi. 37; 2 Sam. xxiv. 16, 24). Sometimes several of these floors are contiguous to each other. The sheaves are spread out upon them; and the grain is trodden out by oxen, cows, and young cattle, arranged five abreast, and driven in a circle, or rather in all directions, over the floor. This was the common mode in the Bible times; and Moses forbade that the oxen thus employed should be muzzled to prevent them from tasting the corn (Deut. xxv. 4; Is. xxviii. 28). *Flails*, or sticks, were only used in threshing small quantities, or for the lighter kinds of grain (Ruth. ii. 17; Is. xxviii. 27). There were, however, some kinds of threshing-machines, which are still used in Palestine and Egypt. One of them, represented in the annexed figure, is very much used in Palestine. It is composed of two thick planks, fastened together



28.

side by side, and bent upwards in front. Sharp fragments of stone are fixed into holes bored in the

bottom. This machine is drawn over the corn by oxen—a man or boy sometimes sitting on it to increase the weight. It not only separates the grain, but cuts the straw and makes it fit for fodder (2 Kings xiii. 7). This is, most probably, the *Charutz* חרוץ, or 'corn-drag,' which is mentioned in Scripture (Is. xxviii. 27; xli. 15; Amos i. 3, rendered 'threshing instrument'), and would seem to have been sometimes furnished with iron points instead of stones. The bible also notices a machine called a *Moreg*, מורג (2 Sam. xxiv. 22; 1 Chron. xxi. 23; Is. xli. 15), which is unquestionably the same which bears in Arabic the name of نورج *Noreg*. This is explained by Freytag (from the Kamoos Lex.) by—'tribulum, instrumentum, quo fruges in area tentatur (*in Syria*), *sive* ferreum, *sive* ligneum.' This machine is not now often seen in Palestine; but is more used in some parts of Syria, and is common in Egypt. It is a sort of frame of wood, in which are inserted three wooden rollers, armed with iron teeth, etc. It bears a sort of seat or chair, in which the driver sits to give the benefit of his weight. It is generally drawn over the corn by two oxen, and separates the grain, and breaks up the straw even more effectually than the drag. In all these processes the corn is occasionally turned by a fork; and, when sufficiently threshed, is thrown up by the same fork against the wind to separate the grain, which is then gathered up and winnowed.

Winnowing.—This was generally accomplished by repeating the process of tossing up the grain against the wind with a fork (Jer. iv. 11, 12), by which the broken straw and chaff were dispersed while the grain fell to the ground. The grain

afterwards passed through a sieve to separate the bits of earth and other impurities. After this, it underwent a still further purification, by being tossed up with wooden scoops or short-handed shovels, such as we see in Egyptian paintings (Is. xxx. 24; Jahn, *Biblisches Archäologie*, b. i. ch. i. kap. 4; Winer, *Biblisches Realwörterbuch*, *s. v.* 'Ackerbau;' Paulsen, *Ackerbau d. Morgenländer;* Surenhusius, *Mischna*, part i.; Ugolini, *De Re Rustica Vett. Hebræorum*, in *Thesaurus*, t. xxix.; Norberg, *De Agricult. Orientali*, in *Opusc. Acad.* iii.; Revnier, *De l'Economie Publique et Rurale des Arabes et des Juifs;* Brown, *Antiquities of the Jews;* Robinson, *Biblical Researches in Palestine;* Wilkinson, *Ancient Egyptians; Description de l'Egypte*, *Antiquités*, and *Etat Moderne;* Rosellini, *Monumenti dell' Egitto.* Layard's *Nineveh*, etc., 1849; Layard's *Nineveh and Babylon*, 1853; Grosse's *Assyria*, 1852. Kitto's *Pictorial History of Palestine, Physical History*, 'History of the Months').—J. K.

AGRIELAIA (Ἀγριελαία; New Test. ἀγριέλαιος). The wild olive-tree is mentioned by St. Paul in Romans xi. 17, 24. Here different opinions have been entertained, not only with respect to the plant, but also with respect to the explanation of the metaphor. One great difficulty has arisen from the same name having been applied to different plants. Thus by Dioscorides (*De Mater. Med.* i. 137) it is stated that the Ἀγριελαία, or wild olive-tree, is by some called Cotinus, and by others, the Ethiopic olive. So, in the notes to Theoph. ed Boda Stapel, p. 224, we read, 'Sed hic κότινος lego cum Athenæo, id est oleaster. Est vero alius cotinus, frutex, de quo Plinius, xvi. 18. Est et in Apennino frutex qui vocatur Cotinus, ad lineamenta modo conchylii colore insignis.' Hence the wild olive-tree has been confounded with *rhus cotinus*, or Venetian sumach, with which it has no point of resemblance. Further confusion has arisen from the present *Elæagnus angustifolia* of botanists having been at one time called *Olea sylvestris*. Hence it has been inferred that the Ἀγριελαία is this very Eleagnus, E. angustifolia, or the narrow-leafed Oleaster-tree of Paradise of the Portuguese. In many points it certainly somewhat resembles the true olive-tree—that is, in the form and appearance of the leaves, in the oblong-shaped fruit (edible in some of the species), also in an oil being expressed from the kernels; but it will not explain the present passage, as no process of grafting will enable the Elæagnus to bear olives of any kind.

If we examine a little further the account given by Dioscorides of the Ἀγριελαία, we find in i. 141, Περὶ δακρύου ἐλαίας Αἰθιοπικῆς, that our olives and wild olives exude tears—that is, a gum or resin, like the Ethiopic olive. Here it is important to remark that the wild olive of the Grecians is distinguished from the wild olive of Ethiopia. What plant the latter may be, it is not perhaps easy to determine with certainty; but Arabian authors translate the name by *zait-al-Soudan*, or the olive of Ethiopia. Other synonymes for it are *louz-al-bur*, or wild almond; and *badam kohee, i.e.*, mountain almond. Under the last name the writer has obtained the kernels of the apricot in Northern India, and it is given in Persian works as one of the synonymes of the *burkookh*, or apricot, which was originally called apricock and præcocia, no doubt from the Arabic *burkookh*. The apricot is extensively cultivated in the Himalayas, chiefly on account of the clear beautiful oil yielded by its kernels, on which account it might well be compared with the olive-tree. But it does not serve better than the Elæagnus to explain the passage of St. Paul.

From the account of Dioscorides, however, it is clear that the Ethiopic was distinguished from the wild, and this from the cultivated olive; and as the plant was well known both to the Greeks and Romans, there was no danger of mistaking it for any other plant except itself in a wild state, that is, the true Ἀγριελαία, Oleaster, or *Olea europea*, in a wild state. That this is the very plant alluded to by the apostle seems to be proved from its having been the practice of the ancients to graft the wild upon the cultivated olive tree. Thus Pliny (*Hist. Nat.* xvii. 18) says, 'Africæ peculiare quidem in oleastro est inserere. Quadam æternitate consenescunt proxima adoptioni virga emissa, atque ita alia arbore ex eadem juvenescente: iterumque et quotiens opus sit, ut ævis eadem oliveta constent. Inseritur autem oleaster calamo, et inoculatione.' In the 'Pictorial Bible' this practice has already been adduced as explaining the text; and Theophrastus and Columella (*De Re Rust.* v. 9) also refer to it. The apostle, therefore, in comparing the Romans to the wild olive tree grafted on a cultivated stock, made use of language which was most intelligible, and referred to a practice with which they must have been perfectly familiar.—J. F. R.

AGRIPPA. [HEROD'S FAMILY.] Although of the two Herods, father and son, who also bore the name of Agrippa, the latter is best known by his Roman name, it seems proper to include him with the other members of the Herodian dynasty, under the name which he bore among his own people.

AGUR (אָגוּר), the author of the sayings contained in Prov. xxx., which the inscription describes as composed of the precepts delivered by 'Agur, the son of Jakeh,' to his friends 'Ithiel and Ucal.' Beyond this everything that has been stated of him, and of the time in which he lived, is pure conjecture. Some writers have regarded the name as an appellative, but differ as to its signification. The Vulgate has 'Verba Congregantis filii Vomentis.' Most of the fathers think that Solomon himself is designated under this name; and if the word is to be understood as an appellative, it may be as well to look for its meaning in the Syriac, where, according to Bar Bahlul in Castell. ܐܓܘܪ means *qui sapientiæ studiis se applicat.* The Septuagint omits the chapter ascribed to Agur, as well as the first nine verses of the following chapter.

'AGUR (עָגוּר). This word occurs Is. xxxviii. 14 and Jer. viii. 7; in both cases in connection with סוּס, but in the latter the two words are connected by the copulative וְ, while in the former this is wanting. In the A. V. it is translated *swallow* in both places, while סוּס is translated *crane.* Bochart, however, reverses this, and maintains that 'Agur is the proper Hebrew designation of the crane. He compares the word with the Chald. כורכיא *kurkeya*, the Arab. كركي *kurki*, the Gr. γέρανος, the Welsh *garan*, and the Germ. *kran*, all of which are like it onomatopoetic. In Is. xxxviii. 14 the 'Agur is a bird that utters a twittering or querulous sound (צִפְצֵף), and in Jer. viii. 7 it is ranked with migratory birds. Both these characteristics meet in the crane; its cry is often compared by the poets with that of a person in distress or grief, and its migratory habits are frequently dwelt upon by ancient writers (see the passages collected on both points by Bochart). This view has been followed by Rosenmüller, Maurer, and Henderson, in their comments on Isaiah, and by Winer (*R. W. B.* on *Schwalbe*). Gesenius, though seeming to favour this view in his commentary on Isaiah, repudiates it in his *Thesaurus*, where he treats 'Agur as a verbal adjective signifying *chattering* or *twittering*, and regards it as an epithet of the swallow in the passage in Isaiah, and as a designation of the swallow in that in Jeremiah. This is followed by Knobel (*D. Pr. Is. erklärt*). It is in favour of this, that in the former the copulative is wanting between the two words; but this may be explained as a case of asyndeton (as in Hos. vi. 3; Hab. iii. 11, etc.); whereas the insertion of the וְ in the other passage seems clearly to prove that 'Agur and Sus denote different birds. Hitzig, indeed, proposes to strike out this copula, but without sufficient reason. Maurer derives עגור from Arab. عكر *turbavit aquam*, so as to designate an aquatic bird; Knobel would trace it to حاو *to mourn piteously.*—W. L. A.

AH (אח, *brother*) or rather ACH, is frequently found, according to the inadequate representation of the guttural which is followed in our version, as the first syllable of compound Hebrew proper names. The observations already offered in the article AB may be referred to for some illustration of the metaphorical use of the term *brother* in such combinations, as well as for the law of their construction, whenever the two members are nouns of which one is dependent as a genitive on the other.—J. N.

AHAB (אַחְאָב, *father's brother;* Sept. Ἀχαάβ), 1. The son of Omri, and the seventh king of Israel, who reigned twenty-two years, from B.C. 918 to 897. Ahab was, upon the whole, the weakest of all the Israelitish monarchs; and although there are occasional traits of character which shew that he was not without good feelings and dispositions, the history of his reign proves that weakness of character in a king may sometimes be as injurious in its effects as wickedness. Many of the evils of his reign may be ascribed to the close connection which he formed with the Phœnicians. There had long been a beneficial commercial intercourse between that people and the Jews; and the relations arising thence were very close in the times of David and Solomon. After the separation of the kingdoms, the connection appears to have been continued by the nearer kingdom of Israel, but to have been nearly, if not quite, abandoned by that of Judah. The wife of Ahab was Jezebel, the daughter of Ethbaal, or Ithobaal, king of Tyre. She was a woman of a decided and energetic character, and, as such, soon established that influence over her husband which such women always acquire over weak, and not unfrequently also over strong, men. Ahab, being entirely under the control of Jezebel, sanctioned the introduction, and eventually established the worship of the Phœnician idols, and especially of the sun-god Baal. Hitherto the golden calves in Dan and Bethel had been the only objects of idolatrous worship in Israel, and they were intended as symbols of JEHOVAH. But all reserve and limitation were now abandoned.

The king built a temple at Samaria, and erected an image, and consecrated a grove to Baal. A multitude of the priests and prophets of Baal were maintained. Idolatry became the predominant religion; and Jehovah, with the golden calves as symbolical representations of him, were viewed with no more reverence than Baal and his image. So strong was the tide of corruption, that it appeared as if the knowledge of the true God was soon to be for ever lost among the Israelites. At length the judgment of God on Ahab and his house was pronounced by Elijah, who announced that, during the reign of his son, his whole race should be exterminated. Ahab died of the wounds which he received in a battle with the Syrians, according to a prediction of Micaiah, which the king disbelieved, but yet endeavoured to avert by disguising himself in the action (1 Kings xvi. 29; xxii. 40).

2. A false prophet, who, in conjunction with Zedekiah, deceived the Israelites at Babylon. For this they were threatened by Jeremiah, who foretold that they should be put to death by the king of Babylon in the presence of those whom they had beguiled; and that in following times it should become a common malediction to say, 'The Lord make thee like Ahab and Zedekiah whom the king of Babylon roasted in the fire' (Jer. xxix. 21, 22). —J. K.

AHALIM (אֲהָלִים and AHALOTH אֲהָלוֹת), usually translated ALOES, occur in several passages of the Old Testament, as in Ps. xlv. 8, 'All thy garments smell of myrrh, and *ahaloth*, and cassia;' Prov. vii. 17, 'I have perfumed my bed with myrrh, with cinnamon and *ahalim*;' Canticles iv. 14, 'Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh, and *ahaloth*, with all the chief spices.' From the articles which are associated with *ahaloth* and *ahalim* (both names indicating the same thing), it is evident that it was some odoriferous substance, probably well known in ancient times. Why these words have been translated 'aloes,' not only in the English, but in most of the older versions, it may not be easy to ascertain; but there is little doubt that the odoriferous *ahaloth* of the above passages ought not to be confounded with the bitter and nauseous aloes famed only as a medicine. The latter, no doubt, has some agreeable odour, when of the best quality from the island of Socotra, and when freshly-imported pieces are first broken; some not unpleasant odour may also be perceived when small pieces are burnt. But common aloes is usually disagreeable in odour and nauseous in taste, and could never have been employed as a perfume. Its usual name in Arabic, *sibbar*, has no resemblance to its European name. The earliest notice of aloes seems to be that of Dioscorides, iii. 25; the next that of Pliny (*Nat. Hist.* xxvii. 5). Both describe it as being brought from India, whence also probably came its name, which is *ekwa* in Hindee.

The oldest and most complete account with which we are acquainted of the fragrant and aromatic substances known to the ancients is that given in the first twenty-eight chapters of the first book of Dioscorides. There, along with Iris, Acorum, Cyperum, Cardamomum, several Nards, Asarum, Phu, Malabathrum, Cassia, Cinnamon, Costus, Schænus, Calamus aromaticus, Balsamum, Aspalatus, Crocus, etc., mention is also made of *Agallochum*, which is described as a wood brought from India and Arabia. In this list, which we shall afterwards have frequent occasion to refer to, we find Agallochum associated with most of the same substances which are mentioned along with it in the above passages of Scripture, whereas the author describes the true aloe in a very different part of his work. Subsequently to the time of Dioscorides, we find Agallochum mentioned by Orobasius, Ætius, and P. Ægineta; but they add nothing to the first description. The Arabs, however, as Rhases, Serapion, and Avicenna, were well acquainted with this substance, of which they describe several varieties, mostly named from the places where they were produced, and give other particulars respecting it, besides quoting Dioscorides and previous authors of their own country. In the Latin translation of Avicenna these descriptions appear under Agallochum, Xilaloe, and Lignum aloes; but in the Arabic edition of the same author, under اغلاجون Aghlajoon, اغالوخي Aghalookhi, but most fully under عود 'Aod, pronounced *ood*. This is one instance, and many others might be adduced, of the Arabs describing the same thing under two names, when they found a substance described by the Greeks—that is, Galen and Dioscorides, under one name, and were themselves acquainted with it under another. In the Persian works on Materia Medica (*vide* ADATTICHIM) we are informed that *agallokhee* is the Greek name of this substance, and that the Hindee name of one kind, by them called *aod-i-hindee* is *aggur*. Having thus traced a substance which was said to come from India to the name by which it is known in that country, the next process would perhaps naturally have been to procure the substance, and trace it to the plant which yielded it. We, however, followed the reverse method; having first obtained the substance called Aggur, we traced it, through its Asiatic synonymes, to the Agallochum of Dioscorides, and, as related in the *Illustr. of Himalayan Botany*, p. 171, obtained in the bazaars of Northern India three varieties of this far-famed and fragrant wood—1. *aod-i-hindee;* 2. a kind procured by commerce from Surat, which, however, does not appear to differ essentially from the third, *aod-i-kimaree*, which was said to come from China, and is, no doubt, the *alcamericum* of Avicenna.

In the north-western provinces of India *aggur* is said to be brought from Surat and Calcutta. Garcias ab Horto (Clusius, *Exotic. Hist.*), writing on this subject near the former place, says that it is called 'in Malacca *garro*, selectissimum autem Calambac.' Dr. Roxburgh, writing in Calcutta, states that *ugooroo* is the Sanscrit name of the incense or aloe-wood, which in Hindee is called *ugoor*, and in Persian *aod-hindee;* and that there is little or no doubt that the real *calambac* or *agallochum* of the ancients is yielded by an immense tree, a native of the mountainous tracts east and south-east from Silhet, in about 24° of N. latitude. This plant, he says, cannot be distinguished from thriving plants exactly of the same age of the *Garo de Malacca* received from that place, and then in the Botanic Garden of Calcutta. He further states that small quantities of *agallochum* are sometimes imported into Calcutta by sea from

the eastward; but that such is always deemed inferior to that of Silhet (*Flora Ind.* ii. 423).

The *Garo de Malacca* was first described by Lamarck from a specimen presented to him by Sonnerat as that of the tree which yielded the *bois d'aigle* of commerce. Lamarck named this tree *Aquilaria Malaccensis*, which Cavanilles afterwards changed unnecessarily to *A. ovata*. As Dr. Roxburgh found that his plant belonged to the same genus, he named it *Aquilaria Agallochum*, but it is printed *Agallocha* in his *Flora Indica*, probably by an oversight. He is of opinion that the *Agallochum secundarium* of Rumphius (*Amb.* ii. 34, t. 10), which that author received under the name of *Agallochum malaccense*, also belongs to the same genus, as well as the *Sinfoo* of Kæmpfer (*Amœn. Exot.* p. 903), and the *Ophispermum sinense* of Loureiro.

31. Aquilaria Agallochum.

These plants belong to the Linnæan class and order *Decandria monogynia*, and the natural family of *Aquilarineæ;* at all events, we have two trees ascertained as yielding this fragrant wood—one, *Aquilaria Agallochum*, a native of Silhet; and the other, *A. ovata* or *malaccensis*, a native of Malacca. The missionary Loureiro, in his description of the flora of Cochin-China, describes a third plant, which he names *Aloexylum*, 'idem est ac lignum aloe,' and the species *A. Agallochum*, represented as a large tree growing in the lofty mountains of Champava belonging to Cochin-China, about the 13th degree of N. latitude, near the great river 'Lavum:' 'Omnes veri aloes ligni species ex hac arbore procedunt, etiam pretiosissima, quæ dici solet Calambac.' This tree, belonging to the class and order *Decandria monogynia* of Linnæus, and the natural family of *Leguminosæ*, has always been admitted as one of the trees yielding *Agallochum*. But as Loureiro himself confesses that he had only once seen a mutilated branch of the tree in flower, which, by long carriage, had the petals, anthers, and stigma much bruised and torn, it is not impossible that this may also belong to the genus Aquilaria, especially as his tree agrees in so many points with that described by Dr. Roxburgh, as already observed by the latter in his *Hist. Flor. Ind.* l. c. Rumphius has described and figured a third plant, which he named arbor excæcans; from 'Blindhout,' in consequence of its acrid juice destroying sight—whence the generic name of Excæcaria; the specific one of agallochum he applied, because its wood is similar to and often substituted for agallochum; 'Lignum hoc tantam habet cum agallocho similitudinem.' And he states that it was sometimes exported as such to Europe, and even to China. This tree, the Excæcaria agallochum, of the Linnæan class and order Dicœcia triandria, and the natural family of Euphorbiaceæ, is also very common in the delta of the Ganges, where it is called *Geria;* 'but the wood-cutters of the Sunderbunds,' Dr. Roxburgh says, 'who are the people best acquainted with the nature of this tree, report the pale, white, milky juice thereof to be highly acrid and very dangerous.' The only use made of the tree, as far as Dr. Roxburgh could learn, was for charcoal and firewood. Agallochum of any sort is, he believed, never found in this tree, which is often the only one quoted as that yielding agila-wood; but, notwithstanding the negative testimony of Dr. Roxburgh, it may, in particular situations, as stated by Rumphius, yield a substitute for that fragrant and long-famed wood.

Having thus traced the agallochum of commerce to the trees which yield it, it is extremely interesting to find that the Malay name of the substance, which is *agila*, is so little different from the Hebrew; not more, indeed, than may be observed in many well-known words, where the hard *g* of one language is turned into the aspirate in another. It is therefore probable that it was by the name agila (*aghil*, in Rosenmüller, *Bibl. Bot.* p. 234) that this wood was first known in commerce, being conveyed across the Bay of Bengal to the island of Ceylon or the peninsula of India, which the Arab or Phœnician traders visited at very remote periods, and where they obtained the early-known spices and precious stones of India. It is not a little curious that Captain Hamilton (*Account of E. Indies*, i. 68) mentions it by the name of *agala*, an odoriferous wood at Muscat. We know that the Portuguese, when they reached the eastern coast from the peninsula, obtained it under this name, whence they called it pao d'aguila, or eagle-wood; which is the origin of the generic name Aquilaria.

The term *agila*, which in Hebrew we suppose to have been converted into *ahel*, and from which were formed *ahalim* and *ahaloth*, appears to have been the source of its confusion with aloes. Sprengel has observed that the primitive name seems to be preserved in the Arabic appellations الملوه and الليه, which may be read *alloch* (or alloet) and *allieh*. These come extremely near ايلوا *aelwa*, pronounced *elwa*—the Hindoo name of the medical aloe. Hence the two names became confounded, and one of them applied to two very different substances. But it was soon found necessary to distinguish the agallochum by the term ξυλαλόην, which has been translated into lign-aloe. That the name aloe was considered to be synonymous with *ahalim*, at an early period, is evident, as 'the Chaldee translation of the Psalms and Canticles, the old Latin version of the Proverbs and Canticles, and the Syriac translation, have all rendered the Hebrew word by aloes' (Rosenmüller, *l. c.* p. 234). There can be little or no doubt that the same odoriferous agila is intended in the passage of John xix. 39. When the body of our Saviour was taken down from the cross, Nicodemus, we are told,

brought myrrh and aloes for the purpose of winding it in linen clothes with these spices. But the quantity (100 lbs.) used has been objected to by some writers, and therefore Dr. Harris has suggested, that, 'instead of ἑκατόν, it might originally have been δεκατόν, 10 lbs. weight.' It is well known, however, that very large quantities of spices were occasionally used at the funerals of Jews. But before objecting to the quantity of this expensive wood, disputants should have ascertained the *proportions* in which it was mixed with the myrrh, an article sufficiently abundant and of moderate price, because easily obtained by the Arabians from the opposite coast of Africa. Dr. Harris has, moreover, objected, that 'the Indian lign-aloes is so odoriferous and so agreeable, that it stands in no need of any composition to increase or moderate its perfume.' But this very excellence makes it better suited for mixing with less fragrant substances, and, however large the quantity of these substances, like the broken vase, 'the scent of the roses will hang round it still.'

The only passage where there is any difficulty is that in which there is the earliest mention of the *ahaloth* (Num. xxiv. 6). Here Balaam, referring to the flourishing condition of the Israelites, says, 'as the trees of *ahalim*, which the Lord hath planted, and as cedar trees beside the waters.' Whether the expression is here to be understood literally, or merely as a poetical form, is doubtful, especially as authorities differ as to the true reading; some versions, as the Septuagint, Vulgate, Syriac, and Arabic, having 'tents' instead of 'lign-aloes,' from which it would seem that, in place of אֹהָלִים, *ahalim*, they had found in their copies אֹהֳלִים, *ohalim* (Rosenmüller, p. 235).

In Arabian authors numerous varieties of agallochum are mentioned. These are enumerated by various writers (Cels. *Hierobot.* p. 143). Persian authors mention only three:—1. *Aod-i-hindee*, that is, the Indian; 2. *Aod-i-chinee*, or Chinese kind (probably that from Cochin-China); while the third, or *Sumunduree*, a term generally applied to things brought from sea, may have reference to the inferior variety from the Indian islands. In old works, such as those of Bauhin and Ray, three kinds are also mentioned:—1. Agallochum præstantissimum, also called *Calambac;* 2. A. Officinarum, or *Palo de Aguilla* of Linschoten; 3. A. sylvestre, or *Aguilla brava*. But besides these varieties, obtained from different localities, perhaps from different plants, there are also distinct varieties, obtainable from the same plant. Thus in a MS. account by Dr. Roxburgh, to which we have had access, and where, in a letter, dated 8th Dec. 1808, from R. K. Dick, Esq., judge and magistrate at Silhet, it is stated that four different qualities may be obtained from the same tree:—1st, *Ghurkee*, which sinks in water, and sells from 12 to 16 rupees per seer of 2 lbs.; 2d, *Doim*, 6 to 8 rupees per seer; 3d, *Siniula*, which floats in water, 3 to 4 rupees; and 4th, *Choorum*, which is in small pieces, and also floats in water, from 1 to 1½ rupee per seer (the three last names mean only 2d, 3d, and 4th kinds); and that sometimes 80 lbs. of these four kinds may be obtained from one tree. All these *tuggur*-trees, as they are called, do not produce the *Aggur*, nor does every part of even the most productive tree. The natives cut into the wood until they observe dark-coloured veins yielding the perfume; these guide them to the place containing the aggur, which generally extends but a short way through the centre of the trunk or branch. An essence, or attur, is obtained by bruising the wood in a mortar, and then infusing it in boiling water, when the attur floats on the surface. Early decay does not seem incident to all kinds of agallochum, for we possess specimens of the wood gorged with fragrant resin (*Illustr. Him. Bot.* p. 173) which shew no symptoms of it; but still it is stated that the wood is sometimes buried in the earth. This may be for the purpose of increasing its specific gravity. A large specimen in the museum of the East India House displays a cancellated structure, in which the resinous parts remain, the rest of the wood having been removed, apparently by decay.—J. F. R.

AHASUERUS (אֲחַשְׁוֵרֹשׁ), or ACHASHVEROSH, is the name, or rather the *title*, of four Median and Persian monarchs mentioned in the Bible. The earlier attempts of Simonis and others to derive this name from the Persian *âchash* are unworthy of notice. Hyde (*De Relig. Vet. Pers.* p. 43) more boldly proposed to disregard the Masoretic punctuation, and to read the consonants, *Acsuares*, so as to correspond with Ὀξυάρης, a Persian royal title. Among those who assume the identity of the names Achashverosh and Xerxes, Grotefend believes he has discovered the true orthography of Xerxes in the arrowhead inscriptions of Persepolis. He has deciphered signs representative of the sounds *khshhêrshê*, and considers the first part of the word to be the Zend form of the later *shah*, 'king' (Heeren's *Ideen*, i. 2, 350). Gesenius also (in his *Thesaurus*) assents to this, except that (as Reland had done before) he takes the first part of the word to be the original form of *shîr*, *a lion*, and the latter to be that of *shah*. The Hebrew Achashverosh might thus be a modification of khshhêrshê: the prosthetic aleph being prefixed (as even Scaliger suggested), and a new vowel being inserted between the first two sounds, merely to obviate the difficulty which, as is well known, all Syro-Arabians find in pronouncing two consonants *before* a vowel. One of the highest authorities in such questions, however, A. F. Pott (*Etymol. Forschungen*, i. p. lxv.), considers Xerxes to be a compound of the Zend *csathra*, *king* (with loss of the *i*), and *csahya*, also meaning *king*, the original form of *shah;* and suggests that Achashverosh—its identity with Xerxes, as he thinks, not being established—may be the Pelvi *huzvaresh*, 'hero' (from *hu*, 'good,' and *zour*, 'strength'), corresponding to ἀρήϊος, which Herodotus (vi. 98) says is the true sense of *Xerxes*. Jahn, indeed, first proposed the derivation from *zvaresh* (in his *Archäol.* ii. 2, 244); but then he still thought that the first part of the name was *âchash*—a modern Persian word, which only seems to denote *price*, *value*. Lastly, it deserves notice that the kethib, in Esther x. 1, has אחשרש, pointed *Achashresh;* and that the Syriac version always (and sometimes the Arabic also, as in Dan. ix. 1) writes the name *Achshîresh*. Ilgen adopts the kethib as the authentic consonants of the name; but changes the vowels to *Achshâresh*, and modifies his etymology accordingly.

The *first* Ahasuerus (Sept. Ἀσσούηρος, Theodotion, Ξέρξης) is incidentally mentioned, in Dan. ix. 1, as the father of Darius the Mede. It is generally

agreed that the person here referred to is the Astyages of profane history. See the article DARIUS.

The *second* Ahasuerus (Sept. Ἀσσούηρος) occurs in Ezra iv. 6, where it is said that in the beginning of his reign the enemies of the Jews wrote an accusation against them, the result of which is not mentioned. The whole question, as to the Persian king here meant, depends on the light in which the passage of this chapter, from ver. 6 to 24, is regarded. The view which Mr. Howes seems to have first proposed, and which Dr. Hales adopted in his *Analysis of Chronology*, proceeds on the theory that the writer of this chapter, after mentioning the interruption to the building of the *temple* from the time of Cyrus down to that of Darius, king of Persia (ver. 1-5), is led, by the association of the subject, to enter into a detail of the hindrances thrown in the way of building and fortifying the *city* (after the temple had been completed), under the successors of Darius Hystaspis (ver. 6-23); and that, after this digressive anticipation of events posterior to the reign of Darius, he returns (in ver. 24) to the history of the building of the temple under that prince. This view necessarily makes the Achashverosh and Artachshashta of ver. 6 and 7 to be the *successors* of Darius Hystaspis, *i. e.*, to be *Xerxes* and *Artaxerxes Longimanus.* The main argument on which this theory rests, seems to be the circumstance that, in the whole passage, there is no mention whatever of the *temple;* but, on the contrary, that the setting up the *walls* of the rebellious *city* forms the sole ground of complaint: so that the passage must refer to what occurred after the temple was finished (see the extract from Howes in the *Pictorial Bible, ad loc.*)

There are, however, some objections against the conclusiveness of this reasoning; for, first, even assuming the object of the enemies of the Jews, in this accusation, to have been to hinder the building of the temple, it is yet easy to conceive how the omission of all mention of the *temple* might be compatible with their end, and dependent on the means they were obliged to employ. They could only obtain their object through the Persian king; they therefore used arguments likely to weigh with him. They appealed to motives of state policy. Accordingly, they sought to alarm his jealousy lest the rebellious city should become strong enough to resist tribute, and refuse to allow the transit of his armies; they drew attention to the rebuilding of the defences, as the main point of the argument; and said nothing about the temple, because that would be a matter of secondary importance in the only point of view in which the subject would appear to the Persian king. But, secondly, it has been shewn by a minute inquiry by Trendelenburg (in Eichhorn's *Einleit. in die Apocryph. Schrift.* p. 351), that the first book of the apocryphal Esdras is principally a free, but in parts continuous, translation of the canonical Ezra. It is, therefore, remarkable that the author of Esdras, who has taken this very account of the accusation from Ezra, was so far from discerning the omission of the *temple*, and the conclusion that Mr. Howes has drawn from it, that *his* letter (ii. 16-30) states, that 'The Jews, being come into Jerusalem, that rebellious city, do build the market-place, and repair the walls of it, *and do lay the foundation of the temple* . . . And forasmuch as the things pertaining to the *temple are now in hand*, we think it meet not to neglect such a matter.' Josephus also (*Antiq.* xi. 2, 1), conformably to his general adherence, in this part, to the apocryphal Esdras, both uses, in *his* letter, the same terms about the reconstruction of the temple being then commenced, and even tells the whole story as referring to *Cambyses*, which makes it clear that he understood the passage of the immediate successor of Cyrus. Thirdly, it is even probable, *à priori*, that the rebuilding of the temple and of the city itself would, to a certain extent, necessarily go on together. The Jews must have had sufficient time and need, in the fifteen years between the accession of Cyrus and that of Darius Hystaspis, to erect some buildings for the sustenance and *defence* of the colony, as well as for carrying on the structure of the temple itself. As we read of '*ceiled* houses' in Haggai i. 4, they may have built defences sufficient to give a colour to the statements of the letter; and enough to free a critic from the necessity of transferring the passage in Ezra to the time of Artaxerxes Longimanus, solely because it speaks of the erection of the *walls.* Moreover, as Ezra (ix. 9) speaks of God having enabled the Jews to repair the temple, and of his having 'given them a wall in Jerusalem,' we find that, when the temple was finished (and no evidence shews how long *before* that), they actually had built a wall. Josephus also (*Antiq.* xi. 4, 4) mentions even 'strong walls with which they had surrounded the city' *before* the temple was completed. (It is worth while to remark that Dr. Hales, speaking of this *wall* of Ezra, endeavours, consistently with his theory, to make it 'most probably mean *the fence of a shepherd's fold*, here figuratively taken for their establishment in their own land.' But any lexicon will shew that גדר means *a fence, a wall*, generally; and that it is only limited by the context to mean *the wall of a garden, the fence of a fold*). Again, it is assumed that Nehemiah shews that the walls of the city were not built until his time. Not such, nor the same, as he erected, granted. But—to borrow a remark of J. D. Michaelis—when we read in Neh. i. 3, of the Jews who returned to Persia, and who answered Nehemiah's inquiry after the fate of the colony, by informing him that 'the wall of Jerusalem is broken down and the gates thereof burned with fire,' is it possible that they can refer to the destruction of the walls by Nebuchadnezzar, 144 years before? Was such news so long in reaching Nehemiah? Is it not much easier to believe that the Jews, soon after their return, erected some defences against the hostile and predatory clans around them; and that, in the many years which intervene between the books of Nehemiah and Ezra (of which we have no record), there was time enough for those tribes to have burnt the gates and thrown down the walls of their imperfect fortifications? Lastly, the view of Mr. Howes seems to require peculiar philological arguments, to reconcile the construction of the digression with the ordinary style of Hebrew narrative, and to point out the particles, or other signs disjunctive, by which we may know that ver. 24 is to be severed from the preceding. Nor is it altogether a trivial objection to his theory, that no scholar appears to have entertained it before himself. The nearest approach to it has been made by Vitringa, who, in his *Hypotyposi Temporum* (cited in Michaelis's *Adnott. Uberior.*), suggests, indeed, that ver. 6

refers to Xerxes, but explains all the rest of the passage as applying to Cambyses.

If the arguments here adduced are satisfactory, the Ahasuerus of our passage is the immediate successor of Cyrus—the frantic tyrant Cambyses, who came to the throne B.C. 529, and died after a reign of seven years and five months; and the discrepancy between Ezra and the apocryphal Esdras and Josephus—both of whom leave out ver. 6, and mention only the king of whom the detailed story of the letter is related, whom the one calls *Artaxerxes*, and the other *Cambyses*—may be reconciled, by supposing that they each make the reigns of Cambyses and of the impostor Smerdis into *one*.

The *third* Ahasuerus (Sept. Αρταξέρξης) is the Persian king of the book of Esther. The chief facts recorded of him there, and the *dates* of their occurrence, which are important in the subsequent inquiry, are these: In the *third* year of his reign he made a sumptuous banquet for all his nobility, and prolonged the feast for 180 days. Being on one occasion merry with wine, he ordered his queen Vashti to be brought out, to shew the people her beauty. On her refusal to violate the decorum of her sex, he not only indignantly divorced her, but published an edict concerning her disobedience, in order to insure to every husband in his dominions the rule in his own house. In the *seventh* year of his reign he married Esther, a Jewess, who however concealed her parentage. In the *twelfth* year of his reign, his minister Haman, who had received some slights from Mordecai the Jew, offered him 10,000 talents of silver for the privilege of ordering a massacre of the Jews in all parts of the empire on an appointed day. The king refused this immense sum, but acceded to his request; and couriers were despatched to the most distant provinces to enjoin the execution of this decree. Before it was accomplished, however, Mordecai and Esther obtained such an influence over him, that he so far annulled his recent enactment as to despatch other couriers to empower the Jews to defend themselves manfully against their enemies on that day; the result of which was, that they slew 800 of his native subjects in Shushan, and 75,000 of them in the provinces.

Although almost every Medo-Persian king, from Cyaxares I. down to Artaxerxes III. (Ochus), has in his turn found some champion to assert his title to be the Ahasuerus of Esther, yet the present inquiry may reasonably be confined within much narrower limits than would be requisite for a discussion of all the rival claims which have been preferred. A succinct statement, principally derived from Justi's ingenious *Versuch über den König Ahasverus* (in Eichhorn's *Repertorium*, xv. 1-38), will suffice to shew that Darius Hystaspis is the earliest Persian king in whom the plainest marks of identity are not evidently wanting; that Darius Hystaspis himself is, nevertheless, excluded on less obvious, but still adequate grounds; and that the whole question lies, and with what preponderance of probability, between Xerxes and his successor Artaxerxes Longimanus.

As Ahasuerus reigned from India to Ethiopia (Esth. i. 1), and imposed a tribute (not necessarily for the *first* time) on the land and isles of the sea (x. 1); and laid the disobedience of Vashti before the seven princes which see the king's face, and sit first in the kingdom (i. 14); it is argued that these three circumstances concur, according to the testimony of profane history, to exclude all the predecessors of Darius Hystaspis. For Darius was the first Persian king who subdued India, which thenceforth formed the twentieth province of his empire; and, as for Ethiopia, Cambyses, who first invaded it, only obtained a partial conquest there (Herod. iv. 44; iii. 25, 94). Darius was also the first who imposed a stated tribute on the different provinces of the empire, as, from the times of Cyrus, the revenue depended on the voluntary gifts of the people (Herod. iii. 89). Lastly, the seven princes, and their privilege of seeing the king's face, are traced to the events attending the elevation of Darius to the throne: when the seven conspirators who slew the usurper Smerdis stipulated, before ever it was decided which of their number should obtain the crown, that all the seven should enjoy special privileges, and, among others, this very one of seeing the king at any time without announcement (Herod. iii. 84). This is confirmed by the fact, that although the Persian counsellors of the time anterior to Darius are often mentioned (as when Cambyses laid before them a question parallel to that about Vashti, Herod. iii. 31), yet the definite number *seven* does not occur; whereas, after Darius, we find the seven counsellors both in Esther and again in the reign of Artaxerxes Longimanus (Ezra vii. 14). (It is an oversight to appeal to this account of the seven conspirators in order to find the precise number of *seven* princes. For the narrative in Herodotus shews that, as Darius was chosen king from among the seven, there could only be *six* persons to claim the privilege of seeing the king's face; not to insist that Otanes, who made a separate demand for himself, and who withdrew from the party before those stipulations were made, may *possibly* have reduced the number of privileged counsellors to *five*.)

But neither can it be Darius Hystaspis himself, although he possesses all these marks of agreement with the person intended in the book of Esther. For, first, not only can none of the names of the seven conspirators, as given either by Herodotus or by Ctesias, be brought to accord with the names of the seven princes in Esther; but, what is of greater importance, it is even more difficult to find the name of Darius himself in Achashverosh. For, notwithstanding the diverse corruptions to which proper names are exposed when transmitted through different foreign languages, there is yet such an agreement between the Zend name found by Grotefend in the cuneiform inscriptions, and the *Darius* of the Greeks, and *Darjâvesh* (the name by which Darius Hystaspis is undoubtedly designated elsewhere in the Old Testament), that the genuineness of this title is open to less suspicion than that of almost any other Persian king. It would, therefore, be inexplicable that the author of the book of Esther above all others should not only not call him by the authentic name of sacred as well as profane history, but should apply to him a name which has been shewn to be given, in almost all contemporary books of the Old Testament, to other Persian kings. Secondly, the moral evidence is against him. The mild and just character ascribed to Darius renders it highly improbable that, after favouring the Jews from the second to the sixth year of his reign, he should become a senseless tool in the hands of Haman, and consent

to their extirpation. Lastly, we read of his marrying two daughters and a granddaughter of Cyrus, and a daughter of Otanes—and these only; would Darius have repudiated one of these for such a trifle, when his peculiar position, as the first king of his race, must have rendered such alliances indispensable?

It only remains now to weigh the evidence against Artaxerxes, in order to lead more cogently to the only alternative left—that it is Xerxes. As Artaxerxes allowed Ezra to go to Jerusalem with a colony of exiles in the seventh year of his reign (Ezra vii. 1-7); and as he issued a decree in terms so exceedingly favourable to the religious as well as civil interests of the Jews (giving them liberal grants and immunities, speaking of their law as the law of the God of heaven, and threatening punishment to whoever would not do the law of God and of the king, Ezra vii. 11-26): how could Haman, *five years afterwards*, venture to describe the Jews to him as a people whom, on the very account of their law, it was not for the king's profit to suffer? And how could Haman so directly propose their extermination, in the face of a decree so signally in their favour, and so recently issued by the same king? especially as the laws of the Medes and Persians might not be altered! Again, as Artaxerxes (assuming always that *he* is the Artachshast of Ezra vii. 1, and not *Xerxes*, as is nevertheless maintained by J. D. Michaelis, Jahn, and De Wette) was capable of such liberality to the Jews in the seventh year of his reign, let us not forget that, if he is the Ahasuerus of the book of Esther, it was in that same year that he married the Jewess. Now, if—by taking the first and tenth months in the seventh year of the king (the dates of the departure of Ezra, and of the marriage of Esther) to be the first and tenth months of the *Hebrew year* (as is the usual mode of notation; see Hitzig, *Die xii Kleinen Propheten*, note to Haggai i. 1), and not the first and tenth from the period of his *accession*—we assume that the departure of Ezra took place *after* his marriage with her, his clemency might be the effect of her influence on his mind. Then we have to explain how he could be induced to consent to the extirpation of the Jews in the twelfth year of his reign, notwithstanding that her influence still continued—for we find it evidently at work in the twelfth year. But if, on the other hand, his indulgence to Ezra was *before* his marriage, then we have even a greater difficulty to encounter. For then Artaxerxes must have acted from his own unbiassed lenity, and his purposed cruelty in the twelfth year would place him in an incongruous opposition with himself. As we, moreover, find Artaxerxes again propitious to their interests, in the twentieth year of his reign—when he allowed Nehemiah to return to Jerusalem—it is much easier to believe that he was also favourably disposed to them in the twelfth. At any rate, it would be allowing Esther a long time to exercise an influence on his disposition, if his clemency in the twentieth year was due to her, and not to his own inclination. Besides, the fact that neither Ezra nor Nehemiah gives the least hint that the liberal policy of Artaxerxes towards them was owing to the influence of their countrywoman, is an important negative point in the scale of probabilities. In this case also there is a serious difficulty in the name. As Artaxerxes is called *Artachshast* in Ezra and Nehemiah, we certainly might expect the author of the book of Esther to agree with them in the name of the king whom they all had had such occasion to know. Nor is it, perhaps, unimportant to add, that Norberg asserts, on the authority of native Persian historians, that the *mother* of Bahman, *i. e.*, Artaxerxes Longimanus, was a *Jewess* (*Opuscula Acad.* iii. 218). This statement would agree excellently with the theory that *Xerxes* was Ahasuerus. Lastly, the joint testimony borne to his clemency and magnanimity by the acts recorded of him in Ezra and Nehemiah, and by the accordant voice of profane writers (Plutarch, *Artaxerxes;* Diodor. Sic. xi. 71; Ammian. Marcell. xxx. 8), prevents us from recognising Artaxerxes in the debauched, imbecile, and cruel tyrant of the book of Esther.

On the ground of moral resemblance to that tyrant, however, every trait leads us to Xerxes. The king who scourged and fettered the sea; who beheaded his engineers because the elements destroyed their bridge over the Hellespont; who so ruthlessly slew the eldest son of Pythius because his father besought him to leave him one sole support of his declining years; who dishonoured the remains of the valiant Leonidas; and who beguiled the shame of his defeat by such a course of sensuality, that he publicly offered a reward for the inventor of a new pleasure—is just the despot to divorce his queen because she would not expose herself to the gaze of drunken revellers; is just the despot to devote a whole people, his subjects, to an indiscriminate massacre; and by way of preventing that evil, to restore them the right of self-defence (which it is hard to conceive how the first edict ever could have taken away), and thus to sanction their slaughtering thousands of his other subjects.

There are also remarkable coincidences of date between the history of Xerxes and that of Ahasuerus. In the third year of his reign the latter gave a grand feast to his nobles, which lasted 180 days (Esth. i. 3); the former, in *his* third year, also assembled his chief officers to deliberate on the invasion of Greece (Herod. vii. 8). Nor should we wonder to find no nearer agreement in the two accounts than is expressed in the mere fact of the nobles being assembled. The two relations are quite compatible; each writer only mentioning that aspect of the event which had interest for him. Again, Ahasuerus married Esther at Shushan, in the seventh year of his reign: in the same year of *his* reign, Xerxes returned to Susa with the mortification of his defeat, and sought to forget himself in pleasure;—not an unlikely occasion for that quest for fair virgins for the harem (Esth. ii. 2). Lastly, the tribute imposed on the land and isles of the sea also accords with the state of his revenue, exhausted by his insane attempt against Greece. In fine, these arguments, negative and affirmative, render it so highly probable that Xerxes is the Ahasuerus of the book of Esther, that to demand more conclusive evidence, would be to mistake the very nature of the question.

The *fourth* Ahasuerus (Ἀσούηρος) is mentioned in Tobit xiv. 15, in connection with the destruction of Nineveh. That circumstance points out Cyaxares I. as the person intended (Herod. i. 106, Rawlinson, *Bampton Lecture*, p. 185).—J. N.

AHAVA (אַהֲוָא; Sept. Ἀουέ, Ezra viii. 21, 31, and Ἐνεί, verse 15), the river by which the Jewish exiles assembled their second caravan under Ezra, when returning to Jerusalem. It would seem from ch. viii. 15, that it was designated from a town of the same name: 'I assembled them at the river that flows towards Ahava.' In that case, it could not have been of much importance in itself; and possibly it was no other than one of the numerous canals with which Babylonia then abounded. This is probably the true reason that Biblical geographers have failed to identify it. Some have sought the Ahava in the Lycus or Little Sab, finding that this river was anciently called Adiaba or Diaba. But these names would, in Hebrew characters, have no resemblance to אהוא; and it is exceedingly unlikely that the rendezvous for a Palestine caravan should have been north-east of the Tigris in Assyria, with the two great rivers, Tigris and Euphrates, between them and the plains they were to traverse. It is not so clear, however, that Rosenmüller is right in supposing that it probably lay to the south-west of Babylonia, *because that was in the direction of Palestine.* It is too much forgotten by him and other writers, that caravan routes seldom run in straight lines between two places. In this case, a straight line would have taken the caravan through the whole breadth of a desert seldom traversed but by the Arabs; and to avoid this, the usual route for large caravans lay, and still lies, north-west through Mesopotamia, much above Babylonia; and then, the Euphrates being crossed, the direction is south-west to Palestine. The greater probability, therefore, is, that the Ahava was one of the streams or canals of Mesopotamia communicating with the Euphrates somewhere in the north-west of Babylonia.—J. K.

AHAZ (אָחָז, *possessor;* Sept. Ἄχαζ; Joseph. Ἀχάζης), son of Jotham, and eleventh king of Judah, who reigned sixteen years, from B.C. 741 to 726. Ahaz was the most corrupt monarch that had hitherto appeared in Judah. He respected neither Jehovah, the law, nor the prophets; he broke through all the restraints which law and custom had imposed upon the Hebrew kings, and had regard only to his own depraved inclinations. He introduced the religion of the Syrians into Jerusalem, erected altars to the Syrian gods, altered the temple in many respects after the Syrian model, and at length ventured to shut it up altogether. Such a man could not exercise that *faith* in Jehovah, as the political head of the nation, which ought to animate the *courage* of a Hebrew king. Hence, after he had sustained a few repulses from Pekah and Rezin, his allied foes, when the Edomites had revolted from him, and the Philistines were making incursions into his country, notwithstanding a sure promise of divine deliverance, he called Pul, the king of Assyria, to his aid [ASSYRIA]. He even became tributary to that monarch, on condition of his obliging Syria and Israel to abandon their design of destroying the kingdom of Judah. The Assyrians, as might be expected, acted only with a view to their own interests, and afforded Ahaz no real assistance; on the contrary, they drove him to such extremities that he was scarcely able, with all the riches of the temple, of the nobility, and of the royal treasury, to purchase release from his troublesome protectors. He died at the age of thirty-six (2 Kings xvi.; 2 Chron. xxviii.; Is. vii.; Jahn, *Biblisches Archäologie*, ii. 185; iii. 145; Hales, *Analysis*, ii. 417-419). [From 2 Kings xviii. 2, it appears that Hezekiah, Ahaz's son, succeeded him when he was twenty-five years old. But if Ahaz was only thirty-six when he died, he must have been a father at eleven to have had a son twenty-five years of age at that time. As this is incredible, we must suppose an error in the statement that Ahaz was only twenty when he came to the throne. The LXX. and the Peshito (2 Chron. xxviii. 1) make him twenty-five.]—J. K.

AHAZIAH (אֲחַזְיָה and אֲחַזְיָהוּ, *holder of Jehovah;* Sept. Ὀχοζίας), 1. The son and successor of Ahab, and eighth king of Israel. He reigned two years, B.C. 897-896. It seems that Jezebel exercised over her son the same influence which had guided her husband; and Ahaziah pursued the evil courses of his father. The most signal public event of his reign was the revolt of the Moabites, who took the opportunity of the defeat and death of Ahab to discontinue the tribute which they had paid to the Israelites. Ahaziah became a party in the attempt of Jehoshaphat, king of Judah, to revive the maritime traffic by the Red Sea; in consequence of which the enterprise was blasted, and came to nothing (2 Chron. xx. 35-37). Soon after, Ahaziah, having been much injured by a fall from the roof-gallery of his palace, had the infatuation to send to consult the oracle of Baal-zebub, the god of Ekron, respecting his recovery. But the messengers were met and sent back by Elijah, who announced to the king that he should rise no more from the bed on which he lay (1 Kings xxii. 51, to 2 Kings i. 18).

2. Son of Jehoram by Athaliah, daughter of Ahab and Jezebel, and sixth king of Judah, called also Azariah, 2 Chron. xxii. 6, and Jehoahaz, 2 Chron. xxi. 17. He reigned but one year (B.C. 885), and that ill, suffering himself in all things to be guided by the wicked counsels of his idolatrous mother, Athaliah. He cultivated the connections which had unhappily grown up between the two dynasties, and which had now been cemented by marriage. Hence he joined his uncle Jehoram of Israel in an expedition against Hazael, king of Damascene-Syria, for the recovery of Ramoth-Gilead; and afterwards paid him a visit while he lay wounded in his summer palace of Jezreel. The two kings rode out in their several chariots to meet Jehu; and when Jehoram was shot through the heart, Ahaziah attempted to escape, but was pursued, and being mortally wounded, had only strength to reach Megiddo, where he died. His body was conveyed by his servants in a chariot to Jerusalem for interment (2 Kings ix. 28). In 2 Chron. xxii. 7-9, the circumstances are somewhat differently stated; but the variation is not substantial, and requires no particular notice. It appears from that passage, however, that Jehu was right in considering Ahaziah as included in his commission to root out the house of Ahab. [In 2 Kings viii. 26, Ahaziah is said to have been twenty-two years old when he began to reign; but in 2 Chron. xxii. 2, his age then is stated as forty-two. The former is undoubtedly correct, as the latter makes him older than his father. Compare 2 Chron. xxi. 5, 20.]—J. K.

AHHASHTERANIM (אַחַשְׁתְּרָנִים). This word occurs Esth. viii. 10, and is translated in the A. V. *camels*. That this is an error is now universally conceded. Bochart contends that the word designates *mules*, and regards the words that follow בְּנֵי הָרְמָכִים, *sons of mares*, as in apposition with it, and as descriptive of a class of mules remarkable for their swiftness. That in this respect the hybrid between the ass and the mare is much superior to the hybrid between the horse and the ass is abundantly attested (Aristot. *Rhetor.* iii. 2; Plin. *Hist. Nat.* viii. 44, etc.); which is in favour of Bochart's hypothesis. He derives the word from the Persian استر *asthar* or *ester*, a mule; and in this Gesenius concurs, comparing the Sanscrit *açvatara*. In this scholars may be regarded as concurring.—W. L. A.

AHIAH (אֲחִיָּה, *brother*, (i. e. *friend*) *of Jehovah;* Sept. Ἀχιά, 1 Sam. xiv. 3), 1. Son of Ahitub, and high-priest in the reign of Saul, and brother and predecessor of the Abimelech whom Saul slew for assisting David. Seeing that Abimelech, a son of Ahitub, was also high-priest in the same reign (1 Sam. xxii. 11), some have thought that both names belonged to the same person; but this seems less likely than the explanation which has just been given.

2. One of the two secretaries of Solomon (1 Kings iv. 3). Another person of this name occurs in 1 Chron. viii. 7.—J. K.

AHIAM, one of David's thirty heroes (2 Sam. xxiii. 33).

AHIEZER, the hereditary chief or prince of the tribe of Dan at the time that the Israelites quitted Egypt (Num. i. 12).

AHIHUD, 1. a prince of the tribe of Asher, who, with the other chiefs of tribes, acted with Joshua and Eleazer in dividing the Promised Land (Num. xxxiv. 27).

[2. The chief of a body of archers of the tribe of Benjamin in the time of David, 1 Chron. xii. 3.]

AHIJAH (same name as AHIAH), a prophet residing in Shiloh in the times of Solomon and Jeroboam. He appears to have put on record some of the transactions of the former reign (2 Chron. ix. 29). It devolved on him to announce and sanction the separation of the ten tribes from the house of David, as well as the foundation (1 Kings xi. 29-39), and, after many years, the subversion of the dynasty of Jeroboam (1 Kings xiv. 7-11). [JEROBOAM.] [Four other persons of this name are mentioned, 1 Kings xv. 27, 33; 1 Chron. ii. 25; xi. 36; xxvi. 20.]—J. K.

AHIKAM, one of the four persons of distinction whom Josiah sent to consult Huldah, the prophetess (2 Kings xxii. 12-14). Ahikam and his family are honourably distinguished for their protection of the prophet Jeremiah (Jer. xxvi. 24; xxxix. 14).

AHIMAAZ (אֲחִימַעַץ, *brother of anger*, i. e., *irascible;* Sept. Ἀχιμάας), 1. Father of Ahinoam, Saul's wife (1 Sam. xiv. 50). 2. Son and successor of Zadok, who was joint high-priest in the reign of David, and sole high-priest in that of Solomon. His history chiefly belongs to the time of David, to whom he rendered an important service during the revolt of Absalom. David having refused to allow the ark of God to be taken from Jerusalem when he fled thence, the high-priests, Zadok and Abiathar, necessarily remained in attendance upon it; but their sons, Ahimaaz and Jonathan, concealed themselves outside the city, to be in readiness to bear off to David any important information respecting the movements and designs of Absalom which they might receive from within. Accordingly, Hushai having communicated to the priests the result of the council of war, in which his own advice was preferred to that of Ahithophel [ABSALOM], they instantly sent a girl (probably to avoid suspicion) to direct Ahimaaz and Jonathan to speed away with the intelligence. The transaction, however, was witnessed and betrayed by a lad, and the messengers were so hotly pursued that they took refuge in a dry well, over which the woman of the house placed a covering, and spread thereon parched corn. She told the pursuers that the messengers had passed on in haste; and when all was safe, she released them, on which they made their way to David (2 Sam. xv. 24-37; xvii. 15-21). As may be inferred from his being chosen for this service, Ahimaaz was swift of foot. Of this we have a notable example soon after, when, on the defeat and death of Absalom, he prevailed on Joab to allow him to carry the tidings to David. Another messenger, Cushi, had previously been despatched, but Ahimaaz outstripped him, and first came in with the news. He was known afar off by the manner of his running, and the king said, 'He is a good man, and cometh with good tidings;' and this favourable character is justified by the delicacy with which he waived that part of his intelligence concerning the death of Absalom, which he knew would greatly distress so fond a father as David (2 Sam. xviii. 19-33).—J. K.

3. A son-in-law of Solomon, and one of the twelve officers whose duty it was to provide victuals for the king and his household (1 Kings iv. 7, 15), each for a month. Rosenmüller calls these officers *head collectors of taxes (Alt. u. N. Morgenland* iii. 166), and Ewald thinks they were *stewards of the royal domains;* but Thenius (*Exeg. Hb.* in loc.) holds that they were officers of higher rank, of whose duties the supply of the royal table formed only a part. Josephus calls them ἡγεμόνες (*Ant. Jud.* viii. 2, 4). The province of Ahimaaz was in Naphtali. By some this Ahimaaz is identified with No. 2, but this is improbable.—W. L. A.

AHIMAN, one of three famous giants, of the race of Anak, who dwelt at Hebron when the Hebrew spies explored the land (Num. xiii. 22).

AHIMELECH (אֲחִימֶלֶךְ, *brother of the king*, i. e., *the king's friend;* Sept. Ἀβιμέλεχ; Cod. Alex. Ἀχιμέλεχ), son of Ahitub, and brother of Ahiah, who was most probably his predecessor in the high-priesthood [AHIAH]. When David fled from Saul, he went to Nob, a city of the priests in Benjamin, where the tabernacle then was; and by representing himself as on pressing business from the king, he obtained from Ahimelech, who had no other, some of the sacred bread which had been removed from the presence-table. He was also furnished with the sword which he had himself taken from Goliath, and which had been laid up as a trophy in the tabernacle (1 Sam. xxi. 1-9). These circumstances were witnessed by Doeg, an

Edomite in the service of Saul, and were so reported by him to the jealous king as to appear acts of connivance at, and support to, David's imagined disloyal designs. Saul immediately sent for Ahimelech and the other priests then at Nob, and laid this treasonable offence to their charge; but they declared their ignorance of any hostile designs on the part of David towards Saul or his kingdom.

This, however, availed them not; for the king commanded his guard to slay them. Their refusal to fall upon persons invested with so sacred a character might have brought even Saul to reason; but he repeated the order to Doeg himself, and was too readily obeyed by that malignant person, who, with the men under his orders, not only slew the priests then present, eighty-six in number, but marched to Nob, and put to the sword every living creature it contained. The only priest that escaped was Abiathar, Ahimelech's son, who fled to David, and afterwards became high priest (1 Sam. xxii.) [ABIATHAR].—J. K.

AHINADAB, one of the twelve officers who raised supplies of provisions in monthly rotation for the royal household. Ahinadab's district was the southern half of the region beyond the Jordan (1 Kings iv. 14).—J. K.

AHINOAM (אֲחִינֹעַם, *brother of grace;* Sept. Ἀχινάαμ), 1. Saul's wife (1 Sam. xiv. 50); 2. A woman of Jezreel, one of the wives of David, and mother of Amnon. She was taken captive by the Amalekites when they plundered Ziklag, but was recovered by David (1 Sam. xxv. 43; xxvii. 3; xxx. 5; 2 Sam. ii. 2; iii. 2).

AHIO (אַחְיוֹ, *brotherly;* Sept., as an appellative, *his* [Uzzah's] *brothers—οἱ ἀδελφοὶ αὐτοῦ*), one of the sons of Abinadab, who, with his brother Uzzah, drove the new cart on which the ark was placed when David first attempted to remove it to Jerusalem. Ahio went before to guide the oxen, while Uzzah walked by the cart (2 Sam. vi. 3, 4. [UZZAH.]

AHIRA, chief of the tribe of Naphtali when the Israelites quitted Egypt (Num. i. 15).

AHIRAM, a son of Benjamin (Num. xxvi. 38), called Ehi in Gen. xlvi. 21.

AHISHAR, the officer who was 'over the household' of King Solomon (1 Kings iv. 6). This has always been a place of high importance and great influence in the East.

AHITHOPHEL (אֲחִיתֹפֶל, *brother of foolishness* i.e., *foolish;* Sept. Ἀχιτόφελ), the very singular name of a man who, in the time of David, was renowned throughout all Israel for his worldly wisdom. He is, in fact, the only man mentioned in the Scriptures as having acquired a reputation for political sagacity among the Jews; and they regarded his counsels as oracles (2 Sam. xvi. 23). He was of the council of David; but was at Giloh, his native place, at the time of the revolt of Absalom, by whom he was summoned to Jerusalem; and it shews the strength of Absalom's cause in Israel that a man so capable of foreseeing results, and estimating the probabilities of success, took his side in so daring an attempt (2 Sam. xv. 12). The news of his defection appears to have occasioned David more alarm than any other single incident in the rebellion. He earnestly prayed God to turn the sage counsel of Ahithophel 'to foolishness' (probably alluding to his name); and being immediately after joined by his old friend Hushai, he induced him to go over to Absalom with the express view that he might be instrumental in defeating the counsels of this dangerous person (xv. 31-37). Psalm lv. is supposed to contain (12-14) a further expression of David's feelings at this treachery of one whom he had so completely trusted, and whom he calls 'My companion, my guide, and my familiar friend.' The detestable advice which Ahithophel gave Absalom to appropriate his father's harem, committed him absolutely to the cause of the young prince, since after that he could hope for no reconcilement with David (2 Sam. xvi. 20-23). His proposal as to the conduct of the war undoubtedly indicated the best course that could have been taken under the circumstances; and so it seemed to the council, until Hushai interposed with his plausible advice, the object of which was to gain time to enable David to collect his resources. [ABSALOM]. When Ahithophel saw that his counsel was rejected for that of Hushai, the far-seeing man gave up the cause of Absalom for lost; and he forthwith saddled his ass, returned to his home at Giloh, deliberately settled his affairs, and then hanged himself, and was buried in the sepulchre of his fathers, B.C. 1023 (ch. xvii). This is the only case of suicide which the Old Testament records, by any one not engaged in actual warfare.—J. K.

AHITUB (אֲחִיטוּב, *brother of goodness* or *benignity*, i.e., *benign;* Sept. Ἀχιτώβ), 1. Son of Phinehas, and grandson of the high-priest Eli. His father Phinehas having been slain when the ark of God was taken by the Philistines, he succeeded his grandfather Eli, B.C. 1141, and was himself succeeded by his son Ahiah about B.C. 1093.

2. The father of Zadok, who was made high-priest by Saul after the death of Ahimelech (2 Sam. viii. 17; 1 Chron. vi. 8). There is not the slightest ground for the notion that this Ahitub was ever high-priest himself—indeed, it is historically impossible.—J. K.

AHOLAH and AHOLIBAH (אָהֳלָה and אָהֳלִיבָה), two fictitious or symbolical names adopted by Ezekiel (xxiii. 4) to denote the two kingdoms of Samaria (Israel) and Judah. There is a significant force in these names which must be noted. AHOLAH, אהלה [pr. *Oholah*], usually rendered '*a tent*,' is properly, *tentorium suum* (habet illa), 'she has *her own tent* or temple,' signifying that she has a tent or tabernacle of her own or of human invention. AHOLIBAH, אהלבה [*Oholibah*] means '*my tent* is *in her*,' that is to say—I, Jehovah, have given her a temple and religious service. They are both symbolically described as lewd women, adulteresses, prostituting themselves to the Egyptians and the Assyrians, in imitating their abominations and idolatries; wherefore Jehovah abandoned them to those very people for whom they shewed such inordinate and impure affection. The allegory is an epitome of the history of the Jewish church.—J. K.

AHOLIAB, of the tribe of Dan, a skilful artificer appointed along with Bezaleel to construct the Tabernacle (Exod. xxxv. 34).

AHOLIBAMAH (אָהֳלִיבָמָה, Ὀλιβεμά), one of the wives of Esau, supposed to be the same who is called Judith, Gen. xxvi. 34. All Esau's wives except one appear to have had a double name (comp. Gen. xxvi. 34; xxviii. 9; xxxvi. 2, 3), unless we suppose him to have had five wives. Also, the seat and name of an Edomitish tribe (Gen. xxxvi. 40, 41).—W. L. A.

AHUZZATH (אֲחֻזָּת, *a possession*), the 'friend' of Abimelech II., king of Gerar, who attended him on his visit to Isaac (Gen. xxvi. 26). In him occurs the first instance of that unofficial but important personage in ancient Oriental courts, called 'the king's friend,' or favourite. Several interpreters, following the Chaldee and Jerome, take *Ahuzzath* to be an appellative, denoting a *company of friends*, who attended Abimelech. The Sept. has Ὀχοζὰθ ὁ νυμφαγωγὸς αὐτοῦ.—J. K.

AI [הָעִי, Gen. xi. 8; xiii. 3; Josh. vii. 2. The ה here is the article without which this form is never used. The forms עַיָּא AIJA (Neh. xi. 31), עַיָּה AIATH (Is. x. 28) also occur], (Sept. Ἀγγαί, Ἀγγαΐ and Γαΐ; Vulg. *Hai*), a royal city of the Canaanites, which lay east of Bethel. It existed in the time of Abraham, who pitched his tent between it and Bethel (Gen. xii. 8; xiii. 3); but it is chiefly noted for its capture and destruction by Joshua (vii. 2-5; viii. 1-29). [AMBUSCADE.] At a later period Ai was rebuilt, and is mentioned by Isaiah (x. 28), and also after the captivity. The site was known, and some scanty ruins still existed in the time of Eusebius and Jerome (*Onomast.* in *Agai*), but Dr. Robinson was unable to discover any certain traces of either. He remarks (*Bib. Researches*, ii. 313), however, that its situation with regard to Bethel may be well determined by the facts recorded in Scripture. That Ai lay to the east of Bethel is distinctly stated; and the two cities were not so far distant from each other, but that the men of Bethel mingled in the pursuit of the Israelites when they feigned to flee before the king of Ai, and thus both cities were left defenceless (Josh. viii. 17); yet they were not so near but that Joshua could place an ambush on the west (or south-west) of Ai, without its being observed by the men of Bethel, while he himself remained behind in a valley to the north of Ai (Josh. viii. 4, 11-13). A little to the south of a village called Deir Diwan, and one hour's journey from Bethel, the site of an ancient place is indicated by reservoirs hewn in the rock, excavated tombs, and foundations of hewn stone. This, Dr. Robinson inclines to think, may mark the site of Ai, as it agrees with all the intimations as to its position. Near it, on the north, is the deep Wady el-Mutyâh, and towards the south-west other smaller wadys, in which the ambuscade of the Israelites might easily have been concealed.—J. K.

AIATH. [AI.]

AIJA. [AI.]

AIL (אַיִל), a ram. So the word is used, Gen. xv. 9; xxii. 13; Ps. cxiv. 4; Is. lx. 7; Dan. viii. 4, 6; Sept. κριός. Bochart derives this name from אֵל, *strength;* but Gesenius, with greater probability we think, derives it from אול, *to roll, to twist*, in allusion to the twisted or crooked horns of the ram. The term *ail* may be viewed as the generic appellation of all animals with twisted or rolled up horns; and hence the various species of antelopes are called intensively אַיִל, *large* or *wild rams*. [AJAL; SEH; TSON.]—W. L. A.

AJAL (אַיָּל; Sept. ἔλαφος; *hart*, in Deut. xii. 15; Ps. xlii. 1; Is. xxxv. 6), the feminine of which is

AJALAH (אַיָּלָה; Sept. στέλεχος; *hind*, in Gen. xlix. 21; 2 Sam. xxii. 34; Job xxxix. 1; Ps. xviii. 33; Prov. v. 19; Cant. ii. 7; Jer. xiv. 5; Habak. iii. 19).

32. Cervus barbarus.

The *hart* and *hind* of our versions and of the older comments; but this interpretation is generally rejected by recent writers, who either suppose different species of antelope to be meant, or, with Dr. Shaw, consider the term to be generical for several species of deer taken together. Sir J. G. Wilkinson believes Ajal to be the Ethiopian oryx, with nearly straight horns. In the article ANTELOPE it will be shewn under what terms the Oryges appear to be noticed in the Bible, and at present we only observe that an Ethiopian species could not well be meant where the clean animals fit for the food of Hebrews are indicated, nor where allusion is made to suffering from thirst, and to high and rocky places as the refuge of females, or of both, since all the species of oryx inhabit the open plains, and are not remarkable for their desire of drinking; nor can either of these propensities be properly ascribed to the true antelopes, or gazellæ, of Arabia and Syria, all being residents of the plain and the desert; like the oryges, often seen at immense distances from water, and unwilling to venture into forests, where their velocity of flight and delicacy of structure impede and destroy them. Taking the older interpretation, and reviewing all the texts where hart and hind are mentioned, we find none where these objections truly apply. Animals of the stag kind prefer the security of forests, are always most robust in rocky mountain covers, and seek water with considerable anxiety; for of all the light-footed ruminants, they alone protrude the tongue when hard pressed in the chase. Now, comparing these qualities with several texts, we find them perfectly appropriate to the species of these genera alone. Ajal appears to be a mutation of a common name with ἔλαφος; and although no great

stress should be laid on names which, more particularly in early times, were used without much attention to specific identity, yet we find the Chaldee Ajal and Saramatic Jelen strictly applied to stag. Hence the difficulty lay in the modern denial that ruminants with branched deciduous horns existed in the south-west of Asia and Egypt; and Cuvier for some time doubted, notwithstanding Virgil's notice, whether they were found in any part of Africa; nevertheless, though not abundant where water is rare, their existence from Morocco to the Nile and beyond it cannot be denied; and it is likely that an Asiatic species still appears sometimes in Syria, and, no doubt, was formerly common there.

The first species here referred to is now known by the name of Cervus Barbarus, or Barbary stag, in size between our red and fallow deer, distinguished by the want of a bisantler, or second branch on the horns, reckoning from below, and by a spotted livery, which is effaced only in the third or fourth year. This species is figured on Egyptian monuments, is still occasionally seen about the Natron lakes west of the Nile, and, it seems, was observed by a reverend friend in the desert east of the Dead Sea, on his route from Cairo towards Damascus. We take this to be the Igial or Ajal of the Arabs, the same which they accuse of eating fish—that is, the ceps, lizards, and snakes, a propensity common to other species, and similarly ascribed to the Virginian and Mexican deer.

The other is the Persian stag, or Maral of the Tahtar nations, and Gewazen of Armenia, larger than the stag of Europe, clothed with a heavy mane, and likewise destitute of bisantlers. We believe this species to be the Soëgur of Asiatic Turkey, and Mara of the Arabs, and therefore residing on the borders of the mountain forests of Syria and Palestine. One or both of these species were dedicated to the local *bona dea* on Mount Libanus—a presumptive proof that deer were found in the vicinity.

Of the hind it is unnecessary to say more than that she is the female of the stag, or hart, and that in the manners of these animals the males always are the last to hurry into cover.*—C. H. S.

AIJALON. [AJALON.]

AIJALETH-SHAHAR. [PSALMS.]

AIN (עַיִן, usually *En* in the English version), the Hebrew word for *a fountain-spring* [as distinguished from *Beer*, an artificial tank or well], which signification it also bears in Arabic, Syriac, and Ethiopic. It chiefly attracts notice as combined with the proper names of various places; and in all such cases it points to some remarkable or important fountain near or at the spot. Thus, עֵין־גֶּדִי, *En-gedi*, 'fountain of kids' [EN-GEDI]; עֵין־גַּנִּים, *En-gannim* (Josh. xv. 34), 'fountain of the gardens;' עֵין־דֹּאר, *En-dor*, 'house-fountain' (*fons habitationis*, Gesenius) [EN-DOR]; עֵין־חַדָּה, *En-haddah* (Josh. xix. 21), 'sharp,' *i. e.* 'swift fountain;' עֵין־מִשְׁפָּט, *En-mishpat* (Gen. xiv. 7), 'fountain of judgment;' there also called קָדֵשׁ, but proleptically, as that name appears to have originated at a later period (Num. xx. 14), [KADESH]; עֵין־אֶגְלַיִם, *En-eglaim*, 'fountain of two calves' (Ezek. xlvii. 10) [EN-EGLAIM]; עֵין־שֶׁמֶשׁ, *En-shemesh* (Josh. xv. 7), 'fountain of the sun;' עֵין־רֹגֵל, *En-rogel* (2 Sam. xvii. 17, etc.), literally 'fountain of the foot,' which is construed in the Targum 'fuller's fountain,' because the fullers there trod the cloths with their feet; others, 'fountain of the spy' [EN-ROGEL]. There are other names with which עַיִן is thus used in composition; but these are the most important. In one case עַיִן occurs with the article as the name of a place in the north-east of Palestine (Num. xxxiv. 11), where it is named to point out more clearly the position of Riblah, one of the northern border cities. [The reference here is probably to some spring by its relation to which Riblah is pointed out:—Riblah on the east side of the spring. There was, however, a city called Ain on the uttermost border of Judah to the south (Josh. xv. 32), which was afterwards assigned to Simeon (Josh. xix. 7; 1 Chr. iv. 32.]* It occurs in the plural in John iii. 23, as Ænon or fountains.

AINSWORTH, HENRY, an English divine of the Brownist party. Of the time and place of his birth, and of his early life, nothing is known. He is first mentioned by Bishop Hall as connected with the church of the exiled Brownists at Amsterdam in 1592-93. He was for some time pastor of that church, and died abroad in 1622. His attainments as a Hebraist were eminent, and though he lived in extreme poverty, and his mind was much distracted with controversy on points of ecclesiastical polity, he found leisure to devote himself extensively to biblical studies. The fruit of these appears in his Annotations on the Pentateuch, the Psalms, and Solomon's Song, published at first separately, between 1612 and 1623; afterwards collectively, in one vol. folio, in 1627; again in 1639, and recently in 2 vols. 8vo, Glasg. 1843. They are for the most part incorporated by Poole in his *Synopsis*, who says of them, 'tanto acumine et judicio, tanta fide et peritia exarata, ut digna ausim pronuntiare quæ in exteras linguas transfundantur.' A Dutch translation of them by Sibrandus Vomelius was published at Leeuwarden in 1690. The work has always commanded higher respect on the continent than it found in this country, perhaps from the author's ecclesiastical relations. Vomelius declares that 'in its own sphere it shines as the moon among the stars;' and the editors of the *Acta Eruditorum Lipsiensium* (Anno 1691, pp. 340-342) introduce it to their readers in terms of hardly feebler encomium.

* In Gen. xlix. 21, Bochart's version appears to be preferable to our present translation—'Naphtali is a hind let loose; he giveth goodly words;' this, by a slight alteration of the punctuation in the Hebrew, he renders 'Naphtali is a spreading tree, shooting forth beautiful branches.' In Ps. xxix. 9, instead of 'The voice of the Lord maketh the hind to calve, and discovereth the forests,' Bishop Lowth gives, 'The voice of the Lord striketh the oak, and discovereth the forests,' which is also an improvement.

[* A mistake in the division of verses has led some to find a puzzle in the places enumerated in this passage being called both villages חצרים, and cities ערים. But the former of these belongs to the preceding verse:—'These were their cities unto the reign of David and their villages, Etam and Ain, Rimmon and Tochen, and Ashan, five cities, and all their villages that were round about the same cities, etc.' See Bertheau *Exeg. Hdb. in loc.*]

It must be confessed that the work does not come up to the expectations which such praises are calculated to excite. The notes are for the most part judicious, and illustrate the text by copious citations of parallel passages and from the writings of the Rabbins; but they do not exhibit much exegetical ability, and cannot be said to add much to our means of understanding scripture. The translation which accompanies them is often obscurely literal, though occasionally felicitous readings occur.—W. L. A.

AIR (ἀήρ), the atmosphere, as opposed to the ether (αἰθήρ), or higher and purer region of the sky (Acts xxii. 23; 1 Thess. iv. 17; Rev. ix. 2; xvi. 17). The phrase εἰς ἀέρα λαλεῖν—*to speak into the air* (1 Cor. xiv. 9), is a proverbial expression to denote speaking in vain, like *ventis verba profundere* in Latin (Lucret. iv. 929), and a similar one in our own language; and εἰς ἀέρα δέρειν, *to beat into the air* (1 Cor. ix. 26), denotes *acting* in vain, and is a proverbial allusion to an abortive stroke into the air in pugilistic contests. The later Jews, in common with the Gentiles, especially the Pythagoreans, believed the air to be peopled with spirits, under the government of a chief, who there held his seat of empire (Philo, [*De Confus. Ling* p. 346; *De Somn.* p. 586, ed. Hoeschel. 1791;] Diog. Laert. viii. 32). These spirits were supposed to be powerful, but malignant, and to incite men to evil. That the Jews held this opinion is plain from the Rabbinical citations of Lightfoot, Wetstein, etc. Thus in *Pirke Aboth* 83, 2, they are described as *filling the whole air*, arranged in troops, in regular subordination. The early Christian fathers entertained the same belief (Ignat. *Ad. Ephes.* § 13), which has indeed come down to our own times. It is to this notion that St. Paul is supposed to allude in Eph. ii. 2, where Satan is called ἄρχων τῆς ἐξουσίας τοῦ ἀέρος, 'prince of the power (*i.e.*, of those who exercise the power) of the air.' Some, however, explain ἀὴρ here by *darkness*, a sense which it bears also in profane writers (See Lightfoot, Whitby, Koppe, Wetstein, Bloomfield, Eadie, Alford, *in loc.*)—J. K.

AIRAY, HENRY, D.D., provost of Queen's College, Oxford, was born in Westmoreland in 1559. He received his education under the auspices of the famous Bernard Gilpin, and was by him sent to St. Edmund's Hall in 1579. He was subsequently chosen fellow of Queen's; soon after which he entered into holy orders, and in due time became provost of his college. He died in 1616. Besides some polemical works, he wrote *Lectures upon the whole Epistle of St. Paul to the Philippians*, Lond. 1618, 4to, which affords a favourable specimen of the ordinary style of Puritan commentary.—W. L. A.

AJAH or AYAH (אַיָּה), the name of an unclean bird, Lev. xi. 14; Deut. xiv. 13; Job xxviii. 7. In the first of these passages the LXX render by ἴκτινος, and in the second and third by γύψ. The Vulg. renders it by *vultur*. In the A. V. it is rendered in the first two passages by *kite*, in the last by *vulture*. Fürst thinks it was a general name for birds of the vulture tribe, and this is favoured to some extent by the addition of למינו, *after its kind*, in the first two passages. The extraordinary powers of sight possessed by the vulture accord well also with the tenor of the passage in Job. Bochart contends that it should be restricted to the *Falco æsalon*, the merlin. He identifies it with the Arabic يوى *juju*, and derives the name from the peculiar cry of the bird. But in either case it is from this that the bird is named, for those who think it means vulture derive the name from אוה *to cry*, or אי *a cry*. On the whole, the evidence seems in favour of the opinion that by this term is described the vulture tribe or falcon tribe generally. Onkelos renders it by תרפיתא, and Jonathan by דהיא תרפיתא.—W. L. A.

AJALON (אַיָּלוֹן: Sept. Αἰαλών), a town and valley in the tribe of Dan (Josh. xix. 42), which was given to the Levites (Josh. xxi. 24; 1 Chron. vi. 69). It was not far from Bethshemesh (2 Chron. xxviii. 18), and was one of the places which Rehoboam fortified (2 Chron. xi. 10), and among the strongholds which the Philistines took from Ahaz (2 Chron. xxviii. 18). But the town, or rather the valley to which the town gave name, derives its chief renown from the circumstance that when Joshua, in pursuit of the five kings, arrived at some point near Upper Beth-horon, looking back upon Gibeon and down upon the noble valley before him, he uttered the celebrated command: 'Sun, stand thou still on Gibeon, and thou moon, in the valley of Ajalon' (Josh. x. 12). From the indications of Jerome, who places Ajalon two Roman miles from Nicopolis, on the way to Jerusalem, joined to the preservation of the ancient name in the form of Yâlo, Dr. Robertson (*Bibl. Researches*, iii. 63) appears to have identified the valley and the site of the town. From a housetop in Beit Ur (Beth-horon) he looked down upon a broad and beautiful valley, which lay at its feet, towards Ramleh. This valley runs out west by north through a tract of hills, and then bends off south-west through the great western plain. It is called Merj Ibn 'Omeir. Upon the side of the long hill which skirts the valley on the south, a small village was perceived, called Yâlo, which cannot well be any other than the ancient Ajalon; and there can be little question that the broad wady to the north of it is the valley of the same name.—J. K.

AKERSLOOT, THEODORE, a Dutch theologian of the seventeenth century. He wrote *De Zendbrief van Paullus an de Galaten*, Leyd. 1695, 4to; and *Uitleggingе over den Zendbrief van Paullus aan de Ebreen*, Haag. 1697, 4to. Both these works have been translated into German; the former by Konrad Brussken, Brem. 1669, and the latter by Ulrich Plesken, Brem. 1714, both in 4to.—W. L. A.

AKILAS. [AQUILA.]

AKKO [(אַכּוֹ for אַכּוֹן), a clean beast, mentioned Deut. xiv. 5. In the A. V. this word is translated *wild goat;* the Sept., which the Vulg. follows, gives τραγέλαφος, the Targums יעלא, as also the Syriac version. That some species of goat is intended cannot be doubted. Gesenius concludes in favour of the *roebuck;* while others prefer the *chamois*, and others the *gazelle*. Gesenius derives it from Arab. عناق *anak*, whilst Fürst says it is to be traced to a 'radix nominalis,' common to both the Sanscrit and Semitic tongues]. Schultens (*Origines Hebrâicæ*) conjectures that the name

arose 'ob fugacitatem,' from its shyness and consequent readiness to flee; and Dr. Harris points out what he takes to be a confirmation of this conjecture in Shaw's travels; who, from the translations of the Sept. and Vulgate, makes it a goat-deer, or Tragelaphus, such as the Lerwee or Fishtall, by mistake referred to *Capra Mambrica* of Linnæus; whereas that naturalist (*System. Nat.* 13th ed. by Gmelin) places Lerwee among the synonyms of *Ant. Cervicapra*, which does not suit Shaw's notice, and is not known in Western Asia. The Fishtall is, however, a ruminant of the African desert, possibly one of the larger Antilopidæ, with long mane, but not as yet scientifically described. Akko, therefore, if it be not a second name of the Zamor, which we refer to the Kebsch, or wild sheep (Chamois), as the species must be sought among ruminants that were accessible for food to the Hebrews, we should be inclined to view as the name of one of the Gazelles, probably the Ahu (*Ant. Subgutturosa*), unless the Abyssinian Ibex (*Capra Walie*) had formerly extended into Arabia, and it could be shewn that it is a distinct species. We may here also remark upon the researches of Rüppell and of Hemprich and Ehrenberg, that they naturally sought in vain for the Abyssinian Ibex as it is figured in Griffith's Cuvier, because, by some mistake of the letter engraver, he has affixed that name to the representation of Ovis Tragelaphus or Kebsch.—C. H. S.

AKRAB (עַקְרָב, Sept. σκορπίος), the scorpion; so Syr. ܥܩܪܒܐ. Bochart regards the word as equivalent to עקין רב, *a great sting*, μακρόκεντρον = the large-stinged animal; but this is fanciful. [SCORPION.]—W. L. A.

AKRABBIM (מַעֲלֵה עַקְרַבִּים, *Scorpion height;* Sept. Ἀνάβασις Ἀκραβίν), an ascent, hill, or chain of hills, which, from the name, would appear to have been much infested by scorpions and serpents, as some districts in that quarter certainly were (Deut. viii. 15; comp. Volney, ii. 256). It was one of the points which are only mentioned in describing the frontier-line of the Promised Land southward (Judg. i. 36). Shaw conjectures that Akrabbim may probably be the same with the mountains of Akabah, by which he understands the easternmost range of the μέλανα ὄρη, 'black mountains' of Ptolemy, extending from Paran to Judæa. This range has lately become well known as the mountains of Edom, being those which bound the great valley of Arabah on the east (*Travels*, ii. 120). More specifically, he seems to refer Akrabbim to the southernmost portion of this range, near the fortress of Akabah, and the extremity of the eastern gulf of the Red Sea; where, as he observes, 'from the badness of the roads, and many rocky passes that are to be surmounted, the Mohammedan pilgrims lose a number of camels, and are no less fatigued than the Israelites were formerly in getting over them.' Burckhardt (*Syria*, p. 509) reaches nearly the same conclusion, except that he rather refers 'the ascent of Akrabbim,' to the acclivity of the *western* mountains from the plain of Akabah. This ascent is very steep, 'and has probably given to the place its name of Akabah, which means a cliff, or steep declivity.' The probability of this identification depends upon the question, whether the south-eastern frontier of Judah would be laid down so far to the south in the time of Moses and Joshua. If so, the identification is fair enough; but if not, it is of no weight or value in itself. The apparent analogy of names can be little else than accidental, when the *signification* in the two languages is altogether different.—J. K

AKROTHINION (Ἀκροθίνιον). This Greek word, which occurs in Heb. vii. 4, means *the best of the spoils.* The Greeks, after a battle, were accustomed to collect the spoils into a heap, from which an offering was first made to the gods: this was the ἀκροθίνιον (Xenoph. *Cyrop.* vii. 5, 35; Herodot. viii. 121, 122; Pind. *Nem.* 7, 58). In the first-cited case, Cyrus, after the taking of Babylon, *first* calls the magi, and commands them to choose the ἀκροθίνια of certain portions of the ground for sacred purposes.—J. K.

ALABASTER (Ἀλάβαστρον). This word occurs in the New Testament only in the notice of the 'alabaster *box*,' or rather *vessel*, of 'ointment of spikenard, very precious,' which a woman broke, and with its valuable contents anointed the head of Jesus, as he sat at supper in Bethany in the house of Simon the leper (Matt. xxvi. 7; Mark xiv. 3). At Alabastron, in Egypt, there was a manufactory of small pots and vessels for holding perfumes, which were made from a stone found in the neighbouring mountains. The Greeks gave to

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these vessels the name of the city from which they came, calling them *alabastrons.* This name was eventually extended to the stone of which they were formed: and at length the term *alabastra* was applied without distinction to all perfume vessels, of whatever materials they consisted. Theocritus speaks of golden alabastra, Συρίῳ μύρῳ χρυσεᾳ ἀλάβαστρα (*Idyl.* xv. 114); and perfume vessels of different kinds of stone, of glass, ivory, bone, and shells, have been found in the Egyptian tombs (Wilkinson, iii. 379). It does not, therefore, by any means follow that the alabastron which the woman used at Bethany was really of alabaster; but a probability that it was such arises from the fact that vessels made of this stone were deemed peculiarly suitable for the most costly and powerful perfumes (Plin. *Hist. Nat.* xiii. 2; xxxvi. 8, 24). The woman is said to have 'broken' the

vessel; which is explained by supposing that it was one of those shaped somewhat like a Florence oil-flask, with a long and narrow neck; and the mouth being curiously and firmly sealed up, the usual and easiest way of getting at the contents was to break off the upper part of the neck.

The alabastra were not usually made of that white and soft gypsum to which the name of alabaster is now for the most part confined. Dr. John Hill, in his useful notes on Theophrastus, sets this matter in a clear light:—'The *alabastrum* and *alabastrites* of naturalists, although by some esteemed synonymous terms, and by others confounded with one another, are different substances. The *alabastrum* is properly the soft stone [the common 'alabaster'] of a gypseous substance, burning easily into a kind of plaster; and the *alabastra*, the hard, bearing a good polish, and approaching the texture of marble. This stone was by the Greeks called also sometimes *onyx*, and by the Latins *marmor onychites*, from its use in making boxes to preserve precious ointments; which boxes were commonly called 'onyxes' and 'alabasters.' Thus Dioscorides, ἀλαβαστρίτης ὁ καλούμενος ὄνυξ. And hence have arisen a thousand mistakes in the later authors, of less reading, who have misunderstood Pliny, and confounded the onyx marble, as the alabaster was frequently called, with the precious stone of that name.'

This is now better understood. It is apprehended that, from certain appearances common to both, the same name was given not only to the common alabaster, called by mineralogists *gypsum*, and by chemists *sulphate of lime;* but also to the *carbonate of lime*, or that harder stone from which the alabastra were usually made. In the ruins of Nineveh Mr. Layard found fragments of alabaster vases, and one perfect specimen. The latter is in the British Museum.—J. K.

ALAH (אֵלָה), the name of a tree, which, both in its singular and plural form, occurs often in the Scriptures. It is variously rendered in ancient and modern versions—as *oak*, *terebinth*, *teil* (linden) *tree*, *elm*, and even *a plain*. This has occasioned more of apparent perplexity than now really belongs to the subject. In the masculine singular (אֵיל) it occurs only in Gen. xiv. 6, in connection with Paran, or as *El*-Paran. This the Sept. renders by *terebinth* (τερεβίνθου τῆς Φαράν); Aquila, Symmachus, and Theodotion by 'oak,' *quercus;* and the Samaritan, Onkelos, Kimchi, Jerome, etc., by 'plain,' which is also adopted in the margin of our Bibles. The primary import of the word is *strength, power;* whence some hold that it denotes any mighty tree, especially the terebinth and the oak. But the oak is *not* a mighty tree in Palestine; and as it possesses its own distinct name [ALLON], which is shewn, by the apposition of the names in Is. vi. 13, and Hos. iv. 13, to denote a different tree from *alah*, one can have little hesitation in restricting the latter to the terebinth. Indeed, this conclusion has not been much questioned since it was shewn by Celsius (*Hierobotan.* ii. 34-58) that the terebinth was most probably denoted by the Hebrew *alah;* that the terebinth is the *but'm* بطم of the Arabs; and that the Arabian *but'm* is frequent in Palestine. The first position is of course incapable of absolute proof; the second has been confirmed by Forskal and Ehrenberg; and the third is attested by a host of travellers, who speak of it under both names. Celsius exhibits the testimonies which existed in his time: to which those of Forskal, Hasselquist, and Dr. Robinson may now be added.* The last-named traveller gives the best account of the tree as it is found in Palestine. At the point where the roads from Gaza to Jerusalem, and from Hebron to Ramleh, cross each other, and about midway between the two last-named towns, this traveller observed an immense but'm-tree, the largest he saw anywhere

34. [Pistacia Terebinthus].

in Palestine. 'This species (*Pistacia Terebinthus*) is, without doubt,' he adds, 'the terebinth of the Old Testament; and under the shade of such a tree Abraham may well have pitched his tent at Mamre. The but'm is not an evergreen, as is often represented; but its small feathered lancet-shaped leaves fall in the autumn, and are renewed in the spring. The flowers are small, and followed by small oval berries, hanging in clusters from two to five inches in length, resembling much the clusters of the vine when the grapes are just set. From incisions in the trunk there is said to flow a sort of transparent balsam, constituting a very pure and fine species of turpentine, with an agreeable odour, like citron or jessamine, and a mild taste, and hardening gradually into a transparent gum. In Palestine nothing seems to be now known of this product of the but'm. The tree is found also in Asia Minor (many of them near Smyrna), Greece, Italy, the south of France, Spain, and in the north of Africa; and is described as not usually rising to the height of more than twenty feet. It often exceeded that size as we saw it in the mountains; but here in the plains it was very much larger.'

In Palestine and the neighbouring countries the terebinth seems to be regarded with much the same distinction as the oak is in our northern latitudes. The tree is long-lived; and it is certain that there were in the country ancient terebinths, renowned for their real or supposed connection with scriptural

* [But see, on the other side, Thomson, *Land and Book*, i. 373.]

incidents. Thus, about the time of Christ, there was at Mamre, near Hebron, a venerable terebinth, which a tradition, old in the time of Josephus, alleged to be that (rendered 'plain' in our version of Gen. xiii. 18) under which Abraham pitched his tent; and which, indeed, was believed to be as old as the creation of the world (Joseph. *Bell. Jud.* iv. 9, 7). The later tradition was content to relate that it sprang from the staff of one of the angels who appeared there to Abraham (Gen. xviii. 2). Having, from respect to the memory of the patriarch, and as one of the spots consecrated by the presence of 'commissioned angels,' become a place of great resort and pilgrimage both of Jews and Christians, the Phœnicians, Syrians, and Arabians were attracted to it with commercial objects; and it thus became a great fair. At this fair thousands of captive Jews were sold for slaves by order of Hadrian in A.D. 135 (Jerome, *Comm. in Zech.* xi. 4, *De Locis Heb.* 87; Euseb. *Dem. Ev.* v. 9, *Onomast* in 'Αρβῶ; Sozom. *Hist. Eccles.* ii. 4, 5; Niceph. viii. 30; Reland, *Palæst.* p. 714). Being a place of such heterogeneous assemblage, great abominations and scandals, religious and moral, arose, to which a stop was at length put by Eusebius of Cæsarea and the other bishops of Palestine, who, by order of Constantine, cast down all the pagan altars, and built a church by or under the tree. It is said that the tree dried up in the reign of Theodosius the Younger; but that the still vital trunk threw off shoots and branches, and produced a new tree, from which Brocard (vii. 64), Salignac (x. 5), and other old travellers declare that they brought slips of the new and old wood to their own country. Zuallart, who alleges that some of its wood was given to him by the monks at Jerusalem, candidly admits the difficulty of believing the stories which were told of its long duration: but he satisfies himself with the authority of the authors we have mentioned, and concludes that God may have specially interfered to preserve it (*Voyage de Jerusalem*, iv. 1). The tree was accidentally destroyed by fire in 1646 A.D. (Mariti, p. 520). See Dr. Kitto's *Daily Bible Illustrations*, vol. i. p. 262.—J. K.

ALAMOTH. [PSALMS.]

ALBELDA, MOSES (called also Ben Jacob), a Jewish rabbi in Saloniki, the ancient Thessalonica, in the beginning of the sixteenth century. He wrote דרש משה, *a homiletical commentary on the Pentateuch*, to which are added several occasional homilies, Ven. 1603 fol.; עולת תמיד, *Essays on the Pentateuch*, partly exegetical and partly philosophical, Ven. 1526, 1601, fol., besides other works of a dogmatical or polemical character.—W. L. A.

ALBER, JOHN NEPOMUK, a Roman Catholic divine, professor of Oriental languages and biblical literature at Pesth. He wrote *Interpretatio Sacræ Scripturæ per omnes Vet. et Novi Test. Libros*, 16 vols. 8vo, Pesth, 1801-4. Mr. Horne, who has described this work somewhat fully, says—'Dr. Alber professes to have consulted the various exegetical labours both of Protestants and of Romanists; and that he has endeavoured to state the various points of difference between them without asperity, and with Christian candour. In this endeavour the author has succeeded. Whenever an occasion presents itself, he fails not to impugn and refute the opinions of the anti-supernaturalist divines of Germany, as well as of the enemies of Divine revelation. The profoundest reverence to the opinions of the Fathers of the Christian Church, and to the doctrinal decisions and decrees of the Romish Church, pervades this exposition.' (*Introduction*, ii. 2, p. 252). Dr. Alber also published *Institutiones Hermeneuticæ Scripturæ Sac. N. T.*, 3 vols. 8vo, Pest. 1818, and *Instit. Herm. Script. Sac. V. T.*, 3 vols. 8vo, Pest. 1827. These works embrace Biblical Introduction and Archæology, as well as Hermeneutics. They do not seem to be of much value. 'Their utility is vastly disproportionate to their extent' (Davidson, *Sac. Hermeneutics*, p. 705).—W. L. A.

ALBERTI, JOANNES, a Dutch philosopher and divine, was born at Assen in 1698, and died in 1762. He studied at Franecker under the celebrated Lambert Bos, and was appointed pastor at Haarlem, and subsequently professor of theology at the university of Leyden. He published *Observationes philologicæ in sacros Novi Fœderis libros* in 1725, in which he collected all the parallel passages from profane authors in justification of the Greek style of the evangelists and the apostles; *Periculum criticum, etc.* 1727; *Glossarium Græcum in sacros Novi Fœderis libros*, 1735. Alberti likewise prepared the first volume of the Lexicon to Hesychius, of which the second volume was completed, and both published by Ruhnkenius in 1766.

ALCIMUS, or JACIMUS (Ἄλκιμος ὁ καὶ Ἰάκειμος, Joseph. *Antiq.* xii. 9, 7, Græcised forms of Eliakim and Joachim—names often interchanged in Hebrew), an usurping high-priest of the Jews in the time of Judas Maccabæus. [MACCABEES; PRIESTS.]

ALCUIN (called also FLACCUS ALBINUS) was born in or near York about the year 735. Educated under the care of Egbert, archbishop of York, he at the death of that prelate succeeded him in the work of instruction, and inherited his library. Being sent on a mission to Rome, he on his return became known to Charlemagne, which led to his settling in France. He died at Tours on the 19th of May 804. His writings are numerous. They are principally of a practical character; a few are polemical, and the following are exegetical:—*Interrogationes et Responsiones in Genesim; Expositio in Psalmos pœnitentiales et Ps.* 118, *et in Cantica Graduum; Commentaria in Ecclesiasten; Com. in Evang. Johannis; Com. in Epp. Pauli ad Titum, ad Philemonum et ad Hebræos.* Some of these were published separately; they all appear in his collected works, edited by And. Quercetanus (Duchesne), Par. 1617 fol., and by Frobenius, 2 vols. fol. Ratisbon 1777. They do not contain much original matter; that on Genesis is compiled from Jerome's questions and the *Moralia* of Gregory; on Ecclesiastes he also follows Jerome; his commentaries on John are taken from Augustine, Ambrose, Gregory, and Bede; on Timothy, Titus, and Philemon, Jerome is again his guide; and on Hebrews he follows Chrysostom. His commentaries are properly *catenæ*, remarkable as the products of the age in which they appeared, but not offering much advantage to the modern student (Lorentz, *Alcuin's Leben*, Halle 1829; Wright, *Biographia Brit. Liter.* p. 349 ff.)—W. L. A.

ALES or ALESIUS, ALEXANDER, a Scottish divine, whose proper name was probably

Hales.* He was born at Edinburgh, April 23, 1500; was educated at the University of St. Andrews; and ultimately became one of the canons of the priory or cathedral church in that city. Having imbibed the doctrines of the reformation, he was obliged to flee to the continent in 1531, though to what part is not certainly known. In 1533 we find him in Cologne; some years later (probably in 1535) he went to Cambridge by order of Henry VIII. 'to read a lecture of Scripture there,' but finding the feeling strong against him he relinquished his appointment, and set himself to study medicine under one Dr. Nicolas. Whilst thus engaged, he was met one day on the street by Cromwell, who carried him with him to the meeting of convocation in 1536, and presented him to the assembled bishops as 'the King's Scholar.' In the dispute upon the sacraments he, at Cromwell's request, took part, and advocated the Protestant view of the sacraments, supporting his opinions with much ability and learning. He gave so much offence by his boldness, and his views were so much in advance of those of the king and his adherents, that it was needful for him to leave England and again return to the continent. This time he settled at Wittenberg, and shortly after he was appointed Professor of Divinity at Frankfort on the Oder. In 1537 he was called to a chair in Leipsic, and there he remained and laboured till his death, which took place on the 17th March 1565. Ales deserves a place in a work devoted to Biblical literature, partly on account of his noble defence of vernacular translations of the Holy Scriptures, in his letters addressed to James V. of Scotland, partly on account of his exegetical comments on parts of Scripture. He wrote *Disputatio in utrumque Ep. ad Timotheum et ad Titum* Leip. 1550, 8vo; *Commentarius in Evang. Joannis*, Basle 1553, 8vo; *Disputationes in Ep. ad Romanos*, Wittenberg 1553, 8vo. He was the author also of a commentary on a portion of the book of Psalms. (Bayle, *Dictionnaire*, s. v., M'Crie's *Life of Knox*, Note I. Anderson, *Annals of the English Bible*, i. 498, ii. 427 ff.)—W. L. A.

ALESSANDRO, BENJAMIN, a Jewish rabbi in Reggio. He was a native of Alexandria in Piedmont, and flourished in the latter half of the seventeenth century and the beginning of the eighteenth. His biblical works are אֵלּוֹן בָּכוּת, *a commentary on the Lamentations;* printed with the text at Venice 1713, 4to; and סֵפֶר שִׁירֵי הַמַּעֲלוֹת, *a commentary on the Psalms of Degrees*, Ven. 1713, 4to. —W. L. A.

ALEXANDER THE GREAT. This mighty king is named in the opening of the first book of Maccabees, and is alluded to in the prophecies of Daniel. These, however, are not the principal reasons for giving his name a place in this work: he is chiefly entitled to notice here because his military career permanently affected the political state of the Jewish people, as well as their philosophy and literature. It is not our part, therefore, to detail even the outlines of his history, but to point out the causes and nature of this great revolution, and the influence which, formerly through Alexander, Greece has exerted over the religious history of the West.

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The conquest of Western Asia by Greeks was so thoroughly provided for by predisposing causes, as to be no mere accident ascribable to Alexander as an individual. The wars which were carried on between Greece and Persia in the reigns of Darius, Xerxes, and Artaxerxes—from B. C. 490 to B. C. 449—sufficiently shewed the decisive superiority in arms which the Greeks possessed, though no Greek as yet aspired to the conquest of Persia. Brave freemen, attached to their own soil, would not risk abandoning it for ever for the satisfaction of chasing their foe out of his home. But after the convulsions of the Peloponnesian War (B. C. 431-404) had filled Greece with exiles, whose sole trade was that of soldiers, a devoted standing army could be had for money. By the help of such mercenaries, Cyrus, younger brother of Artaxerxes II., attempted to seize the crown of Persia (B. C. 401); and although he was himself slain, this, in its results (which cannot be here properly detailed), did but shew more signally that Greeks might force their way to the very palace of the great king, just as they afterwards triumphantly retreated through the heart of his empire. Soon after this, Agesilaus, king of Sparta, appears to have had serious designs of founding a Spartan province in Asia Minor, where he met with easy success; but he was recalled by troubles at home (B. C. 394). About the year B. C. 374, Jason, the chief man of Pheræ, in Thessaly, and virtually monarch of the whole province, having secured the alliance of Macedon, seriously meditated the conquest of the Persian empire; and he (or his son) might probably have effected it, had he not been assassinated, B. C. 370. The generation who heard of that event witnessed the rise of Macedon to supremacy under the great Philip, whose reign reached from B. C. 359 to B. C. 338. He too had proposed to himself the invasion and conquest of Persia as the end of all his campaigns and the reward of all his labours; and he too was suddenly taken off by the assassin's dagger. He was succeeded by his greater son, for whom it was reserved to accomplish that of which Grecian generals had now for seventy years dreamed. It seems therefore clear that Greece was destined to overflow into Asia, even without Alexander; for Persia was not likely to have such a series of able

* On the title page of a translation of one of his works, his tract *De Authoritate Verbi Dei*, in reply to Stokesley, Bishop of London, he is called *Alane;* but as the translator's name was Allen, there is probably a blunder here arising out of some confusion of the two.

monarchs, and such an exemption from civil wars, as alone could have hindered the event. The personal genius of the Macedonian hero, however, determined the form and the suddenness of the conquest; and, in spite of his premature death, the policy which he pursued seems to have left some permanent effects. It is indeed possible that, in regard to the toleration of Oriental customs and religions, no other policy than his could have held the empire together. Since the Romans in Asia and the British in India have followed the same procedure, any other Greek conquerors of Persia might have done the same had Alexander never existed. Be this as it may, it is certain that his conciliatory policy was copied by his successors for at least a century and a half.

His respectful behaviour to the Jewish high-priest has been much dwelt on by Josephus (*Antiq.* xi. 8, 4-6), a writer whose trustworthiness has been greatly overrated. Special reasons for questioning the story may be found in Thirlwall (*Hist. of Greece*, vi. 206); but in fact, as it evidently rests on mere tradition, even a knowledge of human nature, and of the particular author, justifies large deductions from the picturesque tale. Some of the results, however, can hardly be erroneous, such as, that Alexander guaranteed to the Jews, not in Judæa only, but in Babylonia and Media, the free observance of their hereditary laws, and on this ground exempted them from tribute every seventh (or Sabbatical) year. From the Romans in later times they gained the same indulgence, and it must no doubt have been enjoyed under the Persian king also, to whom they paid tribute at the time of Alexander's invasion. It is far from improbable then that the politic invader affected to have seen and heard the high-priest in a dream (as Josephus relates), and shewed him great reverence, as to one who had declared 'that he would go before him and give the empire of Persia into his hand.' The profound silence observed concerning Judæa by all the historians of Alexander, at any rate proves that the Jews passed over without a struggle from the Persian to the Macedonian rule.

Immediately after, he invaded and conquered Egypt, and shewed to its gods the same respect as to those of Greece. Almost without a pause he founded the celebrated city of Alexandria (B.C. 332), an event which, perhaps more than any other cause, permanently altered the state of the East, and brought about a direct interchange of mind between Greece, Egypt, and Judæa. Sidon had been utterly ruined by Artaxerxes Ochus (B.C. 351), and Tyre, this very year, by Alexander: the rise of a new commercial metropolis on the Mediterranean was thus facilitated; and when the sagacious Ptolemy became master of Egypt (B.C. 323), that country presently rose to a prosperity which it never could have had under its distant and intolerant Persian lords. The Indian trade was diverted from its former course up the Euphrates into the channel of the Red Sea; and the new Egyptian capital soon became a centre of attraction for Jews as well as Greeks. Under the dynasty of the Ptolemies the Hellenic race enjoyed such a practical ascendancy (though on the whole to the benefit of the native Egyptians) that the influx of Greeks was of course immense. At the same time, owing to the proximity of the Egyptian religion, both the religion and the philosophy of the Greeks assumed here a modified form; and the monarchs, who were accustomed to tolerate and protect Egyptian superstition, were naturally very indulgent to Jewish peculiarities. Alexandria, therefore, became a favourite resort of the Jews, who here lived under their own laws, administered by a governor (ἐθνάρχης) of their own nation; but they learned the Greek tongue, and were initiated more or less into Greek philosophy. Their numbers were so great as to make them a large fraction of the whole city; and out of their necessities arose the translation of the Old Testament into Greek. The close connection which this Egyptian colony maintained with their brethren in Palestine produced various important mental and spiritual effects on the latter. [ESSENES.] The most accessible specimen of rhetorical morality produced by the Hebrew culture of Greek learning is to be seen in the book called the Wisdom of Solomon: the most elaborate development of Hebrew Platonism is contained in the works of Philo. In the writing called the Third Book of the Maccabees is a sufficiently unfavourable specimen of an attempt at rhetorical history by a mind educated in the same school. How deep an impress has been left on the Christian Church by the combination of Greek and Hebrew learning which characterized Alexandria, it needs many pages for the ecclesiastical historian to discuss. The Grecian cities afterwards built in northern Palestine [DECAPOLIS] seem to have exerted little spiritual influence on the south; for a strong repulsion existed in the strictly Jewish mind against both Samaria and Galilee.

The tolerant policy of Alexander was closely followed by his great successor Seleucus, who admitted the Jews to equal rights with Macedonians in all his new cities, even in his capital of Antioch (Joseph. *Antiq.* xii. 3, 1); and similar or greater liberality was exercised by the succeeding kings of that line, down to Antiochus Epiphanes. [ANTIOCHUS.] It can scarcely be doubted that on this to a great extent depended the remarkable westward migration of the Jews from Media and Babylon into Asia Minor, which went on silently and steadily until all the chief cities of those parts had in them the representatives of the twelve tribes. This again greatly influenced the planting of Christianity, the most favourable soil for which, during the time of its greatest purity, was in a Greek population which had previously received a Jewish culture. In passing we may remark, that we are unable to find the shadow of a reason for the popular assumption that the modern European Jews are descendants of the *two* more than of the other *ten* or eleven tribes.

The great founder of Alexandria died in his thirty-second year, B.C. 323. The empire which he then left to be quarrelled for by his generals comprised the whole dominions of Persia, with the homage and obedience of Greece superadded. But on the final settlement which took place after the battle of Ipsus (B.C. 301), Seleucus, the Greek representative of Persian majesty, reigned over a less extended district than the last Darius. Not only were Egypt and Cyprus severed from the eastern empire, but Palestine and Cœlesyria also fell to their ruler, placing Jerusalem for nearly a century beneath an Egyptian monarch. On this subject, see further under ANTIOCHUS.

The word Alexander means *the helper* or *rescuer of men*, denoting military prowess. It is Homer's ordinary name for Paris, son of Priam, and was borne by two kings of Macedon before the great

Alexander. The history of this conqueror is known to us by the works of Arrian and Quintus Curtius especially, besides the general sources for all Greek history. Neither of these authors wrote within four centuries of the death of Alexander; but they had access to copious contemporary narratives since lost.—F. W. N.

ALEXANDER BALAS [perhaps from בעלא, *lord*], a personage who figures in the history of the Maccabees and in Josephus. His extraction is doubtful; but he professed to be the natural son of

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Antiochus Epiphanes, and in that capacity, out of opposition to Demetrius Soter, he was recognised as king of Syria by the king of Egypt, by the Romans, and eventually by Jonathan Maccabæus on the part of the Jews. The degree of strength and influence which the Jewish chief possessed, was sufficient to render his adhesion valuable to either party in the contest for the throne. As he was obliged to take a side, and had reason to distrust the sincerity of Demetrius, Jonathan yielded to the solicitations of Alexander, who, on arriving at Ptolemais, sent him a purple robe and a crown of gold, to induce him to espouse his cause (1 Macc. x. 18). Demetrius was not long after slain in battle, and Balas obtained possession of the kingdom. He then sought to strengthen himself by a marriage with the king of Egypt's daughter. This marriage was celebrated at Ptolemais, and was attended by Jonathan, who received marks of high consideration from the Egyptian (Ptolemy Philometor) and Syrian kings (1 Macc. x. 51-58; Joseph. *Antiq.* xiii. 4). Prosperity ruined Alexander; he soon abandoned himself to voluptuousness and debauchery, leaving the government in the hands of ministers whose misrule rendered his reign odious. This encouraged Demetrius Nicator, the eldest son of the late Demetrius Soter, to appear in arms, and claim his father's crown. Alexander took the field against him; and in the brief war that followed, although his father-in-law Ptolemy (who had his own designs upon Syria) abandoned his cause, Jonathan remained faithful to him, and rendered him very important services, which the king rewarded by bestowing on him a golden chain, such as princes only wore, and by giving him possession of Ekron (Ἀκκαρών). The defection of the Egyptian king, however, was fatal to the cause of Balas; he was defeated in a pitched battle, and fled with 500 cavalry to Abæ in Arabia, and sought refuge with the emir Zabdiel. The Arabian murdered his confiding guest in the fifth year of his reign over Syria, and sent his head to Ptolemy, who himself died the same year, B.C. 145 Balas left a young son, who was eventually made king of Syria by Tryphon, under the name of Antiochus Theos (1 Macc. xi. 13-18; Joseph. *Antiq.* xiii. 5).—J. K.

ALEXANDER JANNÆUS, the first prince of the Maccabæan dynasty who assumed the title of king. [MACCABEES.]

ALEXANDER, son of Herod the Great and Mariamne. [HERODIAN FAMILY.]

ALEXANDER in the N. T.—1. Son of Simon, a Cyrenian, whom they compelled to bear the cross for Christ (Mark xv. 21).

2. One of the kindred of the high-priest Annas (Acts iv. 6), supposed by some to be identical with the Alexander mentioned by Josephus (*Antiq.* xviii. 8, 1; xix. 5, 1).

3. A Jew of Ephesus, known only from the part which he took in the uproar about Diana, which was raised there by the preaching of Paul. As the inhabitants confounded the Jews and Jewish Christians, the former put forward Alexander to speak on their behalf, but he was unable in the tumult to obtain a hearing (Acts xix. 33). Some suppose that this person is the same with 'Alexander the coppersmith,' of 2 Tim. iv. 14, but this is by no means probable: the name of Alexander was in those times very common among the Jews.

4. A coppersmith or brazier (mentioned in 1 Tim. i. 20; 2 Tim. iv. 14), who with Hymenæus and others broached certain heresies touching the resurrection, for which they were excommunicated by St. Paul. These persons, and especially Alexander, appear to have maligned the faith they had forsaken, and the character of the apostle.

ALEXANDER, Jos. ADDISON, D.D., an American divine, recently deceased. He was born at Philadelphia in 1809; graduated at Princeton in 1826; and filled successively the chairs of ancient languages and literature, of biblical criticism and ecclesiastical history, and of biblical and ecclesiastical history in Princeton. His works on the Bible are: *The Earlier Prophecies of Isaiah*, 8vo, New York and London 1846; *The Later Prophecies of Isaiah*, 8vo, *ibid*, 1847; both reprinted in one vol. 8vo, with an Introduction by Prof. Eadie, Glasgow 1848; *The Psalms translated and explained*, 3 vols. 12mo, New York 1850; *The Gospel according to Mark explained*, 12mo, 1858; *The Acts of the Apostles explained*, 2 vols. 12mo; *The Gospel according to Matthew*, 12mo 1861; *Notes on New Testament Literature and Ecclesiastical History*, 12mo 1861. The last two are posthumous publications. Dr. Alexander's merits as a commentator stand high. [COMMENTARY.] His work on Isaiah is the most copious and satisfactory on that book in our language. In preparing it use has been made of the best commentaries and translations, British and Continental. His other works hardly come up to the promise given by this his first work in this department. They are, however, well deserving of being consulted; though the author has been accused of occasionally allowing a dogmatical bias to warp his exegesis.—W. L. A.

ALEXANDRE, or SALOME, wife of Alexander Jannæus. [MACCABEES.]

ALEXANDRIA (Ἀλεξάνδρεια, 3 Macc. iii. 1, 21), the chief maritime city, and long the metropolis of Lower Egypt. As this city owed its foundation to Alexander the Great, the Old Testament canon

had closed before it existed; nor is it often mentioned in the Apocrypha, or in the New Testament. But it was in many ways most importantly connected with the later history of the Jews—as well from the relations which subsisted between them and the Ptolemies, who reigned in that city, as from the vast numbers of Jews who were settled there, with whom a constant intercourse was maintained by the Jews of Palestine. It is perhaps safe to say that, from the foundation of Alexandria to the destruction of Jerusalem, and even after, the former was of all foreign places that to which the attention of the Jews was most directed. And this appears to have been true even at the time when Antioch first, and afterwards Rome, became the seat of the power to which the nation was subject.

Alexandria is situated on the Mediterranean, twelve miles west of the Canopic mouth of the Nile, in 31° 13′ N. lat. and 25° 53′ E. long. It owes its origin to the comprehensive policy of Alexander, who perceived that the usual channels of commerce might be advantageously altered; and that a city occupying this site could not fail to become the common emporium for the traffic of the eastern and western worlds, by means of the river Nile, and the two adjacent seas, the Red Sea and the Mediterranean: and the high prosperity which, as such, Alexandria very rapidly attained, proved the soundness of his judgment, and exceeded any expectations which even he could have entertained. For a long period Alexandria was the the greatest of known cities; for Nineveh and Babylon had fallen, and Rome had not yet risen to pre-eminence: and even when Rome became the mistress of the world, and Alexandria only the metropolis of a province, the latter was second only to the former in wealth, extent, and importance; and was honoured with the magnificent titles of the second metropolis of the world, the city of cities, the queen of the East, a second Rome (Diod. Sic.

37. Alexandria.

xvii.; Strab. xvii.; Ammian Marcell. xxii.; Joseph. *Bell. Jud.* iv. 11, 5).

The city was founded in B.C. 332, and was built under the superintendence of the same architect (Dinocrates) who had rebuilt the Temple of Diana at Ephesus. As a foreign city, not mentioned at all in the Old Testament, and only accidentally in the New (Acts vi. 9; xviii. 24; xxvii. 6), it is introduced into this work only on account of its connection with the history and condition of the Jewish people. To the facts resulting from or bearing on that connection, our notice must therefore be limited, without entering into those descriptions of the ancient or of the modern city which are given in general and geographical cyclopædias. It may suffice to mention that the ancient city appears to have been of seven times the extent of the modern. If we may judge from the length of the two main streets (crossing each other at right angles) by which it was intersected, the city was about four miles long by one and a half wide: and in the time of Diodorus it contained a free population of 300,000 persons, and altogether probably 600,000, if we double the former number, as Mannert suggests, in order to include the slaves. The *port* of Alexandria is described by Josephus (*Bell. Jud.* iv. 10, 5); and his description is in perfect conformity with the best modern accounts. It was secure, but difficult of access; in consequence of which, a magnificent pharos, or lighthouse, was erected upon an islet at the entrance, which was connected with the mainland by a dyke. This pharos was accounted one of the 'seven' wonders of the world. It was begun by Ptolemy Soter, and completed under Ptolemy Philadelphus, by Sostratus of Cnidus, B.C. 283. It was a square structure of white marble, on the top of which fires were kept constantly burning for the direction of mariners. It was erected at a

cost of 800 talents, which, if Attic, would amount to £165,000, if Alexandrian, to twice that sum. It was a wonder in those times, when such erections were almost unknown; but, in itself, the Eddystone lighthouse is, in all probability, ten times more wonderful.

The business of working out the great design of Alexander could not have devolved on a more fitting person than Ptolemy Soter. From his first arrival in Egypt, he made Alexandria his residence; and no sooner had he some respite from war, than he bent all the resources of his mind to draw to his kingdom the whole trade of the East, which the Tyrians had, up to his time, carried on by sea to Elath, and from thence, by the way of Rhinocorura, to Tyre. He built a city on the west side of the Red Sea, whence he sent out fleets to all those countries to which the Phœnicians traded from Elath. But, observing that the Red Sea, by reason of rocks and shoals, was very dangerous towards its northern extremity, he transferred the trade to another city, which he founded at the greatest practicable distance southward. This port, which was almost on the borders of Ethiopia, he called, from his mother, Berenice; but the harbour being found inconvenient, the neighbouring city of Myos Hormos was preferred. Thither the products of the east and south were conveyed by sea; and were from thence taken on camels to Coptus, on the Nile, where they were again shipped for Alexandria, and from that city were dispersed into all the nations of the west, in exchange for merchandise which was afterwards exported to the East (Strabo, xxii. p. 805; Plin. *Hist. Nat.* vi. 23). By these means, the whole trade was fixed at Alexandria, which thus became the chief mart of all the traffic between the East and West, and which continued to be the greatest emporium in the world for above seventeen centuries, until the discovery of the passage by the Cape of Good Hope opened another channel for the commerce of the East.

Alexandria became not only the seat of commerce, but of learning and the liberal sciences. This distinction also it owed to Ptolemy Soter, himself a man of education, who founded an academy, or society of learned men, who devoted themselves to the study of philosophy, literature, and science. For their use he made a collection of choice books, which, by degrees, increased under his successors until it became the finest library in the world, and numbered 700,000 volumes (Strab. xvii. p. 791; Euseb. *Chron.*) It sustained repeated losses, by fire and otherwise, but these losses were as repeatedly repaired; and it continued to be of great fame and use in those parts, until it was at length burnt by the Saracens when they made themselves masters of Alexandria in A.D. 642. Undoubtedly the Jews at Alexandria shared in the benefit of these institutions, as the Christians did afterwards; for the city was not only a seat of heathen, but of Jewish, and subsequently of Christian learning. The Jews never had a more profoundly learned man than Philo, nor the Christians men more erudite than Origen and Clement; and if we may judge from these celebrated natives of Alexandria, who were remarkably intimate with the heathen philosophy and literature—the learning acquired in the Jewish and Christian schools of that city must have been of that broad and comprehensive character which its large and liberal institutions were fitted to produce. It will be remembered that the celebrated translation of the Hebrew Scriptures into Greek [SEPTUAGINT] was made, under every encouragement from Ptolemy Philadelphus, principally for the use of the Jews in Alexandria, who knew only the Greek language; but partly, no doubt, that the great library might possess a version of a book so remarkable, and, in some points, so closely connected with the ancient history of Egypt. The work of Josephus against Apion affords ample evidence of the attention which the Jewish Scriptures excited.

At its foundation Alexandria was peopled less by Egyptians than by colonies of Greeks, Jews, and other foreigners. The Jews, however much their religion was disliked, were valued as citizens; and every encouragement was held out by Alexander himself and by his successors in Egypt, to induce them to settle in the new city. The same privileges as those of the first class of inhabitants (the Greeks) were accorded to them, as well as the free exercise of their religion and peculiar usages: and this, with the protection and security which a powerful state afforded against the perpetual conflicts and troubles of Palestine, and with the inclination to traffic, which had been acquired during the Captivity, gradually drew such immense numbers of Jews to Alexandria, that they eventually formed a very large portion of its vast population, and at the same time constituted a most thriving and important section of the Jewish nation. The Jewish inhabitants of Alexandria are therefore often mentioned in the later history of the nation; and their importance as a section of that nation would doubtless have been more frequently indicated, had not the Jews of Egypt thrown off their ecclesiastical dependence upon Jerusalem and its temple, and formed a separate establishment of their own, at On or Heliopolis. They were thus left with less inducement or occasion than they would otherwise have had to mix themselves up with the affairs of the parent country: but they were not wanting in becoming patriotism; and they were on more than one occasion involved in measures directed against the Jews *as a nation*, and occasionally experienced some effects of that anger in the ruling powers, or of exasperation in the populace, of which the Jews in Palestine were the primary objects, or which resulted from the course which they had taken.

The inhabitants of Alexandria were divided into three classes: 1. The Macedonians, the original founders of the city; 2. the mercenaries who had served under Alexander; 3. the native Egyptians. Through the favour of Alexander and Ptolemy Soter, the Jews were admitted into the first of these classes, and this privilege was so important that it had great effect in drawing them to the new city (Hecatæus, in Joseph. *Contra Apion.* ii. 4; *Bell. Jud.* ii. 18. 7; Q. Curt. iv. 8). These privileges they enjoyed undisturbed until the time of Ptolemy Philopator, who, being exasperated at the resistance he had met with in attempting to enter the temple at Jerusalem, wreaked his wrath upon the Jews of Alexandria, on his return to Egypt. He reduced to the third or lowest class all but such as would consent to offer sacrifices to the gods he worshipped; but of the whole body only 300 were found willing to abandon their principles in order to preserve their civil advantages. The act of the general body in excluding the 300 apostates from their congregations was so represented to the king as to

move his anger to the utmost, and he madly determined to exterminate all the Jews in Egypt. Accordingly, as many as could be found were brought together, and shut up in the spacious hippodrome of the city, with the intention of letting loose 500 elephants upon them; but the animals refused their horrid task, and, turning wildly upon the spectators and the soldiers, destroyed large numbers of them. This, even to the king, who was present, seemed so manifest an interposition of Providence in favour of the Jews, that he not only restored their privileges, but loaded them with new favours. This story, as it is omitted by Josephus and other writers, and only found in the third book of Maccabees (ii.-v.), is considered doubtful.

The dreadful persecution which the Jews of Alexandria underwent in A.D. 39, shews that, notwithstanding their long establishment there, no friendly relations had arisen between them and the other inhabitants, by whom in fact they were intensely hated. This feeling was so well known, that at the date indicated, the Roman governor Avillius Flaccus, who was anxious to ingratiate himself with the citizens, was persuaded that the surest way of winning their affections was to withdraw his protection from the Jews, against whom the emperor was already exasperated by their refusal to acknowledge his right to divine honours, which he insanely claimed, or to admit his images into their synagogues. The Alexandrians soon found out that they would not be called to account for any proceedings they might have recourse to against the Jews. The insult and bitter mockery with which they treated Herod Agrippa when he came to Alexandria, before proceeding to take possession of the kingdom he had received from Caligula, gave the first intimation of their dispositions. Finding that the governor connived at their conduct, they proceeded to insist that the emperor's images should be introduced into the Jewish synagogues; and on resistance being offered, they destroyed most of them, and polluted the others by introducing the imperial images by force. The example thus set by the Alexandrians was followed in other cities of Egypt, which contained at this time about a million of Jews; and a vast number of oratories—of which the largest and most beautiful were called synagogues—were all either levelled with the ground, consumed by fire, or profaned by the emperor's statues (Philo, *In Flacc.* p. 968-1009, ed. 1640; *De Leg.* ix.; Euseb. *Chron.* 27, 28).

Flaccus soon after declared himself openly, by publishing an edict depriving the Jews of the rights of citizenship, which they had so long enjoyed, and declaring them aliens. The Jews then occupied two out of the five quarters (which took their names from the five first letters of the alphabet) into which the city was divided; and as they were in those times, before centuries of oppression had broken their spirit, by no means remarkable for their submission to wrongous treatment, it is likely that they made some efforts towards the maintenance of their rights, which Philo neglects to record, but which gave some kind of pretence for the excesses which followed. At all events, the Alexandrians, regarding them as abandoned by the authorities to their mercy, openly proceeded to the most violent extremities. The Jews were forcibly driven out of all the other parts of the city, and confined to one quarter; and the houses from which they had been driven, as well as their shops and warehouses, were plundered of all their effects. Impoverished, and pent up in a narrow corner of the city, where the greater part were obliged to lie in the open air, and where the supplies of food were cut off, many of them died of hardship and hunger; and whoever was found beyond the boundary, whether he had escaped from the assigned limits, or had come in from the country, was seized and put to death with horrid tortures. So likewise, when a vessel belonging to the Jews arrived in port, it was boarded by the mob, pillaged, and then burnt, together with the owners.

At length king Herod Agrippa, who stayed long enough in Alexandria to see the beginning of these atrocities, transmitted to the emperor such a report of the real state of affairs as induced him to send a centurion to arrest Flaccus, and bring him a prisoner to Rome. This put the rioters in a false position, and brought some relief to the Jews; but the tumult still continued, and as the magistrates refused to acknowledge the citizenship of the Jews, it was at length agreed that both parties should send delegates, five on each side, to Rome, and refer the decision of the controversy to the emperor. At the head of the Jewish delegation was the celebrated Philo, to whom we owe the account of these transactions; and at the head of the Alexandrians was the noted Apion. The latter chiefly rested their case upon the fact that the Jews were the only people who refused to consecrate images to the emperor, or to swear by his name. But on this point the Jewish delegates defended themselves so well, that Caligula himself said, 'These men are not so wicked as ignorant and unhappy, in not believing me to be a god!' The ultimate result of this appeal is not known, but the Jews of Alexandria continued to be harassed during the remainder of Caligula's reign; and their alabarch, Alexander Lysimachus (brother of Philo), was thrown into prison, where he remained till he was discharged by Claudius, upon whose accession to the empire the Alexandrian Jews betook themselves to arms. This occasioned such disturbances that they attracted the attention of the emperor, who, at the joint entreaty of Herod and Agrippa, issued an edict conferring on the Jews of Egypt all their ancient privileges (Philo, *In Flacc.* Op. p. 1019-1043; Joseph. *Antiq.* xviii. 10 (9); xix. 5). The state of feeling in Alexandria which these facts indicate, was very far from being allayed when the revolt of the Jews in Palestine caused even those of the nation who dwelt in foreign parts to be regarded as enemies, both by the populace and the government. In Alexandria, on a public occasion, they were attacked, and those who could not save themselves by flight were put to the sword. Only three were taken alive, and they were dragged through the city to be consigned to the flames. At this spectacle the indignation of the Jews rose beyond all bounds. They first assailed the Greek citizens with stones, and then rushed with lighted torches to the amphitheatre, to set it on fire and burn all the people who were there assembled. The Roman prefect Tiberius Alexander, finding that milder measures were of no avail, sent against them a body of 17,000 soldiers, who slew about 50,000 of them, and plundered and burned their dwellings (Joseph. *Bell. Jud.* ii. 18, 7; comp. Matt. xxiv. 6).

After the close of the war in Palestine, new disturbances were excited in Egypt by the Sicarii,

many of whom had fled thither. They endeavoured to persuade the Jews to acknowledge no king but God, and to throw off the Roman yoke. Such persons as opposed their designs and tendered wiser counsels to their brethren, they secretly assassinated, according to their custom. But the principal Jews in Alexandria having in a general assembly earnestly warned the people against these fanatics, who had been the authors of all the troubles in Palestine, about 600 of them were delivered up to the Romans. Several fled into the Thebaid, but were apprehended and brought back. The most cruel tortures which could be devised had no effect in compelling them to acknowledge the emperor for their sovereign; and even their children seemed endowed with souls fearless of death, and bodies incapable of pain. Vespasian, when informed of these transactions, sent orders that the Jewish temple in Egypt should be destroyed. Lupus the prefect, however, only shut it up, after having taken out the consecrated gifts: but his successor Paulinus stripped it completely, and excluded the Jews entirely from it. This was in A. D. 75, being the 343d year from its erection by Onias.

St. Mark is said to have introduced the Christian religion into Alexandria, which early became one of the strongholds of the true faith. The Jews continued to form a principal portion of the inhabitants, and remained in the enjoyment of their civil rights till A.D. 415, when they incurred the hatred of Cyril the patriarch, at whose instance they were expelled, to the number of 40,000, and their synagogues destroyed. However, when Amrou, in A. D. 640, took the place for the caliph Omar, he wrote to his master in these terms:—'I have taken the great city of the west, which contains 4000 palaces, 4000 baths, 400 theatres, 12,000 shops for the sale of vegetable food, *and* 40,000 *tributary Jews*.' From that time the prosperity of Alexandria very rapidly declined; and when, in 969, the Fatemite caliphs seized on Egypt and built New Cairo, it sunk to the rank of a secondary Egyptian city. The discovery of the passage to the east by the Cape, in 1497, almost annihilated its remaining commercial importance. The commercial and maritime enterprises of Mehemet Ali have again raised Alexandria to some distinction, and it is now an important station in the overland route to India, and a railway is now (1854) being constructed between it and Cairo. When Benjamin of Tudela visited the place (*Itin.* i. 158, ed. Asher), the number of Jews was not more than 3000, and does not now exceed 500 (J. A. St. John, *Egypt*, ii. 384). The entire population is about 60,000 (Wilkinson's *Modern Egypt*; Hogg's *Visit to Alexandria*). [For details regarding Alexandrian learning and philosophy, Jewish and Christian, see Dähne, *Geschichtliche Darstellung d. Jüdisch-Alexandrinischen Religion und philosophie*, Halle, 1834; Jost, *Gesch. d. Judenthums*, Leipz. 1857; Dorner, *Entwickelungsgesch. der Lehre von d. Person Christi*, i. 21 ff., E. T. i. 16 ff.; Grossmann, *Quæstiones Philoneæ*, Lips. 1824; Neander, *Ch. Hist.* i. 67-93; ii. 261 ff.; Gieseler, *Eccl. Hist.* i. 45, 220; Kurz, *Ch. Hist.* p. 55, 137, 172, and art. PHILOSOPHY in this work.]

ALEXANDRIUM, a castle built by Alexander Jannæus on a mountain near Coreæ (Κορέαι), one of the principal cities of northernmost Judæa towards Samaria. The princes of the founder's family were mostly buried here; and hither Herod carried the remains of his sons Alexander and Aristobulus (who were maternally of that family), after they had been put to death at Sebaste (Joseph. *Antiq.* xiv. 6, 10, 27; xvi. 17, *B. J.* i. 17). [The situation of Coreæ, which determines that of the castle, is not known; but Dr. Robinson (*Bib. Researches*, iii. 83) conjectures that he may have found it in the modern Kuriyzet, which is about eight miles S. by E. from Shechem. But this place seems too far north to have been within even the northernmost limits of Judea.]

ALGUM (אַלְגּוּמִּים), or ALMUG TREES (אַלְמֻגִּים). These are, no doubt, two forms of the same word, as they occur in passages referring to the same events, and differ only in the transposition of letters. In 1 Kings x. 11, it is said, 'And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees and precious stones. And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers.' In the parallel passages of 2 Chron. ix. 10, 11, the word algum is substituted for almug, and it is added, 'There were none such seen before in the land of Judah.' As no similar name has yet been discovered which is applicable to any kind of wood from the countries whence the almug-trees are supposed to have been brought, various conjectures have been formed respecting them. It is necessary first to settle whence these trees were brought. To us there appears no doubt that Ophir was to the southward of the Red Sea, and was most probably in some part of India (*Pictorial Bible*, ii. 349-366). The products brought from thence, such as gold, precious stones, ivory, apes, and peacocks, were all procurable only from that country. Even tin, obtained at a later period from Tartessus, was probably first procured from an earlier Tarshish, as it is abundant in Tennaserim, the Malayan peninsula, the island of Banca, etc. Its uses were well known to the Indians, who received it also in exchange when brought to them by the Red Sea, as it no doubt was, at the time when the Periplus of the Erythræan Sea was written.

Various trees have been attempted to be identified with the almug. These it is unnecessary to enumerate at length, as only a few of them seem deserving of attention. The Greek translator of the book of kings explains the Hebrew word by Ξύλα ἀπελέκητα, 'unhewn wood;' but in both the places in Chronicles it is rendered Ξύλα πεύκινα, 'pine-wood.' This is also the interpretation of the old Latin version in 2 Chron. ii. 8; but in the two other passages that version gives it the acceptation of 'thyine-wood' (*Ligna thyina*). The thyine-wood which is mentioned in Rev. xviii. 12, is no doubt the Lignum thyinum, which was also called citrinum, citron-wood. It was highly valued by the Romans, and employed by them for the doors of their temples and the images of their gods. This wood was obtained from the north of Africa, where the tree producing it has recently been rediscovered. If algum-wood was brought from the north coast of Africa, there certainly does not appear any tree more worthy to be considered as such than Thuya articulata, or Callitris quadrivalvis. [THYINE WOOD.] From the passage of 2 Chron.

ii. 8:—'Send me also cedar-trees, fir-trees, and algum-trees out of Lebanon,' it has been inferred that this might be one of the pine tribe procurable in that mountain: but in the parallel passage in 1 Kings v. 8, only timber of cedar and timber of fir are mentioned. On this Rosenmüller observes, 'that the addition of 'almug' in the book of Chronicles appears to have been the interpolation of a transcriber' (*Bibl. Bot.* p. 245). If the almug had been a tree of Lebanon, we should have a difficulty in understanding how, after the time of Solomon, 'there came no such almug-trees nor were such seen unto this day' (1 Kings x. 12).

We feel satisfied, however, that almug-trees were brought from southern regions by the Red Sea; and it could not have been more difficult to convey them from thence to the Mediterranean than it must have been to transport timber from Joppa to Jerusalem. If we consider the great deficiency of timber on the coasts both of Arabia and of Egypt—a deficiency which, from the general dryness of the soil and climate, must have been experienced in remote ages, as well as at the present time—we should expect that, where we have notices of so much shipping, there must early have been established a trade in timber. Forskal particularly mentions the importation of timber-woods from India into Arabia. Of the kinds enumerated, it has been shewn that *saj*, *abnoos*, and *shishum* are teak, ebony, and sissoo (*Essay on Hindoo Medicine*, p. 128). Forskal also mentions the teak as imported into Egypt: 'Carina navis fundatur Ligno saj ساج ex India allato,' p. lvi.

Having been brought from so great a distance, and thought sufficiently remarkable to be worthy of special record, it is reasonable to suppose that almug-trees possessed properties not common in the timber usually met with in Palestine, whether in appearance, in colour, or in odour. Several Indian trees have been enumerated as likely to have been the almug. Of these, bukkum, or sapan wood (*Cæsalpinia sappan*), much used in dyeing, belongs to the same genus as Brazil wood of South America, but its nearest locality is the eastern side of the Bay of Bengal. The teak, highly valued from its indestructible nature, great size, and strength, might be more reasonably adduced, because more easily procurable, from the greater accessibility of the Malabar coast; but being a coarse-grained wood, it might not be so well suited for musical instruments. If one of the pine tribe be required, none is more deserving of selection than the deodar (*deo*, god; *dar*, wood: *Pinus deodara*), as it grows to a large size, yields excellent timber, which is close-grained and fragrant; but the tree is found only in very inaccessible situations.

Others have been in favour of sandal-wood, but have confounded with the true and far-famed kind what is called red sandal-wood, the product of *Pterocarpus santalinus*, as well as of *Adenanthera pavonina*. But there are two kinds of fragrant sandal-wood, the yellow and the white, both mentioned in old works on Materia Medica. Both these are thought by some to be the produce of the same tree, the younger and outer layers of wood forming the white, while the centre layers become coloured, and form the yellow.

Recent investigations confirm the opinion of Garcias, that the yellow and white sandal-woods are the produce of different trees, both of which, however, belong to the same genus, Santalum. M. Gaudichaud has described the species, which he has named *S. Freycinetianum*, as that yielding the yellow sandal-wood so much valued by the Chinese, and obtained by them from the Feejee, Marquesas, and Molucca Islands.

But the most common sandal-wood is that which is best known and most highly esteemed in India. It is produced by the *Santalum album*, a

38. Santalum album.

native of the mountainous parts of the coast of Malabar, where large quantities are cut for export to China, to different parts of India, and to the Persian and Arabian gulfs. The outer parts of this tree are white and without odour; the parts near the root are most fragrant, especially of such trees as grow in hilly situations and stony ground. The trees vary in diameter from 9 inches to a foot, and are about 25 or 30 feet in height, but the stems soon begin to branch. This wood is white, fine-grained, and agreeably fragrant, and is much employed for making rosaries, fans, elegant boxes and cabinets. The Chinese use it also as incense both in their temples and private houses, and burn long slender candles formed by covering the ends of sticks with its sawdust mixed with rice-paste.

As sandal-wood has been famed in the East from very early times, it is more likely than any other to have attracted the notice of, and been desired by, more northern nations. We do not, however, trace it by its present or any similar name at a very early period in the writings of Greek authors; it may, however, have been confounded with agila-wood, or agallochum, which like it is a fragrant wood and used as incense. Sandal-wood is mentioned in early Sanscrit works, and also in those of the Arabs. Actuarius is the earliest Greek author that expressly notices it, but he does so as if it had been familiarly known. In the Periplus of Arrian it is mentioned as one of the articles of commerce obtainable at Omana, in Gedrosia, by the name Ξύλα Σαγάλινα, which Dr. Vincent remarks may easily have been corrupted from Σανδάλινα. As it was produced on the Malabar coast, it could easily be obtained by the merchants who conveyed the cinnamon of Ceylon and other Indian products to the Mediterranean. That sandal-wood has often

been employed in buildings is evident from J. Barb, 'Viaggio alla Persia:' 'La porta della camera ora de sandali entarsiata con file d'oro,' etc. The Hindoo Temple of Somnat, in Guzerat, which was plundered and destroyed by Mahomed of Ghizni, had gates made of sandal-wood. These were carried off by the conqueror, and afterwards formed the gates of his tomb, whence, after 800 years, they were taken by the British conquerors of Ghizni, and brought back to India in 1842.

That sandal-wood, therefore, might have attained celebrity, even in very early ages, is not at all unlikely; that it should have attracted the notice of Phœnician merchants visiting the west coast of India is highly probable; and also that they should have thought it worthy of being taken as a part of their cargo on their return from Ophir. That it is well calculated for musical instruments, the author is happy to adduce the opinion of Professor Wheatstone, who says, 'I know no reason why sandal-wood should not have been employed in ancient days for constructing musical instruments. It is not so employed at present, because there are many much cheaper woods which present a far handsomer appearance. Musical instruments would appear very unfinished to modern taste unless varnished or French-polished, and it would be worse than useless to treat fragrant woods in this way. Formerly perhaps it might have been more the fashion to delight the senses of smell and hearing simultaneously than it is with us, in which case odoriferous woods would be preferred for things so much handled as musical instruments are.'—J. F. R.

ALISGEMA (Ἀλίσγημα), a Hellenistic word, which occurs in Acts xv. 20 (comp. ver. 29 and 1 Cor. viii.), with reference to meat sacrificed to idols, and there means *defilement*, *pollution*. The Apostle in these passages alludes to the customs of the Gentiles, among whom, after a sacrifice had been concluded and a portion of the victim had been assigned to the priests, it was usual to hold a sacrificial feast in honour of the god, on which occasion they ate the residue of the flesh. This feast might take place either in the temple, or in a private house. But there were many who, from need or avarice, salted and laid up the remnants for future use (Theoph. *Char.* c. x.), or even gave them to the butchers to sell in the shambles (Schoettg. *Hor. Heb.* on Acts xv. 20; 1 Cor. viii.) This flesh, having been offered to idols, was held in abomination by the Jews; and they considered not only those who had been present at these feasts, but also those who ate the flesh which had been offered up, when afterwards exposed for sale in the shambles, as infected by the contagion of idolatry. The council at Jerusalem, therefore, at the suggestion of St. James, directed that converts should refuse all invitations to such feasts, and abstain from the use of all such meat, that no offence might be given to those Christians who had been Jews. See Kuinoel on Acts xv. 20. [Meyer, Lechler, etc., take ἀλισγήματα as referring to *all* the evils specified by James.]

ALKABAS, SALOMON (called also Ha-Levi ben Mosè), a native of Saloniki, who flourished in former half of the sixteenth century. He wrote אֹהֶל אֲהָבִים, *a commentary on the Song of Solomon*, written in the year 1536, published at Venice in 1552, 4to; מְנוֹת הַלֵּוִי, *a commentary on Esther*, to which are added some homilies. Ven. 1583, 4to; שֹׁרֶשׁ יִשַׁי, *a commentary on Ruth*, Constant. 1561, 4to, Lublin, 1597, 4to.—W. L. A.

ALLEGORY (Ἀλληγορία). This word is found in the Authorized Version of Gal. iv. 24, but it does not actually exist as a noun in the Greek Testament, nor even in the Septuagint. In the passage in question Saint Paul cites the history of the free-born Isaac and the slave-born Ishmael, and in proceeding to apply it spiritually says, ἅτινά ἐστιν ἀλληγορούμενα, which does not mean, as in the A. V., 'which things are *an allegory*,' but 'which things are *allegorized*.' This is of some importance; for in the one case the Apostle is made to declare a portion of Old Testament history an allegory, whereas in truth he only speaks of it as allegorically applied. *Allegories* themselves are, however, of frequent occurrence in Scripture although that name is not there applied to them.

An ALLEGORY has been sometimes considered as only a lengthened *metaphor;* at other times, as *a continuation of metaphors*. But the nature of allegory itself, and the character of allegorical interpretation, will be best understood by attending to the origin of the term which denotes it. Now the term 'Allegory,' according to its original and proper meaning, denotes a representation of one thing which is intended to excite the representation of another thing. Every allegory must therefore be subjected to a *twofold* examination: we must first examine the *immediate representation*, and then consider what *other representation* it is intended to excite. In most allegories the immediate representation is made in the form of a narrative; and, since it is the object of the allegory itself to convey a moral, not an historic truth, the narrative itself is commonly fictitious. The *immediate* representation is of no further value than as it leads to the *ultimate* representation. It is the application or the moral of the allegory which constitutes its worth.

Since, then, an allegory comprehends two distinct representations, the interpretation of an allegory must comprehend two distinct operations. The first of them relates to the immediate representation, and the second to the ultimate representation. The immediate representation is understood from the words of the allegory; the ultimate representation depends upon the immediate representation applied to the proper end. In the interpretation, therefore, of the former, we are concerned with the interpretation of *words;* in the interpretation of the latter, we are concerned with the *things signified* by the words. Now, whenever we speak of allegorical interpretation, we have always in view the ultimate representation, and, consequently, are then concerned with the interpretation of things. The interpretation of the words, which attaches only to the immediate representation, or the plain narrative itself, is commonly called the *grammatical* or the *literal* interpretation; although we should speak more correctly in calling it the *verbal* interpretation, since even in the plainest narratives, even in narratives not designed for moral application, the use of words is never restricted to their mere *literal* senses. Custom, however, having sanctioned the use of the term 'literal,' instead of the term 'verbal' in-

terpretation, to mark the opposition to allegorical interpretation, we must understand it accordingly. But whatever be the term, whether verbal or literal, which we employ to express the interpretation of the words, it must always be borne in mind that the allegorical interpretation is the interpretation of things—of the things signified by the words, not of the words themselves.

Bishop Marsh, from the fifth of whose *Lectures on the Criticism and Interpretation of the Bible* these principles are derived, proceeds, in that Lecture, to apply them to a few of the Scriptural examples. Every parable is a kind of allegory; and therefore the parable of the sower (Luke viii. 5-15), being especially clear and correct, is taken as the first example. In this we have a plain narrative, a statement of a few simple and intelligible facts, such, probably, as had fallen within the observation of the persons to whom our Saviour addressed himself. When he had finished the narrative, or the immediate representation of the allegory, he then gave the explanation or ultimate representation of it; that is, he gave the allegorical interpretation of it. And that the interpretation was an interpretation, not of the words, but of the things signified by the words, is evident from the explanation itself: 'The seed is the word of God; those by the wayside are they that hear,' etc. (v. 11, etc.) The impressive and pathetic allegory addressed by Nathan to David affords a similar instance of an allegorical narrative accompanied with its explanation (2 Sam. xii. 1-14). Allegories thus accompanied, constitute a kind of simile, in both parts of which the words themselves are construed either literally or figuratively, according to the respective use of them; and then we institute the comparison between the things signified in the former part, and the things signified in the latter part.

But allegorical narratives are frequently left to explain themselves, especially when the resemblance between the immediate and ultimate representation is sufficiently apparent to make an explanation unnecessary. Of this kind we cannot have a more striking example than that beautiful one contained in the 80th Psalm: 'Thou broughtest a vine out of Egypt,' etc.

The use of allegorical interpretation is not, however, confined to mere allegory, or fictitious narratives, but is extended also to history, or real narratives. And in this case the grammatical meaning of a passage is called its *historical* meaning, in contradistinction to its *allegorical* meaning. There are two different modes in which Scripture history has been thus allegorized. According to one mode, facts and circumstances, especially those recorded in the Old Testament, have been applied to other facts and circumstances, of which they have been described as *representative*. According to the other mode, these facts and circumstances have been described as mere *emblems*. The former mode is warranted by the practice of the sacred writers themselves; for when facts and circumstances are so applied, they are applied as *types* of those things to which the application is made. But the latter mode of allegorical interpretation has no such authority in its favour, though attempts have been made to procure such authority. For the same things are there described not as types or as real facts, but as mere *ideal* representations, like the immediate representations in allegory. By this mode, therefore, history is not *treated* as allegory, but *converted* into allegory. That this mode of interpretation cannot claim the sanction of St. Paul, from his treatment of the history of Isaac and Ishmael, has already been shewn: the consideration, however, of the allegorical modes of dealing with the real histories of Scripture is a different subject from that of allegories and their interpretation, and belongs to another place (Lowth, *De Sac. Poes. Heb.* Pr. 10; Davidson, *Sacred Hermen.* p. 305). [INTERPRETATION, BIBLICAL.]—J. K.

ALLELUIA. [HALLELUJAH.]

ALLIANCES. From a dread lest the example of foreign nations should draw the Israelites into the worship of idols, they were made a peculiar and separate people, and intercourse and alliance with such nations were strongly interdicted (Lev. xviii. 3, 4; xx. 22, 23). The tendency to idolatry was in those times so strong, that the safety of the Israelites lay in the most complete isolation that could be realized; and it was to assist this object that a country more than usually separated from others by its natural boundaries was assigned to them. It was shut in by the sea on the west, by deserts on the south and east, and by mountains and forests on the north. Among a people so situated we should not expect to hear much of alliances with other nations.

By far the most remarkable alliance in the political history of the Hebrews is that between Solomon and Hiram king of Tyre. It is in a great degree connected with considerations which belong to another head. [COMMERCE.] But it may primarily be referred to a partial change of feeling which originated in the time of David, and which continued to operate among his descendants. During his wanderings he was brought into contact with several of the neighbouring princes, from some of whom he received sympathy and support, which, after he ascended the throne, he gratefully remembered (2 Sam. x. 2). There was probably more of this friendly intercourse than the Scripture has had occasion to record. Such timely aid, combined with the respect which his subsequently victorious career drew from foreign nations, must have gone far to modify in him and those about him that aversion to strangers which the Hebrews generally had been led to entertain. He married the daughter of a heathen king, and had by her his favourite son (2 Sam. iii. 3); the king of Moab protected his family (1 Sam. xxii. 3, 4); the king of Ammon shewed kindness to him (2 Sam. x. 2); the king of Gath showered favours upon him (1 Sam. xxvii.; xxviii. 1, 2); the king of Hamath sent his own son to congratulate him on his victories (2 Sam. viii. 10): in short, the rare power which David possessed of attaching to himself the good opinion and favour of other men, extended even to the neighbouring nations, and it would have been difficult for a person of his disposition to repel the advances of kindness and consideration which they made. Among those who made such advances was Hiram, king of Tyre; for it eventually transpires that 'Hiram was ever a lover of David' (1 Kings v. 1); and it is probable that other intercourse had preceded that relating to the palace which Hiram's artificers built for David (2 Sam. v. 11). The king of Tyre was not disposed to neglect the cultivation of the friendly intercourse with the Hebrew nation which had thus been opened. He sent an embassy to condole with Solomon on the

death of his father, and to congratulate him on his accession (1 Kings v. 1). The plans of the young king rendered the friendship of Hiram a matter of importance, and accordingly 'a league' was formed (1 Kings v. 12) between them: and that this league had a reference not merely to the special matter then in view, but was a general league of amity, is evinced by the fact that more than 250 years after, a prophet denounces the Lord's vengeance upon Tyre, because she 'remembered not the brotherly covenant' (Amos i. 9). Under this league large bodies of Jews and Phœnicians were associated, first in preparing the materials for the temple (1 Kings v. 6-18), and afterwards in navigating the Red Sea and the Indian Ocean (1 Kings ix. 26-28); and this increasing intercourse with the heathen appears to have considerably weakened the sentiment of separation, which, in the case of the Hebrews, it was of the utmost importance to maintain. The disastrous consequences of even the seemingly least objectionable alliances may be seen in the long train of evils, both to the kingdom of Israel and of Judah, which ensued from the marriage of Ahab with Jezebel, the king of Tyre's daughter. [AHAB; JEZEBEL.] These consequences had been manifested even in the time of Solomon; for he formed matrimonial alliances with most of the neighbouring kingdoms, and to the influence of his idolatrous wives are ascribed the abominations which darkened the latter days of the wise king (1 Kings xi. 1-8).

The prophets, who were alive to these consequences, often raised their voices against such dangerous connections (1 Kings xi. 11; 2 Chron. xvi. 7; xix. 2; xxv. 7, etc.; Is. vii. 17); but it was found a difficult matter to induce even the best kings to place such absolute faith in Jehovah, the Head of their state, as to neglect altogether those human resources and alliances by which other nations strengthened themselves against their enemies. The Jewish history, after Solomon, affords examples of several treaties with different kings of Syria, and with the kings of Assyria and Babylon. Asa, one of the most pious monarchs that ever sat on the throne of Judah, finding his kingdom menaced and his frontier invaded, sent to Benhadad, who reigned in Damascus, the most costly presents, reminding him of the league which had long subsisted between them and their fathers, and conjuring him not to succour the enemies of Judah, nor renounce the obligations of their old alliance (1 Kings xv. 16-20). Attacked by another king of Israel, whom another king of Damascus protected, Ahaz implored the king of Assyria for aid, and with the treasures of the temple and the palace purchased a defensive alliance (2 Kings xvi. 5, etc.; 2 Chron. xxviii. 16, etc.) In later times, the Maccabees appear to have considered themselves unrestrained by any but the ordinary prudential considerations in contracting alliances; but they confined their alliances to distant states, which were by no means likely ever to exercise that influence upon the religion of the people which was the chief object of dread. The most remarkable alliances of this kind in the whole Hebrew history are those which were contracted with the Romans, who were then beginning to take a part in the affairs of Western Asia. Judas claimed their friendly intervention in a negotiation then pending between the Jews and Antiochus Eupator (2 Macc. xi. 34, *sq.*); and two years after he sent ambassadors to the banks of the Tiber to propose a treaty of alliance and amity. By the terms of this treaty the Romans ostensibly threw over the Jews the broad shield of their dangerous protection, promising to assist them in their wars, and forbidding any one who were at peace with themselves to be at war with the Jews, or to assist directly or indirectly those who were so. The Jews, on their part, engaged to assist the Romans to the utmost of their power in any wars they might wage in those parts. The obligations of this treaty might be enlarged or diminished by the mutual consent of the contracting parties. This memorable treaty, having been concluded at Rome, was graven upon brass and deposited in the Capitol (1 Macc. viii. 22-28; Josephus, *Antiq.* xii. 10, 6: other treaties with the Romans are given in lib. xiii.)

Anterior to the Mosaical institutions, such alliances with foreigners were permitted, or at least tolerated. Abraham was in alliance with some of the Canaanitish princes (Gen. xiv. 13); he also entered into a regular treaty of alliance, being the first on record, with the Philistine king Abimelech (ch. xxi. 22, *sq.*), which was renewed by their sons (ch. xxvi. 26-30). This primitive treaty is a model of its kind: instead of minute stipulations, it leaves all details to the honest interpretation of the contracting parties. Abimelech says: 'Swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee, thou shalt do unto me, and unto the land wherein thou hast sojourned.' Even after the law, it appears, from some of the instances already adduced, that such alliances with distant nations as could not be supposed to have any dangerous effect upon the religion or morals of the people, were not deemed to be interdicted. The treaty with the Gibeonites is a remarkable proof of this. Believing that the ambassadors came from a great distance, Joshua and the elders readily entered into an alliance with them; and are condemned for it only on the ground that the Gibeonites were in fact their near neighbours (Josh. ix. 3-27).

From the time of the patriarchs, a covenant of alliance was sealed by the blood of some victim. [COVENANT.] The perpetuity of covenants of alliance thus contracted is expressed by calling them 'covenants of salt' (Num. xviii. 19; 2 Chron. xiii. 5), salt being the symbol of incorruption. The case of the Gibeonites affords an exemplary instance, scarcely equalled in the annals of any nation, of scrupulous adherence to such engagements. The Israelites had been absolutely cheated into the alliance; but, having been confirmed by oaths, it was deemed to be inviolable (Josh. ix. 19). Long afterwards, the treaty having been violated by Saul, the whole nation was punished for the crime by a dreadful famine in the time of David (2 Sam. xxi. 1, *sqq.*) The prophet Ezekiel (xvii. 12-21) pours terrible denunciations upon king Zedekiah for acting contrary to his sworn covenant with the king of Babylon. In this respect the Jews were certainly most favourably distinguished among the ancient nations; and, from numerous intimations in Josephus, it appears that their character for fidelity to their engagements was so generally recognised after the Captivity, as often to procure for them highly favourable consideration from the rulers of Western Asia and of Egypt. —J. K.

ALLIOLI, Joseph Franz Von, a German theologian, was born at Sulzbach in 1793, and studied theology at Munich, Amberg, and Landshut. He was made professor of biblical literature at Landshut in 1824, and professor of Oriental languages and biblical archæology, at Munich, in 1826. He obtained the rectorate of this college in 1830. From 1838 he held the post of grand-vicar of Augsburg. He wrote *Die Heil. Schrift des A. und N. T. aus der Vulgata mit Bezug auf d. Grundtext neu übersetz; u. mit kurzen Anmerkungen erläutert*, 6 vols. 8vo, Nürnb. 1830-32, 3d ed. Landshut 1838; also, *Handbuch der biblischen Alterthumskunde* in 1841.—W. L. A.

ALLIX, Peter, a learned French divine of the Reformed church, was born at Alençon in 1641, and died in London in March 1717. He was originally pastor of a French church; but after the revocation of the Edict of Nantes, he came to England, and opened a church in London for the French refugees. In 1690 he was made canon of Salisbury by Bishop Burnet, and his learning gained for him the degree of D.D. from both Oxford and Cambridge. His writings are in French, Latin, and English, and are very numerous. His biblical works are not so numerous as his polemical and doctrinal. Among them may be reckoned the following: *Reflections on the Books of Holy Scripture*, 2 vols. 8vo, Lond. 1688, 1 vol. 8vo, Oxf. 1822 (published in Bishop Watson's Theological Tracts, and translated into French and German); *Judgment of the Ancient Church against the Unitarians*, 8vo, Lond. 1699, Oxf. 1822; *Book of Psalms, with an abridgment of each Psalm*, etc., 8vo, 1701; *De Messiæ Duplici adventu Dissertt. Duæ*, 12mo, Lond. 1701; *Diatribe de J. Christi D. N. anno et mense natali*, 8vo, Lond. 1707, 1710. In these works, though bearing evidences of abundant reading and some acuteness, there is not much to reward the biblical student. The author was too much of a polemic to be always trustworthy, either in his citations or his reasonings. His 'Reflections' are of value as bearing on the evidences of Christianity.—W. L. A.

ALLON (אלון; Sept. Βάλανος; Vulg. *Quercus;* Auth. Vers. Oak). The Hebrew word, thus pointed, as it occurs in Gen. xxxv. 8; Josh. xxiv. 26; Is. ii. 13; vi. 13; xliv. 14; Hos. iv. 13; Amos ii. 9; Zech. xi. 2, was understood by the ancient translators, and has been supposed by most interpreters, to denote the oak, and there is no reason to disturb this conclusion. In our version other words are also rendered by 'oak,' particularly *Alah* (אלה), which more probably denotes the terebinth-tree. [Alah.] The oak is, in fact, less frequently mentioned in the original than in the A. V., where it occurs so often as to suggest that the oak is as conspicuous and as common in Palestine as in this country. But in Syria oaks are by no means common, except in hilly regions, where the elevation gives the effect of a more northern climate; and even in such circumstances they do not attain the size in which they often appear in our latitudes. Indeed, Syria has not the species (*Quercus robur*) which forms the glory of our own forests. The 'oaks of Bashan' are in Scripture mentioned with peculiar distinction (Is. ii. 13; Ezek. xxvii. 6; Zech. xi. 2), as if in the hills beyond the Jordan the oaks had been more abundant and of larger growth than elsewhere. This is the case even at the present day. In the hilly regions of Bashan and Gilead, Burckhardt repeatedly mentions forests of thick oaks—thicker than any forests he had seen in Syria. He speaks gratefully of the shade thus afforded; and doubtless it was the presence of oaks which imparted to the scenery that European character which he notices (*Syria*, 265, 348). On that side of the river a thick oak-forest occurs as far south as the vicinity of Amman, the capital of the Ammonites (p. 356). Oaks of low stature are frequent in the hills and plains near the sources of the Jordan (pp. 45, 312, 315): and some of large dimensions are found in different parts of the country, beside the natural reservoirs of water fed by springs (pp. 193, 315). On the lower slopes

39. Branch of Quercus Ægilops.

of Lebanon low oak-trees are numerous, and the inhabitants employ their branches in the construction of the flat roofs of their dwellings (pp. 4, 7, 18, 193, 312, etc.) Next to Burckhardt, Lord Lindsay is the traveller who makes the most frequent mention of oaks in Palestine. He confirms their existing abundance in the countries of Bashan and Gilead. He calls them 'noble prickly oaks,' and 'evergreen oaks,' and notices a variety of the latter with a broader leaf than usual (*Travels*, ii. 122, 124, 127).

But oak-trees are by no means wanting on the west of the Jordan, in the proper Land of Canaan. Lord Lindsay describes the hills of southern Judæa about Hebron as covered to the top with low shrubs of the prickly oak. Fine park scenery, composed chiefly of prickly and evergreen oaks, occurs between Samaria and Mount Carmel. The same trees abound on the southern prolongations of that mountain, and on the banks of the Kishon. The thick woods which cover Mount Tabor are composed chiefly of oaks and pistachio-trees; and oaks are found in the valleys which trend from that mountain (Lindsay, ii. 51, 77, 85). Hasselquist found groves of the Kermes oak (*Q. Coccifera*) in the valleys beyond the plain of Acre, on the road to Nazareth (*Travels*, p. 153).

From the above and other notices we collect that the species of oak found in Palestine, and probably all comprehended under the word Allon, are—1. The Evergreen Oak (*Quercus ilex*),

which is met with not only in Western Asia, but in Northern Africa and Southern Europe. This is a tall but not wide-spreading tree; and the timber, being very hard, is much used for purposes in which compactness and durability are required. 2. The Holly-leaved Montpelier Oak (*Q. grumuntia*), another evergreen, which may be inserted on the authority of Pococke. This tree also, as its name imports, is a native of Southern Europe, and is markedly distinguished from the former by its numerous straggling branches and the thick underdown of its leaves. 3. The Hairy-cupped Oak (*Q. crinata*), so called from the bristly appearance of the calyx. It grows to a considerable size, and furnishes an excellent timber, much used by the Turks in the building of ships and houses. But although this species exists in Syria, it is much more common in Asia Minor. 4. The Great Prickly-cupped Oak (*Q. Ægilops* or *Valonia*), which takes its name from its large prickly calyx. This species is common in the Levant, where it is a handsome tree, which it is not in our ungenial climate, though it has long been cultivated. The wood of this species is of little worth; but its acorns form the valonia of commerce, of which 150,000 cwt. are yearly imported into this country for the use of tanners. 5. The Kermes Oak (*Q. coccifera*) takes its name from an insect (*kermes*, of the genus *coccus*) which adheres to the branches of this bushy evergreen shrub, in the form of small reddish balls about the size of a pea. This affords a crimson dye, formerly celebrated, but now superseded by cochineal. This dye was used by the ancient Hebrews; for the word תולע, which denotes a worm, and particularly the kermes worm, denotes also the dye prepared from it (Is. i. 18; Lam. iv. 5), and is accordingly rendered κόκκινον in those passages where it occurs.

40. Quercus Ægilops or Valonia.

From the hints of travellers there appear to be some other species of oaks in Palestine, but their information is not sufficiently distinct to enable us to identify them.—J. K.

ALLON, the name of a place mentioned as belonging to Naphtali (Josh. xix. 32). Many codices read אֵלוֹן for אלון here, and this is probably to be preferred; comp. Jud. iv. 11. Some translate the word 'Oak in Zaanannim.'

ALLON-BACHUTH (אַלּוֹן־בָּכוּת, *oak of weeping* or *tears*), a place in Bethel, where Rebekah's nurse was buried (Gen. xxxv. 8). In 1 Sam. x. 3, mention is made of an Allon-Tabor, rendered in the E. V. 'plain of Tabor,' which, as it lay near Bethel, has been supposed to be the same as that called Allon-Bachuth in Gen. xxxv. 8. An additional argument in favour of this has been attempted to be supplied by the hypothesis that Tabor is a popular mistake for Deborah (Thenius on Sam. x. 3; Ewald, *Gesch.* iii. 29); but this is mere trifling. This oak has also been identified with the tree mentioned Jud. iv. 5, but for this there is no ground.—W. L. A.

ALLUPH. [ELEPH.]

ALMESNINO, SAL., a Jewish rabbi in Saloniki. He wrote a *Commentary on the Twelve Minor Prophets*, under the title of פֵּרוּשִׁים עַל תְּרֵי עָסָר, which is printed in the Commentary on the Bible of Moses of Frankfort, Amst. 1724-27 fol. He wrote also a Commentary on Rashi's Commentary on the Pentateuch, printed along with other works of the same kind at Constantinople, without date, but towards the beginning of the sixteenth century.—W. L. A.

ALMODAD (אַלְמוֹדָד), one of the sons of Joktan (Gen. x. 26), and head of an Arab tribe. The Arab writers mention a tribe, the Kahtanites, whose original seat was in Yemen, and from whom was derived the sept of the Djormites, which emigrated from Yemen to Hedjaz. Among the latter, the name Modad, or with the article, Al Modad, occurs frequently as the name of their chief; and from this it is concluded that they represent the descendants of Almodad, the son of Joktan or Kohtan. Bochart (*Phaleg* ii. 16) suggests that the Ἀλουμαιῶται mentioned by Ptolemy (vi. 7) derived their name from Almodad. As these had their site near the Gerrhæans, and as Gerrha lay somewhere in the district bordering on the south-east of the Arabian gulf, where the descendants of Almodad are usually placed, there is considerable probability in this.—W. L. A.

ALMON (עַלְמוֹן; Sept. Ἀλμών, v. R. Γάμαλα), one of the four cities which belonged to the priests in the tribe of Benjamin (Josh xxi. 18). It is supposed to be the same as the Alemeth of 1 Chron. vi. 60. Jarchi and Kimchi identify it with Bahurim, which name the Targum (2 Sam. iii. 16) renders by Almeth—both words signifying 'youth.' The site is unknown.

ALMON-DIBLATHAIM, one of the stations of the Israelites on their way from Mount Hor to the plains of Moab, round by Mount Seir (Num. xxxiii. 46).

ALMOND-TREE. [LUZ, SHAKED.]

ALMS, what is given spontaneously to the poor for their relief. This word is a contraction from the Saxon *aelmesse*, which is generally believed to be the Greek ἐλεημοσύνη derived to the Teutonic

dialects through the Latin *eleemosyna.* In the English Bible, the word *alms* invariably represents this word in the original, Matt. vi. 1 being no exception, as the reading here of the text from which the A. V. was made, was ἐλέημοσύνην and not δικαιοσύνην. The word does not occur in the O. T., nor had the Hebrews any word for alms. The Syriac synonyme in the N. T. is ܙܕܩܐ, and this is allied to the צדקה of the Hebrew, and the צדקה of the Chaldee. It is doubtful, however, whether these words are ever used in the sense of *alms*, or even of *benefit*, though the LXX. translates the former occasionally (comp. Deut. vi. 25; xxiv. 18; Is. i. 27), and the latter, in the only place where it occurs (Dan. iv. 24), by ἐλεημοσύνη. The passages which have been adduced to prove this are of no weight for this purpose. Gesenius indicates two, Prov. x. 2 and Mic. vi. 5, in addition to Dan. iv. 24; but in all these passages the word is best taken in its proper meaning of *righteousness.* It may be doubted even whether the word ever occurs in the sense of *kindness, generosity*, though the lexicons confidently affirm this. Certainly such passages as Ps. xxiv. 5, cxlv. 6, Prov. xi. 4, those commonly adduced, do not prove it; on the contrary, they rather oppose it, for much of the force of the passage is lost by taking צדקה in any but its proper sense.

Wherever a legal provision is made for the poor, the sphere of almsgiving is necessarily contracted, and that in proportion to the completeness of the provision made by the law. It can hardly be said that by the Mosaic code such provision was made for the poor among the Hebrews, at least in the sense which modern usage would attach to such a statement. At the same time, the law recognized the possibility of poverty existing even in the favoured land, and made such provision to meet it that such a thing as destitution and beggary was probably unknown during the earlier ages of the Hebrew commonwealth. The provisions for the poor made by the law were these:—1. Every third year the second tithe, or a third tithe [TITHES], was to be distributed between the Levites and the stranger, the fatherless, and the widow which were within the gates (Deut. xiv. 28, 29; xxvi. 12); hence these were called "the poor's tithes." 2. Whatever grew spontaneously in field or vineyard on the sabbatic year was to be left unreaped and ungathered, so as that all might have free use of it (Lev. xxv. 5). 3. In ordinary years, in reaping the harvest, the fields and vineyards were not so to be cleared of their produce as to leave nothing for the gleaner, nor were the corners of their fields to be reaped; these were for the poor and the stranger (Lev. xix. 9, 10; xxiii. 22); it was even forbidden, should a sheaf be left in the field by mistake, to return for it; this also was to be the property of the poor (Deut. xxiv. 19). 4. Any person was allowed to pluck and eat grapes in a vineyard, or to pluck and eat ripe grain in a field belonging to another, provided he did not carry any away with him (Deut. xxiii. 24, 25). 5. On certain festive occasions the poor were to be invited that they might share in the entertainment (Deut. xvi. 10, 11). Besides these special enactments, the law inculcated, in the general, a benevolent regard to the poor, and those who were in straits (Deut. xv. 7-11). Such provisions are certainly very different from the stringent enactments of a poor law; still they placed the poor on a footing very different from that under which the duty of almsgiving contemplates such, and this may be one reason at least why the Hebrews had no word for *alms.* The Hebrews were thus habituated to regard the helping of the poor rather as what their poverty entitled them to in equity than as an act of generosity. Hence the latter usage of צדקה among the Rabbins. The same idea appears frequently in the Koran (Jahn, *Bibl. Archæol.* Th. i. Bd. 2, p. 341). The earliest mention of beggary in Scripture is in Ps. xxxvii. 25, but there the writer speaks of it as something already well known. So in Ps. cix. 10 this is imprecated as a curse, the nature of which was well known, on the wicked man who is the object of the writer's indignation. Doubtless, as society advanced, the same causes which operate to produce beggary elsewhere, would be familiar to the Hebrews in their own land. In the days of our Lord there were many beggars in Judæa who seem to have subsisted chiefly by alms; this they solicited sitting in the streets, or round the entrances to the houses of the wealthy, or at the gate of the Temple, and perhaps also at the doors of the synagogues (Mark x. 46; Luke xvi. 20; Acts iii. 2). The alms given was either money or food (Matt. xxvi. 9; Mark x. 46; Luke xvi. 21).

The duty of almsgiving is one which natural ethics recognizes, and which the Scripture clearly enforces. Job, in referring to the blessedness of his former estate, says, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him;" and he takes to himself, as a proud title that then belonged to him, the title of "father of the poor" (xxix. 11, 12, 16). The benevolent aspect of the Jewish law towards the poor has been already noticed. In the ethical parts of the O. T., the duty of considering, and helping, and protecting the poor, is forcibly urged; and God is continually represented as on the side of the poor, ready to avenge their cause against those who oppress them, and to reward those who shew them kindness (Ps. xii. 5; xli. 1; cvii. 41; cix. 16; Prov. xiv. 21, 31; xix. 17; xxii. 16; xxix. 7; Is. iii. 14, 15; Am. ii. 6, 7; Zech. vii. 10, etc.) In the predictions concerning the Messiah, a prominent feature of his reign, on which the prophets dwell, is his regard for the poor (Ps. lxxii. 4, 13; Is. xi. 4, etc.); and in the spirit of these our Lord, as the Christ, constantly acted when He came on the earth. He inculcated the duty of giving alms (Luke xi. 41; xii. 33); he taught that "it is more blessed to give than to receive;" and though Himself often dependent on the benevolence of others, there can be no doubt that when He had the means, He exemplified in practice his own maxim (John xiii. 29). By his apostles, the duty of almsgiving is not only strongly commended to Christians, but is elevated to a superior place among the duties incumbent upon them as Christians (Acts ix. 36; x. 4; Rom. xv. 26; 2 Cor. viii. 1-7; ix. 1-6; Gal. ii. 20; vi. 10; Jam. ii. 15, 16, etc.)

Among the Jews of post-biblical times, almsgiving has been regarded with a feeling which is excessive. The poor are proclaimed to be the people of God (*Tanch.* fol. 29, col. 4); the rich man who gives to the poor is as if he kept all the

commandments (*Ibid.* fol. 29, col. 4). Alms satisfy for sins (*Berechot*, p. 183); him who gives alms God will keep from all harm (*Hieros. Peah*, fol. 15, 2); whoever shall give a halfpenny to a poor man in alms shall be a partaker of the beatific vision (*Baba Bathra*, fol. 10, 1, *Midrash Tillin* in Ps. xvii. 15), etc. (Otho, *Lex. Rab.* on Eleemosynæ and Pauperes).—W. L. A.

[ALMUG, see ALGUM.]

ALOE. [AHALIM.]

ALPHA [A].

ALPHABET. The origin of alphabetical writing belongs to a period long antecedent to the date of any historical testimonies, or ancient monuments, which have come down to us. This want of documentary evidence, however, has left a wider field for conjecture; and a mistaken and sometimes disingenuous zeal for the honour of the Scriptures has not only led many learned men to ascribe the invention of letters to Adam, Seth, Enoch, and Noah, but to produce copies of the very alphabets they employed. Several such alphabets, derived chiefly from Bonaventura, Hepburn, Roccha, and Athanasius Kircher, may be seen in Bangii *Calum Orientis* (or, according to the new title which was subsequently prefixed to it, *Exercitationes de Ortu et Progressu Literarum*), Hafniæ, 1657, p. 99, *sqq.* Our own time also has produced an attempt to prove, from the astrological character of the Hebrew alphabet—*i. e.*, from its representing the relations of the zodiac and seven planets—that it was discovered probably by Noah, on the 7th Sept. B. C. 3446 (Seyffart's *Unser Alphabet ein Abbild des Thierkreises*, Leipz. 1834).

The earliest and surest data, however, on which any sound speculation on this subject can be based, are found in the genuine palæographical monuments of the Phœnicians; in the manifest derivation of all other Syro-Arabian and almost all European characters from that type; and in the testimony which history bears to the use and transmission of alphabetical writing.

The true principles of comparative Syro-Arabian palæography are a discovery of almost modern date. Bochart, Bernard, and others, in their early attempts, did not even possess the Phœnician alphabet at all, but only the *Samaritan* of printed books or of the Hasmonæan coins; for Rhenferd was the first that produced the genuine alphabet, in 1705. Besides, there was a very general prejudice that our present square Hebrew character was the primitive type (a list of some of the champions of which opinion is given in Carpzov's *Crit. Sacr.* p. 227); and the want of documents long concurred with that notion in hindering any important effort in the right direction. It was reserved for Kopp to make (in his *Bilder und Schriften der Vorzeit*, Mannheim, 1819) the first systematic representation of the genealogy of ancient Syro-Arabian alphabets. The latter portion of his second volume contains elaborate tabular views of the characters of a wide ethnographical circle, arranged according to their proximity to the parent type; and, by the breadth of his comparison, as well as by his deductions from the laws affecting the art of writing, he first succeeded in establishing a number of new and unexpected truths, which have had a permanent influence on all subsequent inquiries. Lastly, Gesenius, who possesses infinite philological advantages over Kopp, and who has also long devoted a more exclusive attention to Phœnician remains, has recently given accurate copies of the completest collection of them ever published, and has illustrated the characters and the language of the monuments themselves, and the general subject of palæography, with great learning and acumen: *Scripturæ Linguæque Phœniciæ Monumenta*, P. III., Lips. 1837—to which this article has many obligations.

Seventy-seven inscriptions and numerous coins—found chiefly at Tyre and Sidon, in Malta and Cyprus, in Sicily, the north of Africa, and on the coast of Spain—have preserved to us the earliest form of that alphabet from which all others have been derived. These remains themselves belong generally to the period between Alexander the Great and the reign of Augustus; yet one is supposed to belong to the year B. C. 394, and the latest to be of the year A. D. 203. They are thus much later than the oldest Greek inscriptions; but that, nevertheless, does not affect their claim of preserving the most ancient known form of the primitive alphabet.

The characters of this alphabet, as seen on these monuments, are remarkable for their very angular and comparatively complex shape. This is an evidence of their antiquity; as this is just that feature which the tachygraphy and softer writing-materials of later times would naturally tend to obliterate. They also approach nearer to rude resemblances of the physical objects after which they are named, than those in any other Syro-Arabian alphabet, and, as another confirmation, resemble most their nearest descendant, the oldest Greek letters. This alphabet may be said to consist solely of consonants; as in it אוי do not, except under the very narrowest limitations, possess the power of denoting the place and quality of a vowel, as they do in Hebrew. The mode of writing is, to use a technical term, in every respect much more *defective* than in Hebrew, especially in the middle of a word. There are no vestiges of vowel-points nor of final letters. Words are chiefly written continuously, yet sometimes with intervals, and with a rudimental interpunction. The use of diacritical marks seems to have been known; and that of abbreviations is very frequent. The course of the writing is from right to left, and there are no traces of the alternate or βουστροφηδὸν order. This alphabet was evidently invented, or first used, by a people speaking a Syro-Arabian language; as an alphabet consisting so exclusively of consonants is possible only in that family of language in which the vowels express merely the accidental part, the modifications and relations of the idea, and not its essence. It is, moreover, fully adequate to denote all the sounds of their speech; for it distinguishes that remarkable series of gutturals which is peculiar to the Syro-Arabians; and is able to express every sound without compound letters, to which other nations, who adapted Phœnician characters to their own native sounds, have been obliged to have recourse. The names of the twenty-two characters, and the order of their arrangement, can only be gathered (but then with considerable certainty) from the Hebrew and Greek alphabets. The names are evidently Syro-Arabian; and, as they appear in Hebrew, belong, as to their form, to a period anterior to the development of that language as we find it in the earliest books of the Old Testament: and, as they appear in the Greek,

ALPHABETS.

NAME	PHENICIAN	HEBREW on Coins	SAMARITAN	ARAMAIC on Egyptian Monuments	PALMYRENE	SQUARE HEBREW	RABBINIC	SYRIAC PESHITO
Aleph						א		
Beth						ב		
Gimel						ג		
Daleth						ד		
He						ה		
Waw						ו		
Sajin						ז		
Cheth						ח		
Teth						ט		
Jod						י		
Caph						כ , Final ך	כ , Final ך	
Lamed						ל	ל	
Mem						מ , Final ם	מ , Final ם	
Nun						נ , Final ן	נ , Final ן	
Samech						ס	ס	
Ajin						ע	ע	
Phe						פ , Final ף	פ , Final ף	
Zade						צ , Final ץ	צ , Final ץ	
Zoph						ק	ק	
Resch						ר	ר	
Sin						ש		
Schin						ש	ש	
Taw						ת	ת	

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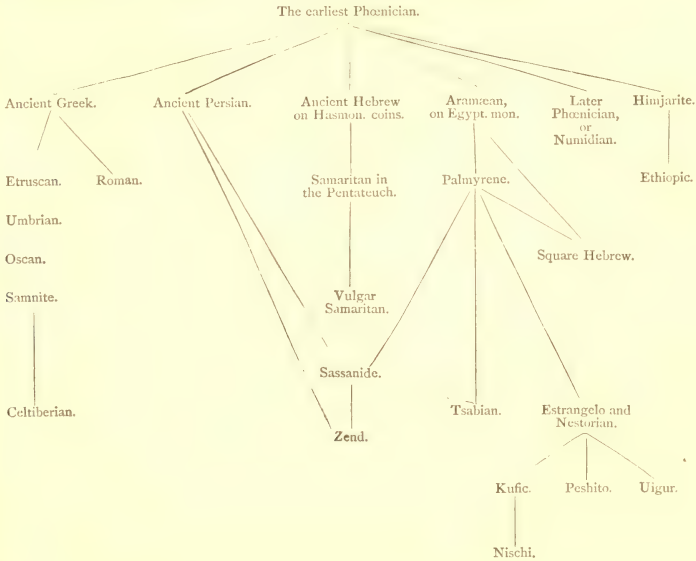
ALPHABETS.

NISCHI ARABIC		ETHIOPIC		ARMENIAN			COPTIC		
Elif	ا	Hoi	ሀ	Ա	ա	Aip	Ⲁ	ⲁ	Alpha
Be	ب	Lawi	ለ	Բ	բ	Pjen	Ⲃ	ⲃ	Vida
Te	ت	Haut	ሐ	Գ	գ	Kim	Ⲅ	ⲅ	Gamma
The	ث	Mai	መ	Դ	դ	Ta	Ⲇ	ⲇ	Dalda
Gjim	ج	Saut	ሠ	Ե	ե	Jetsch	Ⲉ	ⲉ	Ei
Hha	ح	Res	ረ	Զ	զ	Za	Ⲍ	ⲍ	Zida
Kha	خ	Sat	ሰ	Է	է	E	Ⲏ	ⲏ	Hida
Dal	د	*Schaat	ሸ	Ը	ը	Jeth	Ⲑ	ⲑ	Thida
Dsal	ذ	Kaf	ቀ	Թ	թ	Tho	Ⲓ	ⲓ	Jaûda
Re	ر	Beth	በ	Ժ	ժ	She	Ⲕ	ⲕ	Kabba
Ze	ز	Thawi	ተ	Ի	ի	Ini	Ⲗ	ⲗ	Laula
Sin	س	*Tjawi	ቸ	Լ	լ	Liun	Ⲙ	ⲙ	Mi
Schin	ش	Harm	ኀ	Խ	խ	Che	Ⲛ	ⲛ	Ni
Sad	ص	Nahas	ነ	Ծ	ծ	Dsa	Ⲝ	ⲝ	Exi
Ddad	ض	*Gnahas	ኘ	Կ	կ	Gjen	Ⲟ	ⲟ	O
Ta	ط	Alph	አ	Հ	հ	Hho	Ⲡ	ⲡ	Pi
Tza	ظ	Kaf	ከ	Ձ	ձ	Tsa	Ⲣ	ⲣ	Ro
Ain	ع	*Chaf	ኸ	Ղ	ղ	Ghad	Ⲥ	ⲥ	Sima
rGhain	غ	Wawe	ወ	Ճ	ճ	Dshe	Ⲧ	ⲧ	Dau
Fe	ف	Ain	ዐ	Մ	մ	Mjen	Ⲩ	ⲩ	Ile
Kaf	ق	Zai	ዘ	Յ	յ	Hi	Ⲫ	ⲫ	Phi
Kef	ك	*Jai	ዠ	Ն	ն	No	Ⲭ	ⲭ	Chi
Lam	ل	Jaman	የ	Շ	շ	Sha	Ⲯ	ⲯ	Ebsi
Mim	م	Dent	ደ	Ո	ո	Wo	Ⲱ	ⲱ	O
Nun	ن	*Djent	ጀ	Ջ	ջ	Tsha	Ϥ	ϥ	Fei
He	ه ة	Geml	ገ	Պ	պ	Be	Ϫ	ϫ	Giangia
Wau	و	Tait	ጠ	Ջ	ջ	Dshe	Ϭ	ϭ	Scima
Je	ى	*Tschait	ጨ	Ռ	ռ	Rra	Ϣ	ϣ	Scei
		Pait	ጰ	Ս	ս	Sa	Ϩ	ϩ	Hori
		Tzadai	ጸ	Վ	վ	Wjev	Ϧ	ϧ	Chei
		Zappa	ፀ	Տ	տ	Diun	Ϯ	ϯ	Dei Ligatur
		Af	ፈ	Ր	ր	Re	Ϭ	ϭ	So
		Psa	ፐ	Ց	ց	Tzo			
				Ւ	ւ	Hiun			
				Փ	փ	Ppiur			
				Ք	ք	Khe			
				Օ	օ	Aipun			
				Ֆ	ֆ	Fe			

they have undergone modifications which (although some have considered them to betray signs of the Aramaic *status emphaticus*) are explained by Gesenius to be chiefly the effect of an influence which is seen in other words (נבל, *νάβλα*; מלט, *μάλθα*) which the Greeks derived from the Phœnicians.

In tracing the derivation of all other alphabets from this type, the records of the intercourse of nations with each other and of their gradual acquisition of the arts of civilization furnish indeed an important evidence; but the *eye*, especially when trained in the school of such observation, is alone qualified to test the truth of even historical deductions on such a subject. It is, therefore, only the attentive view of accurate plates which will enable the reader fully to understand the following genealogical table of alphabets, which is taken from Gesenius. To give it entire is, nevertheless, the shortest way of laying before the student the results of a tedious inquiry; and will, at the same time, secure the opportunity of subsequent reference, by which the treatment of the several Syro-Arabian languages, under their respective heads, may be materially facilitated.

The lines which run between the different names are intended to mark the channel, and sometimes the distinct yet convergent channels through which any given character has been derived. Thus, to give an illustration, the square Hebrew of our printed books is shewn to descend from the old Aramæan of Egypt, but to be modified by the influence of the Palmyrene.



This primitive alphabet underwent various changes in its transmission to cognate and alien nations. The former class will be incidentally noticed when treating of the Syro-Arabian languages separately. Among the latter, those modifications which were necessary to adapt it to the Greek language are the most remarkable. The ancient Greek alphabet is an immediate descendant of the Phœnician; and its letters correspond, in name, figure, and order, to those of its prototype. Even the course of the writing, from right to left, was at first observed in short inscriptions; and then half retained in the *βουστροφηδόν*. But as the characters were reversed in the alternate lines of the *βουστροφηδόν*, and the order from left to right became at length the standard one, the systematic reversal of the characters became the law. This of itself was a striking departure from the Phœnician mode of writing. A more important change was produced by the nature of the language. The Greeks found the numerous gutturals superfluous, and at the same time felt the indispensable necessity of characters to denote their vowels. Accordingly, they converted *Aleph*, *He*, *Jod*, and *Ain* into A, E, I, O. This last transmutation (which is the only surprising one) is accounted for by Gesenius, on the ground that the Phœnician *Ain* leaned so much to the O sound, that it was written in Phœnician inscriptions to express that vowel (in cases when it arose from the fusion of the sounds A and I), and that the Greeks, when writing a Phœnician word in their own way, represented it by O, as Βωλαθής = בעלתי. Moreover, the LXX. appear to have felt the same influence, as Μωχά for מעכה, Gen. xxii. 24 (*Vide* Gesenii *Monumenta*, p. 431). *Cheth* also

became the rough breathing, and subsequently was appropriated to the long E.

The two alphabets correspond as follows:

א	A	ט	Θ	ע	O
ב	B	י	I	פ	Π
ג	Γ	כ	K	צ	—
ד	Δ	ל	Λ	ק	Κόππα
ה	E	מ	M	ר	P
ו	F Βαῦ	נ	N	ש	Σ Σάν
ז	Z	ס	Σίγμα	ת	T
ח	H				

There is evidence that the Greeks received all these letters (except Tsade), because they continued to employ them as numerals after they had ceased to use them as letters. The loss of Tsade, however, affected the numerical value of all letters below its place in the series. They subsequently rejected three letters in writing; βαῦ, the Roman F; κόππα, the Roman Q; and one of the sibilants. Gesenius explains the last case thus: The ancient alphabet had adopted Zeta for Zain, Sigma properly for Samech, and San for Shin. As the sound *sh* was disagreeable to the ear of the Greeks, it was dropped. Having thus no need of two characters to express their single S, the two letters gradually coalesced, and were indiscriminately called Sigma and San. But the S retained the position of the Shin, and not of the Samech; and when *Xi* was introduced, it usurped the place of the Samech. He also thinks that, in the statement of Pliny (*Hist. Nat.* vii. 56), about *sixteen* or *eighteen* Cadmean letters, the first number is decidedly too small; but finds some ground for the eighteen of Aristotle, in the facts that the Greeks rejected three, and so rarely used Z, that the actual number of current letters was reduced to that amount.

The historical testimonies respecting the use and transmission of letters disagree much as to the nation to which the discovery is to be ascribed.

There are, however, only three nations which can compete for the honour—the Babylonians, the Phœnicians, and the Egyptians. Many eminent men, among whom are Kopp and Hoffmann, support the Babylonian claim to the priority of use. The chief arguments, as stated by them (*Bilder und Schriften*, ii. 147; *Gram. Syr.* p. 61), are based on the very early civilization of Babylon; on numerous passages which attribute the discovery to the Σύροι, Syri, and Χαλδαῖοι (quoted in Hoffmann, *l. c.*); and especially on the existence of a Babylonian brick containing an inscription in characters resembling the Phœnician. To these arguments Gesenius has replied most at length in the article *Palæographie*, in Ersch and Gruber's *Allgemeine Encyclopädie*. He especially endeavours to invalidate the evidence drawn from the brick (of which Kopp possessed an inaccurate transcript, and was only able to give an unsatisfactory interpretation), and asserts that the characters are Phœnician, but by no means those of the most antique shape. He considers the language of the inscription to be Aramaic; and maintains that the only conclusion which can fairly be drawn from the existence of such an inscription there, is, that during the time of the Persian kings the Babylonians possessed a common alphabet almost entirely agreeing with the Phœnician. And, indeed, as this inscription only contains seven letters, its claim to originality is not a matter of much moment; for, in the only practical question of palæography, the Phœnician alphabet still continues to be, to us at least, the primitive one. He also objects that it is, in itself, improbable that the alphabet was invented by the Aramæans, on the ground that, in their dialect, as far as it is known to us, אעיו are very weak and indistinct; whereas the existence of such letters in the primitive alphabet at all, is an evidence that they were well marked consonants, at least to the people who felt the necessity of denoting them by separate signs.

Nearly an equal number of ancient authorities might be cited as testimonies that the discovery of letters was ascribed to the Phœnicians and to the Egyptians (see Walton's *Prolegomena*, ii. 2). And, indeed, there is a view, suggested by Gesenius (*Palæographie, l. c.*), by which their rival claims might, to a certain extent, be reconciled: that is, by the supposition that the hieroglyphical was, indeed, the earliest kind of all writing; but that the Phœnicians, whose commerce led them to Egypt, may have borrowed the first germ of alphabetical writing from the *phonetic* hieroglyphs. There is at least a remarkable coincidence between the Syro-Arabian alphabet and the phonetic hieroglyphs, in that in both the figure of a material object was made the sign of that sound with which the name of the object began. To follow this further would lead beyond the object of this article. But, if this theory were true, it would still leave the Phœnicians the possibility of having actually developed the first alphabetical writing; and that, together with the fact that the earliest monuments of the Syro-Arabians have preserved *their* characters, and the unanimous consent with which ancient writers ascribe to them the transmission of the alphabet to the Greeks (Herod v. 58; Diod. Sic. v. 74), may make the probabilities preponderate in their favour. [WRITING.]—J. N.

ALPHABETICAL SOUNDS. In connection with the subject of the Hebrew and Greek alphabets, we may be allowed to enter on some considerations which are seldom duly developed in the grammars of either language; and which will besides throw some light on the Greek spelling of Hebrew names.

Let us first request the reader to bestow a little study on the following table of consonants.

The names annexed to the left-hand of the rows are not perfectly satisfactory. To 'Labial' no objection can be made. Neither 'Dental' nor 'Palatal' fitly describes the second row, in which the sounds are produced by *contact* (more or less slight and momentary) of the tongue with the teeth, gums, or palate; while the third row, on the contrary, does not need contact. The term 'Guttural' is apt, improperly, to give the idea of a roughness which does not exist in *k* and *g*. The soft palatal sounds of χ, γ, *ch*, cannot be named absolutely 'Palatals,' without confounding them with those of the row above. The word 'Aspirate' (or breathing) has in English been generally appropriated to a 'rough' breathing; and it is against our usage to conceive of the liquid *y* as a *breathing* at all.

Those consonants are called *explosive* on which the voice cannot dwell when they terminate a word; as *ap*, *ak*, *ad*. At their end a rebound of the organs takes place, giving the sound of an obscure vowel; as *appĕ* for *ap*: for if this final sound be withheld, but half of the consonant is enunciated. The Latins, following the Greeks, called these 'Mutes.' On the contrary, we name those *con-*

tinuous the sound of which can be indefinitely prolonged, as *affff* . . ., *asssss* . . .

For the names *thin* and *full*, others say sharp and flat; or hard and soft; or surd and sonant; or whispering and vocal. It would appear that in whispering the two are merged in one; for instance, *p* cannot be distinguished from *b*, nor *z* from *s*. Yet the 'Aspirates' (or fourth row) will not *strictly* bear this test.

By the Greek letters θ, δ, χ, γ, we understand the sounds given to them by the modern Greeks; in which θ = English *th* in *thin;* δ = English *th* in *that;* χ = German or Irish *ch;* γ = Dutch *g*. To conceive of the last sound, when we know that of χ, it is only requisite to consider that the following proportion strictly holds :—*g* (hard) : *k* : : γ : χ. At the same time, γ and χ have a double pronunciation, rougher and smoother, as *ch* in German has. When their roughness is much exaggerated, they give the Arabic sounds خ (kha) and غ (gha'n), which last is the consonant *gh* heard in gargling. As for the softer sounds, when their softness is exaggerated, the χ passes through the softest German *ch* into a mere *y;* while the γ is gradually merged in the soft imperfect *r* of lispers, and finally in *w*.

But the fourth row, or the 'Aspirates,' yet more

	Explosive.		Continuous.				
	Thin.	Full.	Thin.	Full.	Liquid.	Nasal.	
Labial . . .	*p*	*b*	*f*	*v*	*w*	*m*	(1)
Dental or Palatal .	ת ט *t*	*d*	θ	δ	*l*	*n*	(2)
Guttural or Palatal .	כ ק *k*	*g*	χ خ	γ غ	Softest German *ch* or *g*	*ng*	(3)
Aspirate . . .	א	ע	ה *h*	ח? ح *hh*	*y*	French *n*	(4)
Sibilant or Vibratory .			*s* ס: *sh* ש צ	*z* French *j*	*r*		(5)

urgently need explanation to an Englishman. The *explosive* aspirates come under the general head of what is called the Soft Breathing in Greek grammar (although ע in the Arab mouth is far enough from *soft*), while the *continuous* aspirates are Rough Breathings. Moreover, ע is a fuller and stronger א, just as ח is a fuller and stronger ה; and although the relation does not seem to be precisely that of *b*:*p*, or *d*:*t*, it is close enough to justify our tabular arrangement. As for ה, it is rather softer than our English *h*: and ח, or *hh*, is the *Irish h*, a wheezing sound. The consonant א is the hiatus heard between the vowels in the Greek word Ιηιε, and ע is the same sound exaggerated by a compression of the throat. The last is, in short, a jerking hiatus, such as a stuttering man often prefixes to a vowel-sound, when with effort he at length utters it. That א, ע, are explosive, and ה, ח, continuous, is evident on trial. It is also clear that the hiatus א readily softens itself into the liquid *y*. Just so, for the name מַהֲלַלְאֵל (*Mah'lal'él*) the Sept. reads Μαλελεήλ, where the ε before ήλ is in fact meant for an English *y*. On this ground we have put *y* into the fourth row.

It is important to observe *how* the consonants of different nations differ. For instance, the German *p* and *b* are *intermediate* to the English *p* and *b*, so as to be difficult to our ears to distinguish, and the Armenians have two different *p*'s. So the English *h* is intermediate in strictness to ה and ח, if at least we assume that these Hebrew letters had the sound of the Arabic ه and ح. Now this is a general phenomenon, in comparing the Indo-European with the Syro-Arabian sounds. Our *k* is between the two Hebrew or Arab *k*'s; our *t* is between their two *t*'s; and so on. To explain this, observe that we may execute a *t* in various ways; first, by slapping the tongue flat against the teeth, as an Irishman or a man of Cumberland does when he says *water;* secondly (what is rather less broad), by slightly touching the root of the teeth, as a Frenchman or Italian does; thirdly, by touching only the gums, which is the English method; fourthly, by touching the palate, or by pressing on the gums with a muscular jerk. One or other of the last is the Hebrew ט, the Arab ط; hence some call it a palatal, others a strong *t*. In touching the palate, the throat is involuntarily opened, and a guttural sound is imparted to the letter *and to the following vowel;* for which reason it has been also called a guttural *t*. The other

method, of pressing the tongue firmly, but not on the palate, is an Armenian *t*, but perhaps not the true Syro-Arabian.

What we have here to insist on is, that differences which with us are provincialisms, with them constitute differences of elementary sounds. To a Hebrew, ת differs from ט, or כ from ק, as decidedly as with us *p* from *b*. On the other hand, *t* and *th* (thin), as *d* and *th* (full), which with us have an elementary distinction, are but euphonic variations in Hebrew.

After this, we have to explain that כ was originally sounded forwarder on the palate than English *k*, as ק was far backwarder, at the root of the tongue. So ס was probably forwarder, and צ certainly backwarder than our *s*, each of them being nevertheless, a kind of *s*. That צ was not *ts* is seen by צלה, ציון, מצרים, etc. etc., which are written Σελά, Σιών, Μεσραΐν, etc. etc. in the Sept., as well as from the analogy of the Arabic ص. The *ts* pronunciation is a late invention, as is the *ng* sound, which has been arbitrarily assigned to ע. Nevertheless, out of צור the Greeks made Τύρος, which is contrary to the analogy of Σιδὼν for צידון: yet the adjective *Sarranus*, instead of *Tyrius*, used by Virgil, may prove that *Sarr* or *Sour* was in ancient, as in modern days, the right pronunciation of *Tyre*. In English we have the double sound *s* and *sh*, which is illustrative of ת and ט, כ and ק, etc., to which modification it is closely analogous. For *sh* is only a modified *s*, being formed with the broad or central part of the tongue, instead of the tip. In this action the forepart of the tongue forms itself into a sort of cup, the whole rim of which comes near to the palate while the breath rushes between. On the contrary, in sounding צ, only a single transverse section of the tongue approaches the palate; but this section is far back, and the lips are protruded and smacked, so as to constitute a mouthing *s*. Farther, the alliance of *r* to *s*, so strongly marked in the Greek and Latin languages, justifies our arranging them in one row. The *r* is formed by a vibration along the tongue, which bears some analogy to the rush of the breath along its surface, on which the *s* and *sh* depend. The Armenians have a twofold *r*, of which one, if we mistake not, is related to the other, as our *sh* to *s*.

The Hebrews were commonly stated to have given two sounds to each of the letters בגדכתפ so as to produce the twelve sounds, *p f*, *bv*, *t θ*, *d δ*, *k χ*, *g γ*; but it is now generally admitted that it was not so originally. The Greeks (at least provincially), even in early days, pronounced Βῆτα, *Vēta*, as they now also say *Ghamma*, *Dhelta;* and the Italians for Latin *b* sometimes have *v*, sometimes *b*. The Hebrew corruption was however so early as constantly to shew itself in the Sept.; indeed, as a general rule, we must regard the thin consonants כתפ as having assumed the *continuous*, instead of the *explosive*, pronunciation; *i. e.* they were become *f*, *θ*, *χ*. Thus כנען, תובל, פשון are written Φισῶν, Θοβέλ, Χαναάν, in spite of the *dagesh lene* by which the later Masorites directed the initial letters to be sounded P, T, K. Yet there is no immovable rule. Thus the כתים is in the same book variously rendered Χεττειείμ, Κιτιέων (1 Macc. i. 1, and viii. 5). It will be observed that a decidedly dental *t* is very near to *th*, and a *k*, very mincing and forward in the mouth, easily melts into *ky*, as in the Turkish language, and thence into soft χ. In this way, *θ* and χ having been adopted for ת and כ, *τ* and *κ* were left as the general representatives of ט and ק. It is well known that the Ephraimites at an early period said *s*, at least in some words, for *sh*, as in the celebrated tale of Shibboleth; but this corruption went on increasing after the orthography had been fixed, so that it became requisite to denote by a dot many a ש *sh*, the sound of which had degenerated into ס *s*. It is rather perplexing to find ס occupy the same place in the Hebrew alphabet as Ξ in the Greek, a fact which perhaps still needs elucidation.

But we must turn to an important subject—*the tendency of aspirates to degenerate into vowels*. The muscular language of barbarians seems to love aspirates; in fact, a vowel energetically sounded is itself an aspirate, as an aspirate softened is a vowel. Let it be noticed in passing that an over-vocalised language is by no means soft. Such a word as Ἰηιέ has of necessity strong hiatuses between the vowels, which hiatuses, although not *written* in Western languages, are virtually consonantal aspirates; in which respect an English representation of some barbarous languages is very misleading. The Hebrew spelling of Greek names often illustrates this; for example, *Antiochus* is אנטיאוכוס, where the central א indicates the hiatus between *i* and *o*. That the letters ה (final), י, ו, from the earliest times were used for the long vowels A, I, U, seems to be beyond doubt. At a later period, perhaps, א was used for another A: the Greeks adopted ע for O, and finally ח for a long E. It is probable that a corruption in the Hebrew pronunciation of ה and ח had already come in when the Sept. adopted the spelling of proper names which we find. As for ה, it is the more remarkable that the Greek aspirate should not have been used for it; for both in Greece and in Italy the *h* sound must have been very soft, and ultimately has been lost. So we find in the Sept. Ἀβέλ for הבל *Hebel*, Ὠσηὲ for הושע *Hōshē'a;* and even the rougher and stronger aspirate ח often vanishes. Thus Ἐνὼχ for חנוך *Hhenōk;* Ῥοωβώθ for רחבות *Rehhobot*, etc. Sometimes, however, the ח becomes χ, as in Χὰμ for חם, Χαλὰχ for כלח; which may possibly indicate that ח, at least in proper names, occasionally retained the two sounds of Arabic ح *hh* and خ *kh*. The ע was of necessity omitted in Greek, since, at least when it was between two vowels, no nearer representation could be made than by leaving a hiatus. Where it has been denoted by Greek γ, as in Γόμορρα, Γαιδάδ, Σηγώρ, there is no doubt that it had the force of the Arabic غ (ghain), whether or not this sound ever occurred in Hebrew except in proper names.

Respecting the vowels, we may add that it is now historically established, alike in the Syro-Arabian and in the Indo-European languages, that the sounds *ē* and *ō* (pronounced as in *maid* and *boat*) are later in time than those of *ā*, *ī*, *ū*, and are in fact corruptions of the diphthongs *ai*, *au*. Hence, originally, three long vowels, *ā*, *ī*, *ū*, with three vowel-points for the same when short, appeared to suffice. On the four very short vowels

of Hebrew a needless obscurity is left in our grammars by its not being observed that we have the same number in the English language, really distinct; as in *sudděn* (or *castlĕ*), *contrāry*, *nobŏdy*, *bĕneath;* although it is probable that with ח the vowel was clearer and sharper than in any short English *a*. We have even the *furtive vowel* of which the Hebrew grammars speak; namely, when a word ends in *r*, preceded by a long accented vowel or diphthong. In this case, a very short *a* is heard in true English speech, but not in Irish, before the *r*, as in *beer*, *shore*, *flour* (whence the orthography *flower*, *bower*, etc.), which corresponds to the Hebrew רֵעַ, רוּחַ. The Arabs have it also when the final letter is ק.—F. W. N.

ALPHÆUS (Ἀλφαῖος). 1. The father of James the Less (Matt. x. 3; Luke vi. 15); and husband of that Mary who with others stood by the cross of Christ (John xix. 25), if Alphæus be the same with Cleophas—a supposition which has been educed by the comparison of John xix. 25, with Luke xxiv. 10, and Matt. x. 3. On that supposition, Alphæus is conceived to have been his Greek, and Cleophas (more correctly Clopas) his Hebrew or Syriac name, according to the custom of the provinces or of the time, when men had often two names, by one of which they were known to their friends and countrymen, and by the other to the Romans or strangers. Possibly, however, the double name in Greek might arise, in this instance, from a diversity in pronouncing the ח in his Aramæan name, חלפי, a diversity which is common also in the Septuagint (See Kuinoel *in Joan.* xix. 25). [NAMES.]

2. The father of the evangelist Levi or Matthew (Mark ii. 14). Many identify this with the former; but in that case we should expect to find Matthew classed with James the Less in these lists of the Apostles, which he is not (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13). חלפי was not so rare a name but that two men connected with James might have borne it.

ALSHEICH, also called ALSHECH, MOSES, son of R. Chayim, was born in Safet, Upper Galilee, about 1520. He was the pupil of the famous Joseph Coro, and became one of the most distinguished commentators and popular Jewish preachers of the sixteenth century. He was chosen chief rabbi in his native place, where he died about 1595. His merits as an exponent of Scripture consist chiefly in his having simplified the exegetical labours of his predecessors. He generally gives the literal interpretation first, and then endeavours to evolve the recondite and allegorical sense; so that his commentaries may be regarded as a useful synopsis of the various Midrashic and Cabbalistic views of Scripture. He wrote *a commentary on the Pentateuch*, called קוֹרַת מֹשֶׁה, Amsterdam 1777; *commentaries on the Song of Songs*, Offenbach 1721; *a commentary on the Psalms*, called רוֹמְמוֹת אֵל, Amsterdam 1695; *a commentary on Proverbs*, called רֹב פְּנִינִים, Venice 1601; *a commentary on Job*, called חֶלְקַת מְחוֹקֵק, Venice 1603; *commentaries on the earlier Prophets*, called מְרֵאוֹת הַצּוֹבָאוֹת חֵלֶק א, Offenbach 1719; *commentaries on the later Prophets, including the twelve minor Prophets*, called הַצּוֹבָאוֹת חֵלֶק ב, Fürth 1765.—C. D. G.

ALTAR (מִזְבֵּחַ from זָבַח, *to slay* (*a victim*), but used also for the altar of *incense;* Sept. generally θυσιαστήριον, sometimes βωμός). The first altar we read of in the Bible was that erected by Noah on leaving the ark. According to a Rabbinical legend, it was partly formed from the remains of one built by Adam on his expulsion from Paradise, and afterwards used by Cain and Abel, on the identical spot where Abraham prepared to offer up Isaac (Zohar, *In Gen.* fol. 51, 3, 4; Targum of Jonathan, Gen. viii. 20). Mention is made of altars erected by Abraham (Gen. xii. 7; xiii. 4; xxii. 9); by Isaac (xxvi. 25); by Jacob (xxxiii. 20; xxxv. 1, 3); by Moses (Exod. xvii. 15). After the giving of the law, the Israelites were commanded to make an altar of earth (מזבח אדמה); they were also permitted to employ stones, but no iron tool was to be applied to them. This has been generally understood as an interdiction of sculpture, in order to guard against a violation of the second commandment. Altars were frequently built on high places (במה. במות, βωμοί); the word being used not only for the elevated spots, but for the sacrificial structures upon them. Thus Solomon *built* an high place for Chemosh (1 Kings xi. 7), and Josiah brake down and burnt the high place, and stamped it small to powder (2 Kings xxiii. 15); in which passage במה is distinguished from מזבח. This practice, however, was forbidden by the Mosaic law (Deut. xii. 13; xvi. 5), except in particular instances, such as those of Gideon (Judg. vi. 26) and David (2 Sam. xxiv. 18). It is said of Solomon 'that he loved the Lord, walking in the statutes of David, his father, only he sacrificed and burnt incense in the high places' (1 Kings iii. 3). Altars were sometimes built on the roofs of houses; in 2 Kings xxiii. 12, we read of the altars that were on the top of the upper chamber of Ahaz. In the tabernacle, and afterwards in the temple, two altars were erected, one for sacrifices, the other for incense: the table for the shew-bread is also sometimes called an altar.

I. The altar of burnt-offering (מזבח העולה). 1. That belonging to the tabernacle was a hollow square, five cubits in length and breadth, and three cubits in height; it was made of Shittim-wood [SHITTIM], and overlaid with plates of brass. In the middle there was a ledge or projection, כרכב, *deambulacrum*, on which the priest stood while officiating; immediately below this, a brass grating was let down into the altar to support the fire, with four rings attached, through which poles were passed, when the altar was removed. Some critics have supposed that this grating was placed perpendicularly, and fastened to the outward edge of the כרכב, thus making the lower part of the altar larger than the upper. Others have imagined that it extended horizontally beyond the כרכב, in order to intercept the coals or portions of the sacrifice which might accidentally fall off the altar. Thus the Targumist Jonathan says, 'Quod si cadat frustum aut pruna ignis ex altari, cadat super craticulam nec pertingat ad terram; tum capient illud sacerdotes ex craticula et reponent in altari.' But for such a purpose (as Dr. Bähr remarks) a grating seems very unsuitable. As the priests were forbidden to go up by steps to the altar (Exod. xx. 26), a

slope of earth was probably made rising to a level with the כרכב. According to the Jewish tradition this was on the south side, which is not improbable; for on the east was 'the place of the ashes' (מקום הדשן), Lev. i. 16, and the layer of brass was probably near the western side, so that only the north and south sides were left. Those critics who suppose the grating to have been perpendicular or on the outside, consider the injunction in Exod. xx. 24, as applicable to this altar, and that the inside was filled with earth; so that the boards of Shittim-wood formed merely a case for the real altar. Thus Jarchi, on Exod. xxvii. 5, says, 'Altare terreum est hoc ipsum æneum altare, cujus concavum terrâ implebatur cum castra metarentur.'

In Exod. xxvii. 3, the following utensils are mentioned as belonging to the altar, all of which were to be made of brass. (1) סירות *sirôth*, pans or dishes to receive the ashes that fell through the grating. (2) יעים *yaim*, shovels (*forcipes*, Vulg.) for cleaning the altar. (3) מזרקות *mizrakoth* (*basons*, Auth. Vers.; φιάλαι, Sept.; *patera sacrifica*, Gesenius), vessels for receiving the blood and sprinkling it on the altar. (4) מזלגות *mizlagoth* ('*flesh-hooks*,' Auth. Vers.; κρέάγραι, Sept.; *fuscinulæ*, Vulg.), large forks to turn the pieces of flesh or to take them off the fire (see 1 Sam. ii. 13). (5) מחתות *machthoth* ('*fire-pans*,' Auth. Vers.; τὸ πυρεῖον, Sept.): the same word is elsewhere translated *censers*, Num. xvi. 17; but in Exod. xxv. 38, '*snuff-dishes;*' ὑποθέματα, Sept.

2. The altar of burnt-offering in Solomon's temple was of much larger dimensions, 'twenty cubits in length and breadth, and ten in height' (2 Chron. iv. 1), and was made entirely of brass. It is said of Asa that he renewed (חדש), that is, either *repaired* (in which sense the word is evidently used in 2 Chron. xxiv. 4) or *reconsecrated* (ἐνεκαίνισε, Sept.) the altar of the Lord that was before the porch of the Lord (2 Chron. xv. 8). This altar was removed by king Ahaz (2 Kings xvi. 14; it was 'cleansed' (טהר, ἁγνίζω) by Hezekiah; and in the latter part of Manasseh's reign was repaired or rebuilt (ויכן ketib; ויבן keri).

3. Of the altar of burnt-offering in the second temple, the canonical scriptures give us no information excepting that it was erected before the foundations of the temple were laid (Ezra iii. 3, 6) on the same place where it had formerly been built, ἐφ' οὗ καὶ πρότερον ἦν ἀνῳκοδομημένον τόπου (Joseph. *Antiq.* xi. 4, 1). From the Apocrypha, however, we may infer that it was made, not of brass, but of unhewn stone, for in the account of the restoration of the temple service by Judas Maccabæus, it is said, 'They took whole stones (λίθους ὁλοκλήρους), according to the law, and built a new altar according to the former (1 Macc. iv. 47). When Antiochus Epiphanes pillaged Jerusalem, Josephus informs us that he left the temple bare, and took away the golden candlesticks and the golden altar [of incense] and table [of shew-bread], and the altar of burnt-offering, τὰ θυσιαστήρια (*Antiq.* xii. 5, 4).

4. The altar of burnt-offering erected by Herod is thus described by Josephus (*De Bell. Jud.* v. 5, 6): 'Before this temple stood the altar, fifteen cubits high, and equal both in length and breadth, each of which dimensions was fifty cubits. The figure it was built in was a square, and it had corners like horns (κερατοειδεῖς προανέχων γωνίας), and the passage up to it was by a gentle acclivity from the south. It was formed without any iron tool, nor did any iron tool so much as touch it at any time.' The dimensions of this altar are differently stated in the Mishna. It is there described as a square 32 cubits at the base; at the height of a cubit it is reduced 1 cubit each way, making it 30 cubits square; at 5 cubits higher it is similarly contracted, becoming 28 cubits square, and at the base of the horns, 26 cubits; and allowing a cubit each way for the deambulacrum, a square of 24 cubits is left for the fire on the altar. Other Jewish writers place the deambulacrum 2 feet below the surface of the altar, which would certainly be a more suitable construction. The Mishna states, in accordance with Josephus, that the stones of the altar were unhewn, agreeably to the command in Exod. xx. 25; and that they were whitewashed every year at the Passover and the feast of tabernacles. On the south side was an inclined plane, 32 cubits long and 16 cubits broad, made likewise of unhewn stones. A pipe was connected with the south-west horn, through which the blood of the victims was discharged by a subterraneous passage into the brook Kedron. Under the altar was a cavity to receive the drink-offerings, which was covered with a marble slab, and cleansed from time to time. On the north side of the altar several iron rings were fixed to fasten the victims. Lastly, a scarlet thread was drawn round the middle of the altar to distinguish between the blood that was to be sprinkled above or below it.

II. The second altar belonging to the Jewish Cultus was *the altar of incense*, מזבח המקטר or מזבח הקטרת; θυσιαστήριον θυμάματος, Sept.; θυμιατήριον, Josephus; called also the golden altar (Num. iv. 11) מזבח הזהב. It was placed between the table of shew-bread and the golden candlestick, in the most holy place.

1. This altar in the tabernacle was made of Shittim-wood overlaid with gold plates, one cubit in length and breadth, and two cubits in height. It had horns (Lev. iv. 7) of the same materials; and round the flat surface was a border (זר, *crown* Auth. Vers.; στρεπτὴν στεφάνην χρυσῆν, Sept.) of gold, underneath which were the rings to receive 'the staves (בדים, σκυτάλαι) made of Shittim-wood, overlaid with gold to bear it withal' (Exod. xxx. 1-5; Joseph. *Antiq.* iii. 6, 8).

2. The altar in Solomon's Temple was similar, but made of cedar (1 Kings vi. 20; vii. 48; 1 Chron. xxviii. 18) overlaid with gold.

3. The altar in the second temple was taken away by Antiochus Epiphanes (1 Macc. i. 21), and restored by Judas Maccabæus (1 Macc. iv. 49). On the arch of Titus there appears no altar of incense; it is not mentioned in Heb. ix., nor by Joseph. *Antiq.* xiv. 4, 4 (*vide* Tholuck *On the Hebrews*, vol. ii. p. 8; *Biblical Cabinet*, vol. xxxix.) (Winer's *Realwörterbuch*, articles 'Altar,' 'Brandopfer altar,' 'Raucheraltar;' Bähr's *Symbolik des Mosaischen Cultus*, bd. 1. Heidelberg, 1837).—J. E. R.

ALTARS, FORMS OF. The direction to the Israelites, at the time of their leaving Egypt, to construct their altars of unhewn stones or of earth, is doubtless to be understood as an injunction to follow the usage of their patriarchal ancestors; and not to adopt the customs, full of idolatrous associations, which they had seen in Egypt, or might see in the land of Canaan. As they were also strictly

enjoined to destroy the altars of the Canaanites, it is more than probable that the direction was levelled against such usages as those into which that people had fallen. The conclusion deducible from this, that the patriarchal altars were of unhewn stones or of earth, is confirmed by the circumstances under which they were erected, and by the fact that they are always described as being 'built.' The provision that they *might* be made of earth, applies doubtless to situations in which stones could not be easily obtained, as in the open plains and wildernesses. Familiar analogies lead to the inference that the largest stones that could be found in the neighbourhood would be employed to form the altar; but where no large stones could be had, that heaps of smaller ones might be made to serve.

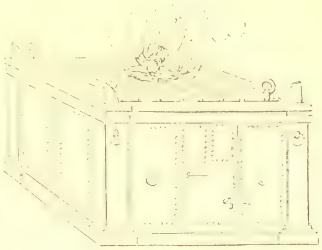
[An attempt has been made to shew that in the *cromlech* we have a specimen of these primitive altars (Kitto, *Pictorial Hist. of Palestine*, Supp. Notes to b. iii. chs. 1, 3, 4). But this opinion is now universally renounced by well-informed antiquaries, by whom the cromlech is regarded as a sepulchral and not a sacrificial monument (see the decisive paper of Mr. F. L. Lukis in the *Archæological Journal*, vol. i. p. 142, 222.)]

The injunction that there should be no ascent by steps to the *altar* appears to have been imperfectly understood. There are no accounts or figures of altars so elevated in their fabric as to require such steps for the officiating priests; but when altars are found on rocks or hills, the ascent to them is sometimes facilitated by steps *cut in the rock*. This, therefore, may have been an indirect way of preventing that erection of altars in high places which the Scriptures so often reprobate.

It is usually supposed, however, that the effect of this prohibition was, that the tabernacle altar, like most ancient altars, was so low as to need no ascent; or else that some other kind of ascent was provided. The former is Calmet's view, the latter Lamy's. Lamy gives a sloping ascent, while Calmet merely provides a low standing-board for the officiating priest. The latter is probably right, for the altar was but three cubits high, and was designed to be portable. There is one error in these and other figures of the Jewish altars composed from the descriptions; namely, with regard to the 'horns,' which were placed at the corners, called 'the horns of the altar' (Exod. xxvii. 2; xxix. 12; 1 Kings ii. 28), and to which the victims were tied at the time of sacrifice. The word horn (קרן *keren*) was applied by the Jews as an epithet descriptive of any point

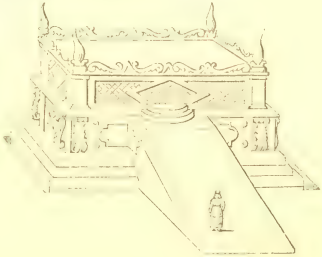
41.

projecting in any direction after the manner of a horn (not necessarily like a horn in shape); and there is no reason to doubt that the horns of the successive altars of burnt-offerings resembled those corners projecting upwards which are seen in many ancient altars. These are shewn in the view now given (from the *Pictorial Bible*), which, although substantially the same, is, in this and other respects, a considerable improvement upon that of Calmet.



42.

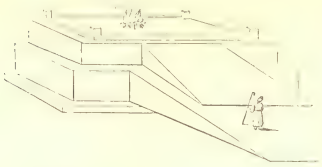
By the time of Solomon it appears to have been understood that the interdiction of steps of ascent did not imply that the altar was to be low, but rather that it was to be high, and that only a particular mode of ascent was forbidden. The altar of the temple was not less than ten cubits high, and some means of ascent must have been provided. The usual representations of Solomon's altar are formed chiefly from the descriptions of that in Herod's temple given by Josephus and the Rabbins; and although this last was almost one-third higher and larger than the other, it was doubtless upon the same model. The altar of the first temple had been seen, and could be described, by many of those who were present when that of the second temple was erected; and the latter was known to those by whom Herod's altar was built. Very different figures, however, have been formed from these descriptions.



43.

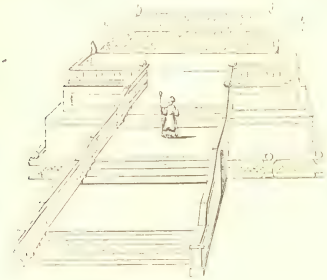
The first figure is taken from Calmet's original work, and exhibits the form which, with slight variation, is also preferred by Bernard Lamy, and by Prideaux (*Connection*, i. 200). It is excellently conceived; but is open to the objection that the slope, so far from being 'insensible,' as Josephus describes it, is steep and inconvenient; and yet, on the other hand, a less steep ascent to an object so elevated must have been inconveniently extended.

Calmet gives the above only as in accordance with the Rabbinical descriptions. His own view



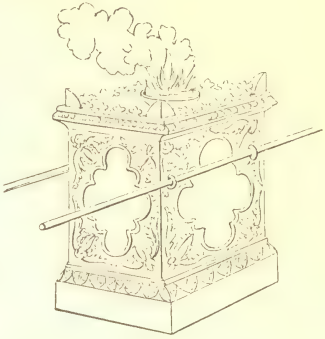
44.

of the matter is conveyed in the annexed figure. This is certainly a very handsome altar in itself, but it would be scarcely possible to devise one more unsuitable for the actual, and occasionally extensive, services of the Jewish altar. None of these objections apply to the next figure, derived from Surenhusius (*Mishna*, tom. ii. p. 261), which,



45.

for use and effect, far exceeds any other representation that has hitherto been attempted. An ascent by an inclined plane to an altar so high as that of Solomon must either have been inconveniently steep, or have had an unseemly extension—objections obviated by the provision of three ascents, of four steps each, conducting to successive platforms. In the description of Ezekiel's temple, 'steps' (מעלות) are placed on the east side of the altar (Ezek. xliii. 17); and as it is generally supposed that the details of that description agree with those of Solomon's temple, it is on that authority the steps are introduced. If they actually existed, it may be asked how this was consistent with the law, which forbade steps altogether. The obvious answer is, that, as public decency was the ostensible ground of the prohibition (Exod. xx. 26), it might be supposed that it was not imperative if steps could be so disposed that decency should not be violated; and that, if a law may be interpreted by the reason of its enactment, this law could only be meant to forbid a *continuous* flight of steps, and not a broken ascent. If it is still urged against this view that, according to Josephus, the ascent in the temple of Herod was by an insensible slope, an answer is found in the fact, that, at the time of its erection, a mode of interpreting the law according to the dead letter, rather than the spirit, had arisen; and we have no doubt that even had it been then known that steps actually existed in Solomon's altar, or in that of the second temple, this would have been regarded as a serious departure from the strict letter of the law, not to be repeated in the new altar. In a similar way the student of the Bible may account for some other discrepancies between the temples of Solomon and Ezekiel, and that of Herod.



46.

THE ALTAR OF INCENSE, being very simple in its parts and uses, has been represented with so little difference, except in some ornamental details, that one of the figures designed from the descriptions may suffice. It is the same as the one inserted in the *Pictorial Bible* (Exod. xxx.); and, as to the corners ('horns'), etc., is doubtless more accurate than those given by Calmet and others.

It is not our object to describe the altars of other nations, but, to supply materials for comparison and illustration, a group of the altars of the principal nations of Oriental and classical antiquity is here introduced. One obvious remark occurs, namely, that all the Oriental altars are square or oblong, whereas those of Greece and Rome are

47.

1, 2, 3. Greek. 4. Egyptian. 5. Babylonian. 6. Roman. 7, 8. Persian.

more usually round; and that, upon the whole, the Hebrew altars were in accordance with the general Oriental type. In all of them we observe bases with corresponding projections at the top; and in some we find the true model of the 'horns,' or prominent and pointed angles.

The altars of the Assyrians appear, from the recent discoveries, to have been much like those of the Persians. See *Nineveh and its Remains*, ii. 468, 469; *Nineveh and Babylon*, pp. 351-9. For the uses of the altar see [CENSER; INCENSE; SACRIFICE; ASYLUM].—J. K.

ALTARS OF BRICK (לְבֵנִים) are mentioned Is. lxv. 3. By some these are supposed to have been connected with some superstitious rites, and to have been formed of the baked bricks used by the Babylonians in offering incense; specimens of which are still extant, covered with figures and cuneiform inscriptions (Rosenmüller, Gesenius, Maurer, etc.) Others think the reference is to altars hastily and rudely formed, and covered with a tile, such as Ovid refers to *Fast.* ii. 537 (Knobel, Alexander). Others prefer understanding an allusion here to idolatrous offerings on the roofs of the houses (comp. 2 Kings xxiii. 12; Jer. xix. 13, etc.), and translate the word *roofing tiles* (Bochart, Henderson, Ewald).—W. L. A.

ALTAR AT ATHENS. St. Paul, in his address before the judges of the Areopagus at Athens, declares that he perceived that the Athenians were in all things too superstitious,* for that, as he was passing by and beholding their devotions, he found an altar, inscribed, 'TO THE UNKNOWN GOD;' and adds, '*Him* whom ye worship without knowing (ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε), I set forth unto you' (Acts xvii. 22, 23). The questions suggested by the mention of an altar at Athens, thus inscribed 'to the unknown God,' have engaged much attention; and different opinions have been, and probably will continue to be, entertained on the subject.

The principal difficulty arises from this, that the Greek writers, especially such as illustrate the Athenian antiquities, make mention of *many altars* dedicated ἀγνώστοις Θεοῖς, *to the unknown gods*, but not of *any* one dedicated ἀγνώστῳ Θεῷ, *to the unknown god*. The passage in Lucian (*Philopatr.* § 9), which has often been appealed to as evidence that there existed at Athens an altar dedicated, in the singular, to the unknown God ἀγνώστῳ Θεῷ, is of little worth for the purpose. For it has been shewn by Eichhorn, and Niemeyer (*Interp. Orat. Paul. Ath. in Areop. hab.*), that this witty and profane writer only repeats the expression of St. Paul, with the view of casting ridicule upon it, as he does on other occasions. The other passages from Greek writers only enable us to conclude that there were altars at Athens dedicated to *many unknown gods* (Pausan. i. 1; Philostrat. *Vit. Ap.* vi. 3). It has also been supposed that the allusion may be to certain *anonymous* altars, which were erected by the philosopher Epimenides, in the time of a terrible pestilence, as a solemn expiation for the country (Diog. Laert. *Vit. Epimen.* i. 29). Dr. Doddridge, among others, dwells much on this. But it is a strong objection to the view which he has taken, that the sacrifices on these altars were to be offered not ἀγνώστῳ Θεῷ, but τῷ προσήκοντι Θεῷ, *i. e.*, to the God to whom this affair appertains, or the God who can avert the pestilence, whoever he may be; and such, no doubt, would have been the inscription, if there had been any. But these altars are expressly said to have been Βωμοὶ ἀνώνυμοι, i. e., *anonymous altars*, evidently not in the sense of altars inscribed *to the unknown God*, but altars without *the name* of any God on them.

Now, since the ancient writers tell us that there were at Athens many altars inscribed to the unknown gods, Erasmus, Le Clerc, Brodæus, and many others, have maintained that St. Paul changed the plural number into the singular in *accommodation* to his purpose. Of this opinion was Jerome (*Comment. in Tit.* i. 12), who testifies that this inscription (which, he says, had been read by him) was, Θεοῖς Ἀσίας καὶ Εὐρώπης καὶ Λιβύης, Θεοῖς ἀγνώστοις καὶ ξένοις, 'To the gods of Asia, Europe, and Africa; to the unknown and strange gods.' Bretschneider, relying on this authority, supposes (*Lex. N. T.*, *s. v.* ἄγνωστος) the inscription to have been ἀγνώστοις Θεοῖς, *i. e.*, to the gods of foreign nations, unknown to the Athenians; indicating that either foreigners might sacrifice upon that altar to their own gods, or that Athenians, who were about to travel abroad, might first by sacrifice propitiate the favour of the gods of the countries they were about to visit. He quotes the sentiment of Tertullian: 'I find, indeed, altars prostituted to *unknown* gods, but idolatry is an Attic tenet; also to *uncertain* gods, but superstition is a tenet of Rome.' To the view that such was the inscription which Paul noticed, and that he thus accommodated it to his immediate purpose, it has been very justly objected that, if this interpretation be admitted, the whole strength and weight of the apostle's argument are taken away; and that his assertion might have been convicted of falsity by his opponents. Therefore, while admitting the authorities for the fact, that there were altars inscribed to the unknown gods, they contend that St. Paul is at least equally good authority, for the fact that one of these altars, if not more, was inscribed in the singular, *to the unknown God*. Chrysostom (*In Acta App.*), who objects strongly to the preceding hypothesis, offers the conjecture that the Athenians, who were a people exceedingly superstitious, being apprehensive that they might have overlooked some divinity and omitted to worship him, erected altars in some part of their city inscribed to *the unknown God;* whence St. Paul took occasion to preach to the Areopagites Jehovah as a God, with respect to them truly *unknown;* but whom they yet, in some sort, adored without knowing him. Similar to this in essential import is the conjecture of Eichhorn (*Allgem. Biblioth.* iii. 414) to which Niemeyer subscribes, that there were standing at Athens several very ancient altars, which had originally no inscription, and which were afterwards not destroyed, for fear of provoking the anger of the gods to whom they

* Δεισιδαιμονεστέρους—a word that only occurs here, and is of ambiguous signification, being capable of a good, bad, or indifferent sense. Most modern, and some ancient, expositors hold that it is here to be taken in a good sense (*very religious*), as it was not the object of the apostle to give needless offence. This explanation also agrees best with the context, and with the circumstances of the case. A man may be 'very religious,' though his religion itself may be false.

had been dedicated, although it was no longer known who these gods were. He supposes, therefore, that the inscription ἀγνώστῳ Θεῷ, *to an* [*some*] *unknown God*, was placed upon them; and that one of these altars was seen by the apostle, who, not knowing that there were others, spoke accordingly. To this we may add the notion of Kuinoel (*Comm. in Act.* xvii. 23), who considers it proved that there were several altars at Athens on which the inscription was written in the plural number; and believes that there was *also one* altar with the inscription in the singular, although the fact has been *recorded* by no *other* writer. For no argument can be drawn from this silence, to the discredit of a writer, like St. Paul, of unimpeached integrity. The altar in question, he thinks, had probably been dedicated ἀγνώστῳ Θεῷ, on account of some remarkable benefit received, which seemed attributable to *some* God, although it was uncertain to *whom*.

Some have held that the Athenians, under the appellation of the *unknown God*, really worshipped the true one, having received some dim notion of Him from the Jews (Wolf, *Curæ* in loc.) Others have sought to connect this inscription with that on the temple of Isis at Sais, Ἐγὼ εἰμὶ ΗΑΝ τὸ γέγενος, καὶ ὄν, καὶ ἐσόμενον· καὶ τὸν ἐμὸν πέπλον οὐδεὶς πω θνητὸς ἀπεκάλυψεν—'I am ALL that has been, and is, and shall be; and *my veil no mortal hath yet uncovered*,' and to refer both to that remote 'unknowable' WISDOM, far beyond all known causes, whom the heathen dimly guessed at under obscure metaphors and recondite phrases; but whom the Hebrews *knew* under the name of Jehovah (Olearius, cited by Wolf; Hales' *Chronology*, iii. 519-531); but these are mere conjectures without any *true* support. The conclusion to which the soundest inquirers have come is that expressed by Robinson (*Add. in Am. Edit. of Calmet*): 'So much at least is certain, that altars to an unknown god or gods existed at Athens. But the attempt to ascertain definitely whom the Athenians worshipped under this appellation must ever remain fruitless for want of sufficient data. The inscription afforded to Paul a happy occasion of proclaiming the Gospel; and those who embraced it found indeed that the being whom they had thus 'ignorantly worshipped,' was the one only living and true God.'—J. K.

AL-TASHCHITH. [PSALMS.]

ALTER, FRANZ CARL, a learned Jesuit, keeper of the imperial library at Vienna, and professor of Greek in the Gymnasium of St. Anna, was born at Engelsberg in Silesia, 27th January 1749, and died at Vienna, 24th March 1804. His principal work is his *Novum Testamentum, ad codicem Vindobonensem Græce expressum*, 2 vols. 8vo. Vien. 1786-1787. In this critical edition of the N. T., Professor Alter has followed in the text a manuscript in the royal library of Vienna (*Cod. Lamb.* 1, *Nessel.* 23), but not strictly, for he has introduced, from the text of Stephen's ed. of 1546, alterations where he thought the codex incorrect. With this text he has collated twenty-four MSS., in which larger or smaller portions of the N. T. are contained, and the Sclavonic and Coptic versions of some parts of the N. T.; the result of which is placed at the end of the volume in separate portions, as each codex or version was examined by the editor. In the second volume the various readings are arranged according to the lines of the MS. collated, so that one has to search what word each refers to. The whole edition is most inconveniently arranged, so that any value it possesses for critical purposes is thereby greatly diminished. Griesbach, in his second edition, made use of what additions Alter's diligence had made to the critical apparatus of the N. T., and reduced to order and utility what the original collator had left a 'rudis indigestaque moles.'—W. L. A.

ALTING, JAMES, a German divine, was born Sept. 27, 1618, at Heidelberg, where his father was an eminent professor of systematic theology. After completing his education at Groningen, he visited England in 1640, and was ordained by Bp. Prideaux. In 1643 he returned to the continent, and became professor of Hebrew at Groningen. Though involved in a series of vexing disputes with one of his colleagues, he found time and leisure to write several works bearing on the philology and exegesis of Scripture. He wrote a treatise on the Hebrew points, and a Synopsis of Chaldee and Syriac Grammar, Groning. 1654-5; a Commentary on Jeremiah, Amst. 1688; a Commentary on the Epistle to the Romans, etc. His works have been collected, and published in 5 vols. fol., Amst. 1687. His style is prolix, but his writings are full of learning, and his views in general accordant with Scripture. He died 20th Aug. 1679.—W. L. A.

ALTMANN, JOHN GEORGE, a Swiss divine, was born at Zoffingen in 1697. From 1734 he was professor of Greek and moral philosophy at Berne, and in 1757 he was pastor at Ins, where he died 19th March 1758. In conjunction with Breitinger he published the *Tempe Helvetica*, 6 vols. 8vo, Zur. 1735-43. He published also *Meletemata Philologico-Critica quibus difficilioribus N. T. locis ex antiquitate lux affundilur*, 3 vols. 4to, Utr. 1753.—W. L. A.

ALTSCHUL, NAPHTALI, called also BEN ASHER, a Jewish printer, who lived at Prague in the middle of the seventeenth century. He wrote אֵילָה שְׁלֻחָה, *A Simple and Grammatical Commentary on the whole of Scripture, collected from the best Commentaries*, fol. Kracow 1552-1595. A new edition appeared in 6 vols. 8vo, Amst. 1777-78. Both editions contain the text.—W. L. A.

ALUKAH (עֲלוּקָה; Sept. Βδέλλα; Vulg. *Sanguisuga;* A. V. 'Horse-leech') occurs only in Prov. xxx. 15 (genus, *vermes;* order, *intestinata*, Linn. Viviparous, brings forth only *one* offspring at a time; many species). 'The *horse*-leech' is properly a *species* of leech discarded for medical purposes on account of the coarseness of its bite. There is no ground for the *distinction of species* made in the English Bible.

Although the Hebrew word is translated *leech* in all the versions, there has been much dispute whether that is its proper meaning. *Against the received translation*, it has been urged that, upon an examination of the context in which it occurs, the introduction of the leech seems strange; that it is impossible to understand what is meant by its '*two* daughters,' or *three*, as the Septuagint, Syriac, and Arabic versions assign to it; and that, instead of the incessant craving apparently attributed to it, the leech drops off when filled. In order to evade

these difficulties it has been attempted, but in vain, to connect the passage either with the preceding or subsequent verse. It has also been attempted to give a different sense to the Hebrew word. But as it occurs nowhere besides, in Scripture, and as the root from which it would seem to be derived is never used as a verb, no assistance can be obtained from the Scriptures themselves in this investigation. Recourse is therefore had to the Arabic. The following is the line of criticism pursued by the learned Bochart (*Hierozoicon*, a Rosenmüller, iii. 785, etc.) The Arabic word for leech is alakah, which is derived from a verb signifying to hang or to adhere to. But the Hebrew word, alukah he would derive from another Arabic root, *aluk*, which means 'fate, heavy misfortune, or impending calamity'; and hence he infers that alukah properly means destiny, and particularly the *necessity of dying* which attaches to every man by the decree of God. He urges that it is not strange that *offspring* should be ascribed to this divine appointment, since, in Prov. xxvii. 1, offspring is attributed to time, a day—'Thou knowest not what a day may *bring forth*.' And the Hebrews call events the children of time. We also speak of the womb of time. Thus, then, Bochart considers that destiny, or the divine decree concerning death, is here personified and represented as having, 'two daughters crying, give, give;' namely, שְׁאוֹל, Hades, or the state of departed souls, and the grave. He cites Prov. xxvii. 20, as a parallel passage: 'Hell (*sheol*) and the grave are never full,' which the Vulgate renders 'infernus et perditio.' Hence he supposes that *sheol* and the *grave* are the two daughters of Alukah or Destiny; each cries 'give' at the same moment—the former asks for the soul, and the latter for the body of man in death; both are insatiable, for both involve all mankind in one common ruin. He further thinks that both these are called daughters, because each of the words is of the feminine, or, at most, of the common gender; and in the 16th verse, the grave (sheol) is specified as one of the 'things that are never satisfied.' In further confirmation of this view, Bochart cites rabbinical writers, who state that by the word alukah, which occurs in the Chaldee paraphrase on the Psalms, they understand destiny to be signified; and also remark that it has two daughters—Eden and Gehenna, Paradise and Hell—the former of whom never has enough of the souls of the righteous, the latter of the souls of the wicked.

In behalf of the received translation, it is urged that it is scarcely credible that all the ancient translators should have confounded alukah with alakah; that it is peculiarly unlikely that this should have been the case with the Septuagint translator of the book of Proverbs, because it is believed that 'this ranks next to the translation of the Pentateuch for ability and fidelity of execution;' and that the author of it must have been well skilled in the two languages (Horne's *Introduction*, ii. 43, ed. 1828). It is further pleaded that the application of Arabic analogies to Hebrew words is not decisive; and finally, that the theory proposed by Bochart is not essential to the elucidation of the passage. In the preceding verse the writer (not Solomon—see verse 1) speaks of 'a generation, whose teeth are as swords, and their jaw-teeth as knives to *devour* the *poor* from off the earth, and the needy from among men;' and then after the abrupt and picturesque style of the East, especially in their proverbs, which is nowhere more vividly exemplified than in this whole chapter, the leech is introduced as an illustration of the covetousness of such persons, and of the two distinguishing vices of which it is the parent, avarice and cruelty. May not also the 'two *daughters* of the leech, crying, Give, give,' be a figurative description of the two *lips* of the creature (for these it has, and perfectly formed), which are a part of its very complicated mouth? It certainly is agreeable to the Hebrew style to call the offspring of inanimate things *daughters*, for so branches are called daughters of trees (Gen. xlix. 22—margin). A similar use of the word is found in Eccles. xii. 4, 'All the *daughters* of music shall be brought low,' meaning the lips, front teeth, and other parts of the mouth. It is well remarked by Professor Paxton, that 'this figurative application of the entire genus is sufficient to justify the interpretation. The leech, as a symbol, in use among writers of every class and in all ages, for avarice, rapine, plunder, rapacity, and even assiduity, is too well known to need illustration' (Plau. *Epidic.* art. 2; Cicero, *ad Attic.*; Horace, *Ars Poet.* 476; Theocritus, *Pharmaceut.* 56, 57; etc. etc.)—J. F. D.

ALUSH (אֲלוּשׁ; Sept. Αἰλούς), one of the places at which the Hebrews rested on their way to Mount Sinai (Num. xxxiii. 13). It was between Dophkah and Rephidim. The Jewish Chronology (*Seder Olam Rabba*, c. 5, p. 27) makes it twelve miles from the former and eight from the latter station. The Targum of Jonathan calls it 'a strong fort;' and it is alleged (upon an interpretation of Exod. xvi. 30) that it was in Alush that the observance of the Sabbath-day was enforced upon the emancipated Israelites.—J. K.

AMALEK (עֲמָלֵק), a son of Eliphaz (the first-born of Esau) by his concubine Timna: he was the chieftain, or Emir (אלוף, Sept. ἡγεμών, Auth. V. *Duke*), of an Idumæan tribe (Gen. xxxvi. 12, 16). —J. K.

AMALEKITES, the name of a nation inhabiting the country to the south of Palestine between Idumæa and Egypt, and to the east of the Dead Sea and Mount Seir. 'The Amalekites dwell in the land of the south' (בארץ הנגב, Num. xiii. 29). 'Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt' (1 Sam. xv. 7). 'David went up and invaded the Geshurites, and Gezrites, and the Amalekites, for those nations were of old the inhabitants of the land as thou goest to Shur, even unto the land of Egypt' (1 Sam. xxvii. 8). In 1 Chron. iv. 42, it is said that the sons of Simeon went to Mount Seir and smote the rest of the Amalekites that were escaped. According to Josephus (*Antiq.* iii. 2, § 1) the Amalekites inhabited Gobolitis (גבל, Ps. lxxxiii. 7; Γέβαλα, Γάβαλα, Stephanus Byz.; Γεβαληνή, Γαβαληνή, Euseb.) and Petra, and were the most warlike of the nations in those parts; οἵ τε τὴν Γοβολῖτιν καὶ τὴν Πέτραν κατοικοῦντες, οἱ καλοῦνται μὲν Ἀμαληκῖται, μαχιμώτατοι δὲ τῶν ἐκεῖσε ἐθνῶν ὑπῆρχον. In another passage he says, 'Aliphaz had five legitimate sons, Theman, Omer, Saphus, Gotham, and Kanaz; for Amalek was not legitimate, but by a concubine, whose name was Thamna. These dwelt in that part of Idumæa called Gobolitis, and that called Amalekitis, from

Amalek' (*Antiq.* ii. 1); and elsewhere he speaks of them as 'reaching from Pelusium of Egypt to the Red Sea' (*Antiq.* vi. 7). We find, also, that they had a settlement in that part of Palestine which was allotted to the tribe of Ephraim. Abdon, one of the judges of Israel, was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites, בהר העמלקי. In Deborah's triumphal ode it is said מני אפרים שרשם בעמלק, 'out of Ephraim was there a root of them against Amalek' (Auth. Vers.), which Ewald (*Die Poetischen Bücher des Alten Bundes*, etc., Göttingen, 1839, Band, i. 129) translates '*Von Efraim die, deren Wurzel ist in Amalek*,' 'of Ephraim those whose root is in Amalek,' *i. e.*, the Ephraimites who dwelt in the mount of the Amalekites. On comparing this text and Joshua xvi. 10, 'they drave not out the Canaanites that dwelt in Gezer (בגזר), but the Canaanites dwelt among the Ephraimites unto this day'—with 1 Sam. xxvii. 8, 'David invaded the Geshurites, and Gezrites, and the Amalekites,' etc.,—it seems probable that the Gezrites (גזרי) were the inhabitants of Gezer (גזר) (*v.* Gesenius); but in that case David must have marched northward instead of southward, and the southern position of the Amalekites is expressly stated. The first mention of the Amalekites in the Bible is Gen. xiv. 7; Chedorlaomer and his confederates returned and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar.' From this passage it has been inferred that the Amalekites existed as an independent nation at that time, and were, therefore, totally distinct from the descendants of the son of Eliphaz. On the other hand, it has been remarked that while several other nations are specified ('the Rephaims, the Zuzims, the Emims,' v. 5, 'the Horites,' v. 6, and 'the Amorites,' v. 7), the phrase 'all the *country* of the Amalekites' (כל־שדה העמלקי) may have been used by the sacred historian to denote the locality not then, but long afterwards, occupied by the posterity of Amalek (Hengstenberg's *Die Authentie des Pentateuches*, Band ii. 305). The LXX. appear to have read כל־שרי, *all the princes*, instead of כל־שדה, all the country, κατέκοψαν πάντας τοὺς ἄρχοντας Ἀμαλήκ; a reading which, if correct, would be in favour of the former supposition. Origen says (*In Numer. Homil.* xix.), *interfecerunt omnes principes Amalek*, Rufinus's Latin version. After starting the question, whether this name belonged to two nations, without attempting to settle it, he turns off to its allegorical interpretation (*Opera*, x. 230, Berol. 1840). The Amalekites were the first assailants of the Israelites after their passage through the Red Sea (Exod. xvii.) In v. 13 it is said 'Joshua discomfited *Amalek* and *his people* with the edge of the sword.' Amalek may here be employed as the name of the chief of the tribe, as Pharaoh was the name of the successive kings of Egypt, and in this case the words must mean the prince and his army. But if 'Amalek' stand for the nation, 'his people' must mean their confederates. It has been thought improbable that in so short a period the descendants of Esau's grandson could have been sufficiently numerous and powerful to attack the host of Israel; but within nearly the same period the tribe of Ephraim had increased so that it could muster 40,500 men able to bear arms, and Manasseh 32,200; and admitting in the case of the Israelites an extraordinary rate of increase (Exod. i. 12, 20), still, if we consider the prostrating influence of slavery on the national character, and the absence of warlike habits, it is easy to conceive that a comparatively small band of marauders would be a very formidable foe to an undisciplined multitude, circumstanced as the Israelites were, in a locality so adapted to irregular warfare. It appears, too, that the attack was made on the most defenceless portion of the host. 'Remember (said Moses) what Amalek did unto thee by the way when ye were come forth out of Egypt; how he met thee by the way and smote the hindmost of thee, even all *that were feeble behind thee* (הנחשלים; Sept. κοπιῶντες, Vulg. *lassi*), when thou wast faint and weary' (Deut. xxv. 17-18). In Balaam's prophecy (Num. xxiv.) Amalek is denominated 'the first of the nations' ראשית גוים. The Targumists and several expositors, both Jewish and Christian, have taken this to mean 'the first of the nations that warred against Israel' (Marg. reading, Auth. Vers.) But it appears more agreeable to the antithetical character of Oriental poetry to interpret it of the rank held by the Amalekites among the surrounding nations, their pre-eminence as a warlike tribe, here contrasted with their future downfall and extinction. Or, if we understand the term ראשית, of priority in time, of the antiquity of the nation, this would become a striking contrast with 'his *latter end*' (אחריתו). In the Pentateuch, the Amalekites are frequently mentioned in connection with the Canaanites (Num. xiv. 25, 43, 45), and, in the book of Judges, with the Moabites and Ammonites (Judg. iii. 13); with the Midianites, (Judg. vi. 3; vii. 12: 'The Midianites and the Amalekites, and all the children of the East lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea-side for multitude'); with the Kenites, 1 Sam. xv. 6. By divine command, as a retribution for their hostility to the Israelites on leaving Egypt (1 Sam. xv. 2), Saul invaded their country with an army of 210,000 men, and '*utterly destroyed* (החרים, strangely taken for a proper name in the Sept.: πάντα τὸν λαὸν καὶ Ἱερὶμ ἀπέκτεινεν) all the people with the edge of the sword;' but he preserved their king Agag alive, and the best of the cattle, and by this act of disobedience forfeited the regal authority over Israel. Josephus states the number of Saul's army to be 400,000 men of Israel, and 30,000 of Judah. He also represents Saul as besieging and taking the cities of the Amalekites, 'some by warlike machines, some by mines dug underground, and by building walls on the outside; some by famine and thirst, and some by other methods' (*Antiq.* vi. 7, § 2). About twenty years later they were attacked by David during his residence among the Philistines (1 Sam. xxvii.) It is said 'that he smote the land, and left neither man nor woman alive;' this language must be taken with some limitation, for shortly after the Amalekites were sufficiently recovered from their defeat to make reprisals, and burnt Ziklag with fire (1 Sam. xxx.) David, on his return from the camp of Achish, surprised them while celebrating their success, 'eating, and drinking, and dancing,' and 'smote them from twilight even unto the evening of the next day, and there escaped not a man of them save 400 young men which rode upon camels, and

fled' (1 Sam. xxx. 17). At a later period, we find that David dedicated to the Lord the silver and gold of Amalek and other conquered nations (2 Sam. viii. 12). The last notice of the Amalekites as a nation is in 1 Chron. iv. 43, from which we learn that in the days of Hezekiah, king of Judah, 500 men of the sons of Simeon 'went to Mount Seir, and smote the rest of the Amalekites that were escaped.'

In the book of Esther, Haman is called the Agagite, and was probably a descendant of the royal line (Num. xxiv. 7; 1 Sam. xv. 8). Josephus says that he was by birth an Amalekite (*Antiq.* xi. 6, § 5).

The editor of Calmet supposes that there were no less than three distinct tribes of Amalekites.—1. Amalek the ancient, referred to in Gen. xiv. 7; 2. A tribe in the region east of Egypt, between Egypt and Canaan (Exod. xvii. 8; 1 Sam. xv., etc.; 3. Amalek, the descendants of Eliphaz. No such distinction, however, appears to be made in the Biblical narrative; the national character is everywhere the same, and the different localities in which we find the Amalekites may be easily explained by their habits, which evidently were such as belong to a warlike nomade people. Le Clerc was one of the first critics who advocated the existence of more than one Amalek. Hengstenberg infers from 1 Chron. iv. 42, 43, that in a wider sense Amalekites might be considered as belonging to Idumæa, and urges, in behalf of the descent of the Amalekites from the son of Eliphaz, the improbability that a people who acted so conspicuous a part in the Israelitish history should have their origin concealed, and be, as he terms it, 'ἀγενεαλόγητος, contrary to the whole plan of the Pentateuch' (*v. Die Authentie*, etc., ii. 303). Arabian writers mention عمالقا, عماليق, عمليق, *Amalika, Amalik, Imlik*, as an aboriginal tribe of their country, descended from Ham (Abulfeda says from Shem), and more ancient than the Ishmaelites. They also give the same name to the Philistines and other Canaanites, and assert that the Amalekites who were conquered by Joshua passed over to North Africa. Philo (*Vita Moysis*, i. 39) calls the Amalekites who fought with the Israelites on leaving Egypt, Phœnicians (Φοίνικες). The same writer interprets the name Amalek as meaning 'a people that licks up or exhausts:' ὁ Ἀμαλήκ, ὃς ἑρμηνεύεται λαὸς ἐκλείχων (*Legis Allegor.* iii. 66, *Lib. de Migr. Abr.* 26, *Cong. erud. grat.* 11).—J. E. R.

AMAM (אָמָם; Sept. Σήν, var. read. Ἀσημ, Ἀμαμ), a city in the southern part of the tribe of Judah (Josh. xv. 26).

AMAMA, SIXTIN, a Protestant theologian, and professor of Hebrew at Franecker, was born there Oct. 15, 1593, and died Nov. 9, 1639. He visited England in 1613, and resided for some time at Exeter College, Oxford. He wrote *Censura Vulgatæ Latinæ Editionis Pentateuchi*, 1620, which was attacked by Mersenne. To him Amama replied in his *Antibarbarus Biblicus*, 4to, Franc., 1628, in which also he continued his stricture on the Vulgate through the Historical books, the Psalms, and the writings of Solomon. After his death a new edition appeared, containing, in addition, his strictures on Isaiah and Jeremiah. He published also a collation of the Dutch version with the originals (*Bybelsche Conferencie*, Amst., 1623), and a Hebrew Grammar, Amst. 1625; and edited some posthumous works of Drusius.—W. L. A.

AMANA (אֲמָנָה), a mountain mentioned in Cant. iv. 8. Some have supposed it to be Mount Amanus in Cilicia, to which the dominion of Solomon is alleged to have extended northward. But the context, with other circumstances, leaves little doubt that this Mount Amana was rather the southern part or summit of Anti-Libanus, and was so called perhaps from containing the sources of the river Amana or Abana. [ABANA.]—J. K.

AMARIAH (אֲמַרְיָה, or אֲמַרְיָהוּ [*whom Jehovah said*, i. e., *promised*, comp. Θεόφραστος, Ges.; *Jehovah's allotment*, Fürst]; Sept. Ἀμαρία, Ἀμαρίας). A person mentioned in 1 Chron. vi. 7; Ezr. vii. 3, in the list of the descendants of Aaron by his eldest son Eleazer. He was the son of Meraioth and the father of Ahitub, who was (not the grandson and successor of Eli of the same name, but) the father of that Zadok in whose person Saul restored the high-priesthood to the line of Eleazer. The years during which the younger line of Ithamar enjoyed the pontificate in the persons of Eli, Ahitub, and Ahimelech (who was slain by King Saul at Nob) doubtless more than cover the time of Amariah and his son Ahitub; and it is therefore sufficiently certain that they never were high-priests in fact, although their names are given to carry on the direct line of succession to Zadok.

2. The high-priest at a later period, the son of Azariah, and also father of a second Ahitub (1 Chron. vi. 11). In like manner, in the same list, there are three high-priests bearing the name of Azariah.

3. The great-grandfather of the prophet Zephaniah (Zeph. i. 1).—J. K.

[Other persons of this name are mentioned, 1 Chron. xxiii. 19, and xxiv. 23; 2 Chron. xxxi. 15; Neh. x. 3; xii. 2, 13; Ezr. x. 42; Neh. xii. 4.]

AMASA (עֲמָשָׂא, *a burden*; Sept. Ἀμεσσαί), son of Abigail, a sister of king David. As his name does not occur prior to Absalom's rebellion (2 Sam. xvii. 25), he must have been neglected by David in comparison with Joab and Abishai, the sons of his other sister Zeruiah, who had before then been raised to great power and influence. This apparent estrangement may perhaps be connected with the fact that Abigail had married an Ishmaelite called Jether, who was the father of Amasa. This is the more likely, as the fact is pointedly mentioned (1 Chron. ii. 17), or covertly indicated (2 Sam. xvii. 25) whenever the name of Abigail occurs, whereas we are quite ignorant who was the husband of the other sister, Zeruiah, and father of her distinguished sons. We may thus form a conjecture of the grounds on which Amasa joined Absalom, and obtained the command of the rebel army. He was defeated by his cousin Joab, who commanded the army of David, but that monarch eventually offered him not only pardon, but the command of the army in the room of Joab (2 Sam. xix. 13), whose overbearing conduct had become intolerable to him, and to whom he could not entirely forgive the death of Absalom. On the breaking out of Sheba's rebellion, Amasa was so tardy in his movements (probably from the reluctance of the troops to follow him), that David despatched

Abishai with the household troops in pursuit of Sheba, and Joab joined his brother as a volunteer. When they reached 'the great stone of Gibeon,' they were overtaken by Amasa with the force he had been able to collect. Joab thinking this a favourable opportunity of getting rid of so dangerous a rival, saluted Amasa, asked him of his health, and took his beard in his *right* hand to kiss him, while with the unheeded *left* hand he smote him dead with his sword. Joab then put himself at the head of the troops, and continued the pursuit of Sheba; and such was his popularity with the army, that David was unable to remove him from the command, or call him to account for this bloody deed: B.C. 1022. [ABNER; ABSALOM; JOAB.]

2. A chief of Ephraim, who, with others, vehemently resisted the retention as prisoners of the persons whom Pekah, king of Israel, had taken captive in a successful campaign against Ahaz, king of Judah (2 Chron. xxviii. 12).—J. K.

AMASAI (עֲמָשַׂי), the principal leader of a considerable body of men from the tribes of Judah and Benjamin, who joined David at Ziklag. The words with which David received them indicate some apprehension, which was instantly dissipated by a fervent declaration of attachment from Amasai (1 Chron. xii. 16-18). [By many this person is identified with Amasa (Berthean, *Büch. d. Chron.* in loc.), but this is not quite certain].

AMATH. [HAMATH.]

AMATHITIS, the district in Syria of which Amath or Hamath on the Orontes was the capital (1 Macc. xii. 25). [HAMATH.]

AMATHUS (Ἀμαθοῦς), a fortified town beyond the Jordan, which the *Onomast.* (*s. v.* Æmeth) places 21 Roman miles south of Pella. (Joseph. *Bell. Jud.* i. 4, 2; *Antiq.* xiii. 13, 5) (*Antiq.* xiv. 5, 4; *Bell. Jud.* i. 8, 5) (*Antiq.* xvii. 10, 6.)

AMAZIAH (אֲמַצְיָה, *strength of Jehovah;* Sept. Ἀμεσσίας; Vulg. Ἀμασίας, *Amasias*), son of Joash, and eighth king of Judah. He was 25 years old when he began to reign, and he reigned 29 years—from B.C. 838 to B.C. 809. He commenced his sovereignty by punishing the murderers of his father; and it is mentioned that he respected the law of Moses, by not including the children in the doom of their parents, which seems to shew that a contrary practice had previously existed. In the twelfth year of his reign Amaziah attempted to reimpose upon the Edomites the yoke of Judah, which they had cast off in the time of Jehoram. The strength of Edom is evinced by the fact that Amaziah considered the unaided strength of his own kingdom unequal to this undertaking, and therefore hired an auxiliary force of 100,000 men from the king of Israel for 100,000 talents of silver. This is the first example of a mercenary army that occurs in the history of the Jews. It did not, however, render any other service than that of giving Amaziah an opportunity of manifesting that he knew his true place in the Hebrew constitution, as the viceroy and vassal of the King JEHOVAH. [KING.] A prophet commanded him, in the name of the Lord, to send back the auxiliaries, on the ground that the state of alienation from God in which the kingdom of Israel lay, rendered such assistance not only useless but dangerous. The king obeyed this seemingly hard command, and sent the men home, although by doing so he not only lost their services, but the 100,000 talents, which had been already paid, and incurred the resentment of the Israelites, who were naturally exasperated at the indignity shewn to them. This exasperation they indicated by plundering the towns and destroying the people on their homeward march.

The obedience of Amaziah was rewarded by a great victory over the Edomites, ten thousand of whom were slain in battle and ten thousand more savagely destroyed by being hurled down from the high cliffs of their native mountains. But the Edomites afterwards were avenged; for among the goods which fell to the conqueror were some of their idols, which, although impotent to deliver their own worshippers, Amaziah betook himself to worship. This proved his ruin. Puffed up by his late victories, he thought also of reducing the ten tribes under his dominion. In this attempt he was defeated by king Joash of Israel, who carried him a prisoner to Jerusalem. Joash broke down great part of the city wall, plundered the city, and even laid his hands upon the sacred things of the temple. He, however, left Amaziah on the throne, but not without taking hostages for his good behaviour. The disasters which Amaziah's infatuation had brought upon Judah probably occasioned the conspiracy in which he lost his life. On receiving intelligence of this conspiracy he hastened to throw himself into the fortress of Lachish; but he was pursued and slain by the conspirators, who brought back his body 'upon horses' to Jerusalem for interment in the royal sepulchre (2 Kings xiv.; 2 Chron. xxv.)

2. The priest of the golden calves at Bethel, in the time of Jeroboam II. He complained to the king of Amos's prophecies of coming evil, and urged the prophet himself to withdraw into the kingdom of Judah and prophesy there (Amos vii. 10-17).—J. K.

AMBASSADOR. The relations of the Hebrews with foreign nations were too limited to afford much occasion for the services of ambassadors. Still, the long course of their history affords some examples of the employment of such functionaries, which enable us to discover the position which they were considered to occupy. Of ambassadors resident at a foreign court they had, of course, no notion; all the embassies of which we read being 'extraordinary,' or for special services and occasions, such as to congratulate a king on his accession or victories, or to condole with him in his troubles (2 Sam. viii. 10; x. 2; 1 Kings v. 1), to remonstrate in the case of wrong (Judg. xi. 12), to solicit favours (Num. xx. 14), or to contract alliances (Josh. ix. 3, *sqq.*; 1 Macc. viii. 17).

The notion that the ambassador represented the *person* of the sovereign who sent him, or the dignity of the state from which he came, did not exist in ancient times in the same sense as now. He was a highly distinguished and privileged *messenger*, and the inviolability of his person (2 Sam. x. 1-5) was rather that of our heralds than of our ambassadors. It may have been owing, in some degree, to the proximity of all the nations with which the Israelites had intercourse, that their ambassadors were intrusted with few if any discretionary powers, and could not go beyond the letter of their instructions. In general their duty was limited to the

delivering of a message and the receiving of an answer; and if this answer was such as required a rejoinder, they returned for fresh instructions, unless they had been authorized how to act or speak in case such an answer should be given.

The largest act performed by ambassadors appears to have been the treaty of alliance contracted with the Gibeonites (Josh. ix.), who were supposed to have come from 'a far country;' and the treaty which they contracted was in agreement with the instructions with which they professed to be furnished. In allowing for the effect of proximity, it must be remembered that the ancient ambassadors of other nations, even to countries distant from their own, generally adhered to the letter of their instructions, and were reluctant to act on their own discretion. Generals of armies must not, however, be confounded with ambassadors in this respect.—J. K.

AMBER. [CHASMIL.]

AMBIDEXTER, one who can use the left hand as well as the right, or, more literally, one whose hands are both right hands. It was long supposed that both hands are naturally equal, and that the preference of the right hand, and comparative incapacity of the left, are the result of education and habit. But it is now known that the difference is really physical (see Bell's *Bridgewater Treatise on the Hand*), and that the ambidexterous condition of the hands is *not* a natural development.

The capacity of equal action with both hands was highly prized in ancient times, especially in war. Among the Hebrews this quality seems to have been most common in the tribe of Benjamin, as all the persons noticed as being endued with it were of that tribe. By comparing Judg. iii. 15, xx. 16, with 1 Chron. xii. 2, we may gather that the persons mentioned in the two former texts as 'left-handed,' were really ambidexters. In the latter text we learn that the Benjamites who joined David at Ziklag were 'mighty men, helpers of the war. They were armed with bows, and could use both the right hand and the left in hurling [slinging] and shooting arrows out of a bow.' There were thirty of them; and as they appear to have been all of one family, it might almost seem as if the greater commonness of this power among the Benjamites arose from its being a hereditary peculiarity of certain families in that tribe. It may also partly have been the result of cultivation; for although the left hand is not naturally an equally strong and ready instrument as the right hand, it may doubtless be often rendered such by early and suitable training.

AMBROSE (AMBROSIUS), Bishop of Milan, was born about the year 340, as is commonly believed, at Treves, where his father held the office of 'Præfectus prætorio Galliarum.' He was trained for what we should now call a diplomatic career, but whilst engaged in this he was suddenly called by the unanimous and vehement voice of the people of Milan to be their bishop. He occupied that see for twenty-three years, and died A.D. 397, on the 4th of April. His writings are numerous, and several collections of them have been printed. The best is that of the Benedictines, Par. 1686-90, 2 vols. fol. His exegetical works embrace an exposition of the Gospel according to St. Luke (August. 1476 fol.), and commentaries on portions of the Psalms. His homiletical work on the history of the Creation (*In Hexaëmeron Libri Sex*, first ed. printed by John Schubler, August. 1472) may also be ranked among his exegetical labours. He belongs to the allegorical and mystical school of interpreters. Proceeding on the principle that there are more senses than one in each passage, he seeks to find mysteries in the plainest historical narrative, and spiritual truths in the most simple statement of facts. In this he goes beyond even Origen; and fully deserves the censure which Jerome utters of him, 'in verbis ludens,' though one does not exactly see the propriety of what follows, 'in sententiis dormitans,' for Ambrose is anything but a sleepy writer, unless it means merely that he was careless as to ascertaining the true meaning of the passage.—W. L. A.

AMBROSIASTER or PSEUDAMBROSIUS, the name given to the unknown author of the *Commentaria in xii. epistolas Pauli*, in the second volume of the Benedictine edition of the works of Ambrose, Bishop of Milan. Of his person and history nothing is known. From his saying of the Church at Rome 'cujus rector hodie est Damasus' (on 1 Tim. iii. 15), it is concluded that he must have written some time between 366-384, which was the period of Damasus's episcopate, Augustine (*Cont. duas epp. Pelagii*), quotes a brief passage which is found in this commentary, and says it is from Hilary, which has led some to conclude that the author was the deacon of this name under Damasus; but the passage is one which might occur in *any* commentary, and as Augustine calls the Hilary from whom he quotes 'sanctus,' it is not probable that he refers to the Hilary who was deacon under Damasus because he passed over to the heresy of the Luciferians. The work is so much of a compilation that nothing certain can be argued from the style of it, except the strong probability that it is not the production of Ambrose. In all the higher qualities of a commentary it is superior to what we have from him.—W. L. A.

AMBUSCADE and AMBUSH, in military phraseology, are terms used promiscuously, though it is understood that the first more properly applies to the act, and the second to the locality, of a stratagem which consists mainly in the concealment of an army, or of a detachment, where the enemy, if he ventures, in ignorance of the measure, within the sphere of its action, is suddenly taken at a disadvantage, and liable to be totally defeated. The principles which must guide the contrivers of an ambuscade have been nearly the same in all ages; embracing concealment from the observation of an enemy so as to create no suspicion; a position of advantage in case of being attacked by superior forces, and having the means of retreating, as well as of issuing forth to attack, without impediment, when the proper moment is arrived. The example of Joshua at the capture of Ai shews the art to have been practised among the Jews on the best possible principles. The failure of a first attempt was sure to produce increased confidence in the assailed, who, being the armed, but not disciplined, inhabitants of a strong place, were likely not to be under the control of much caution. Joshua, encamping within sight, but with a valley intervening, when he came up to make a false attack, necessarily appeared to disadvantage, the enemy being above him, and his retreat towards his own camp rendered difficult by its being likewise above him on the

other side, and both sides no doubt very steep, as they are in general in the hills of these parts. His men therefore fled, as directed, not towards the north, where the camp was, but eastward, towards the plain and desert; while in the hills, not behind, but on the west side, lay the ambuscade, in sufficient force alone to vanquish the enemy. This body of Israelites had not therefore the objectionable route to take from behind the city, a movement that must have been seen from the walls, and would have given time to close the gates, if not to warn the citizens back; but, rising from the woody hills, it had the shortest distance to pass over to come down directly to the gate; and, if an accident had caused failure in the army of Joshua, the detachment could not itself be intercepted before reaching the camp of the main body; while the citizens of Ai, pursuing down hill, had little chance of returning up to the gates in time, or of being in a condition to make an effectual onset. This example, as a military operation, may be cited as perfect in all its details. In the attempt to surprise Shechem (Judg. ix. 30, *sqq.*) the operation, so far as it was a military manœuvre, was unskilfully laid, although ultimately successful in consequence of the party spirit within, and the intelligence which Abimelech maintained in the fortress.—C. H. S.

AMEN (אָמֵן; New Test. Ἀμήν). This word is strictly an adjective, signifying '*firm*,' and metaphorically, 'faithful.' Thus in Rev. iii. 14, our Lord is called 'the *amen*, the *faithful* and *true* witness.' In Is. lxv. 16, the Heb. has 'the God of amen,' which our version renders 'the God of *truth*,' i. e., of *fidelity*. In its adverbial sense amen means *certainly*, *truly*, *surely*. It is used in the beginning of a sentence by way of emphasis—rarely in the Old Test. (Jer. xxviii. 6), but often by our Saviour in the New, where it is commonly translated '*verily*.' In John's gospel alone it is often used by him in this way, double, *i. e.*, 'verily, verily.' In the end of a sentence it often occurs singly or repeated, especially at the end of hymns or prayers, as 'amen and amen' (Ps. xli. 14; lxxii. 19; lxxxix. 53). The proper signification of it in this position is to confirm the words which have preceded, and invoke the fulfilment of them: 'so be it,' *fiat;* Sept. γένοιτο. Hence in oaths, after the priest has repeated the words of the covenant or imprecation, all those who pronounce the amen bind themselves by the oath (Num. v. 22; Deut. xxvii. 15, 17; Neh. v. 13; viii. 6; 1 Chron. xvi. 36; comp. Ps. cvi. 48).—J. K.

AM ENDE, Johann Gothfried, D.D., superintendent at Neustadt, on the Orla, was born at Voightsberg in 1752, and died 17th February 1821. He published *Pauli Ep. ad Philipp. Gr. ex recensione Griesbachiana, nova versione Lat., et annotatione perpetua illustrata.* Wittemb. 1798, 8vo.—W. L. A.

AMI (אָמִי; Sept. Ἠμεί), one of the servants of Solomon (Ezr. ii. 57). In Neh. vii. 59 he is called Amon, of which Gesenius says Ami seems to be a corrupted form.—W. L. A.

AMINADAB [more correctly Amminadab] (עַמִּינָדָב, *famulus principis;* Sept. Ἀμιναδάβ). 1. One of the ancestors of David and of Christ (Matt. i. 4). He was the son of Aram, and the father of Naasson, and of Elisheba, who became the wife of Aaron (Exod. vi. 23).

[2. A person summoned by David to aid in bringing the ark to its place (1 Chron. xv. 11-12). He was the chief of the sons of Uzziel of the family of the Kohathites (ver. 10).

3. In 1 Chron. vi. 22 (7), the son of Kohath is called Amminadab, whilst elsewhere he is called Izhar. These may have been two names of the same man, but more probably, as Amminadab (1) was the father-in-law of Aaron, the grandson of Kohath, and the nephew of Izhar, the transcriber, in casting his eye over the lists may have confounded the two.]

4. In Cant. vi. 12. The chariots of this Amminadab are mentioned as proverbial for their swiftness. Of himself we know nothing more than what is here glanced at, from which he appears to have been, like Jehu, one of the most celebrated charioteers of his day. In many MSS. the Hebrew term is divided into two words עמי נדיב, *Ammi nadib;* in which case, instead of the name of a person, it means 'of my willing' or 'loyal people.' This division has been followed in the Syriac, by the Jews in the Spanish version, and by many modern translators; but, taken in this way, it is difficult to assign any satisfactory meaning to the passage. See Good's *Song of Songs*, note on vi. 12. [Heiligstedt (ap. Maurer, *Comment. Crit.* in loc.) renders thus: 'Nescivi, anima mea posuit me inter currus populi mei nobilis:' and thus explains it, 'inopinato translatam me sensi inter currus popularium meorum nobilium.']

AMIR (אָמִיר; Sept. ἐπ' ἄκρου μετεώρου in Is. xvii. 6, and οἱ Ἀμορραῖοι in ver. 9; Vulg. *summitate rami;* Auth. Vers. 'uppermost bough'). The word occurs only in Is. xvii. 6, 9. It has been usual to derive it from the Arabic أمر, and to take its signification from أمير, which means a general, or Emir, and hence, in the present text, the higher or upper branches of a tree. Gesenius admits that this interpretation is unsatisfactory;

and Lee, who regards it as very fanciful, endeavours (Lex. *in voce*) to establish that it denotes the caul or sheath in which the fruit of the date-palm is enveloped. According to this view he translates the verse thus: '*Two or three berries in the head* (or upper part) *of the caul* (or pod, properly sheath), *four or five in its fissures.*' On this he remarks: 'סעיף signifies any fissure, and is also applied to those of rocks. If, therefore, the word אמיר signifies this caul or pod, the word סעיף, in the following context, applies well to its opening, but is quite unintelligible in any other sense.' This is at least ingenious; and if it be admitted as a sound interpretation of a passage confessedly difficult, this text is to be regarded as affording the only scriptural allusion to the fact that the fruit of the date-palm is, during its growth, contained in a sheath, which rends as the fruit ripens, and at

first partially, and afterwards more fully, exposes its precious contents. [TAMAR.]

AMITTAI (אֲמִתַּי, *true;* Sept. Ἀμαθί), the father of the prophet Jonah (2 Kings xiv. 25; Jon. i. 1). This is the same name as the N. T. Ματθαῖος or *Matthew;* Syr. ܡܬܝܐ.—W. L. A.

AMMAH (אַמָּה, Sept. Ἀμμάν), the name of a hill in front of Giach, at which night overtook Joab in his pursuit of Abner (2 Sam. ii. 24). The Vulg. renders it *aquæ ductûs*, with which Aquila and Theodotion agree. The Syriac has ܝܡܐ, *the sea.* This would seem to indicate that these translators had some different reading in the MSS. they used (perhaps יַם), and that by them Ammah was understood of the watercourse of which גִּיחָ was probably the fountain. Robinson found an 'excavated fountain' near Gibeon; but this, though it may account for the term *Giach* (which means the breaking forth as of a fountain), in no wise helps to account for the rendering given of Ammah by the translators above mentioned.—W. L. A.

AMMAN. [RABBAH.]

AMMIEL (עַמִּיאֵל, *servant of God;* Sept. Ἀμιήλ), the father of Bathsheba (1 Chron. iii. 5), called also (2 Sam. ii. 3) אֲלִיעָם, Eliam, by the transposition of the first and last syllables.

AMMON. [AMON; THEBES.]

AMMONITES (עַמּוֹנִים, בְּנֵי עַמּוֹן; Sept. υἱοὶ Ἀμμών, Ἀμμανῖται), the descendants of the younger son of Lot (Gen. xix. 38). They originally occupied a tract of country east of the Amorites, and separated from the Moabites by the river Arnon. It was previously in the possession of a gigantic race called Zamzummins (Deut. ii. 20), 'but the Lord destroyed them before the Ammonites, and they succeeded them and dwelt in their stead.' The Israelites, on reaching the borders of the Promised Land, were commanded not to molest the children of Ammon, for the sake of their progenitor Lot. But, though thus preserved from the annoyance which the passage of such an immense host through their country might have occasioned, they shewed them no hospitality or kindness; they were therefore prohibited from 'entering the congregation of the Lord' (*i. e.*, from being admitted into the civil community of the Israelites) 'to the tenth generation for ever' (Deut. xxiii. 3). This is evidently intended to be a perpetual prohibition, and was so understood by Nehemiah (Neh. xiii. 1). The first mention of their active hostility against Israel occurs in Judges iii. 13: 'The king of Moab gathered unto him the children of Ammon and Amalek, and went and smote Israel.' About 140 years later we are informed that the children of Israel forsook Jehovah and served the gods of various nations, including those of the children of Ammon, 'and the anger of Jehovah was hot against them, and he sold them into the hands of the Philistines and of the children of Ammon' (Judg. x. 7). The Ammonites crossed over the Jordan, and fought with Judah, Benjamin, and Ephraim, so that 'Israel was sore distressed.' In answer to Jephthah's messengers (Judg. xi. 12), the king of Ammon charged the Israelites with having taken away that part of his territories which lay between the rivers Arnon and Jabbok, which, in Joshua xiii. 25, is called 'half the land of the children of Ammon,' but was in the possession of the Amorites when the Israelites invaded it; and this fact was urged by Jephthah, in order to prove that the charge was ill-founded. Jephthah 'smote them from Aroer to Minnith, even twenty cities, with a very great slaughter' (Judg. xi. 33; Joseph. *Antiq.* v. 7). The Ammonites were again signally defeated by Saul (B.C. 1095) (1 Sam. xi. 11), and, according to Josephus, their king Nahash was slain (*Antiq.* vi. 5). His successor, who bore the same name, was a friend of David, and died some years after his accession to the throne. In consequence of the gross insult offered to David's ambassadors by his son Hanun (2 Sam. x. 4; Joseph. *Antiq.* vii. 6), a war ensued, in which the Ammonites were defeated, and their allies the Syrians were so daunted 'that they feared to help the children of Ammon any more' (2 Sam. x. 19). In the following year David took their metropolis, Rabbah, and great abundance of spoil, which is probably mentioned by anticipation in 2 Sam. viii. 12 (2 Sam. x. 14; xii. 26-31; Joseph. *Antiq.* vii. 7). In the reign of Jehoshaphat (B. C. 896) the Ammonites joined with the Moabites and other tribes belonging to Mount Seir,* to invade Judah; but, by the divine intervention, were led to destroy one another. Jehoshaphat and his people were three days in gathering the spoil (2 Chron. xx. 25). The Ammonites 'gave gifts' to Uzziah (2 Chron. xxvi. 8), and paid a tribute to his son Jotham for three successive years, consisting of 100 talents of silver, 10,000 measures of wheat, and as many of barley (2 Chron. xxvii. 5). When the two and a half tribes were carried away captive, the Ammonites took possession of the towns belonging to the tribe of Gad (Jerem. xlix. 1). 'Bands of the children of Ammon' and of other nations came up with Nebuchadnezzar against Jerusalem (B.C. 607), and joined in exulting over its fall (Ezek. xxv. 3, 6). Yet they allowed some of the fugitive Jews to take refuge among them, and even to intermarry (Jer. xl. 11; Neh. xiii. 23). On the return of the Jews from Babylon the Ammonites manifested their ancient hostility by deriding and opposing the rebuilding of Jerusalem (Neh. iv. 3, 7, 8). Both Ezra and Nehemiah expressed vehement in-

* In 2 Chron. xx. 1, it is said, 'It came to pass after this also, that the children of Moab and the children of Ammon, and *with them* [*other*] *beside the Ammonites*, came against Jehoshaphat to battle.' Auth. Vers. מהעמונים would be correctly translated '*part* (or *some*) *of the Ammonites*,' as in Exod. xvii. 5, מזקני, '*some of the elders;*' 2 Sam. xi. 17; Gen. xxxiii. 15, מן־העם, '*some of the people.*' But as the children of Ammon had already been mentioned, a doubt arises as to the correctness of the present reading. As the inhabitants of Mount Seir are joined with the Moabites and Ammonites, in verses 10, 22, 23, possibly the word מהאדמים, '*some of the Edomites*,' stood in the original text, or, by a slight transposition of two letters, we may read מהמעונים, 'some of the Mehunims;' Sept. ἐκ τῶν Μιναίων, a tribe mentioned in 2 Chron. xxvi. 7, ἐπὶ τοὺς Μιναίους. In the 8th verse, for 'the Ammonites gave gifts,' the Sept. reads ἔδωκαν οἱ Μιναῖοι δῶρα; v. Maurer, *Comment. Grammat. Crit. in Vet. Test.*, Lips. 1835, i. 240. [Bertheau *on Chronicles*, Edin. 1857.]

dignation against those Jews who had intermarried with the heathen, and thus transgressed the divine command (Deut. vii. 3; Ezra x.; Neh. xiii. 25). Judas Maccabæus (B.C. 164) fought many battles with the Ammonites, and took Jazer with the towns belonging to it: (1 Mac. v. 8). Justin Martyr affirms that in his time the Ammonites were numerous: Ἀμανῖτων ἐστι νῦν πολὺ πλῆθος (*Dial. cum Tryph.* § 119). Origen speaks of their country under the general denomination of Arabia. Josephus says that the Moabites and Ammonites were inhabitants of Cœle-Syria (*Antiq.* i. 11, § 5).

Their national idol was Moloch or Milcom [MOLOCH], whose worship was introduced among the Israelites by the Ammonitish wives of Solomon (1 Kings xi. 5, 7); and the high places built by that sovereign for this 'abomination' were not destroyed till the reign of Josiah (B.C. 622) (2 Kings xxiii. 13).

Besides Nahash and Hanun, an Ammonitish king Baalis (בעלים; Sept. Βελεισσά and Βελισά) is mentioned by Jeremiah (xl. 14). Sixteen manuscripts read בעלים, Baalim; and Josephus Βαάλειμ (*Antiq.* x. 9, § 3).

In the writings of the prophets terrible denunciations are uttered against the Ammonites on account of their rancorous hostility to the people of Israel; and the destruction of their metropolis, Rabbah, is distinctly foretold (Zeph. ii. 8; Jer. xlix. 1-6; Ezek. xxv. 1-5, 10; Amos i. 13-15). [RABBAH.]—J. E. R.

AMNON (אַמְנוֹן, *faithful*), the eldest son of David, by Ahinoam of Jezreel. He was born at Hebron about B.C. 1056. He is only known for his atrocious conduct towards his half-sister Tamar, which her full-brother Absalom revenged two years after, by causing him to be assassinated while a guest at his table, in B.C. 1032 (2 Sam. xiii.) [ABSALOM.] [Another Amnon, son of Shimon, is mentioned 1 Chron. iv. 20.]

AMOMUM (ἄμωμον). This word occurs only in Rev. xviii. 13, where it is omitted in the received text, and consequently does not appear in the A. V. The ancients seem to have applied the term ἄμωμον to every odour which was pure and sweet (Salmasius *ad Solin.* p. 284); but the term was also specifically applied to an unguent which was pressed from the berry of a shrub of the same name (Plin. *Hist. Nat.* xii. 13; Theophrast. *Hist. Plant.* ix. 7; Dioscor. i. 14). This ointment was used for the hair (Ovid. *Heroid.* xxi. 166; Sil. Ital. xi. 402; Martial, *Epig.* vii. 77, etc.).—W. L. A.

AMON (אָמוֹן, Jer. xlvi. 25) is the name of an Egyptian god, in whom the classical writers unanimously recognise their own Zeus and Jupiter. The primitive seat of his worship appears to have been at Mercë, from which it descended to Thebes, and thence, according to Herodotus (ii. 54), was transmitted to the Oasis of Siwah and to Dodona; in all which places there were celebrated oracles of this god. His chief temple and oracle in Egypt, however, were at Thebes, a city peculiarly consecrated to him, and which is probably meant by the No and No Amon of the prophets. He is generally represented on Egyptian monuments by the seated figure of a man with a ram's head, or by that of an entire ram, and of a blue colour. In honour of him, the inhabitants of the Thebaid abstained from the flesh of sheep, but they annually sacrificed a ram to him and dressed his image in the hide. A religious reason for that ceremony is assigned by Herodotus (ii. 42); but Diodorus (iii. 72) ascribes his wearing horns to a more trivial cause. There appears to be no account of the manner in which his oracular responses were given; but as a sculpture at Qarnâq, which Creuzer has copied from the *Description d'Egypte*, represents his portable tabernacle mounted on a boat and borne on the shoulders

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of forty priests, it may be conjectured, from the resemblance between several features of that representation and the description of the oracle of Jupiter Ammon in Diodorus, xvii. 50, that his responses were communicated by some indication during the solemn transportation of his tabernacle.

As for the power which was worshipped under the form of Amon, Macrobius asserts (*Saturnal.* i. 21) that the Libyans adored the setting sun under that of their Ammon; but he points to the connection between the ram's horns of the god and Aries in the Zodiac. Jablonski, however, has endeavoured to shew that Amon represented the sun at the vernal equinox (*Pantheon*, i. 165, *sqq.*) This again has been questioned by Jomard (in the *Descript. d'Egypte*), who maintains that the ancient vernal equinox was in Taurus, and considers Amon to denote the overflow of the Nile at the autumnal equinox. The precise ground of this objection is not apparent; for the Egyptian year was movable, and in every 119 years the vernal equinox must have fallen in a different sign of the Zodiac (Ideler, *Handbuch der Chronologie*, i. 94). But Creuzer (*Symbolik*, ii. 205) still adheres to Jablonski's opinion; and the fact that Amon bears some relation to the sun seems placed beyond doubt by enchorial inscriptions, in which *Amon Ra* is found, *Ra* meaning *sun* (Kosegarten, *De Prisca Ægyptiorum Literatura*, p. 31). F. S. de Schmidt also, in his essay *De Zodiaci Origine Ægyptia*, p. 33, *sqq.* (inserted in his *Opuscula quibus Res Ægyptiacæ illustrantur*, Carolsruhæ, 1765), endeavours by other arguments to prove the connection between Amon and Aries. In doing this he points out the coincidence of the festival of Amon, and of the sacrifice of the ram, with the period and with the kind of offering of the Jewish Passover, as if the appointment of the Paschal lamb was in part intended to separate the Jews more entirely from the Egyptians. For this he not only cites the passage of Tacitus, *cæso ariete velut in contumeliam Hammonis* (*Hist.* v. 4), but adduces an extract to

the same effect from Rabbi Abrah. Seba; Bähr, however (in his *Symbolik des Mosaischen Cultus*, ii. 641), when objecting to Baur's attempt to draw a similar parallel between the festival of Amon and the Passover, justly remarks that the Hebrew text, besides allowing the Paschal offering to be a *kid*, always distinguishes between a male lamb and a *ram*, and that the latter is not the sacrifice of the Passover (*Ibid.* p. 296).

The etymology of the name is obscure. Eustathius says that, according to some, the word means *shepherd*. Jablonski proposed an etymology by which it would signify *producing light;* and Champollion, in his latest interpretation, assigned it the sense of *hidden*. There is little doubt that the pointed Hebrew text correctly represents the Egyptian name of the god, and, besides what may be gathered from the forms of the name in the classical writers, Kosegarten argues that the enchorial Amn was pronounced Amon, because names in which it forms a part are so written in Greek, as Ἀμονρασόνθηρ. Moreover, Ἀμῶν and Ἀμοῦν are found in Iamblicus and Plutarch; and the latter expressly says that the Greeks changed the native name into Ἄμμων.

There is no reason to doubt that the name of this god really occurs in the passage, 'Behold, I will visit Amon of No,' in Jer. xlvi. 25. The context and all internal grounds are in favour of this view. The Sept. has rendered it by Ἀμμών, as it has also called No, in Ezek. xxx. 14, Διόσπολις. The Peshito likewise takes it as a proper name, as אמון does not exist in Syriac in the signification which it bears as a pure Hebrew word. The Targum of Jonathan and the Vulgate, however, have rendered the passage 'the multitude of Alexandria;' taking אמון to mean 'multitude,' perhaps because, in Ezek. xxx. 15, we read המון, which does bear that sense. Nevertheless, modern scholars are more disposed to emend the latter reading by the former, and to find Amon, the Egyptian god, in both places.—J. N. [Wilkinson, *Anc. Egyptians*, 2d ser. i. 243.]

AMON (אָמוֹן, *artificer;* Sept. Ἀμώς and Ἀμών). 1. The son of Manasseh, and fourteenth king of Judah, who began to reign B.C. 644, and reigned two years. He appears to have derived little benefit from the instructive example which the sin, punishment, and repentance of his father offered; for he restored idolatry, and again set up the images which Manasseh had cast down. He was assassinated in a court conspiracy; but the people put the regicides to death, and raised to the throne his son Josiah, then but eight years old (2 Kings xxi. 19-26; 2 Chron. xxxiii. 21-25).

[2. The governor of Jerusalem in the time of Ahab (1 Kings xxii. 26; 2 Chron. xviii. 25). 3. AMI.]

AMORITES (הָאֱמֹרִי; Sept. Ἀμορραῖοι, the descendants of one of the sons of Canaan: אֱמֹרִי; Sept. τὸν Ἀμορραῖον; Auth. Vers. the Emorite), the most powerful and distinguished of the Canaanitish nations. We find them first noticed in Gen. xiv. 7—'the Amorites that dwelt in Hazezontamar,' חצצון תמר, *the cutting of the palm-tree*, afterwards called Engedi, עין־גדי, *fountain of the kid*, a city in the wilderness of Judæa not far from the Dead Sea. In the promise to Abraham (Gen. xv. 21), the Amorites are specified as one of the nations whose country would be given to his posterity. But at that time three confederates of the patriarch belonged to this tribe; Mamre, Aner, and Eschol (Gen. xiv. 13, 24). When the Israelites were about to enter the promised land, the Amorites occupied a tract on both sides of the Jordan. That part of their territories which lay to the east of the Jordan was allotted to the tribes of Reuben, Gad, and half the tribe of Manasseh. They were under two kings—Sihon, king of Heshbon (frequently called king of the Amorites), and Og, king of Bashan, who 'dwelt at Ashtaroth [and] in [at] Edrei,' בעשתרת באדרעי (Deut. i. 4, compared with Josh. xii. 4; xiii. 12). Before hostilities commenced messengers were sent to Sihon, requesting permission to pass through his land; but Sihon refused, and came to Jahaz and fought with Israel; and Israel smote him with the edge of the sword, and possessed his land from Arnon (Modjeb) unto Jabbok (Zerka) (Num. xxi. 24). Og also gave battle to the Israelites at Edrei, and was totally defeated. After the capture of Ai, five kings of the Amorites, whose dominions lay within the allotment of the tribe of Judah, leagued together to wreak vengeance on the Gibeonites for having made a separate peace with the invaders. Joshua, on being apprised of their design, marched to Gibeon and defeated them with great slaughter (Josh. x. 10). Another confederacy was shortly after formed on a still larger scale; the associated forces are described as 'much people, even as the sand upon the sea-shore in multitude, with horses and chariots very many' (Josh. xi. 4). Josephus says that they consisted of 300,000 armed foot-soldiers, 10,000 cavalry, and 20,000 chariots (*Antiq.* v. 1, 18). Joshua came suddenly upon them by the waters of Merom (the lake Samachonitis of Josephus, *Antiq.* v. 1, 17, and the modern Bahrat-al-Huleh), and Israel smote them until they left none remaining (Josh. xi. 8, 7). Still, after their severe defeats, the Amorites, by means of their war-chariots and cavalry, confined the Danites to the hills, and would not suffer them to settle in the plains: they even succeeded in retaining possession of some of the mountainous parts. 'The Amorites *would* (יואל *obstinaverunt se*, J. H. Michaelis) dwell in Mount Heres in Aijalon, and in Shaalbim, yet the hand of the house of Joseph prevailed, so that they became tributaries. And the coast of the Amorites was from *the going up to Akrabbim*, מעלה עקרבים (*the steep of Scorpions*) from the rock and upwards' (Judg. i. 34-36). It is mentioned as an extraordinary circumstance that in the days of Samuel there was peace between Israel and the Amorites (1 Sam. vii. 14). In Solomon's reign a tribute of bond-service was levied on the remnant of the Amorites and other Canaanitish nations (1 Kings ix. 21; 2 Chron. viii. 8).

A discrepancy has been supposed to exist between Deut. i. 44, and Num. xiv. 45, since in the former the *Amorites* are said to have attacked the Israelites, and in the latter the *Amalekites;* the obvious explanation is, that in the first passage the Amalekites are not mentioned, and the Amorites stand for the Canaanites in the second passage. From the language of Amos (ii. 9) it has been inferred that the Amorites in general were of extraordinary stature, but perhaps the allusion is to an individual, Og, king of Bashan, who is described by Moses as being the last 'of the remnant of the

giants' (Deut. iii. 11). The Gibeonites in Josh. ix. 7, are called *Hivites*, yet in 2 Sam. xxi. 2, are said to be 'of the remnant of the *Amorites*,' probably because they were descended from a common stock, and were subject to an Amoritish prince. (See *Journal of Sacred Literature*, April 1852, and January 1853).—J. E. R.

1. AMOS (עָמוֹס, Ἀμώς), *carried, or a burden;* one of the twelve minor prophets, and a contemporary of Isaiah and Hosea. Gesenius conjectures that the name may be of Egyptian origin, and the same as Amasis or Amosis, which means *son of the moon* (*v.* Gesenii *Thesaur. s. v.* עמוס and מֹשֶׁה). He was a native of Tekoah, about six miles S. of Bethlehem, inhabited chiefly by shepherds, to which class he belonged, being also a dresser of sycamore-trees. Though some critics have supposed that he was a native of the kingdom of Israel, and took refuge in Tekoah when persecuted by Amaziah; yet a comparison of the passages Amos i. 1; vii. 14, with Amaziah's language vii. 12, leads us to believe that he was born and brought up in that place. The period during which he filled the prophetic office was of short duration, unless we suppose that he uttered other predictions which are not recorded. It is stated expressly that he prophesied in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash, king of Israel, two years before the earthquake (Amos i. 1). As Jeroboam died in the fifteenth year of Uzziah's reign, this earthquake, to which there is an allusion in Zechariah (xiv. 5), could not have happened later than the seventeenth year of Uzziah. Josephus indeed (*Antiq.* ix. 10, 4) and some other Jewish writers represent the earthquake as a mark of the divine displeasure against Uzziah (in addition to his leprosy) for usurping the priest's office. This, however, would not agree with the sacred narrative, which informs us that Jotham, his son, acted as regent during the remainder of his reign, was twenty-five years old when he became his successor, and consequently was not born till the twenty-seventh year of his father's reign. As Uzziah and Jeroboam were contemporaries for about fourteen years, from B.C. 798 to 784, the latter of these dates will mark the period when Amos prophesied.

In several of the early Christian writers, Amos the prophet is confounded with Amoz (אמוץ), the father of Isaiah. Thus Clement of Alexandria (*Strom.* i. 21, § 118), προφητεύουσι δὲ ἐπ' αὐτοῦ Ἀμὼς καὶ Ἠσαΐας ὁ υἱὸς αὐτοῦ; this mistake arose from their ignorance of Hebrew, and from the name Ἀμὼς being applied to both in the Septuagint. In our Authorized Version the names are, as above, correctly distinguished, though, strange to say, some commentators have asserted that the two individuals are named alike.

When Amos received his commission, the kingdom of Israel, which had been 'cut short' by Hazael (2 Kings x. 32) towards the close of Jehu's reign, was restored to its ancient limits and splendour by Jeroboam the Second (2 Kings xiv. 25). But the restoration of national prosperity was followed by the prevalence of luxury, licentiousness, and oppression, to an extent that again provoked the divine displeasure, and Amos was called from the sheep-folds to be the harbinger of the coming judgments. Not that his commission was limited entirely to Israel. The thunder-storm (as Rückert poetically expresses it) rolls over all the surrounding kingdoms, touches Judah in its progress, and at length settles upon Israel. Chap. i.; ii. 1-5, form a solemn prelude to the main subject; nation after nation is summoned to judgment, in each instance with the striking idiomatical expression (similar to that in Proverbs xxx. 15, 18, 21, and to the τρὶς καὶ τετράκις, the *terque quaterque* of the Greek and Roman poets), 'For three transgressions—and for four—I will not turn away the punishment thereof.' Israel is then addressed in the same style, and in chap. iii. (after a brief rebuke of the twelve tribes collectively) its degenerate state is strikingly portrayed, and the denunciations of divine justice are intermingled, like repeated thunder-claps, to the end of chap. vi. The seventh and eighth chapters contain various symbolical visions with a brief historical episode (vii. 10-17). In the ninth chapter the majesty of Jehovah and the terrors of his justice are set forth with a sublimity of diction which rivals and partly copies that of the royal Psalmist (comp. vers. 2, 3, with Ps. cxxxix., and ver. 6 with Ps. civ.) Towards the close the scene brightens, and from the eleventh verse to the end the promises of the divine mercy and returning favour to the chosen race are exhibited in imagery of great beauty taken from rural life.

The allusions in the writings of this prophet are numerous and varied; they refer to natural objects, as in iii. 4, 8; iv. 7, 9; v. 8; vi. 12; ix. 3; to historical events, i. 9, 11, 13; ii. 1; iv. 11; v. 26; to agricultural or pastoral employments and occurrences, i. 3; ii. 13; iii. 5, 12; iv. 2, 9; v. 19; vii. 1; ix. 9, 13, 15; and to national institutions and customs, ii. 8; iii. 15; iv. 4; v. 21; vi. 4-6, 10; viii. 5, 10, 14.

Some peculiar expressions occur; such as 'cleanness of teeth,' a parallelism to 'want of bread,' iv. 6. 'Excellency of Jacob,' vi. 8; viii. 7; also Psalm xlvii. 5; Nah. ii. 3. 'The high places of Isaac,' vii. 9; 'the house of Isaac,' vii. 16. 'He that createth the wind,' iv. 13. In the orthography there are a few peculiarities, as מתאב for מתעב, vi. 8; בוסכם for בוסכם, v. 11; יצחק for יצחק (found also in Ps. cv., and Jerem. xxxiii.)

The evidence afforded by the writings of this prophet that the existing religious institutions both of Judah and Israel (with the exception of the corruptions introduced by Jeroboam) were framed according to the rules prescribed in the Pentateuch, and the argument hence arising for the genuineness of the Mosaic records, are exhibited very lucidly by Dr. Hengstenberg in the second part of his *Beiträge zur Einleitung ins Alte Testament* (Contributions to an Introduction to the Old Testament)—*Die Authentie des Pentateuches* (The Authenticity of the Pentateuch), i. p. 83-125.

The canonicity of the book of Amos is amply supported both by Jewish and Christian authorities. Philo, Josephus, and the Talmud include it among the minor prophets. It is also in the catalogues of Melito, Jerome, and the 60th canon of the Council of Laodicea. Justin Martyr in his *Dialogue with Trypho* (§ 22), quotes a considerable part of the 5th and 6th chapters, which he introduces by saying, ἀκούσατε πῶς περὶ τούτων λέγει διὰ Ἀμὼς ἑνὸς τῶν δώδεκα—'Hear how he speaks concerning these by Amos, one of the twelve.' There are two quotations from it in the New Testament: the first (v. 25, 26) by the proto-martyr Stephen, Acts vii. 42; the second (ix. 11) by the apostle James, Acts xv 16.—J. E. R.

2. AMOS, son of Nahum and father of Mattathias, known only from being named in our Lord's genealogy as given by Luke, iii. 25.

AMOSIS, an Egyptian monarch, the founder of the eighteenth dynasty, who ascended the throne in B.C. 1575. The period of his accession, and the change which then took place in the reigning family, strongly confirm the opinion of his being the 'new king who knew not Joseph' Exod. i. 8). [EGYPT.]

AMOZ (אָמוֹץ, *strong*) the father of the prophet Isaiah. (2 Kings xix. 2, 20; xx. 1; 2 Chron. xxvi. 22; xxxii. 20, 32; Is. i. 1; ii. 1; xiii. 1; xx. 2.)

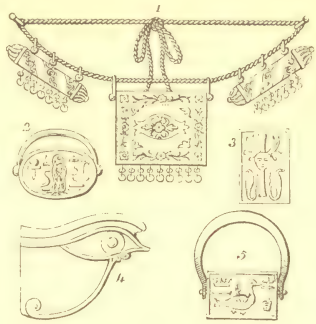
AMPHIPOLIS (Ἀμφίπολις), a city of Greece, through which Paul and Silas passed on their way from Philippi to Thessalonica (Acts xvii. 1). It was situated on the left bank of the river Strymon, just below its egress from the lake Kerkinė (now Takino), and about three miles above its influx into the sea. This situation upon the banks of a navigable river, a short distance from the sea, with the vicinity of the woods of Kerkine, and the gold-mines of Mount Pangæus, rendered Amphipolis a place of much importance, and an object of contest between the Thracians, Athenians, Lacedæmonians, and Macedonians, to whom it successively belonged. It has long been in ruins; and a village of about one hundred houses, called *Jeni-keni*, or *New Town*, now occupies part of its site. The Romans made it a free city, and the capital of the first of the four districts into which they divided Macedonia.—J. K.

AMRAM, son of Kohath, of the tribe of Levi. He married his father's sister Jochebed, by whom he had Aaron, Miriam, and Moses. He died in Egypt, at the age of 137 years (Exod. vi. 18, 20).

AMRAPHEL, king of Shinar, one of the four kings who invaded Palestine in the time of Abraham (Gen. xiv. 1, 2, *sq.*) [ABRAHAM; CHEDORLAOMER.]

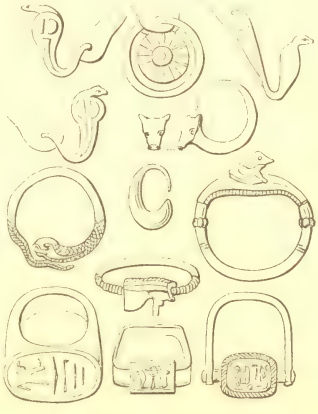
AMULET (probably from the Arabic حمالة *a pendant;* Is. iii. 20, לחשים; Talm. קמיעות). From the earliest ages the Orientals have believed in the influences of the stars, in spells, witchcraft, and the malign power of the evil eye; and to protect themselves against the maladies and other evils which such influences were supposed to occasion, almost all the ancient nations wore amulets (Plin. *Hist. Nat.* xxx. 15). These amulets consisted, and still consist, chiefly of tickets inscribed with sacred sentences (Shaw, i. 365; Lane's *Mod. Egypt.* ii. 365), and of certain stones (comp. Plin. *Hist. Nat.* xxxvii. 12, 34) or pieces of metal (Richardson, *Dissertation;* D'Arvieux, iii. 208; Chardin, i. 243, *sqq.;* iii. 205, *sqq.;* Niebuhr, i. 65; ii. 162). Not only were persons thus protected, but even houses were, as they still are, guarded from supposed malign influences by certain holy inscriptions upon the doors.

The previous existence of these customs is implied in the attempt of Moses to turn them to becoming uses, by directing that certain passages extracted from the law should be employed (Exod. xiii. 9, 16; Deut. vi. 8; xi. 18). The door-schedules being noticed elsewhere [MEZUZOTH], we here limit our attention to personal amulets. By this religious appropriation the then all-pervading tendency to idolatry were in this matter obviated, although in later times, when the tendency to idolatry had passed away, such written scrolls degenerated into instruments of superstition.



50. 1. Modern Oriental. 2, 3, 4, 5. Ancient Egyptian.

The לחשים of Is. iii. 20 (Sept. περιδέξια; Vulg. *inaures;* Auth. Vers. *earrings*), it is now allowed, denote *amulets*, although they served also the purpose of ornament. They were probably precious stones, or small plates of gold or silver, with sentences of the law or magic formulæ inscribed on them, and worn in the ears, or suspended by a chain round the neck. 'Earrings' is not perhaps a bad



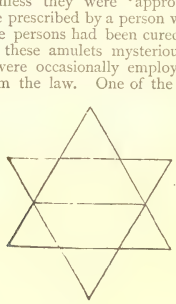
51. Egyptian Ring and Earring Amulets.

translation. It is certain that earrings were sometimes used in this way as instruments of superstition, and that at a very early period, as in Gen. xxxv. 4, where Jacob takes away the earrings of his people along with their false gods. Earrings, with strange figures and characters, are still used as charms in the East (Chardin, in Harmer, iii. 314). Augustin speaks strongly against earrings that was worn as amulets in his time *Epist.* 75,

ad Pos.) Schroeder, however, deduces from the Arabic that these amulets were in the form of serpents, and similar probably to those golden amulets of the same form which the women of the pagan Arabs wore suspended between their breasts, the use of which was interdicted by Mohammed (Schroeder, *De Vestitu Mulierum*, cap. xi. pp. 172, 173; Grotefend, art. *Amulete*, in Ersch and Gruber's *Encyclop.*; Rosenmüller, *ad Isa.* iii. 20; Gesenius, *ad eund.*; and in his *Thesaurus*, art. לחש).

That these *lechashim* were charms inscribed on silver and gold was the opinion of Aben Ezra. The Arabic has *boxes of amulets*, manifestly concluding that they were similar to those ornamental little cases for written charms which are still used by Arab women. This is represented in the first figure of cut 1. Amulets of this kind are called *hhegab*, and are specially adapted to protect and preserve those written charms, on which the Moslems, as did the Jews, chiefly rely. The writing is covered with waxed cloth, and enclosed in a case of thin embossed gold or silver, which is attached to a silk string, or a chain, and generally hung on the right side, above the girdle, the string or chain being passed over the left shoulder. In the specimen here figured there are three of these hhegabs attached to one string. The square one in the middle is almost an inch thick, and contains a folded paper; the others contain scrolls. Amulets of this shape, or of a triangular form, are worn by women and children; and those of the latter shape are often attached to children's head-dress (Lane's *Modern Egyptians*, ii. 365).

The superstitions connected with amulets grew to a great height in the later periods of the Jewish history. 'There was hardly any people in the whole world,' says Lightfoot (*Hor. Hebr. ad Matt.* xxiv. 24), 'that more used or were more fond of amulets, charms, mutterings, exorcisms, and all kinds of enchantments. . . . The amulets were either little roots hung about the neck of sick persons, or, what was more common, bits of paper (and parchment), with words written on them, whereby it was supposed that diseases were either driven away or cured. They wore such amulets all the week, but were forbidden to go abroad with them on the Sabbath, unless they were 'approved amulets,' that is, were prescribed by a person who knew that at least three persons had been cured by the same means. In these amulets mysterious names and characters were occasionally employed, in lieu of extracts from the law. One of the most usual of



52.

these was the cabalistic hexagonal figure known as 'the shield of David' and 'the seal of Solomon' (Bartolocc. *Bibliotheca Rabbinica*, i. 576; Lakemacher, *Observatt. Philol.* ii. 143, *sqq*). The reputation of the Jews was so well established in this respect, that even in Arabia, before the time of Mohammed, men applied to them when they needed charms of peculiar virtue (*Mischat-ul-Masabih*, ii. 377).—J. K.

AMYRAUT or AMYRALDUS, MOÏSE, a Protestant theologian of great versatility both with tongue and pen, was born at Bourgueil, in Anjou, in September 1596, and died 8th January 1664. Having studied at Saumur, under Cameron, he published, together with Louis Cappel and Josué de la Place, the *Theses Salmurienses*. His writings are chiefly theological and polemical, but some of an exegetical character also proceeded from his ready pen. The most important of these is his *Paraphr. in Psalmos Davidis una cum annott. et argumentis*, Salmur, 1662, 4to, cum praef. Jac. Cremer, Utr. 1769, 4to (best edition). He wrote also Paraphrases on John, the Acts, and most of the Epistles in French. He was a man of genius and much learning, but it is chiefly as a theologian that he commands notice.

ANAB (עֲנָב), one of the cities in the mountains of Judah, from which Joshua expelled the Anakim (Josh. xi. 21; xv. 50). From Main (the Maon of Scripture) Dr. Robinson (*Researches*, ii. 195) observed a place of this name, distinguished by a small tower.—J. K.

ANAH (עֲנָה; Sept. Ἀνά), son of Zibeon the Hivite, and father of Esau's wife Aholibamah (Gen. xxxvi. 24). While feeding asses in the desert he discovered 'warm springs' (*aquæ calidæ*), as the original ימים is rendered by Jerome, who states that the word had still this signification in the Punic language. Gesenius and most modern critics think this interpretation correct, supported as it is by the fact that warm springs are still found in the region east of the Dead Sea. The Syriac has simply 'waters,' which Dr. Lee seems to prefer. Most of the Greek translators retain the original as a proper name Ιαμείμ, probably not venturing to translate. The Samaritan text, followed by the Targums, has 'Emims,' *giants*. Our version of 'mules' is now generally abandoned, but is supported by the Arabic and Veneto-Greek versions.—J. K.

ANAK (עֲנָק, עֲנָקִ, Josh. xxi. 11). The son of Arba, and progenitor of a race of Canaanites remarkable for their gigantic stature. [ANAKIM.] Gesenius identifies the word with ענק *to adorn with a collar*, qu. *long-necked*. But these were *strong* men, and a long neck is not a source of strength. If the word is the same as ענק it is more likely to mean *thick-neck* than *long-neck*. So Fürst: 'is cujus cervix est valida, ampla.'—W. L. A.

ANAKAH (אֲנָקָה, Sept. μυγάλη; Vulg, *Mus araneus*). In the A. V. this is translated *ferret* (Lev. xi. 30); an error into which the translators were betrayed by the Vulgate and the LXX. The word is derived from אנק, to shriek or utter a sharp shrill cry; and is referred by Bochart to a species of lizard (*Hierozoic.* Bk. iv. c. 2). 'There is no reason for admitting the verb אנק *anak*, *to groan*, *to cry out*, as radical for the name of the ferret, an animal totally unconnected with the preceding and succeeding species in Lev. xi. 29, 30, and originally

found, so far as we know, only in Western Africa, and thence conveyed to Spain, prowling noiselessly, and beaten to death without a groan, though capable of a feeble, short scream when at play, or when suddenly wounded. Taking the interpretation 'to cry out,' so little applicable to ferrets, in conjunction with the whole verse, we find the *gecko*, like all the species of this group of lizards, remarkable for the loud grating noise which it is apt to utter in the roofs and walls of houses all the night through: one, indeed, is sufficient to dispel the sleep of a whole family. The particular species most probably meant is the *lacerta gecko* of Hasselquist, the *gecko lobatus* of Geoffroy, distinguished by having the soles of the feet dilated and striated like open fans, from whence a poisonous ichor is said to exude, inflaming the human skin, and infecting food that may have been trod upon by the animal. Hence the Arabic name of *abu-burs*, or 'father leprosy,' at Cairo. The species extends northwards in Syria; but it may be doubted whether the *gecko fascicularis*, or *tarentola*, of South-Eastern Europe be not also an inhabitant of Palestine.'—C. H. S.

ANAKIM (עֲנָקִים), or BENEI-ANAK (בְּנֵי־עֲנָק) and BENEI-ANAKIM (בְּנֵי־עֲנָקִים), a wandering nation of southern Canaan, descended from Anak, whose name it bore (Josh. xi. 21). It was composed of three tribes, descended from and named after the three sons of Anak—Ahiman, Sesai, and Talmai. When the Israelites invaded Canaan, the Anakim were in possession of Hebron, Debir, Anab, and other towns in the country of the south. Their formidable stature and appearance alarmed the Hebrew spies; but they were eventually overcome and expelled by Caleb, when the remnant of the race took refuge among the Philistines (Num. xiii. 33; Deut. ix. 2; Josh. xi. 21; xiv. 12; Judg. i. 20). This favours the opinion of those who conclude that the Anakim were a tribe of Cushite wanderers from Babel, and of the same race as the Philistines, the Phœnicians, the Philitim, and the Egyptian shepherd-kings.—J. K.

ANAMME'LECH (עֲנַמֶּלֶךְ), 2 Kings xvii. 31) is mentioned, together with Adrammelech, as a god of the people of Sepharvaim, who colonized Samaria. He was also worshipped by the sacrifice of children by fire. No satisfactory etymology of the name has been discovered. Hyde (*Rel. Vet. Persar.* p. 128) considers the first part of the word to be the Aramæan ענא or ען *sheep*, and the latter to be *king* (although, from his rendering the compound *Pecus Rex*, it is not at all clear in what relation he considered the two elements to stand to each other). He takes the whole to refer to the constellation Cepheus, or to that part of it in which are the stars called by the Arabs the shepherd and the sheep (*ar Rá'i wal Ganam*), which Ulug Beg terms the stars of the flock (*Kawâkib ul Firq*). This theory is erroneously stated both by Gesenius and Winer (by the former in his *Thesaurus*, and by the latter in his *Realwörterbuch*), who make out that the constellation Cepheus itself is called by the Arabs the shepherd and his sheep. Hyde certainly does not say so; and al Qazwînî (in Ideler's *Untersuchungen über die Sternnamen*, p. 42) expressly assigns the name of 'the shepherd' to the star in the left foot of Cepheus; that of 'the sheep' (*al Agnâm*, as he calls it) to those between his feet; and that of 'the flock' to the one on his right shoulder. The most that can be said of Hyde's theory is, that it is not incompatible with the astrology of the Assyrians. Gesenius, in the etymology he proposes, considers the first part of the name to be the Arabic *çanam* 'image,' with a change of ץ into ע, which is not unusual in Aramaic (see Ewald's *Hebr. Grammar*, §. 106). The latest etymology proposed is that by Benfey (*Monatsnamen einiger alter Völker*, p. 188), who suggests that the first part of the word may be an abbreviation of the name of the Persian goddess *Anahit*, or of that of the Ized *Aniran*. The same obscurity prevails as to the form under which the god was worshipped. The Babylonian Talmud states that his image had the figure of a horse; but Kimchi says that of a pheasant, or quail (Carpzov's *Apparatus*, p. 516).—J. N.

ANANIAS (Ἀνανίας; Heb. עֲנַנְיָה or חֲנַנְיָה). 1. Son of Nebedæus, was made high-priest in the time of the procurator Tiberius Alexander, about A.D. 47, by Herod, king of Chalcis, who for this purpose removed Joseph, son of Camydus, from the high-priesthood (Joseph. *Antiq.* xx. 5, 2). He held the office also under the procurator Cumanus, who succeeded Tiberius Alexander. Being implicated in the quarrels of the Jews and Samaritans, Ananias was, at the instance of the latter (who, being dissatisfied with the conduct of Cumanus, appealed to Ummidius Quadratus, president of Syria), sent in bonds to Rome, to answer for his conduct before Claudius Cæsar. The emperor decided in favour of the accused party. Ananias appears to have returned with credit, and to have remained in his priesthood until Agrippa gave his office to Ismael, the son of Fabi (*Antiq.* xx. 7, 8), who succeeded a short time before the departure of the procurator Felix, and occupied the station also under his successor Festus. Ananias, after retiring from his high-priesthood, 'increased in glory every day' (*Antiq.* xx. 9, 2), and obtained favour with the citizens, and with Albinus, the Roman procurator, by a lavish use of the great wealth he had hoarded. His prosperity met with a dark and painful termination. The assassins (*sicarii*), who played so fearful a part in the Jewish war, set fire to his house in the commencement of it, and compelled him to seek refuge by concealment; but being discovered in an aqueduct, he was captured and slain (*Antiq.* xx. 9, 2; *Bell. Jud.* ii. 17, 6, 69).

It was this Ananias before whom Paul was brought, in the procuratorship of Felix (Acts xxiii.) The noble declaration of the apostle, 'I have lived in all good conscience before God until this day,' so displeased him, that he commanded the attendant to smite him on the face. Indignant at so unprovoked an insult, the apostle replied, 'God shall smite thee, thou whited wall:' a threat which the previous details serve to prove wants not evidence of having taken effect. Paul, however, immediately restrained his anger, and allowed that he owed respect to the office which Ananias bore. After this hearing Paul was sent to Cæsarea, whither Ananias repaired, in order to lay a formal charge against him before Felix, who postponed the matter, detaining the apostle meanwhile, and placing him under the supervision of a Roman centurion (Acts xxiv.)

2. A Christian belonging to the infant church at Jerusalem, who, conspiring with his wife Sapphira to deceive and defraud the brethren, was overtaken by sudden death, and immediately buried.

The members of the Jerusalem church had agreed to hold their property in common, for the furtherance of the holy work in which they were engaged, and hence if any one of them withheld a part, and offered the remainder as the whole, he committed two offences—he defrauded the church, and was guilty of falsehood. This Ananias did, and as his act related not to secular but to religious affairs, and had an injurious bearing, both as an example and as a positive transgression against the Gospel while it was yet struggling into existence, he lied not unto man, but unto God, and was guilty of a sin of the deepest dye. Had he chosen to keep his property for his own worldly purposes, he was at liberty, as Peter intimates, so to do; but he had in fact alienated it to pious purposes, and it was therefore no longer his own. Yet he wished to deal with it in part as if it were so, shewing at the same time that he was conscious of his misdeed, by presenting the residue to the common treasury as if it had been his entire property. He wished to satisfy his selfish cravings, and at the same time to enjoy the reputation of being purely disinterested, like the rest of the church. He attempted to serve God and Mammon. The original, ἐνοσφίσατο, is much more expressive of the nature of his misdeed than our common version, 'kept back' (part of the price). The Vulgate renders it 'fraudavit;' and both Wiclif and the Rheims version employ a corresponding term, 'defraudid,' 'defrauded.' In the only other text of the New Testament where the word is found (Tit. ii. 10), it is translated 'purloining.' It is, indeed, properly applied to the conduct of persons who appropriate to their own purposes money destined for public uses.*

It is the more important to place the crime of Ananias and his wife in its true light, because unjust reflections have been cast upon the apostle Peter (*Wolfenb. Fragm. Zweck Jesu*, p. 256) for his conduct in the case. Whatever that conduct may have been, the misdeed was of no trivial kind, either in itself or in its possible consequences. If, then, Peter reproves it with warmth, he does no more than nature and duty alike required; nor does there appear in his language on the occasion any undue or uncalled for severity. He sets forth the crime in its naked heinousness, and leaves judgment in the hands of Him to whom judgment belongs.

With strange inconsistency on the part of those who deny miracles altogether, unbelievers have accused Peter of cruelly smiting Ananias and his wife with instant death. The sacred narrative, however, ascribes to Peter nothing more than a spirited exposure of their aggravated offence. Their death, the reader is left to infer, was by the hand of God; nor is any ground afforded in the narrative (Acts v. 1-11) for holding that Peter was in any way employed as an immediate instrument of the miracle.

That the death of these evil-doers was miraculous seems to be implied in the record of the transaction, and has been the general opinion of the church. An attempt, however (Ammon. *Krit. Journ. d. Theol. Lit.* i. 249), has been made to explain the fact by the supposition of apoplexy, caused by the shame and disgrace with which the guilty pair were suddenly overwhelmed at the detection of their baseness. If such an hypothesis might account for the death of Ananias, it could scarcely suffice to explain that of his wife also; for that two persons should be thus taken off by the same physical cause is, in the circumstances, in the highest degree improbable. A mathematical calculation of the doctrine of chances in the case would furnish the best exposure of this anti-supernatural explanation.

The view now given may serve also to shew how erroneous is the interpretation of those who, like Tertullian, have maintained that the words of Peter were a species of excommunication which the chief of the apostles fulminated against Ananias and his wife.

3. A Christian of Damascus (Acts ix. 10; xxii. 12), held in high repute, to whom the Lord appeared in a vision, and bade him proceed to 'the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for, behold he prayeth.' Ananias had difficulty in giving credence to the message, remembering how much evil Paul had done to the saints at Jerusalem, and knowing that he had come to Damascus with authority to lay waste the church of Christ there. Receiving, however, an assurance that the persecutor had been converted, and called to the work of preaching the Gospel to the Gentiles, Ananias went to Paul, and, putting his hands on him, bade him receive his sight, when immediately there fell from his eyes as it had been scales; and, recovering the sight which he had lost when the Lord appeared to him on his way to Damascus, Paul, the new convert, arose, and was baptized, and preached Jesus Christ.

Tradition represents Ananias as the first that published the Gospel in Damascus, over which place he was subsequently made bishop; but, having roused, by his zeal, the hatred of the Jews, he was seized by them, scourged, and finally stoned to death in his own church.—J. R. B.

ANAPHA (אַנָּפָה; Sept. χαραδριός; Vulg. caradryon and caradrium; Eng. Vers. heron, Lev. xi. 19, and Deut. xiv. 18), an unclean bird, but the particular bird denoted by the Hebrew word has been much disputed. The kite, woodcock, curlew, peacock, parrot, crane, lapwing, and several others have been suggested. Since the word occurs but twice, and in both instances is isolated, no aid can be derived from a comparison of passages.

Recourse has consequently been had to etymology. The root *anaph* signifies to breathe, to snort, especially from *anger*, and thence, figuratively, *to be angry*. Parkhurst observes that 'as the heron is remarkable for its *angry* disposition, especially when *hurt* or *wounded*, this bird seems to be most probably intended.' But this equally applies to a great number of different species of birds. Bochart supposes it may mean the *mountain falcon*, called ἀνοπαῖα by Homer (*Odys.* i. 320), because of the similarity of the Greek word to the Hebrew. But if it meant *any* kind of *eagle*

* [The crime for which Ananias suffered lay in his offering to the apostles as the whole, what was only a part of the price he had received for his lands. He thus lied to the Holy Ghost, inasmuch as he lied to those whom the Holy Ghost had inspired, thereby treating the claims of the apostles to supernatural knowledge as false. It was needful that so daring an impeachment of claims on which the whole church rested should be instantly and condignly punished.]

or *hawk*, it would probably have been reckoned with one or other of those species mentioned in the preceding verses. Perhaps, under all the circumstances, the *traditional* meaning is most likely to be correct, which it will now be attempted to trace.

The Septuagint renders the Hebrew word by χαραδριός. Jerome, who, though professing to translate from the Hebrew, was no doubt well acquainted with the Septuagint, adhered to the same word in a Latin form, *caradryon* and *caradrium*. The Greek and Roman writers, from the earliest antiquity, refer to a bird which they call charadrius. It is particularly described by Aristotle (*Hist. An.* vii. 7), and by Ælian (*Hist. An.* xv. 26). The latter naturalist derives its name from χαράδρα, a hollow or chasm, especially one which contains water, because, he says, the bird frequents such places. It is, moreover, certain, that by the Romans the charadrius was also called icterus, which signifies the jaundice, from a notion that patients affected with that disease were cured by looking at this bird, which was of a yellow colour (Pliny, xxxiv; Cœl. Aurel. iii. 5), and by the Greeks, χλωρίων; and in allusion to the same fabulous notion, ἴκτερος (Aristotle, *Hist. An.* ix. 13, 15, and 22; Ælian, *Hist. An.* iv. 47). These writers concur in describing a bird, *sometimes* of a *yellow colour*, remarkable for its voracity (from which circumstance arose the phrase χαραδριοῦ βίος, applied to a glutton), migratory, inhabiting watery places, and especially mountain torrents and valleys.

Now, it is certain that the name charadrius has been applied by ornithologists to the same species of birds from ancient times down to the present age. Linnæus, under Order IV. (consisting of waders or shore birds), places the genus Charadrius; in which he includes all the numerous species of *plovers*. The ancient accounts may be advantageously compared with the following description of the genus from Mr. Selby's *British Ornithology*, ii. 230: 'The members of this genus are numerous, and possess a wide geographical distribution: species being found in *every* quarter of the globe. They *visit the east* about April. Some of them, during the greater part of the year, are the inhabitants of open districts and wide wastes, frequenting both dry and moist situations, and only retire toward the coasts during the severity of winter. Others are continually resident upon the banks and about the mouths of rivers (particularly where the shore consists of small gravel or shingle). They live on worms, insects, and their larvæ. The flesh of many that live on the coasts is unpalatable.'

The same writer describes one 'species, charadrius pluvialis, called the *golden* plover from its colour,' and mentions the well-known fact that this species, in the course of moulting, turns completely black. Analogous facts respecting the charadrius have been established by observations in every part of the globe, viz., that they are gregarious and migratory. The habits of the majority are *littoral*. They obtain their food along the banks of rivers and the shores of lakes; 'like the gulls, they beat the moist soil with their pattering feet, to terrify the incumbent worms, yet are often found in deserts, in green and sedgy meadows, or on *upland moors*.' Their food consists chiefly of mice, worms, caterpillars, insects, toads, and frogs; which of course places them among the class of birds ceremonially *unclean*.

On the whole, the preponderance of evidence derived from an unbroken chain of well-ascertained facts, seems in favour of the conclusion that the Hebrew word *anapha* designates the numerous species of the *plover* (may not this be the genus of birds alluded to as *the* fowls of the mountain, Ps. I. 11; Isa. xviii. 6?). Various species of the genus are known in Syria and Palestine, as the *C. pluvialis*

53. Charadrius pluvialis—winter plumage.

(golden plover, of which a figure is here given), *C. œdicnemus* (stone-curlew), and *C. spinosus* (lapwing). (Kitto's *Physical Hist. of Palestine*, p. 106.) And, in connection with some of the preceding remarks, it is important to observe that in these species a yellow colour is more or less marked.—J. F. D.

ANATHEMA (ἀνάθεμα), literally anything laid up or suspended (from ἀνατίθημι, to lay up), and hence anything laid up in a temple, set apart as sacred. In this general sense the form employed is ἀνάθημα, a word of not unfrequent occurrence in Greek classic authors, and found once in the N. T., Luke xxi. 5. The form ἀνάθεμα, as well as its meaning, appears to be peculiar to the Hellenistic dialect (Valckenaer, *Schol.* tom. i. p. 593). The distinction has probably arisen from the special use made of the word by the Greek Jews. In the Septuagint, ἀνάθεμα is the ordinary rendering of the Hebrew word חרם, *cherem* (although in some instances it varies between the two forms, as in Lev. xxvii. 28, 29), and in order to ascertain its meaning it will be necessary to inquire into the signification of this word.

We find that the חרם was a person or thing consecrated or devoted irrevocably to God, and that it differed from anything merely vowed or sanctified to the Lord in this respect, that the latter could be redeemed (Lev. xxvii. 1-27), whilst the former was irreclaimable (Lev. xxvii. 21, 28): hence, in reference to living creatures, the devoted thing, whether man or beast, must be put to death (Lev. xxvii. 29). The prominent idea, therefore, which the word conveyed was that of a person or thing *devoted to destruction*, or *accursed*. Thus the cities of the Canaanites were anathematized (Num. xxi. 2, 3), and after their complete destruction the name of the place was called Hormah (חרמה; Sept. ἀνάθεμα). Thus, again the city of Jericho was made an anathema to the Lord (Josh. vi. 17), that is, every living thing in it (except Rahab and her family) was devoted to death; that which could be destroyed by fire was burnt, and all that could not be thus consumed (as gold and silver) was for ever alienated

from man and devoted to the use of the sanctuary (Josh. vi. 24). The prominence thus given to the idea of a *thing accursed* led naturally to the use of the word in cases where there was no reference whatever to consecration to the service of God, as in Deut. vii. 26, where an idol is called חרם, or ἀνάθεμα, and the Israelites are warned against idolatry lest they should be anathema like it. In these instances the term denotes the object of the curse, but it is sometimes used to designate the curse itself (*e. g.*, Deut. xx. 17, Sept.; comp. Acts xxiii. 14), and it is in this latter sense that the English word is generally employed.

In this sense, also, the Jews of later times use the Hebrew term, though with a somewhat different meaning as to the curse intended. The חרם of the Rabbins signifies excommunication or exclusion from the Jewish church. The more recent Rabbinical writers reckon three kinds or degrees of excommunication, all of which are occasionally designated by the generic term חרם (Elias Levita, in *Sepher Tisbi*). The first of these, נדוי, is merely a temporary separation or suspension from ecclesiastical privileges, involving, however, various civil inconveniences, particularly seclusion from society to the distance of four cubits. The person thus excommunicated was not debarred entering the temple, but instead of going in on the right hand, as was customary, he was obliged to enter on the left, the usual way of departure: if he died whilst in this condition there was no mourning for him, but a stone was thrown on his coffin to indicate that he was separated from the people and had deserved stoning. Buxtorf (*Lex. Chald. Talm. et Rabbin.*, col. 1304) enumerates twenty-four causes of this kind of excommunication: it lasted thirty days and was pronounced without a curse. If the individual did not repent at the expiration of the term (which, however, according to Buxtorf, was extended in such cases to sixty or ninety days), the second kind of excommunication was resorted to. This was called simply and more properly חרם. It could only be pronounced by an assembly of at least ten persons, and was always accompanied with curses. The formula employed is given at length by Buxtorf (*Lex.* col. 828). A person thus excommunicated was cut off from all religious and social privileges: it was unlawful either to eat or drink with him (compare 1 Cor. v. 11). The curse could be dissolved, however, by three common persons, or by one person of dignity. If the excommunicated person still continued impenitent, a yet more severe sentence was, according to the later Rabbins, pronounced against him, which was termed שמתא (Elias Levita, in *Tisbi*). It is described as a complete excision from the church and the giving up of the individual to the judgment of God and to final perdition. There is, however, reason to believe that these three grades are of recent origin. The Talmudists frequently use the terms by which the first and last are designated interchangeably, and some Rabbinical writers (whom Lightfoot has followed in his *Horæ Hebr. et Talm.*, *ad* 1 Cor. v. 5) consider the last to be a lower grade than the second; yet it is probable that the classification rests on the fact that the sentence was more or less severe according to the circumstances of the case; and though we cannot expect to find the three grades distinctly marked in the writings of the N. T., we may not improbably consider the phrase ἀποσυνάγωγον ποιεῖν, John xvi. 2 (comp. ix. 22; xii. 42), as referring to a lighter censure than is intended by one or more of the three terms used in Luke vi. 22, where perhaps different grades are intimated. The phrase παραδιδόναι τῷ σατανᾷ (1 Cor. v. 5; 1 Tim. i. 20) has been by many commentators understood to refer to the most severe kind of excommunication. Even admitting the allusion, however, there is a very important difference between the Jewish censure and the formula employed by the apostle. In the Jewish sense it would signify the delivering over of the transgressor to final perdition, whilst the apostle expressly limits his sentence to the destruction of the flesh' (*i.e.*, the depraved nature), and resorts to it in order 'that the spirit may be saved in the day of the Lord Jesus.'

But whatever diversity of opinion there may be as to the degrees of excommunication, it is on all hands admitted that the term חרם, with which we are more particularly concerned as the equivalent of the Greek ἀνάθεμα, properly denotes, in its Rabbinical use, an excommunication accompanied with the most severe curses and denunciations of evil. We are therefore prepared to find that the *anathema* of the N. T. always implies execration; but it yet remains to be ascertained whether it is ever used to designate a judicial act of excommunication. That there is frequently no such reference is very clear: in some instances the individual denounces the anathema on himself, unless certain conditions are fulfilled. The noun and its corresponding verb are thus used in Acts xxiii. 12, 14, 21, and the verb occurs with a similar meaning in Matt. xxvi. 74; Mark xiv. 71. The phrase 'to call Jesus anathema' (1 Cor. xii. 3) refers not to a judicial sentence pronounced by the Jewish authorities, but to the act of any private individual who execrated him and pronounced him accursed. That this was a common practice among the Jews appears from the Rabbinical writings. The term, as it is used in reference to any who should preach another gospel 'Let him be anathema' (Gal. i. 8, 9), has the same meaning as, let him be accounted execrable and accursed. In none of these instances do we find any reason to think that the word was employed to designate specifically and technically excommunication either from the Jewish or the Christian church. There remain only two passages in which the word occurs in the N. T., both presenting considerable difficulty to the interpreter. With regard to the first of these (Rom. ix. 3) Grotius and others understand the phrase ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ to signify excommunication from the Christian church, whilst most of the fathers, together with Tholuck, Rückert, and a great number of modern interpreters, explain the term as referring to the Jewish practice of excommunication. On the other hand, Deyling, Olshausen, De Wette, and many more, adopt the more general meaning of accursed. The great difficulty is to ascertain the extent of the evil which Paul expresses his willingness to undergo; Chrysostom, Calvin, and many others understand it to include final separation, not indeed from the love, but from the presence of Christ; others limit it to a violent death; and others, again, explain it as meaning the same kind of curse as that under which the Jews then were, from which they might be delivered by repentance and the reception of the Gospel (Deyling, *Observatt. Sacræ*, P. II. p. 495 and *sqq.*) It would occupy too much space to

refer to other interpretations of the passage, or to pursue the investigation of it further. There seems, however, little reason to suppose that a judicial act of the Christian church is intended, and we may remark that much of the difficulty which commentators have felt seems to have arisen from their not keeping in mind that the Apostle does not speak of his wish as a possible thing, and their consequently pursuing to all its results what should be regarded simply as an expression of the most intense desire.*

The phrase ἀνάθεμα μαρὰν ἀθὰ (1 Cor. xvi. 22) has been considered by many to be equivalent to the שמתא of the Rabbins, the most severe form of excommunication. This opinion is derived from the supposed etymological identity of the Syriac phrase מרן אתא, 'the Lord cometh,' with the Hebrew word which is considered by these commentators to be derived from שם אתא, 'the Name (*i. e.*, Jehovah) cometh.' This explanation, however, can rank no higher than a plausible conjecture, since it is supported by no historical evidence. The Hebrew term is never found thus divided, nor is it ever thus explained by Jewish writers, who, on the contrary, give etymologies different from this (Buxtorf, *Lex.* col. 2466). It is moreover very uncertain whether this third kind of excommunication was in use in the time of Paul; and the phrase which he employs is not found in any Rabbinical writer (Lightfoot, *Horæ Hebr. et Talm.*, on 1 Cor. xvi. 22†). The literal meaning of the words is clear, but it is not easy to understand why the Syriac phrase is here employed, or what is its meaning in connection with anathema. Lightfoot supposes that the Apostle uses it to signify that he pronounced this anathema against the Jews. However this may be, the supposition that the anathema, whatever be its precise object, is intended to designate excommunication from the Christian church, as Grotius and Augustine understand it, appears to rest on very slight grounds: it seems preferable to regard it, with Lightfoot, Olshausen, and most other commentators, as simply an expression of detestation. Though, however, we find little or no evidence of the use of the word anathema in the N. T. as the technical term for excommunication, it is certain that it obtained this meaning in the early ages of the church; for it is thus employed in the apostolic canons, in the canons of various councils, by Chrysostom, Theodoret, and other Greek fathers (Suicer, *Thesaurus Eccl.* sub vocc. ἀνάθεμα ἀφορισμός).—F. W. G.

ANATHOTH (עֲנָתוֹת; Sept. Ἀναθώθ), one of the towns belonging to the priests in the tribe of Benjamin, and as such a city of refuge (Josh. xxi. 18; Jer. i. 1). It occurs also in 2 Sam. xxiii. 27; Ezra ii. 23; Neh. vii. 27; but is chiefly memorable as the birthplace and usual residence of the prophet Jeremiah (Jer. i. 1; xi. 21-23; xxix. 27). Jerome, who refers to it more than once (*De loc. Hebr. s. v.; in Hierem. Praefat.; Comment. in Hier.* i. 1) places Anathoth three Roman miles north of Jerusalem, which correspond with the twenty stadia assigned by Josephus (*Antiq.* x. 7, 3). Robinson appears to have discovered this place in the present village of *Anata*, at the distance of an hour and a quarter from Jerusalem. It is seated on a broad ridge of hills, and commands an extensive view of the eastern slope of the mountainous tract of Benjamin; including also the valley of the Jordan, and the northern part of the Dead Sea. It seems to have been once a walled town and a place of strength. Portions of the wall still remain, built of large hewn stones, and apparently ancient, as are also the foundations of some of the houses. It is now a small and very poor village. From the vicinity a favourite kind of building-stone is carried to Jerusalem. Troops of donkeys are met with employed in this service, a hewn stone being slung on each side; the larger stones are transported on camels (Robinson, *Researches*, ii. 109; Raumer's *Palästina*, p. 169; Thomson, *Land and Book*, ii. 548).—J. K.

ANCHOR. [SHIP.]

ANDERSON, CHRISTOPHER, a Baptist minister at Edinburgh, was born 19th Feb. 1782 and died 18th Feb. 1852. He wrote *Annals of the English Bible*, 2 vols. 8vo, Lond. 1845, the fullest and most exact account we possess of the authorized version and of those by which it was preceded in this country.—W. L. A.

ANDERSON, ROBERT, a clergyman of the Church of England at Brighton, was born in 1793 and died 22d March 1853. He was the author of *A Practical Exposition of St. Paul's Epistle to the Romans*, 12mo, Lond. 1833, and *Discourses on the Lord's Prayer*. These works are good specimens of homiletical exposition, but they possess no critical or exegetical importance.—W. L. A.

ANDREAS, Bishop of Cæsarea in Cappadocia, author of a work on the Revelation. Of this writer little is known. Only two ancient authors mention him by name, Arethas one of his successors at Cæsarea, and John Patriarch of Antioch; but of the former of these himself the date is uncertain, and the latter cannot be placed higher than the year 1090. As Andreas speaks of 'the times of the Arians' (τοῖς καιροῖς τῶν Ἀρειανῶν) as past and matter of history when he wrote, he cannot have written before the middle of the fifth century; and there are several reasons for believing that he did not write later than A.D. 500, of which the most conclusive is, that though he eagerly seeks in the persons and events surrounding him fulfilments of the Apocalyptic predictions, he does not allude to a single person or event later than the end of the fifth century. As the succession of bishops in Cappadocia can be traced down to the year 460, it is between this and 500 that Andreas must be placed. His work on the Revelation is a catena from Gregory and Cyrill, with additions from Papias, Irenæus, Methodius and Hippolytus. His expositions are of an allegorical and mystical cast; but though his work is of no great worth exegetically it is of some importance as bearing on the canonicity of the Apocalypse. It is printed in the edition of

* ['ηὐχόμην, optabam, verbum imperfecti temporis vim potentialem vel conditionalem, *si Christus annuerit*, involvens,' Bengel. Meyer prefers as the suppressed condition, 'if the content of the wish could accrue to the benefit of the Israelites.' Comp. Alford in loc.]

† Augusti (*Handbuch der Christl. Archäol.* vol. iii. p. 11) has fallen into a strange mistake in appealing to Buxtorf and Lightfoot in support of this interpretation: the former speaks very doubtfully on the subject, and the express object of the latter is to controvert it.

Chrysostom's works by Fronto Ducaeus, Frankf. 1723, vol. ii. p. 574-719; and separately, edited by Sylburgius and with a Latin translation by Theodorus Peltanus, from the Commeline press 1596.—W. L. A.

ANDREW (Ἀνδρέας), one of the twelve apostles. His name is of Greek origin, but was in use amongst the Jews, as appears from a passage quoted from the Jerusalem Talmud by Lightfoot (*Harmony*, Luke v. 10). He was a native of the city of Bethsaida in Galilee, and brother of Simon Peter. He was at first a disciple of John the Baptist, and was led to receive Jesus as the Messiah in consequence of John's expressly pointing him out as 'the Lamb of God' (John i. 36). His first care, after he had satisfied himself as to the validity of the claims of Jesus, was to bring to him his brother Simon. Neither of them, however, became at that time a stated attendant on our Lord; for we find that they were still pursuing their occupation of fishermen on the sea of Galilee when Jesus, after John's imprisonment, called them to follow him (Mark i. 14, 18). Very little is related of Andrew by any of the evangelists: the principal incidents in which his name occurs during the life of Christ are, the feeding of the five thousand (John vi. 8); his introducing to our Lord certain Greeks who desired to see him (John xii. 22); and his asking, along with his brother Simon and the two sons of Zebedee, for a further explanation of what our Lord had said in reference to the destruction of the temple (Mark xiii. 3). Of his subsequent history and labours we have no authentic record. Tradition assigns Scythia (Euseb. iii. 1), Greece (Theodoret, i. 1425), and Thrace (Niceph. ii. 39) as the scenes of his ministry: he is said to have suffered crucifixion at Patræ in Achaia, on a cross of the form called *Crux decussata* (×), and commonly known as 'St. Andrew's cross' (Winer's *Bibl. Realwörterbuch*, *sub voce*). His relics, it is said, were afterwards removed from Patræ to Constantinople. An apocryphal book, bearing the title of 'The Acts of Andrew,' is mentioned by Eusebius, Epiphanius, and others. It is now completely lost, and seems never to have been received except by some heretical sects, as the Encratites, Origenians, etc. This book, as well as a 'Gospel of St. Andrew,' was declared apocryphal by the decree of Pope Gelasius (Jones, *On the Canon*, vol. i. p. 179 and *sqq*). [ACTS, SPURIOUS; GOSPELS, SPURIOUS.]—F. W. G.

ANDREW, JAMES, LL.D., was born at Aberdeen in 1773; and was the first head master of the East India College at Addiscombe. He died at Edinburgh in 1833. He wrote a *Hebrew Dictionary and Grammar without points*, 8vo Lond. 1823, and *A Key to Scripture Chronology*, 8vo, Lond. 1822.

ANDRONICUS (Ἀνδρονίκος). 1. The regent-governor of Antioch in the absence of Antiochus Epiphanes, who, at the instigation of Menelaus, put to death the deposed high priest Onias; for which deed he was himself ignominiously slain on the return of Antiochus (2 Macc. iv.) B.C. 169. [ONIAS.]

2. The Governor left by Antiochus in Garizim (2 Macc. v. 23).

3. A Jewish Christian, the kinsman and fellow-prisoner of Paul (Rom. xvi. 7).

ANEM (עָנֵם), a city of Issachar (1 Chron. vi. 58 (73). It is called En Gannim Josh. xix. 21; xxi. 29.

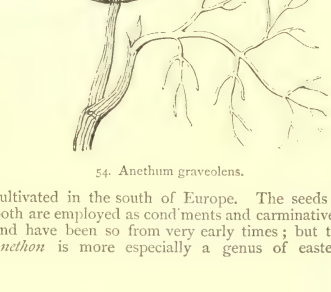
ANER (עָנֵר; Sept. Αὐνάν). 1. A Canaanitish chief in the neighbourhood of Hebron, who, together with Eshcol and Mamre, joined his forces with those of Abraham in pursuit of Chedorlaomer and his allies, who had pillaged Sodom and carried Lot away captive (Gen. xiv. 24). These chiefs did not, however, imitate the disinterested conduct of the patriarch, but retained their portion of the spoil. [ABRAHAM.]

2. A city of Manasseh, given to the Levites of Kohat's family (1 Chron. vi. 70).

ANETHON (ἄνηθον) occurs in Matt. xxiii. 23, where it is rendered *anise*, 'Woe unto you—for ye pay tithe of mint and *anise* and cummin.' By the Greek and Roman writers it was employed to designate a plant used both medicinally and as an article of diet. The Arabian translators of the Greek medical authors give as its synonyme شبت *shabit*, the name applied in eastern countries to an umbelliferous plant with flattened fruit commonly called 'seed,' which is surrounded with a dilated margin. In Europe the word has always been used to denote a similar plant, which is familiarly known by the name of Dill. Hence there is no doubt that in the above passage, instead of '*anise*,' ἄνηθον should have been translated 'dill;' and it is said to be rendered by a synonymous word in every version except our own.

The common dill, or *anethum graveolens*, is an annual plant, growing wild among the corn in Spain and Portugal; and on the coast of Italy, in Egypt, and about Astracan. It resembles *fennel*, but is smaller, has more glaucous leaves, and a less pleasant smell; the fruit or seeds, which are finely divided by capillary segments, are elliptical, broader, flatter, and surrounded with a membraneous disk. They have a warm and aromatic taste, owing to the presence of a pale yellow volatile oil, which itself has a hot taste and a peculiar penetrating odour.

The error in translation here pointed out is not of very great consequence, as both the *anise* and the *dill* are umbelliferous plants, which are found



54. Anethum graveolens.

cultivated in the south of Europe. The seeds of both are employed as condiments and carminatives, and have been so from very early times; but the *anethon* is more especially a genus of eastern

cultivation, since either the *dill* or another species is reared in all the countries from Syria to India, and known by the name *shubit;* while the *anise*, though known, appears to be so only by its Greek name ἄνισον. Rosenmüller, moreover, says, 'In the tract *Massroth* (of Tithes), cap. iv. § 5, we read, 'The seed, the leaves, and the stem of *dill* (שַׁבַּת *shaboth*) are, according to Rabbi Eliezer, subject to tithe,'' which indicates that the herb was eaten, as is indeed the case with the eastern species in the present day; and, therefore, to those acquainted with the cultivated plants of eastern countries, the dill will appear more appropriate than anise in the above passage.—J. K.

ANGELS (Ἄγγελοι, used in the Sept. and New Test. for the Hebrew מַלְאָכִים; sing. מַלְאָךְ), a word signifying both in Hebrew and Greek *messengers*, and therefore used to denote whatever God employs to execute his purposes, or to manifest his presence or his power. In some passages it occurs in the sense of an ordinary messenger (Job. i. 14; 1 Sam xi. 3; Luke vii. 24; ix. 52): in others it is applied to prophets (Is. xlii. 19; Hag. i. 13; Mal. iii.): to priests (Eccl. v. 6; Mal. ii. 7): to ministers of the New Testament (Rev. i. 20). It is also applied to impersonal agents; as to the pillar of cloud (Exod. xiv. 19): to the pestilence (2 Sam. xxiv. 16, 17; 2 Kings xix. 35): to the winds ('who maketh the winds his angels,' Ps. civ. 4): so likewise, plagues generally, are called 'evil angels' (Ps. lxxviii. 49), and Paul calls his thorn in the flesh an 'angel of Satan' (2 Cor. xii. 7).

But this name is more eminently and distinctively applied to certain spiritual beings or heavenly intelligences, employed by God as the ministers of His will, and usually distinguished as *angels of God* or *angels of Jehovah*. In this case the name has respect to their official capacity as 'messengers,' and not to their nature or condition. The term 'spirit,' on the other hand (in Greek πνεῦμα, in Hebrew רוּח), has reference to the nature of angels, and characterizes them as incorporeal and invisible essences. But neither the Hebrew רוּח nor the Greek πνεῦμα nor even the Latin *spiritus*, corresponds exactly to the English *spirit*, which is opposed to matter, and designates what is immaterial; whereas the other terms are not opposed to matter, but to body, and signify not what is immaterial, but what is incorporeal. The modern idea of spirit was unknown to the ancients. They conceived spirits to be incorporeal and invisible, but not immaterial, and supposed their essence to be a pure air or a subtile fire. The proper meaning of πνεῦμα (from πνέω, I blow, I breathe) is air in motion, wind, breath. The Hebrew רוּח is of the same import; as is also the Latin *spiritus*, from *spiro*, I blow, I breathe. When, therefore, the ancient Jews called angels *spirits*, they did not mean to deny that they were endued with bodies. When they affirmed that angels were incorporeal, they used the term in the sense in which it was understood by the ancients;—that is, as free from the impurities of gross matter. The distinction between 'a natural body' and 'a spiritual body' is indicated by St. Paul (1 Cor. xv. 44); and we may, with sufficient safety, assume that angels are spiritual bodies, rather than pure spirits in the modern acceptation of the word.

It is disputed whether the term *Elohim* אֱלֹהִים is ever applied to angels, but the inquiry belongs to another place. [ELOHIM.] It may suffice here to observe that both in Ps. viii. 5, and xcvii. 7, the word is rendered by *angels* in the Sept. and other ancient versions, and both these texts are so cited in Heb. i. 6; ii. 7; and that they are called Benei-Elohim, בְּנֵי אֱלֹהִים, *Sons of God*. In the Scriptures we have frequent notices of spiritual intelligences, existing in another state of being, and constituting a celestial family, or hierarchy, over which Jehovah presides. The Bible does not, however, treat of this matter professedly and as a doctrine of religion, but merely adverts to it incidentally as a fact, without furnishing any details to gratify curiosity. It speaks of no obligations from us to these spirits, and of no duties to be performed towards them. A belief in the existence of such beings is not, therefore, an essential article of religion, any more than a belief that there are other worlds besides our own: but such a belief serves to enlarge our ideas of the works of God, and to illustrate the greatness of his power and wisdom (Mayer, *Am. Bib. Repos.* xii. 360). The practice of the Jews, of referring to the agency of angels every manifestation of the greatness and power of God, has led some to contend that angels have no real existence, but are mere personifications of unknown powers of nature: and we are reminded that, in like manner, among the Gentiles, whatever was wonderful, or strange, or unaccountable, was referred by them to the agency of some one of their gods. Among the numerous passages in which angels are mentioned, there are, however, a few which cannot, without stronger violence, be reconciled with this hypothesis. It may be admitted that the passages in which angels are described as speaking and delivering messages, might be interpreted of forcible or apparently supernatural suggestions to the mind: but they are sometimes represented as performing acts which are wholly inconsistent with this notion (Gen. xvi. 7-12; Judg. xiii. 1-21; Matt. xxviii. 2-4); and if Matt. xxii. 30, stood alone in its testimony, it ought to settle the question. Christ there says, that 'in the resurrection they neither marry nor are given in marriage, but are as *the angels of God*.' The force of this passage cannot be eluded by the hypothesis [ACCOMMODATION] that Christ mingled with his instructions the erroneous notions of those to whom they were addressed, seeing that he spoke to Sadducees, who did *not* believe in the existence of angels (Acts xxiii. 8). So likewise, the passage in which the high dignity of Christ is established, by arguing that he is superior to the angels (Heb. i. 4, *sqq.*), would be without force or meaning if angels had no real existence.

That these superior beings are very numerous is evident from the following expressions, Dan. vii. 10, 'thousands of thousands,' and 'ten thousand times ten thousand;' Matt. xxvi. 53, 'more than twelve legions of angels;' Luke ii. 13, 'multitude of the heavenly host;' Heb. xii. 22, 23, 'myriads of angels.' It is probable, from the nature of the case, that among so great a multitude there may be different grades and classes, and even natures—ascending from man towards God, and forming a chain of being to fill up the vast space between the Creator and man—the lowest of his intellectual creatures. This may be inferred from the analogies which pervade the chain of being on the earth whereon we live, which is as much the divine creation as the world of spirits. Accordingly the Scrip-

ture describes angels as existing in a society composed of members of unequal dignity, power, and excellence, and as having chiefs and rulers. It is admitted that this idea is not clearly expressed in the books composed before the Babylonish captivity; but it is developed in those written during the exile and afterwards, especially in the writings of Daniel and Zechariah. In Zech. i. 11, an angel of the highest order, *one who stands before God*, appears in contrast with angels of an inferior class, whom he employs as his messengers and agents (comp. iii. 7). In Dan. x. 13, the appellation שׂר הראשון, and in xii. 1, שׂר הגדול are given to Michael. The Grecian Jews rendered this appellation by the term ἀρχάγγελος, *Archangel*, which occurs in the New Testament (Jude 9; 1 Thess. iv. 16), where we are taught that Christ will appear to judge the world ἐν φωνῇ ἀρχαγγέλου. This word denotes, as the very analogy of the language teaches, a chief of the angels, one superior to the other angels, like ἀρχιερεύς, ἀρχιστράτηγος, ἀρχισυνάγωγος. The opinion, therefore, that there were various orders of angels, was not peculiar to the Jews; but was held by Christians in the time of the apostles, and is mentioned by the apostles themselves. The distinct divisions of the angels, according to their rank in the heavenly hierarchy, which we find in the writings of the later Jews, were either almost or wholly unknown in the apostolical period. The appellations ἀρχαί, ἐξουσίαι, δυνάμεις, θρόνοι, κυριότητες, are, indeed, applied in Eph. i. 21, Col. i. 16, and elsewhere, to the angels; not, however, to them exclusively, or with the intention of denoting their particular classes; but to them in common with all beings possessed of might and power, *visible* as well as invisible, on *earth* as well as in heaven.

In the Scriptures angels appear with bodies, and in the human form; and no intimation is anywhere given that these bodies are not real, or that they are only assumed for the time and then laid aside. It was manifest indeed to the ancients that the matter of these bodies was not like that of their own, inasmuch as angels could make themselves visible and vanish again from their sight. But this experience would suggest no doubt of the reality of their bodies: it would only intimate that they were not composed of gross matter. After his resurrection, Jesus often appeared to his disciples, and vanished again before them; yet they never doubted that they saw the same body which had been crucified, although they must have perceived that it had undergone an important change. The fact that angels always appeared in the human form, does not, indeed, prove that they really have this form; but that the ancient Jews believed so. That which is not pure spirit must have some form or other: and angels *may* have the human form; but other forms are possible. The question as to the food of angels has been very much discussed. If they do eat, we can know nothing of their actual food; for the manna is manifestly called 'angels' food' (Ps. lxxviii. 25; Wisd. xvi. 20), merely by way of expressing its excellence. The only real question, therefore, is whether they feed at all or not. We sometimes find angels, in their terrene manifestations, eating and drinking (Gen. xviii. 8; xix. 3); but in Judg. xiii. 15, 16, the angel who appeared to Manoah declined, in a very pointed manner, to accept his hospitality. The manner in which the Jews obviated the apparent discrepancy, and the sense in which they understood such passages, appear from the apocryphal book of Tobit (xii. 19), where the angel is made to say: 'It seems to you, indeed, as though I did eat and drink with you; but I use invisible food which no man can see.' This intimates that they were supposed to simulate when they appeared to partake of man's food; but that yet they had food of their own, proper to their natures. Milton, who was deeply read in the 'angelical' literature, derides these questions:—

> 'So down they sat
> And to their viands fell: nor seemingly
> The angel, nor in mist (the common gloss
> Of theologians), but with keen dispatch
> Of real hunger, and concoctive heat
> To transubstantiate: what redounds
> Transpires through spirits with ease.'
>
> *Par. Lost*, v. 433-439,

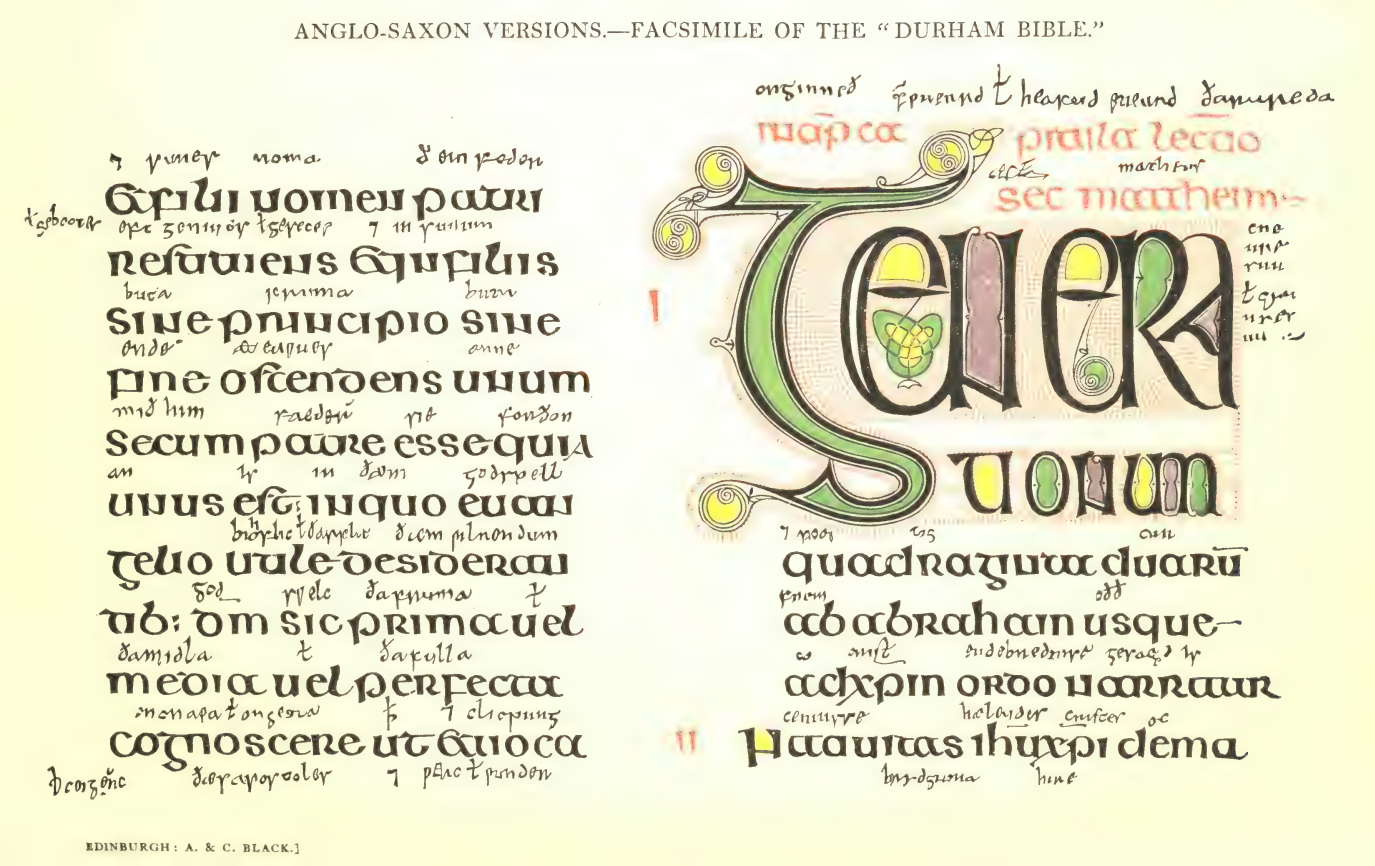
The same angel had previously satisfied the curiosity of Adam on the subject, by stating that

> 'Whatever was created, needs
> To be sustained and fed.'

If this dictum were capable of proof, except from the analogy of *known* natures, it would settle the question. But if angels do *not* need it; if their spiritual bodies are inherently *incapable* of waste or death, it seems not likely that they gratuitously perform an act designed, in all its known relations, to promote growth, to repair waste, and to sustain existence.

The passage already referred to in Matt. xxii. 30, teaches by implication that there is no distinction of sex among the angels. The Scripture never makes mention of female angels. The Gentiles had their male and female divinities, who were the parents of other gods. But in the Scriptures the angels are all males: and they appear to be so represented, not to mark any distinction of sex, but because the masculine is the more honourable gender. Angels are never described with marks of age, but sometimes with those of youth (Mark xvi. 5). The constant absence of the features of age indicates the continual vigour and freshness of immortality. The angels never die (Luke xx. 36). But no being besides God himself has essential immortality (1 Tim. vi. 16): every other being therefore is mortal in itself, and can be immortal only by the will of God. Angels, consequently, are not eternal, but had a beginning. As Moses gives no account of the creation of angels in his description of the origin of the world, although the circumstance would have been too important for omission had it then taken place, there is no doubt that they were called into being before, probably very long before the acts of creation which it was the object of Moses to relate.

The preceding considerations apply chiefly to the *existence* and *nature* of angels. Some of their *attributes* may be collected from other passages of Scripture. That they are of superhuman intelligence is implied in Mark xiii. 32: 'But of that day and hour knoweth no man, not *even* the angels in heaven.' That their power is great, may be gathered from such expression as 'mighty angels' (2 Thess. i. 7); 'angels, powerful in strength' (Ps. ciii. 20); 'angels who are greater in power and might' (2 Pet. ii. 11). The moral perfection of angels is shewn by such phrases as 'holy angels' (Luke ix. 26); 'the elect angels' (1 Tim. v. 21). Their felicity is beyond question in itself, but is evinced by the



EDINBURGH: A. & C. BLACK.]

passage (Luke xx. 36) in which the blessed in the future world are said to be ἰσάγγελοι, καὶ υἱοὶ τοῦ θεοῦ, 'like unto the angels, and sons of God.'

The *ministry* of angels, or that they are employed by God as the instruments of His will, is very clearly taught in the Scriptures. The very name, as already explained, shews that God employs their agency in the dispensations of His Providence. And it is further evident from certain actions which are ascribed wholly to them (Matt. xiii. 41, 49; xxiv. 31; Luke xvi. 22); and from the Scriptural narratives of other events, in the accomplishment of which they acted a visible part (Luke i. 11, 26; ii. 9, *sq.*; Acts v. 19, 20; x. 3, 19; xii. 7; xxvii. 23), that their agency is employed principally in the guidance of the destinies of man. In those cases also in which the agency is concealed from our view, we may admit the probability of its existence: because we are told that God sends them forth 'to minister to those who shall be heirs of salvation' (Heb. i. 14; also Ps. xxxiv. 7; xci. 11; Matt. xviii. 10). But the angels, when employed for our welfare, do not act independently, but as the instruments of God, and by His command (Ps. ciii. 20; civ. 4; Heb. i. 13, 14); not unto them, therefore, are our confidence and adoration due, but only unto Him (Rev. xix. 10; xxii. 9) whom the angels themselves reverently worship.

Guardian Angels.—It was a favourite opinion of the Christian fathers that every individual is under the care of a particular angel, who is assigned to him as a guardian. They spoke also of two angels, the one good, the other evil, whom they conceived to be attendant on each individual: the good angel prompting to all good, and averting ill; and the evil angel prompting to all ill, and averting good (*Hermas*, ii. 6). The Jews (excepting the Sadducees) entertained this belief, as do the Moslems. The heathen held it in a modified form—the Greeks having their tutelary *dæmon* [Hesiod *Op. et Dies* 120-125; Plutarch *De Def. Orac.* 10; Comp. Münter *De Rel. Babylon.* p. 13], and the Romans their *genius*. There is, however, nothing to support this notion in the Bible. The passages (Ps. xxxiv. 7; Matt. xviii. 10) usually referred to in support of it, have assuredly no such meaning. The former, divested of its poetical shape, simply denotes that God employs the ministry of angels to deliver his people from affliction and danger; and the celebrated passage in Matthew cannot well mean anything more than that the infant children of believers, or, if preferable, the least among the disciples of Christ, whom the ministers of the church might be disposed to neglect from their apparent insignificance, are in such estimation elsewhere, that the angels do not think it below their dignity to minister to them [SATAN] (Storr and Flatt's *Lehrbuch der Ch. Dogmatik*, § xlviii. E. T. p. 137; Dr. L. Mayer, *Scriptural Idea of Angels*, in *Am. Bib. Repository*, xii. 356-388; Moses Stuart's *Sketches of Angelology* in Robinson's *Bibliotheca Sacra*, No. I.; Twesten in the *Amer. Bib. Sac.* i. p. 768; Merheim, *Hist. Angelor. Spec.*; Schulthess, *Engelwelt*, *etc.*)

ANGEL OF JEHOVAH. [JEHOVAH.]

ANGLING. The word חַכָּה, which the Auth. Vers. renders 'angle,' in Is. xix. 8; Hab. i. 15, is the same that is rendered 'hook,' in Job xli. 1, 2. In fact, 'angling' is described as 'fishing with a hook.' [FISHING.]

ANGLO-SAXON VERSIONS. No translation of the entire Bible was made into the language of the Anglo-Saxons. At an early period, however, glosses, or interlineary translations of the Vulgate into the vernacular tongue of our ancestors, began to be made by the monks. Some of these are still extant. The oldest is the celebrated Durham Book, preserved among the Cotton MSS. in the British Museum. The Latin text of this MS. was written by Eadfrith, bishop of the Church of Holy Isle, some time before the year 688; it received many decorations from the combined skill of Bishop Ethilwold and Billfrith the anchorite, and it was finally glossed over into English (*of gloesade on Englisc*) by Aldred, who describes himself as 'Presbyter indignus et miserrimus,' and ascribes his success to 'Godes fultume & Sći Cuthberhtes.' The work existed first in four separate volumes, but these were at an early period collected into one. The date of Aldred's gloss is supposed to be before A.D. 900. The next of these versions is the Rushworth Gloss of the Gospels, preserved in the Bodleian library at Oxford; it closely resembles the Durham book in form, arrangement, and style of execution, and is regarded as of almost equal antiquity with it. Its authors were Farmen and Owen, priests at Harewood, and the Latin text was written by one Macregol.* Another Anglo-Saxon translation of the gospels is extant, the author of which is unknown; it is believed to have been executed near the time of the Norman conquest, and bears traces of having been made from one of the ante-hieronymian Latin versions. A translation of the Heptateuch, or first seven books of the Bible, was made by Aelfric, archbishop of Canterbury, who died in 1006; and there is in the Cottonian Collection a MS. of a translation of the book of Job, also ascribed to him. Of the same date is a gloss on the Proverbs by an unknown author, also among the Cotton MSS. Of the Psalter an interlineary translation was made at a very early period (about 706) by Adhelm, bishop of Sherborn, but of this no MS. remains. It is reported that King Alfred was also engaged at the time of his death on a translation of the Psalms. (William of Malmsbury, *De Gest. Reg. Angl.* p. 44, E. T. p. 121, Bohn), and other parts of the Bible are said also to have been translated by him. There are other versions of the Psalms in Anglo-Saxon extant in MS. An edition of the Four Gospels was printed at London in 1571, in 4to, with an English translation; it was edited by Archbishop Parker, with a preface by John Fox, the martyrologist. This edition was reprinted by Dr. Marshall, with improvements from the collation of several MSS. by Fr. Junius jun., at Dort, 1665, and reissued with a new title-page, Amst. 1684. The best edition of the Gospels is that of Mr. Thorpe, Lond. 1842. Aelfric's Heptateuch and Job were published by Thwaites, Oxf. 1699, 8vo. Two editions of the Anglo-Saxon Psalter have been issued; the former by Spelman, Lond. 1640, 4to; the latter by Thorpe, Oxf. 1835, 4to. Mill made use of the Anglo-Saxon versions for critical purposes, in his edition of the Greek Testament. Critics are divided as to their value in this respect. Tischendorf has, however, made use of them

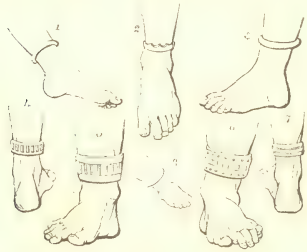
* The occurrence of Celtic names in connection with this document is somewhat remarkable.

in his edition (see his *Prolegomena*, p. 255, ed. 1859). —W. L. A.

ANIM (עֲנִים), a town in the mountain range of the tribe of Judah, Josh. xv. 50. Eusebius calls it *ἀναία*, and places it about nine miles south of Hebron. [Prob. *El-Ghuwein;* Robinson, ii. 625.]

ANISE. [ANETHON.]

ANKLETS. This word does not occur in Scripture, but the ornament which it denotes is clearly indicated by 'the tinkling (or *jingling*) ornaments about the feet,' mentioned in the curious description of female attire which we find in Is. iii. Even in the absence of special notice, we might very safely conclude that an ornament to which Oriental women have always been so partial was not unknown to the Jewish ladies. In Egypt anklets of gold have been found, which are generally in the shape of simple rings, often however in that of snakes, and sometimes inlaid with enamel or even precious stones. The sculptures shew that they were worn by men as well as women (Wilkinson's *Anc. Egyptians*, iii. 375). Their present use among the women of Arabia and Egypt sufficiently illustrates the Scriptural allusion. The Koran (xxiv. 31) forbids 'women to make a noise with their feet, which, says Mr. Lane (*Mod. Egyptians*, i. 221), 'alludes to the practice of knocking together the anklets, which the Arab women in the time of the prophet used to wear, and which are still worn by many women in Egypt.' Elsewhere (ii. 364) the same writer states, 'Anklets of solid gold and silver, and of the form here sketched (like fig. 3), are worn by some ladies, but are more un-



1, 2, 5, 6, 7. Ancient Oriental. 3, 4, 8. Modern Oriental.

common than they formerly were. They are of course very heavy, and, knocking together as the woman walks, make a ringing noise.' He thinks that in the text referred to (Is. iii. 16) the prophet alludes to this kind of anklet, but admits that the description may apply to another kind, of which he thus speaks further on (ii. 368): 'Anklets of solid silver are worn by the wives of some of the richer peasants, and of the sheykhs of villages. Small ones of iron are worn by many children. It was also a common custom among the Arabs for girls or young women to wear a string of bells on their feet. I have seen many little girls in Cairo with small round bells attached to their anklets. Perhaps it is to the sound of ornaments of this kind, rather than of the more common anklet, that Isaiah alludes' (see also Chardin, tom. i. 133, 148, 194). These belled anklets occur also in India among the several sorts which the dancing girls employ. It is right to add that the anklets which the present writer has himself seen in use among the Arab women in the country of the Tigris and Euphrates are not usually solid, but hollow, so that, in striking against each other, they emit a much more sharp and sonorous sound than solid ones.—J. K.

ANNA (*Ἄννα*, same name as HANNAH). 1. The wife of Tobit, whose history is contained in the apocryphal book named after him (Tob. i. 9, etc.)

2. An aged widow, daughter of Phanuel, of the tribe of Asher. She had married early, but after seven years her husband died, and during her long widowhood she daily attended the morning and evening services of the Temple. Anna was eighty-four years old when the infant Jesus was brought to the Temple by his mother, and entering as Simeon pronounced his thanksgiving, she also broke forth in praise to God for the fulfilment of his ancient promises (Luke ii. 36-38).—J. K.

ANNUNCIATION. This word, like many others, has obtained a particular signification in theological writings. As a general term, it expresses the communication of important intelligence by chosen messengers of Heaven; but it became, at an early period of Christianity, restricted to the announcement of the blessed Virgin's miraculous conception. The first formal mention that we meet with of its being commemorated among the festivals of the church, is in the decrees of the Council of Trullo, convened at the close of the seventh century.

ANNAS (*Ἄννας*, *Ἄνανος* of Josephus), Luke iii. 2; John xviii. 13. After having held the office of High Priest for 15 years, he was deposed by Valerius Gratus, the Procurator of Judæa, A.D. 23; and in quick succession his place was filled by Ishmael, by Eleazar the son of Annas, by Simon and by Joseph Caiaphas, son-in-law of Annas, A.D. 26. The reason why Annas and Caiaphas are mentioned together as High Priests, and not Ishmael or Eleazar or Simon is, probably, that Annas for his long service was regarded by the Jews as High Priest, *jure divino*, while Caiaphas was the pontiff recognized by the government. Hence when Jesus was apprehended, John xviii. 3, the Jews led him to Annas first, but as he had no official authority, it was necessary for Caiaphas to bring the case before the Roman court. The intervening High Priests appointed by Rome do not appear to have had any authority with the Jewish rulers or people; hence in a matter related Acts iv. 6, concerning spiritual affairs, Annas is called High Priest by St. Luke, though Caiaphas was still the officer of the Roman government. [CAIAPHAS.] J. K.

ANOINTING. The practice of anointing with perfumed oils or ointments appears to have been very common among the Hebrews, as it was among the ancient Egyptians. The practice, as to its essential meaning, still remains in the East; but perfumed waters are now far more commonly employed than oils or ointments.

In the Scriptures three kinds of anointing are distinguishable:—1. For consecration and inauguration; 2. For guests and strangers; 3. For health and cleanliness. Of these in order.

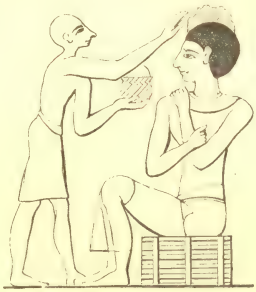
1. *Consecration and Inauguration.*—The act of anointing appears to have been viewed as emblematical of a particular sanctification; of a designation to the service of God; or to a holy and sacred use. Hence the anointing of the high-priests (Exod. xxix. 29; Lev. iv. 3), and even of the sacred vessels of the tabernacle (Exod. xxx. 26, etc.); and hence also, probably, the anointing of the king, who, as 'the Lord's anointed,' and, under the Hebrew constitution, the viceroy of Jehovah, was undoubtedly invested with a sacred character. This was the case also among the Egyptians, among whom the king was, *ex officio*, the high-priest, and as such, doubtless, rather than in his secular capacity, was solemnly anointed at his inauguration.

The first instance of anointing which the Scriptures record is that of Aaron, when he was solemnly set apart to the high-priesthood. Being first invested with the rich robes of his high office, the sacred oil was poured in much profusion upon his head. It is from this that the high-priest, as well as the king, is called 'the Anointed' Lev. iv. 3, 5, 16; vi. 20; Ps. cxxxiii. 2). In fact, anointing being the principal ceremony of regal inauguration among the Jews, as crowning is with us, 'anointed,' as applied to a king, has much the same signification as 'crowned.' It does not, however, appear that this anointing was repeated at every succession, the anointing of the founder of the dynasty being considered efficient for its purpose as long as the regular line of descent was undisturbed: hence we find no instance of unction as a sign of investiture in the royal authority, except in the case of Saul, the first king of the Jews, and of David, the first of his line; and, subsequently, in those of Solomon and Joash, who both ascended the throne under circumstances in which there was danger that their right might be forcibly disputed (1 Sam. x. 1; 2 Sam. ii. 4; v. 1-3; 1 Chron. xi. 1-3; 2 Kings xi. 12; 2 Chron. xxiii. 11). Those who were inducted into the royal office in the kingdom of Israel appear to have been inaugurated with some peculiar ceremonies (2 Kings ix. 13). But it is not clear that they were anointed at all; and the omission (if real) is ascribed by the Jewish writers to the want of the holy anointing oil which could alone be used on such occasions, and which was in the keeping of the priests of the Temple in Jerusalem. The private anointing which was performed by the prophets (2 Kings ix. 3; comp. 1 Sam. x. 1) was not understood to convey any abstract right to the crown; but was merely a symbolical intimation that the person thus anointed should eventually ascend the throne.

As the custom of inaugural anointing first occurs among the Israelites immediately after they left Egypt, and no example of the same kind is met with previously, it is fair to conclude that the practice and the notions connected with it were acquired in that country. 'With the Egyptians, as with the Jews,' the investiture to any sacred office, as that of king or priest, was confirmed by this external sign; and as the Jewish lawgiver mentions the ceremony of pouring oil upon the head of the high-priest *after* he had put on his entire dress, with the mitre and crown, the Egyptians represent the anointing of their priests and kings *after* they were attired in their full robes, with the cap and crown upon their heads (cut 56). Some of the sculptures introduce a priest pouring oil over the monarch.' (Wilkinson's *Anc. Egyptians*, iv. 280).

56.

2. The anointing of our Saviour's feet by 'the woman who was a sinner' (Luke vii. 38), led to the remark that the host himself had neglected to anoint his head (vii. 46); whence we learn that this was a mark of attention which those who gave entertainments paid to their guests. As this is the only direct mention of the custom, the Jews are supposed by some to have borrowed it from the Romans at a late period, and Wetstein and others have brought a large quantity of Latin erudition to bear on the subject. But the careful reader of the Old Testament knows that the custom was an old one, to which there are various indirect allusions. The circumstances connected with feasts and entertainments are indeed rarely intimated; nor would the present direct reference to this custom have transpired but for the remarks which the act of the woman in anointing the feet of Jesus called forth. Such passages, however, as Ps. xxiii. 5; Prov. xxi. 17; xxvii. 9; Wisd. ii. 7; as well as others in which the *enjoyments* of oil and wine are coupled together, may be regarded as containing a similar allusion. It is, therefore, safer to refer the origin



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of this custom among the Hebrews to their nearer and more ancient neighbours the Egyptians, than to the Romans or the Greeks, who themselves had probably derived it from the same people. Among

the Egyptians the antiquity of the custom is evinced by their monuments, which offer in this respect analogies more exact than classical antiquity, or modern usage, can produce. With them 'the custom of anointing was not confined to the appointment of kings and priests to the sacred offices they held. It was the ordinary token of welcome to guests in every party at the house of a friend; and in Egypt, no less than in Judæa, the metaphorical expression 'anointed with the oil of gladness' was fully understood, and applied to the ordinary occurrences of life. It was customary for a servant to attend every guest as he seated himself (cut 57), and to anoint his head' (Wilkinson's *Anc. Egyptians*, iv. 279; ii. 213).

3. It is probable, however, that the Egyptians, as well as the Greeks and Jews, anointed themselves at home, before going abroad, although they expected the observance of this etiquette on the part of their entertainer. That the Jews thus anointed themselves, not only when paying a visit, but on ordinary occasions, is shewn by many passages, especially those which describe the omission of it as a sign of mourning (Deut. xxviii. 40; Ruth iii. 3; 2 Sam. xiv. 2; Dan. x. 3; Amos vi. 6; Mic. vi. 15; Esth. ii. 12; Ps. civ. 15; Is. lxi. 3; Eccles. ix. 8; Cant. i. 3; iv. 10; also Judith x. 3; Sus. 17; Ecclus. xxxix. 26; Wisd. ii. 7). One of these passages (Ps. civ. 15, 'oil that maketh the face to shine') shews very clearly that not only the hair but the skin was anointed. In our northern climates this usage may not strike us as a pleasant one, but as the peculiar customs of most nations are found, on strict examination, to be in accordance with the peculiarities of their climate and condition, we may be assured that this Oriental predilection for external unction must have arisen from a belief that it contributed materially to health and cleanliness. Niebuhr states that 'in Yemen the anointing of the body is believed to strengthen and protect it from the heat of the sun, by which the inhabitants of this province, as they wear but little clothing, are very liable to suffer. Oil by closing up the pores of the skin, is supposed to prevent that too copious transpiration which enfeebles the frame; *perhaps, too, these Arabians think a glistening skin a beauty.* When the intense heat comes in, they always anoint their bodies with oil.'

4. *Anointing the Sick.*—The Orientals are strongly persuaded of the sanative properties of oil; and it was under this impression that the Jews anointed the sick, and applied oil to wounds (Ps. cix. 18; Is. i. 6; Mark vi. 13; Luke x. 34; James v. 14). Anointing was used in sundry disorders, as well as to promote the general health of the body. It was hence, as a salutary and approved medicament, that the seventy disciples were directed to 'anoint the sick' (Mark vi. 13); and hence also the sick man is directed by St. James to send for the elders of the church, who were 'to pray for him, anointing him with oil in the name of the Lord.' The Talmudical citations of Lightfoot on Matt. vi. 16, shew that the later Jews connected charms and superstitious mutterings with such anointings, and he is therefore probably right in understanding St. James to mean—'It is customary for the unbelieving Jews to use anointing of the sick joined with a magical and enchanting muttering; but how infinitely better is it to join the pious prayers of the elders of the church to the anointing of the sick.' Niebuhr assures us that at Sana (and doubtless in other parts of Arabia) the Jews, as well as many of the Moslems, have their bodies anointed whenever they feel themselves indisposed.

5. *Anointing the Dead.*—The practice of anointing the bodies of the dead is intimated in Mark xiv. 8, and Luke xxiii. 56. This ceremony was performed after the body was washed, and was designed to check the progress of corruption. Although, from the mode of application, it is called anointing, the substance employed appears to have been a solution of odoriferous drugs. This (together with the laying of the body in spices) was the only kind of embalment in use among the Jews. [BURIAL.]

6. [Anointing is used in Scripture figuratively to denote—1. The communicating of joy and elevation of soul (Ps. xlv. 7; (Heb. i. 9); xcii. 10). 2. The bestowal of the influences of the Holy Spirit on men (2 Cor. i. 21, 22; 1 John ii. 20, 27; Rev. iii. 18). Of these influences oil seems to have been the established physical emblem (Bähr, *Mos. Cultus*, ii. 171); and the actual enjoyment of these came to be appropriately symbolized by the application to the person of oil.]

The composition of the Jewish ointments and perfumes is noticed elsewhere. [PERFUMES.]—J. K.

ANSCHEL, ASCHER, a Jewish rabbi of the sixteenth century, born at Posen, and who taught in Cracow and Prague. He was the author of a valuable Hebrew lexicon, entitled מִרְכֶּבֶת הַמִּשְׁנָה, published at Cracow in 1534, 4to; and again in 1552, fol.; and a third time in 1584, 4to. The words are arranged in alphabetical order, the various forms of each word are given as well as the stem-word, and the meanings are given in the Jewish-German dialect. There is also a concordance of passages appended to it.—W. L. A.

ANSELM OF CANTERBURY, so called from his having held that see, was a native of Aosta in Piedmont, where he was born in 1033. He was successively prior and abbot of the monastery of Bec in Normandy, where he had been first a monk; and in 1093 he succeeded Lanfranc as Archbishop of Canterbury. He died April 21, 1109. The first of the schoolmen, his name stands high in philosophy and theology; but his *Glossa Interlinearis* entitles him to a place also among biblical scholars.—W. L. A.

ANT. [NEMALA.]

ANTEDILUVIANS, the name given collectively to the people who lived before the Deluge. The interval from the Creation to that event is not less, even according to the Hebrew text, than 1657 years, being not more than 691 years shorter than that between the Deluge and the birth of Christ, and only 187 years less than from the birth of Christ to the present time [1844], and equal to about two-sevenths of the whole period from the Creation. By the Samaritan and Septuagint texts (as adjusted by Hales) a much greater duration is assigned to the antediluvian period—namely, 2256 years, which nearly equals the Hebrew interval from the Deluge to the birth of Christ, and much exceeds the interval from the birth of Christ to the present time.

All our authentic information respecting this long and interesting period is contained in 49 verses of

Genesis (iv. 16, to vi. 8), more than half of which are occupied with a list of names, and ages, invaluable for chronology, but conveying no particulars regarding the primeval state of man. The information thus afforded, although so limited in extent, is, however, eminently suggestive, and large treatises might be, and have been, written upon its intimations. Some additional information, though less direct, may be safely deduced from the history of Noah and the first men *after* the Deluge; for it is very evident that society did not begin afresh after that event; but that, through Noah and his sons, the new families of men were in a condition to inherit, and did inherit, such sciences and arts as existed before the Flood. This enables us to understand how settled and civilized communities were established, and large and magnificent works undertaken, within a few centuries after the Deluge.

In the article 'ADAM' it has been shewn that the father of men was something more than 'the noble savage,' or rather the grown-up infant, which some have represented him. He was an instructed man; and the immediate descendants of a man so instructed could not be an ignorant or uncultivated people. It is not necessary indeed to suppose that they possessed at first more cultivation than they required; and for a good while they did not stand in need of that which results from or is connected with, the settlement of men in organized communities. They probably had this before the Deluge, and at first were possessed of whatever knowledge or civilization their agricultural and pastoral pursuits required. Such were their pursuits from the first; for it is remarkable that of the strictly savage or hunting condition of life there is not the slightest trace before the Deluge. After that event, Nimrod, although a hunter (Gen. x. 9) was not a savage, and did not belong to hunting tribes of men. In fact, savageism is not discoverable before the Confusion of Tongues, and was in all likelihood a degeneracy from a state of cultivation, eventually produced in particular communities by that great social convulsion. At least that a degree of cultivation was the primitive condition of man, from which savageism in particular quarters was a degeneracy, and that he has not, as too generally has been supposed, worked himself up from an original savage state to his present position, has been powerfully argued by Dr. Philip Lindsley (*Am. Bib. Repos.*, iv. 277-298; vi. 1-27), and is strongly corroborated by the conclusions of modern ethnographical research; from which we learn that, while it is easy for men to degenerate into savages, no example has been found of savages rising into civilization but by an impulse from without, administered by a more civilized people; and that, even with such impulse, the *vis inertiæ* of established habits is with difficulty overcome. The aboriginal traditions of all civilized nations describe them as receiving their civilization from without—generally through the instrumentality of foreign colonists; and history affords no example of a case parallel to that which must have occurred if the primitive races of men, being originally savage, *had civilized themselves.*

All that was peculiar in the circumstances of the antediluvian period was eminently favourable to civilization. The respected contributor [J. P. S.], to whose article [ADAM] we have already referred, remarks, in a further communication, that 'The *longevity* of the earlier seventeen or twenty centuries of human existence is a theme containing many problems. It may be here referred to for the purpose of indicating the advantages which must necessarily have therefrom accrued to the mechanical arts. In pottery, mining, metallurgy, cloth-making, the applications of heat and mixtures, etc., it is universally known that there is a tact of manipulation which no instruction can teach, which the possessor cannot even describe, yet which renders him powerful and unfailing within his narrow range, to a degree almost incredible; and when he has reached his limit of life he is confident that, had he another sixty or seventy years to draw upon, he could carry his art to a perfection hitherto unknown. Something like this must have been acquired by the antediluvians; and the paucity of objects within their grasp would increase the precision and success within the range.'

By reason of their length of life, the antediluvians had also more encouragement in protracted undertakings, and stronger inducements to the erection of superior, more costly, more durable, and more capacious edifices and monuments, public and private, than exist at present. They might reasonably calculate on reaping the benefit of their labour and expenditure. The earth itself was probably more equally fertile, and its climate more uniformly healthful, and more auspicious to longevity, and consequently to every kind of mental and corporeal exertion and enterprise, than has been the case since the great convulsion which took place at the Deluge.

But probably the greatest advantage enjoyed by the antediluvians, and which must have been in the highest degree favourable to their advancement in the arts of life, was the uniformity of language. Nothing could have tended more powerfully to maintain, equalize, and promote whatever advantages were enjoyed, and to prevent any portion of the human race from degenerating into savage life.

Of the actual state of society and of the arts before the Deluge some notice has occurred in a previous article [ADAM], and other particulars will be found in the articles relating to these subjects.

The opinion that the old world was acquainted with *astronomy*, is chiefly founded on the ages of Seth and his descendants being particularly set down (Gen. v. 6, *sqq.*), and the precise year, month, and day being stated in which Noah and his family, etc., entered the ark, and made their egress from it (Gen. vii. 11; viii. 13). The distinctions of day and night, and the lunar month, were of course observed; and the thirteenth rotation of the moon, compared with the sun's return to his primary position in the heavens, and the effects produced on the earth by his return, would point out the year. The variation between the rotations of the moon and sun easily became discoverable from the difference which in a very few years would be exhibited in the seasons; and hence it may be supposed that, although the calculations of time might be by lunar months or revolutions, yet the return of vegetation would dictate the solar year. The longevity of the antediluvian patriarchs, and the simplicity of their employments, favour this conjecture, which receives additional strength from the fact that the Hebrew for *year*, שָׁנָה, implies an *iteration*, a return to the same point, a repetition; and it is also remarkable that the Indians, Chinese, Babylonians, Egyptians, Greeks, and other nations,

all deduce their origin from personages said to be versed in astronomy.

The knowledge of *zoology*, which Adam possessed, was doubtless imparted to his children; and we find that Noah was so minutely informed on the subject as to distinguish between clean and unclean beasts, and that his instructions extended to birds of every kind (Gen. vii. 2-4). A knowledge of some essential principles in *botany* is shewn by the fact that Adam knew how to distinguish 'seed-bearing herb,' 'tree in which is a seed-bearing fruit,' and 'every green herb' (Gen. i. 29, 30). The trees of life and of knowledge are the only ones mentioned before the Fall; but in the history of Noah the vine, the olive, and the wood of which the ark was made (Gen. vi. 14; viii. 11; ix. 20), are spoken of in such a manner as clearly to intimate a knowledge of their qualities. With *mineralogy* the antediluvians were at least so far acquainted as to distinguish metals; and in the description of the garden of Eden gold and precious stones are noticed (Gen. ii. 12).

That the antediluvians were acquainted with *music* is certain; for it is expressly said that Jubal (while Adam was still alive) became 'the father of those who handle the כִּנּוֹר *kinnur* and the עוּגָב *'ugab*.' The *kinnur* was evidently a stringed instrument resembling a lyre; and the *'ugab* was without doubt the pandæan pipe, composed of reeds of different lengths joined together. This clearly intimates considerable progress in the science; for it is not probable that the art of playing on wind and on stringed instruments was discovered at the same time; we may rather suppose that the principles of harmony, having been discovered in the one, were by analogy transferred to the other; and that Jubal, by repeated efforts, became the first performer on the harp and the pipe. [MUSIC.]

Our materials are too scanty to allow us to affirm that the antediluvians possessed the means of communicating their ideas by writing or by hieroglyphics, although tradition, and a hint or two in the Scriptures, might support the assertion. With respect to *poetry*, the story of Lamech and his wives (Gen. iv. 19-24) is evidently in verse, and is most probably the oldest specimen of Hebrew poetry extant; but whether it was written before or after the Flood is uncertain, although the probability is that it is one of those previously existing documents which Moses transcribed into his writings.

With regard to *architecture*, it is a singular and important fact that Cain, when he was driven from his first abode, built a city in the land to which he went, and called it Enoch, after his son. This shews that the descendants of Adam lived in houses and towns from the first, and consequently affords another confirmation of the argument for the original cultivation of the human family. What this 'city' was is not mentioned, except in the term itself; and as that term is in the early Scriptures applied to almost every collection of human habitations, we need not attach any very exalted ideas to it in this instance. But if we take into view the requisites necessary to enable Noah to erect so stupendous a fabric as the ark must have been [ARK, NOAH'S], it will not be difficult to conceive that the art of building had reached considerable advancement before the Deluge; nor can one reflect on the building of Babel without a conviction that it must have been through the great patriarchs who lived in the old world that so much knowledge was obtained as to lead to the attempt of erecting a fabric whose summit was intended to reach the clouds. It is not likely that the builders would, by their own intuitive genius, be equal to a task which they certainly were not inspired by Heaven to execute.

The *metallurgy* of the antediluvians has been noticed in 'ADAM;' and to what is there said of *agriculture* we shall only add a reference to the case of Noah, who, immediately after the Flood, became a husbandman, and planted a vineyard. He also knew the method of fermenting the juice of the grape; for it is said he drank of the wine, which produced inebriation (Gen ix. 20, 21). This knowledge he probably obtained from his progenitors anterior to the destruction of the old world, if he was not the inventor.

Pasturage appears to have been coeval with husbandry. Abel was a keeper of sheep, while his brother was a tiller of the ground (Gen. iv. 2); but there is no necessity for supposing that Cain's husbandry excluded the care of cattle. The class of tent-dwelling pastors—that is, of those who live in tents that they may move with their flocks and herds from one pasture-ground to another—did not originate till comparatively late after the Fall; for Jabal, the seventh from Adam in the line of Cain, is said to have been the 'father' or founder of that mode of life (Gen. iv. 20). It is doubtful whether the manufacture of cloth is involved in the mention of tents, seeing that excellent tent-coverings are even at this day made of skins; and we know that skins were the first articles of clothing used by fallen man (Gen. iii. 21). The same doubt applies to the garment with which the sons of Noah covered their inebriated father (Gen. ix. 23). But, upon the whole, there can be little doubt that, in the course of so long a period, the art of manufacturing cloths of hair and wool, if not of linen or cotton, had been acquired.

It is impossible to speak with any decision respecting the form or forms of government which prevailed before the Deluge. The slight intimations to be found on the subject seem to favour the notion that the particular governments were patriarchal, subject to a general theocratical control—God himself *manifestly* interfering to uphold the good and check the wicked. The right of property was recognized, for Abel and Jabal possessed flocks, and Cain built a city. As ordinances of religion, sacrifices certainly existed (Gen. iv. 4), and some think that the Sabbath was observed; while some interpret the words, 'Then men began to call upon the name of the Lord' (Gen. iv. 26) to signify that public worship then began to be practised. From Noah's familiarity with the distinction of clean and unclean beasts (Gen. vii. 2), it would seem that the Levitical rules on this subject were by no means new when laid down in the code of Moses.

Marriage, and all the relations springing from it, existed from the beginning (Gen. ii. 23-25); and although polygamy was known among the antediluvians (Gen. iv. 19), it was most probably unlawful; for it must have been obvious that, if more than one wife had been necessary for a man, the Lord would not have confined the first man to one woman. The marriage of the sons of Seth with the daughters of Cain appears to have been pro-

hibited, since the consequence of it was that universal depravity in the family of Seth so forcibly expressed in this short passage, '*All* flesh had corrupted its way upon the earth' (Gen vi. 12). This sin, described Orientally as an intermarriage of 'the sons of God' with 'the daughters of men' (Gen. vi. 2), appears to have been in its results one of the grand causes of the Deluge; for if the family of Seth had remained pure and obedient to God, he would doubtless have spared the world for their sake; as he would have spared Sodom and Gomorrah had ten righteous men been found there, and as he would have spared his own people the Jews, had they not corrupted themselves by intermarriages with the heathen.

A contributor [J. P. S.] suggests that even the longevity of the antediluvians may have contributed to this ruinous result:—'There was also, probably, a great waste of time. Vastly more time was upon their hands than was needful for clearing woodlands, draining swamps, and other laborious and tedious processes, in addition to their ordinary agriculture and care of cattle; so that the temptations to idleness were likely to be very strong; and the next step would be to licentious habits and selfish violence. The ample leisure possessed by the children of Adam might have been employed for many excellent purposes of social life and religious obedience, and undoubtedly it was so employed by many; but to the larger part it became a snare and the occasion of temptations, so that 'the wickedness of man became great, the earth was corrupt before God, and was filled with violence.''

It will be seen that many of the topics only slightly touched upon in this article will fall to be considered more largely under other heads (*Critica Biblica*, iv. 14-20; P. Lindsley, D.D., *On the Primitive State of Mankind*, in *Am. Bib. Repos.*, iv. 277-298; vi. 1-27: see also *Ant. Univ. Hist.* i. 142-201).—J. K.

ANTELOPE. Although this word does not occur in our version of the Scriptures, yet there can be no doubt that in the Hebrew text several ruminants to which it is applicable are indicated under different denominations. In scientific nomenclature, the term antelope, at first applied to a single species, has gradually become generical, and is now the designation of a tribe, or even of a family of genera, containing a great many species. According to present usage it embraces some species that are of considerable size, so as to be invariably regarded by the natives as having some affinity to cattle, and others delicate and rather small, that may be compared with young deer, to which, in truth, they bear a general resemblance. The origin of the word is involved in great obscurity. In the *Hexaëmeron* of Eustathius, bishop of Antioch, who wrote in the reign of Constantine, we first find the name Ἀνθόλοψ applied to an animal, which he describes as 'very swift, and hunted with difficulty. It had long horns in the shape of saws, with which it sawed trees of considerable size. When thirsty, it approached the Euphrates, and gamboled along its banks among brambles, wherein it was sometimes entangled, and then could be caught and slain.'

It may be doubted whether the word *antholops* was, in the beginning of the fourth century of our era, a local Asiatic Greek paraphrase of the Arabic غزال *gazal*, purporting a similar allusion to fine or blooming eyes; although the fact, if established, would prove that the Grecian residents in Asia viewed the greater antilopidæ of our systems as belonging typically to the gazelle family, as we do now. Certain it is, however, that in the Greek and Latin writers of the middle and later ages, we find the same name, but so variously inflected that we are justified in concluding that it was drawn from some other source than the bishop's *Hexaëmeron;* for it is written *antalopes*, *analopos*, *aptalos:* in Albertus Magnus, *calopus* and *panthalops*, which, though evidently Alexandrian Greek, Bochart would make the Coptic name for unicorn. Towards the close of the fourteenth century English heralds introduced the name, and '*tricked out*' their antelope as a supporter of the armorial bearings and cognizance of a younger branch of the Plantagenet family; and although the figures are monstrous, they bear clear indications of being derived at first from the saw-horned, and soon after from a real oryx.

In order to explain somewhat more fully the station of antelopes among the families of ruminants, and point out more strictly the species we have to notice, as well as the general characters of the order, it may be desirable to give a short definition of ruminants, and thereby obviate the necessity of again recurring to them when other species of this section come under consideration. Ruminating animals are possessed of the singular faculty of chewing their food a second time, by means of the peculiar structure of their stomachs—a structure which enables them to force it back again into the mouth after a first deglutition. For this purpose, all ruminants have four stomachs, whereof the three first are so disposed that the aliments can enter at will into any one of them, the œsophagus being placed at the point of their communication. The first and largest is the *paunch*, externally appearing as twofold, but internally divided into four slight partitions. In this is received the fodder simply broken by a first mastication, in which state it is transmitted into the second stomach, bonnet, or *honeycomb bag*, the walls of which are internally shaped like the cells of a honeycomb. Here the herbage is imbibed, and compressed, by its globular form, into small masses or balls, which are thus prepared to be forced upwards again into the mouth for a second trituration—a process always going on when cattle lie down, and are seen grinding their cheek teeth. After this it descends into the third stomach (*manyplies*), which is the smallest, and is longitudinally furnished with folds, somewhat resembling the leaves of a book: from thence it passes into the fourth (*the red*), next in size to the paunch, and pear-shaped, the *stomach* properly so called, where the process of digestion is accomplished. All ruminants, moreover, are distinguished by cloven feet, by the want of incisor teeth in the upper jaw, and by all the grinders being furrowed like ridges on millstones.

This abstract of the characters of ruminating animals is here given because the faculty of chewing the cud, or rumination, cannot exist without the foregoing apparatus; because that apparatus is found, without exception, to belong to all the species having bisulcate feet and the modified dentition before noticed, and belongs to no other class or genus of mammalia. The numerous species of the order are distributed into three grand divisions,

viz.—1st, those without horns, like the camel* and the musk; 2d, those with deciduous horns, or such as are shed yearly, and replaced by a new growth, like the stag; and 3d, those which have persistent horns, consisting of a bony core, upon which a horny sheath is fixed, which grows by annual additions of the substance at the base, such as antelopes, goats, sheep, and oxen or neat cattle.

The antelopes, considered as a family, may be distinguished from all others by their uniting the light and graceful forms of deer with the permanent horns of goats, excepting that in general their horns are round, annulated, and marked with striæ, slender, and variously inflected, according to the subdivision or group they belong to. They have usually large, soft, and beautiful eyes, tear-pits beneath them, and round tails. They are often provided with tufts of hair, or brushes, to protect the fore-knees from injury; they have inguinal pores; and are distinguished by very great powers of speed. Among the first of the subordinate groups is the subgenus oryx, already named, consisting of five or six species. [DISHON; JACHMUR; THEO; TSEBI.] These will be noticed in their proper place, so far as they are mentioned in Scripture.—C. H. S.

ANTHROPOMORPHISM, a term in theology used to denote that figure whereby words derived from *human* objects are employed to express something which relates to the Deity. As a finite being can have no intuitive knowledge of an infinite, so no language of rational creatures can fully express the nature of God and render it comprehensible. All further knowledge of God must be communicated by words used to express ourselves intelligibly concerning human and other terrestrial objects. Such words and phrases have their foundation in a resemblance, which, according to our conceptions, exists between the Deity and mankind. This resemblance, when essential, is such as regards the pure perfections of our minds, that is, such as are unaccompanied with any imperfection, as reason, liberty, power, life, wisdom, and goodness. Those expressions afford an analogical knowledge, from whence arise analogical phrases, which are absolutely necessary whenever we speak of God, and would acquire or communicate some knowledge of his perfections. Such analogical expressions must, however, be understood *properly*, although they give no immediate and intuitive, but only a symbolical knowledge of the Deity. In this sense it is that in Gen. ii. 16; iii. 9; vi. 13; xii. 1; xv.; xvii.; xviii.; Exod. iii. 4, 5—*speech* is *immediately* ascribed to the Deity while addressing Adam, Noah, Abraham, and Moses. The Deity is also in this sense said to speak *mediately* to man, viz. by his messengers. But although the speech here ascribed to the Deity is to be understood in a different manner from the language of men, it is not to be understood in such instances figuratively, or in the anthropomorphitic sense, but *really* and *properly*. 'Either,' says St. Augustine, 'immutable truth speaks to man ineffably of itself to the minds of rational creatures, or speaks by a mutable creature, either by spiritual images to our minds, or by corporeal voices to the bodily senses.' But God speaks not *properly* but *anthropopathically*, when his decrees and their execution are described in human methods, or in the form of dialogues and conversations, as in the phrase (Gen. i. 2) 'Let there be light, and there was light.' 'This,' says Maimonides, 'is to be understood of the will, not the speech;' and in like manner, St. Augustine, 'This was performed by the intellectual and eternal, not by the audible and temporal word' (*City of God*, ch. vii.)

Anthropomorphitic phrases, generally considered, are such as ascribe to the Deity mixed perfections and human imperfections. These phrases may be divided into three classes, according to which we ascribe to God:—1. Human actions. 2. Human affections, passions, and sufferings (anthropopathy). 3. Human form, human organs, human members (anthropomorphism).

A rational being, who receives impressions through the senses, can form conceptions of the Deity only by a consideration of his own powers and properties. Anthropomorphitic modes of thought are therefore unavoidable in the religion of mankind; and although they can furnish no other than corporeal or sensible representations of the Deity, they are nevertheless true and just when we guard against transferring to God qualities pertaining to the human senses. It is, for instance, a *proper* expression to assert that God *knows* all things; it is improper, that is, tropical or anthropomorphitic, to say that He *sees* all things. Anthropomorphism is thus a species of *accommodation*, inasmuch as by these representations the Deity as it were lowers himself to the comprehension of men. [ACCOMMODATION.]

'Divine affections,' says Tertullian, 'are ascribed to the Deity by means of figures borrowed from the human form, not as if he were endued with corporeal qualities: when eyes are ascribed to him, it is denoted that he sees [viz. knows] all things; when ears, that he hears all things: the speech denotes the will; nostrils, the perception of prayer; hands, creation; arms, power; feet, immensity; for he has no members, and performs no office for which they are required, but executes all things by the sole act of his will. How can he require eyes, who is light itself? or feet, who is omnipresent? How can he require hands, who is the silent creator of all things? or a tongue, to whom to think is to command. Those members are necessary to men, but not to God, inasmuch as the counsel of men would be inefficacious unless his thoughts put his members in motion;—but not to God, whose operations follow his will without effort.'

In the same manner human affections, as grief, repentance, anger, revenge, jealousy, etc., are ascribed to the Deity. These affections are not, properly speaking, in the mind of God, who is infinitely happy and immutable, but are ascribed to him anthropopathically by way of similitude. For instance, when God forgives the penitent what he had denounced against the wicked who continue in sin, he is said to act as men do in similar cases. Thus St. Augustine observes, 'By repentance is signified a change of events. For as a man when he repents bewails the crime which he had committed, so, when God alters anything unexpectedly, that is, beyond man's expectation, he, figuratively, is said to have repented of the punishment when man repents of the sin' (Ps. cx.) Thus also, when ignorance is ascribed to the Deity (Gen. iv.

* The camel, although it has cloven feet partially united by a common sole, and is armed with several false molars, is still a true ruminant.

9), the same Father remarks, 'He inquires, not as if really ignorant, but as a judge interrogates a prisoner;' and Luther, in reference to the passage (Ps. ii. 4) where laughter is ascribed to the Deity, thus observes, 'Not that God laughed as men do, but to point out the absurdity of men's undertaking impossibilities.' (*Works*, ii. Ep. ps. 37).

Anthropomorphitic phrases are found throughout the whole Scriptures of the Old and New Testaments. In the infancy of mankind conceptions derived from the human senses were universal, and the Deity is constantly spoken of in anthropomorphitic phrases. We find these ideas more pure after the times of Moses, who forbade the making of any representation of the Deity (see DECALOGUE). The conceptions of men became still less sensuous in the times of the Prophets, who propounded still clearer notions of the sublime perfections of the Deity. But even under the Christian dispensation anthropomorphitic modes of expression were unavoidable; for although Christianity imparts purer and more spiritual sentiments than the former revelations, the inspired teachers could not express themselves without the aid of images derived from human objects, if they would make their communications in regard to divine things intelligible to their hearers, who were habituated to the anthropomorphitic expressions of the Old Testament. Such a mode of teaching was therefore indispensable in itself, and tended to promote the instruction and enlightenment of mankind; 'the attention was more easily kept up among the sensuous hearers and readers of the sayings and writings of Jesus and his apostles; the truths, figuratively presented, made a deeper impression on the mind; it introduced variety into the discourse; the affections were moved, and religious instruction the more readily communicated' (see Seiler's *Biblical Hermeneutics*, part i. sect. 2, § 54-62, London, 1835, and Glassius, *Philologia Sacra*, Bk. v. Tr. I. c. 7). —W. W.

ANTICHRIST (Ἀντίχριστος). This term occurs only in the first and second epistles of John (1 Ep. ii. 18, 22; iv. 3; 2 Ep. 7). In one instance the plural is used, ἀντίχριστοι (1 Ep. ii. 18). We have to inquire—

1. *Into the meaning of the term.* The preposition ἀντί in composition denotes either *substitution* or *opposition.* Of the former we have instances in such words as ἀντιβασιλεύς, *a viceroy*, ἀνθύπατος, *proconsul*, etc.; and of the latter in ἀντιφιλόσοφος, *a philosopher of an opposite school*, ἀνταγωνιστής, *a rival*, etc. Ἀντίχριστος may, therefore, mean either one who puts himself in the place of Christ, a pseudo-Christ, or one who opposes Christ; either one 'tentaus semet ipsum Christum ostendere' (Irenæus, *Adv. Haer.* v. 25), or one who is 'adversarius, contrarius Christo' (Augustine *in Ep. Joan. Tr.* 3), ἐνάντιος (Theophylact.) The latter is the more common force of the ἀντί when so compounded; and most agree in giving it this force in the word before us. Antichrist, then, means one who is opposed to Christ.

2. *Is Antichrist a term of collective import, or is it the designation of an individual?* The ancient Fathers, for the most part, regarded the Antichrist as a man, the instrument of Satan, who should pretend to be the Christ, and some went the length of supposing that he would be Satan himself incarnate; they all agreed in regarding him as a being who was to appear at some future time, immediately before the second advent of Christ. With these views the language of John seems incompatible, not only because he says there 'are many antichrists,' but because he declares that antichrist had already come. To obviate this, it has been suggested that when he says, 'now there are many antichrists,' he intends to intimate that already were the heralds and forerunners of the antichrist apparent, and that in this he finds an evidence that he himself, in whom their wickedness would culminate, would soon appear, and that it was the last time. Those who take this view, for the most part, identify the antichrist of John with the ἄνθρωπος τῆς ἁμαρτίας of Paul (2 Thess. ii. 3). So De Wette, Lücke, Düsterdieck, etc. The objection to this is, that it is founded on an artificial construction of John's words, in which nothing is found as to the antichrists being the precursors of the Antichrist, or as to the latter being the concentration and essence, as it were, of the former. John's words would rather lead to the conclusion that in his view the Antichrist and the antichrists were one; the former being merely a collective term for the whole to whom this character belonged. This appears in 1 Ep. ii. 18; but it is especially manifest in 2 Ep. 7, where the πολλοὶ πλάνοι at the beginning of the verse became ὁ πλάνος καὶ ὁ ἀντίχριστος at the close. This has led many to adopt the opinion of Bengel, who says that John, 'sub singulari numero omnes mendaces et veritatis inimicos innuit.' According to this view, the meaning of the apostle is, that the prediction of the coming of Antichrist was already in course of fulfilment, as the many antichrists shewed (Huther, in loc.)

3. It still remains to inquire, *What object or class of characters this term is meant to describe?* Those who suppose that some individual is intended by the term Antichrist, either seek to identify him with some person whom they regard as especially the enemy of Christ, in which sense the Pope of Rome is frequently fixed upon as Antichrist; or they suppose that the evil which is as yet seen only partially and diffusively in the many antichrists will ultimately be condensed in one monster of iniquity, who shall appear immediately before the second coming of Christ. On the other hand, many adopt the opinion of Bengel, who says that 'Antichristus pro antichristianismo sive doctrina et multitudine hominum Christo contraria.' Neither of these views seems correct. The former is without any authority from Scripture, is purely conjectural; the latter affixes to the apostle's language a wider meaning than he himself allows, for he expressly says (1 Ep. ii. 22), 'He is antichrist that denieth the Father and the Son.' This must be accepted as the apostle's own description of the object he designates by this term; so that we must seek for the Antichrist in the mass of those who deny the Father and the Son. These, according to the apostle's preceding statement in verse 22, are they who deny that Jesus is the Christ. Such deny both the Father and the Son, for 'he who denies the identity of Jesus as the Christ, denies the Son, for the Son is none other than Ἰησοῦς ὁ Χριστός (not an Aeon of the name of Christ, who never became man; nor Jesus who is not the Christ, or is not the Logos, according to John i. 14); but he that denies the son denies the Father also, not only because Son and Father are logical correlatives, but

because the Father and the Son are so essentially united that the Father throughout without the Son is not the true God, but a mere empty abstraction. The essence of the Father is love; but the love is only realised in the Son; and he that denies the latter denies the Father, or God in the truth of his essence. What such a ψεύστης calls God is not the living God, but a mere idea, an εἴδωλον' (Huther in Meyer's *Commentar ueb. d. N. T.* in loc.)—W. L. A.

ANTILEGOMENA (ἀντιλεγόμενα, *contradicted* or *disputed*), an epithet applied by the early Christian writers to denote those books of the New Testament which, although known to all the ecclesiastical writers, and sometimes publicly read in the churches, were not for a considerable time admitted to be genuine, or received into the canon of Scripture. These books are so denominated in contradistinction to the *Homologoumena*, or universally acknowledged writings. The following is a catalogue of the *Antilegomena:—The Second Epistle of St. Peter.—The Epistle of St. James.—The Epistle of St. Jude.—The Second and Third Epistles of St. John.—The Apocalypse*, or *Revelation of St. John.—The Epistle to the Hebrews.*

The earliest notice which we have of this distinction is that contained in the *Ecclesiastical History* of Eusebius, the learned bishop of Cæsarea, who flourished A. D. 270-340. He seems to have formed a triple, or, as it appears to some, a quadruple division of the books of the New Testament, terming them—1, the *homologoumena* (received); 2, the *antilegomena* (controverted); 3, the *notha* (spurious); and, 4, those which he calls the *utterly spurious*, as being not only spurious in the same sense as the former, but also *absurd* or *impious*. Among the *spurious* he reckons the *Acts of Paul*, the *Shepherd of Hermas*, the *Revelation of Peter*, the *Epistle of Barnabas*, and the *Instructions of the Apostles*. He speaks doubtfully as to the class to which the Apocalypse belongs, for he himself includes it among the *spurious:* he then observes that some reject it, while others reckon it among the *acknowledged* writings (homologoumena). Among the spurious writings he also enumerates the Gospel according to the Hebrews. He adds, at the same time, that all these may be classed among the *antilegomena*. His account is consequently confused, not to say contradictory. Among the *utterly spurious* he reckons such books as the heretics brought forward under pretence of their being genuine productions of the apostles, such as the so-called *Gospels of Peter*, *Thomas*, and *Matthias*, and the *Acts of Andrew*, *John*, and the other apostles. These he distinguishes from the *antilegomena*, as being works which not one of the ancient ecclesiastical writers thought worthy of being cited. Their style he considers so remote from that of the apostles, and their contents so much at variance with the genuine doctrines of Scripture, as to shew them to have been the inventions of heretics, and not worthy of a place even among the *spurious* writings. These latter he has consequently been supposed to have considered as the compositions of orthodox men, written with good intentions, but calculated by their titles to mislead the ignorant, who might be disposed to account them as apostolical productions, to which honour they had not even a dubious claim. (See Eusebius, *Hist. Eccles.* iii. 5, 25.) [CANON and the articles on the books above enumerated.]—W. W.

ANTI-LIBANUS. [LIBANUS.]

ANTIOCH (Ἀντιόχεια). Two places of this name are mentioned in the New Testament. 1. A city on the banks of the Orontes, 300 miles north of Jerusalem, and about 30 from the Mediterranean. It was situated in the province of Seleucis, called Tetrapolis (Τετράπολις), from containing the four cities, Antioch, Seleucia, Apamea, and Laodicea: of which the first was named after Antiochus, the father of the founder; the second after himself; the third after his wife Apamea, and the fourth in honour of his mother. The same appellation (Tetrapolis) was given also to Antioch, because it consisted of four townships or quarters, each surrounded by a separate wall, and all four by a common wall. The first was built in the year 300 B. C. by Seleucus Nicator, who peopled it with inhabitants from Antigonia; the second by the settlers belonging to the first quarter; the third by Seleucus

Callinicus; and the fourth by Antiochus Epiphanes (Strabo, xvi. 2; iii. 354). It was the metropolis of Syria (*Antiochiam, Syriæ caput.* Tac. *Hist.* ii. 79), the residence of the Syrian kings (the Seleucidæ) (1 Macc. iii. 37; vii. 2), and afterwards became the capital of the Roman provinces in Asia. It ranked third, after Rome and Alexandria, among the cities of the empire (Joseph. *De Bell. Jud.* iii. 2, 4), and was little inferior in size and splendour to the latter, or to Seleucia (Strabo, xvi. 2; vol. iii. p. 355, ed. Tauch.) Its suburb Daphne was celebrated for its grove and fountains (Strabo, xvi. 2; vol. iii. p. 356, ed. Tauch.), its asylum (ἄσυλον τόπον, 2 Macc. iv. 33) and temple dedicated to Apollo and Diana. 'The temple and the village were deeply bosomed in a thick grove of laurels and cypresses which reached as far as a circumference of ten miles, and formed in the most sultry summers a cool and impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air' (Gibbon, ch. xxiii.) Hence Antioch was called Epidaphnes (Ἀντιοχείᾳ τῇ ἐπὶ Δάφνῃ, Joseph. *Antiq.* xvii. 2, 1; *Epidaphnes cognominata*, Plin. *Hist. Nat.* v. 18). It was very populous; within 150 years after its erection the Jews slew 100,000 persons in it in one-day (1 Macc. xi. 47). In the time of Chrysostom the population was computed at 200,000, of whom one-half, or even a greater proportion, were professors of Christianity (τὸ πλέον τῆς πόλεως χριστιανόν, Chrysos. *Adv. Jud.*

Orat. t. i. p. 588; *Hom. in S. Ignat.* t. ii. p. 597; *In Matt. Hom.* 85, t. vii. p. 810). Chrysostom also states that the church at Antioch maintained 3000 poor, besides occasionally relieving many more (*In Matt. Hom.* t. vii. p. 658). Cicero speaks of the city as distinguished by men of learning and the cultivation of the arts (*Pro Archia*, 3). A multitude of Jews resided in it. Seleucus Nicator granted them the rights of citizenship, and placed them on a perfect equality with the other inhabitants (Joseph. *Antiq.* xii. 3, § 1). These privileges were continued to them by Vespasian and Titus an instance (Josephus remarks) of the equity and generosity of the Romans, who, in opposition to the wishes of the Alexandrians and Antiocheans, protected the Jews, notwithstanding the provocations they had received from them in their wars. They were also allowed to have an Archon or Ethnarch of their own (Joseph. *De Bell. Jud.* vii. 3. 3). Antioch is called *libera* by Pliny (*Hist. Nat.* v. 18), having obtained from Pompey the privilege of being governed by its own laws. This fact is commemorated on a coin bearing the inscription, ΑΝΤΙΟΧΕΩΝ. ΜΗΤΡΟΠΟΛ. ΑΥΤΟΝΟΜΟΥ.

The Christian faith was introduced at an early period into Antioch, and with great success (Acts xi. 19, 21, 24). The name '*Christians*' was here first applied to its professors (Acts xi. 26). [CHRISTIAN.] Antioch soon became a central point for the diffusion of Christianity among the Gentiles, and maintained for several centuries a high rank in the Christian world. The attempt of certain Judaizers from Jerusalem to enforce the rite of circumcision on the Gentile converts at Antioch was the occasion of the first apostolic council or convention (Acts xv.) Antioch was the scene of the early labours of the apostle Paul, and the place whence he set forth on his first missionary labours (Acts xi. 26; xiii. 2). Ignatius was the second bishop or overseer of the church, for about forty years, till his martyrdom in A.D. 107. In the third century three councils (the last in A.D. 269) were held at Antioch relative to Paul of Samosata, who was bishop there about A.D. 260 (Neander's *Allgemeine Geschichte*, etc. i. 3, p. 1013; Gieseler's *Lehrbuch*, i. 242; Moshemii *Commentarii*, p. 702). In the course of the fourth century a new theological school was formed at Antioch, which aimed at a middle course in Biblical Hermeneutics, between a rigorously literal and an allegorical method of interpretation. Two of its most distinguished teachers were the presbyters Dorotheus and Lucian, the latter of whom suffered martyrdom in the Diocletian persecution, A.D. 312 (Neander's *Allgemeine Geschichte*, i. 3, p. 1237, ii. 498 *transl.* (Bohn's ed.); Gieseler's *Lehrbuch*, i. 272; Lardner's *Credibility*, pt. ii. ch. 55, 58). Libanius (born A.D. 314), the rhetorician, the friend and panegyrist of the emperor Julian, was a native of Antioch (Lardner's *Testimonies of Ancient Heathens*, ch. 49; Gibbon's *Decline and Fall*, etc. ch. 24). It had likewise the honour of being the birthplace of his illustrious pupil, John Chrysostom (born A.D. 347; died A.D. 407) (Lardner's *Credibility*, pt. ii. ch. 118; Neander's *Allgemeine Geschichte*, ii. 3, pp. 1440-56).

As the ecclesiastical system became gradually assimilated to the political, the churches in those cities which held the highest civil rank assumed a corresponding superiority in relation to other Christian communities. Such was the case at Rome, Alexandria, and Antioch, and, in the course of time, at Constantinople and Jerusalem, where the term Exarch was applied to the resident bishop, but shortly exchanged for that of Patriarch (Neander, *Allg. Gesch.* ii. 1, p. 346-51). At the present time there are three prelates in Syria who claim the title of patriarchs of Antioch, namely: (1) the patriarch of the Greek church; (2) of the Syrian Monophysites; (3) of the Maronites (Murdock's Mosheim, edited by Reid, pp. 128, 628).

Few cities have undergone and survived greater vicissitudes and disasters than Antioch. In A.D. 260 Sapor, the Persian king, surprised and pillaged it, and multitudes of the inhabitants were slain or sold as slaves. It has been frequently brought to the verge of utter ruin by earthquakes (A.D. 340, 394, 396, 458, 526, 528); by that of A.D. 526 no less than 250,000 persons were destroyed, the population being swelled by an influx of strangers to the festival of the Ascension. The emperor Justinian gave forty-five centenaries of gold (£180,000) to restore the city. Scarcely had it resumed its ancient splendour (A.D. 540) when it was again taken and delivered to the flames of Chosroes. In A.D. 658 it was captured by the Saracens. Its 'safety was ransomed with 300,000 pieces of gold, but the throne of the successors of Alexander, the seat of the Roman government in the East, which had been decorated by Cæsar with the titles of free and holy and inviolate, was degraded under the yoke of the caliphs to the secondary rank of a provincial town' (Gibbon, ch. 51). In A.D. 975 it was retaken by Nicephorus Phocas. In A.D. 1080 the son of the governor Philaretus betrayed it into the hands of Soliman. Seventeen years after the Duke of Normandy entered it at the head of 300,000 Crusaders; but as the citadel still held out, the victors were in their turn besieged by a fresh host under Kerboga and twenty-eight emirs, which at last gave way to their desperate valour (Gibbon, ch. 58). In A.D. 1268 Antioch was occupied and ruined by Boadocbar or Bibars, sultan of Egypt and Syria; this first seat of the Christian name being dispeopled by the slaughter of 17,000 persons, and the captivity of 100,000. About the middle of the fifteenth century the three patriarchs of Alexandria, Antioch, and Jerusalem convoked a synod, and renounced all connection within the Latin church.

Antioch at present belongs to the Pashalic of Haleb (Aleppo), and bears the name of *Antakia*. The inhabitants are said to have amounted to twenty thousand before the earthquake of 1822, which destroyed four or five thousand. On the south-west side of the town is a precipitous mountain-ridge, on which a considerable portion of the old Roman wall of Antioch is still standing, from 30 to 50 feet high and 15 feet in thickness. At short intervals 400 high square towers are built up in it, containing a staircase and two or three chambers, probably for the use of the soldiers on duty. At the east end of the western hill are the remains of a fortress, with its turrets, vaults, and cisterns. Toward the mountain south-south-west of the city some fragments of the aqueducts remain. After heavy rains antique marble pavements are visible in many parts of the town; and gems, carnelians, and rings are frequently found. The present town stands on scarcely one-third of the area enclosed by the ancient wall, of which the line may be easily traced; the entrance to the town from Aleppo is by one of the old gates, called

Bab Bablous, or Paul's gate, not far from which the members of the Greek church assemble for their devotions in a cavern dedicated to St. John (Madox's *Excursions*, ii. 74; Monro's *Summer Ramble*, ii. 140-143; Dr. Kitto's Daily Bible Illustrations, vol. viii. p. 220; Conybeare and Howson's *Life and Epistles of St. Paul*, vol. i. 149-155, 2d ed. 1858).

2. ANTIOCH *in* (or *near*) *Pisidia* (Ἀντιόχεια τῆς Πισιδίας), being a border city, was considered at different times as belonging to different provinces. Ptolemy places it in Pamphylia, and Strabo in Phrygia. It was founded by Seleucus Nicanor, and its first inhabitants were from Magnesia on the Mæander. After the defeat of Antiochus (III.) the Great by the Romans, it came into the possession of Eumenes, king of Pergamos, and was afterwards transferred to Amyntas. On his death the Romans made it the seat of a proconsular government, and invested it with the privileges of a *Colonia Juris Italici*, which included a freedom from taxes and a municipal constitution similar to that of the Italian towns (Ulpianus, lib. 50: *In Pisidia juris Italici est Colonia Antiochensium*). When Paul and Barnabas visited this city (Acts xiii. 14), they found a Jewish synagogue and a considerable number of proselytes (οἱ φοβούμενοι τὸν Θεόν, v. 16; τῶν σεβομένων προσηλύτων, v. 43; τὰς σεβομένας γυναῖκας, v. 50), and met with great success among the Gentiles (v. 48), but, through the violent opposition of the Jews, were obliged to leave the place, which they did in strict accordance with their Lord's injunction (v. 51, compared with Matt. x. 14; Luke ix. 5).

Till within a very recent period Antioch was supposed to have been situated where the town of *Ak-Shehr* now stands; but the researches of the Rev. F. Arundell, British chaplain at Smyrna in 1833, confirmed by the still later investigations of Mr. Hamilton, secretary of the Geographical Society, have determined its site to be adjoining the town of Yalobatch; and consequently that Ak-Shehr is the ancient Philomelion described by Strabo (xii. 8; vol. iii. p. 72, ed. Tauch.) 'In Phrygia Paroreia is a mountainous ridge stretching from east to west; and under this on either side lies a great plain, and cities near it; to the north Philomelion, and on the other side Antioch, called Antioch near Pisidia: the one is situated altogether on the plain; the other on an eminence, and has a colony of Romans.' According to Pliny, Antioch was also called Cæsarea (*Insident verticem Pisidæ, quondam Solymi appellati, quorum colonia Cæsarea, eadem Antiochia*, v. 24). Mr. Arundell observed the remains of several temples and churches, besides a theatre and a magnificent aqueduct; of the latter twenty-one arches still remained in a perfect state. Mr. Hamilton copied several inscriptions, all, with one exception, in Latin. Of one the only words not entirely effaced were ANTIOCHEAE CAESARI.

Antioch was noted in early times for the worship of Men Arcæus, or Lunus. Numerous slaves and extensive estates were annexed to the service of the temple; but it was abolished after the death of Amyntas (Strabo, xii. 8; iii. 72). Arundell's *Discoveries in Asia Minor*, Lond. 1834, i. 268-312; Hamilton's *Researches in Asia Minor, Pontus, and Armenia*, Lond. 1842, i. 472-474; ii. 437-439; 'Laborde's work on *Syria and Asia Minor* contains a good view of the aqueduct;' Dr. Kitto's Daily Bible Illustrations, vol. viii. p. 278; Conybeare and Howson's *Life and Letters of St. Paul*, vol. i. p. 204-207, 2d ed. 1858.—J. E. R.

ANTIOCHUS. Of the many kings who bore this name, Antiochus, called Epiphanes, has the chief claim on our attention in a Biblical Cyclopædia, since in the Books of Maccabees and in the prophecies of Daniel his person is so prominent. Nevertheless, it will be our business to set forth, not that which readers of the Bible can gather for themselves, but such preliminary and collateral information as will tend to throw light on the position of the Jews towards the Syrian monarchy.

The name Antiochus may be interpreted *he who withstands*, or *lasts out;* and denotes military prowess, as do many other of the Greek names. It was borne by one of the generals of Philip, whose son, Seleucus, by the help of the first Ptolemy, established himself (B.C. 312) as ruler of Babylon. The year 312 is in consequence the era from which, under that monarchy, time was computed, as, for instance, in the Books of Maccabees. For eleven years more the contest in Asia continued, while Antigonus (the '*one-eyed*') was grasping at universal supremacy. At length, in 301, he was defeated and slain in the decisive battle of Ipsus, in Phrygia. Ptolemy, son of Lagus, had meanwhile become master of southern Syria; and Seleucus was too much indebted to him to be disposed to eject him by force from this possession. In fact, the three first Ptolemies (B.C. 323-222) looked on their extra-Egyptian possessions as their sole guarantee for the safety of Egypt itself against their formidable neighbour, and succeeded in keeping the mastery, not only of Palestine and Cœle-Syria, and of many towns on that coast, but of Cyrene and other parts of Libya, of Cyprus, and other islands, with numerous maritime posts all round Asia Minor. A permanent fleet was probably kept up at Samos (Polyb. v. 35, 11), so that their arms reached to the Hellespont (v. 34, 7); and for some time they ruled over Thrace (xviii. 34, 5). Thus Syria was divided between two great powers, the *northern* half falling to Seleucus and his successors, the *southern* to the Ptolemies; and this explains the titles 'king of the north' and 'king of the south,' in the 11th chapter of Daniel. The line dividing them was drawn somewhat to the north of Damascus, the capital of Cœle-Syria.

The first Seleucus built a prodigious number of cities with Greek institutions, not, like Alexander, from military or commercial policy, but to gratify ostentation, or his love for Greece. This love, indeed, led him to fix his capital, not at Babylon, where Alexander would have placed it, but in the north of Syria (see ANTIOCH); and in extreme old age his life fell a sacrifice to his romantic passion for revisiting his native Macedonia. To people his new cities was often a difficult matter; and this led to the bestowal of premiums on those who were willing to become citizens. Hence we may account for the extraordinary privileges which the Jews enjoyed in them all, having equal rights with Macedonians. At the same time (whether from the example which Alexander had set or from the force of circumstances) that age displayed remarkable tendencies to religious fusion everywhere; insomuch that—if, with Josephus, we may trust to the letter in the 1st Book of Maccabees (xii. 21)—even the Lacedæmonians put in their claim to be regarded as children of Abraham. But there

was still another cause which recommended the Jews to the Syrian kings. A nation thus diffused through their ill-compacted empire, formed a band most useful to gird its parts together. To win the hearts of the Jews, was to win the allegiance of a brave brotherhood, who would be devoted to their protector, and who could never make common cause with any spirit of local independence. For this reason Antiochus the Great, and doubtless his predecessors also, put peculiar trust in Jewish garrisons. In a letter quoted by Josephus (*Antiq.* xii. 3, 4) he orders the removal of 2000 families of Jews of Mesopotamia and Babylonia, with all their goods, into Lydia and Phrygia, for garrison service: and although the authenticity of the letter may be suspicious, it at any rate proves the traditionary belief that the earlier kings of the house of Seleucus had transported troops of Jewish families westward for military purposes.

59. Antiochus the Great.

Again: through the great revolution of Asia, the Hebrews of Palestine were now placed nearly on the frontier of two mighty monarchies; and it would seem that the rival powers *bid* against one another for their good will—so great were the benefits showered upon them by the second Ptolemy. Even when a war broke out for the possession of Cœle-Syria, under Antiochus the Great and the fourth Ptolemy (B.C. 218, 217), though the people of Judæa, as part of the battlefield and contested possession, were exposed to severe suffering, it was not the worse for their ultimate prospects. Antiochus at least, when at a later period (B. C. 198) left master of southern Syria, did but take occasion to heap on the Jews and Jerusalem new honours and exemptions (Joseph. *Antiq.* xii. 3, 3). In short, in days in which no nation of those parts could hope for political independence, there was none which seemed so likely as the Hebrew nation to enjoy an honourable social and religious liberty.

The Syrian empire, as left by Antiochus the Great to his son, was greatly weaker than that which the first Seleucus founded. Scarcely, indeed, had the second of the line begun to reign (B. C. 280) when four sovereigns in Asia Minor established their complete independence:—the kings of Pontus, Bithynia, Cappadocia, and Pergamus. In the next reign—that of Antiochus Theos—the revolt of the Parthians under Arsaces (B. C. 250) was followed speedily by that of the distant province of Bactriana. For thirty years together the Parthians continued to grow at the expense of the Syrian monarchy. The great Antiochus passed a life of war (B.C. 223-187). In his youth he had to contend against his revolted satrap of Media, and afterwards against his kinsman Achæus, in Asia Minor. We have already noticed his struggles in Cœle-Syria against the Ptolemies. Besides this, he was seven years engaged in successful campaigns against the Parthians and the king of Bactriana; and, finally, met unexpected and staggering reverses in war with the Romans, so that his last days were inglorious and his resources thoroughly broken. Respecting the reign of his son, Seleucus Philopator (B.C. 187-176), we know little, except that he left his kingdom tributary to the Romans (Livy, xiii. 6) [see also SELEUCUS PHILOPATOR]. In Daniel, xi. 20, he is named *a raiser of taxes*, which shews what was the chief direction of policy in his reign. De Wette renders the words rather differently ('der einen eintreiber die Krone des Reiches [Judäa] durchziehen lässt'), yet perhaps with the same general meaning. Seleucus having been assassinated by one of his courtiers, his brother Antiochus Epiphanes hastened to occupy the vacant throne, although the natural heir, Demetrius, son of Seleucus, was alive, but a hostage at Rome. In Daniel, xi. 21, it is indicated that he gained the kingdom *by flatteries;* and there can be no doubt that a most lavish bribery was his chief instrument. According to the description in Livy (xli. 20), the magnificence of his largesses had almost the appearance of insanity.

A prince of such a temper and in such a position, whose nominal empire was still extensive, though its real strength and wealth were departing, may naturally have conceived, the first moment that he felt pecuniary need, the design of plundering the Jewish temple. At such a crisis, the advantage of the deed might seem to overbalance the odium incurred; yet, as he would convert every Jew in his empire into a deadly enemy, a second step would become necessary—to crush the power of

60. Antiochus Epiphanes.

the Jews, and destroy their national organization. The design, therefore, of prohibiting circumcision and their whole ceremonial, would naturally ally itself to the plan of spoliation, without supposing any previous enmity against the nation on his part. Just then, however, a candidate for the high-priesthood gave an impetus to this course of events, by setting the example of assuming Greek manners in the hope of gaining the king's favour; as is narrated in the 1st book of Maccabees. We have written enough to shew how surprising to the Jews must have been the sudden and almost incredible change of policy on the part of the rulers of Syria; and how peculiarly aggravated enmity Antiochus Epiphanes must in any case have drawn on himself. Instead of crushing his apparently puny foes, he raised up heroes against himself [MACCABEES], who, helped by the civil wars of his successors, at length achieved the deliverance of their people; so that in the 170th year of the Seleucidæ (B.C. 143) their independence was formally acknowledged, and

they began to date from this period (1 Macc. xiii. 42) as a new birth of their nation. Whether Antiochus Epiphanes committed all the atrocities alleged in the *second* book of Maccabees may be doubted; but having started amiss, with no principle to guide or restrain him, it is certain that he was capable of adding cruelty to iniquity, to whatever amount the necessity of the moment might prompt. The intensity of Tacitus's hatred of the Jews is lamentably displayed in his remarks on this king, *Hist.* v. 8: 'Rex Antiochus, demere superstitionem et mores Græcorum dare adnixus, quominus *teterrimam gentem in melius mutaret*, Parthorum bello prohibitus est.'

The change of policy, from conciliation to cruel persecution, which makes the reign of Epiphanes an era in the relation of the Jews to the Syrian monarchy, has perhaps had great permanent moral results. It is not impossible that perseverance in the conciliating plan might have sapped the energy of Jewish national faith; while it is certain that persecution kindled their zeal and cemented their unity. Jerusalem, by its sufferings, became only the more sacred in the eyes of its absent citizens; who vied in replacing the wealth which the sacrilegious Epiphanes had ravished. According to 1 Macc. vi. 1-16, this king died shortly after an attempt to plunder a temple at Elymais; and Josephus follows that account. Appian (*Syr.* 66) adds that he actually plundered it. Strabo, however (xvi. 1), and Justin (xxxii. 2) tell the story of Antiochus *the Great*, and represent him as losing his life in the attempt. Polybius and Diodorus decide nothing, as the fragments which notice the deed ascribe it merely to 'the king Antiochus.' Nevertheless, Josephus appeals to Polybius as agreeing with him; and the editors of Polybius so understand the matter. On the whole, it would appear that this attempt is rightly assigned to Epiphanes: it is not likely to have been two events, though the stories do not agree as to the name of the deity of the temple. We ought, however, to add, that Winer (*Real-Wörterbuch*) is disposed to believe that father and son both ended their lives with the same act; and this view of the case is also taken in Dr. W. Smith's *Dictionary of Greek and Roman Biography*.

An outline of the deeds of the kings of Syria in war and peace, down to Antiochus Epiphanes, is presented in the 11th chapter of Daniel; in which Epiphanes and his father are the two principal figures. Nothing but ignorance or a heated imagination can account for some modern expositors referring that chapter to the events of the eighteenth century after Christ. The wars and treaties of the kings of Syria and Egypt from B.C. 280 to B.C. 165 are described so minutely and so truly, in vv. 6-36, as to force all reasonable and well-informed men to choose between the alternatives,—either that it is a most signal and luminous prediction, or that it was written after the event.

Besides Antiochus Epiphanes, the book of Maccabees mentions his son, called Antiochus Eupator, and another young Antiochus, son of Alexander Balas, the usurper; both of whom were murdered at a tender age. [ALEXANDER BALAS.] In the two last chapters of the book a fourth Antiochus appears,—called by the Greeks *Sidetes*, from the town of Side, in Pamphylia. This is the last king of that house, whose reputation and power were not unworthy of the great name of Seleucus. In the year B.C. 134 he besieged Jerusalem, and having taken it next year, after a severe siege, he pulled down the walls, and reduced the nation once more to subjection, after only ten years' independence. His moderation and regard for their religious feelings are contrasted by Josephus with the impiety of Epiphanes (*Antiq.* xiii. 8, 2, 3). It is remarkable that, though the beginning of his quarrel with the Jewish high-priest is narrated in the first book of Maccabees, the story is cut short abruptly.

The most compact and unbroken account of the kings of this dynasty is to be found in Appian's book (*De Rebus Syriacis*), at the end. The dates of the following table are taken from Clinton's *Fasti Hellenici*, vol. iii., Appendix, ch. iii.—

1. Seleucus Nicator, B.C. 312—280.
2. Antiochus Soter, his son, 280—261.
3. Antiochus Theos, his son, 261—247.
4. Seleucus Callinicus, his son, 247—226.
5. (Alexander, or) Seleucus Ceraunus, his son, 226—223.
6. Antiochus the Great, his brother, 223—187.
7. Seleucus Philopator, his son, 187—176.
8. Antiochus Epiphanes, his brother, 176—164.
9. Antiochus Eupator, his son (a minor), 164—162.
10. Demetrius Soter, son of Seleucus Philopator, 162—150.
11. Alexander Balas, *a usurper*, who pretends to be son of Antiochus Epiphanes, and is acknowledged by the Romans, 152—146.

[12. Antiochus Theos, or Alexander (a minor), son of the preceding. He is murdered by the usurper Trypho, who contests the kingdom till 140.]

12. Demetrius Nicator, son of Demetrius Soter, reigns 146—141, when he was captured by the Parthians.
13. Antiochus Sidetes, his brother, 141—128.*

F. W. N.

ANTIPAS (Ἀντίπας). 1. A person named as 'a faithful witness,' or martyr, in Rev. ii. 13.

2. HEROD-ANTIPAS. [HERODIAN FAMILY.]

ANTIPATER. [HERODIAN FAMILY.]

ANTIPATRIS (Ἀντιπατρίς), a city built by Herod the Great, on the site of a former place called Caphar-saba (Χαβαρζαβᾶ or Καφαρσαβᾶ, Joseph. *Antiq.* xiii. 15, 1). The spot was well watered, and fertile; a stream flowed round the city, and in its neighbourhood were groves of large trees (*Antiq.* xvi. 5, 2). Caphar-saba was 120 stadia from Joppa; and between the two places Alexander Balas drew a trench, with a wall and wooden towers, as a defence against the approach of Antiochus (*Antiq.* xiii. 15, 1; *De Bell. Jud.* i. 4, 7). Antipatris also lay between Cæsarea and Lydia, its distance from the former place being twenty-six Roman miles (*Itin. Hieros.*, p. 600). These circumstances indicate that Antipatris was in the midst of a plain, and not at Arsuf, where the Crusaders supposed they had found it (Will. Tyr. ix. 19; xiv. 16; Vitracus, c. 23; Brocard, c. 10; comp. Reland, *Palæst.*, pp. 569, 570). On the road from Ramlah to Nazareth, north of Ras-el Ain, Prokesch (*Reise ins Heilige Land.* Wien, 1831)

* Kings of the same family reigned in Antioch until Pompey reduced Syria to the form of a Roman province, B.C. 63.

came to a place called Kaffr Saba; and the position which Brighaus assigns to this town in his map is almost in exact agreement with the position assigned to Antipatris in the *Itin. Hieros.* Perceiving this, Professor Raumer (*Palästina*, pp. 144, 462) happily conjectured that this Kaffr Saba was no other than the reproduced name of Caphar-saba, which, as in many other instances, has again supplanted the foreign, arbitrary, and later name of Antipatris. This conjecture has been confirmed by Robinson, who gives Kefr Sâba as the name of the village in question (*Researches*, iii. 46-48). St. Paul was brought from Jerusalem to Antipatris by night, on his route to Cæsarea (Acts. xxiii. 31).—J. K.

ANTIQUITIES. [ARCHÆOLOGY.]

ANTONIA. [JERUSALEM.]

APE. [KOPH.]

APELLES (Ἀπελλῆς), a Christian at Rome, whom Paul salutes in his Epistle to the Church there (Rom. xvi. 10), and calls *τὸν δόκιμον ἐν Χριστῷ* 'approved in Christ,' *i. e.*, an approved Christian. Origen doubts whether he may not have been the same person with Apollos; but this is far from likely [APOLLOS]. According to the old church traditions Apelles was one of the seventy disciples, and bishop either of Smyrna or Heracleia (Epiph. *Cont. Hæres.* p. 20; Fabricii *Lux Evangelii*, pp. 115, 116, etc.) The name itself is notable from Horace's 'Credat Judæus Apella, non ego' (*Sat.* i. 5, 100), by which he less probably means a circumcised Jew in general, as many think, than a particular Jew of that name, well known at Rome.—J. K.

APHARSACHITES or APHARSATHCHITES (אֲפַרְסַכְיָא or אֲפַרְסַתְכָיֵא; Sept. Ἀφαρσαθαχαῖοι), the name of the nation to which belonged one portion of the colonists whom the Assyrian king planted in Samaria (Ezra iv. 9; v. 6). Schulthess (*Parad.* p. 362) identifies the 'Apharsachites' with the Persian, or rather Median 'Parætaceni' of the Greek geographers (Strabo xi. 522; xv. 732; Plin. vi. 26). This conclusion is strengthened by the fact that the A is often prosthetic in Strabo; as in xv. 764, where the names Mardi and Amardi are interchanged.—J. K.

APHEK (אֲפֵק; Sept. Ἀφέκ); the name signifies *strength;* hence a citadel or fortified town. There were at least three places so called, viz.—

1. A city in the tribe of Asher (Josh. xiii. 4; xix 30), called אפיק in Judg. i. 31, where we also learn that the tribe was unable to gain possession of it. This must be the same place with the Ἄφακα which Eusebius (*Constant.* iii. 55) and Sozomen (pp. 2, 5) place in Lebanon, on the river Adonis, where there was a famous temple of Venus. A village called Afka is still found in Lebanon, situated at the bottom of a valley, and may possibly mark the site of this Aphek (Burckhardt, i. 70; Richter, p. 107; Rob. iii. 606).

2. A town near which Benhadad was defeated by the Israelites (1 Kings xx. 26, *sq.*), which seems to correspond to the Apheca of Eusebius (*Onomast.* in Ἄφεκα), situated to the east of the Sea of Galilee, and which is mentioned by Burckhardt, Seetzen, and others, under the name of Feik or Fik.

3. A city in the tribe of Issachar, not far from Jezreel, where the Philistines twice encamped before battles with the Israelites (1 Sam. iv. 1; xxix. 1; comp xxviii. 4). Either this or the first Aphek, but most probably this, was the *Aphek* mentioned in Josh. xii. 18, as a royal city of the Canaanites.—J. K.

APHEKAH (אֲפֵקָה), a town in the mountains of Judah (Josh. xv. 53). [Supposed by some to be the same as Aphek, mentioned Josh. xii. 18.]

APHEREMA (Ἀφαίρεμα), one of the three toparchies added to Judæa by the kings of Syria (1 Macc. xi. 34). This is perhaps the Ephræm or Ephraim mentioned in 2 Chron. xiii. 19.

APHSES, head of the eighteenth sacerdotal family of the twenty-four into which the priests were divided by David for the service of the temple (1 Chron. xxiv. 15).

APOCALYPSE. [REVELATION, BOOK OF.]

APOCRYPHA (ἀπόκρυφα, sc. *βιβλία, hidden, secreted, mysterious*), a term in theology, applied in various senses to denote certain books claiming a sacred character. The word occurs Mark iv. 22: 'There is nothing hid, which shall not be manifested, neither was anything kept secret (ἀπόκρυφον), but that it should come abroad;' also Luke viii. 17; and Col. ii. 3: 'In whom are hid (ἀπόκρυφοι) all the treasures of wisdom and knowledge.' It is first found, as denoting a certain class of books, in Clemens Alexandrinus, *Stromata*, 3, c. 4, ἐκ τινὸς ἀποκρύφου.

1. *Meaning and use of the term.* In the early ages of the Christian Church this term was frequently used to denote books of an uncertain or anonymous author, or of one who had written under an assumed name. Its application, however, in this sense is far from being distinct, as, strictly speaking, it would include *canonical* books whose authors were unknown or uncertain, or even *pseudepigraphal.* 'Let us omit,' says St. Augustine, 'those fabulous books of Scripture, which are called *apocryphal*, because their secret origin was unknown to the fathers. We do not deny that Enoch, the seventh from Adam, wrote something, as Jude asserts in his canonical Epistle that he did; but it is not without a purpose that they are not found in the Jewish canon preserved in the Temple. The books, therefore, which are published in his name are rightly judged by prudent men not to be his, as more recent works were given out as written by apostles, which, however, have been separated, upon diligent investigation, from the canon of Scripture, under the name of *apocryphal.*' And again: 'From such expressions as 'The Book of the Wars of the Lord' men have taken occasion to forge books called *apocryphal.*' And in his book against Faustus, he says: 'Apocryphal books are not such as are of authority, and are kept secret; but they are books whose original is obscure, and which are destitute of proper testimonials, their authors being unknown, and their characters either heretical or suspected.' Origen, also, on Matt. xxii. had applied the term apocryphal in a similar way: 'This passage is to be found in no canonical book' (*regulari*, for we have Origen's work only in the Latin translation by Rufinus), 'but in the *apocryphal* book of Elias' (*secretis Eliæ*). And, 'This is plain, that many examples have been adduced by the apostles and

evangelists, and inserted in the New Testament, which we do not read in the canonical Scriptures which we possess, but which are found in the *Apocrypha*' (Origen, *Pref. in Cantic.*) So also Jerome, referring to the words (Eph. v. 14) 'Awake, thou that sleepest, and arise from the dead,' observes that 'the apostle cited this from *hidden* (reconditis) prophets, and such as seem to be apocryphal, as he has done in several other instances.' Epiphanius thought that this term was applied to such books as were not placed in the Ark of the Covenant, but put away in some other place (see Suicer's *Thesaurus* for the true reading of the passage in this Father). Under the term *apocryphal* have been included books of a religious character, which were in circulation among private Christians, but were not allowed to be read in the public assemblies; such as 3 and 4 Esdras, and 3 and 4 Maccabees.

In regard to the New Testament, the term has been usually applied to books invented by heretics to favour their views, or by Catholics under fictitious signatures. Of this description were many spurious or apocryphal gospels (which see). It is probably in reference to such that Basil, Cyril of Jerusalem, and Jerome, gave cautions against the reading of apocryphal books; although it is possible, from the context, that the last-named Father alludes to the books which were also called *Ecclesiastical*, and afterwards *Deutero-canonical*. The following passage from his Epistle to Læta, on the education of her daughter, will serve to illustrate this part of our subject:—'All *apocryphal* books should be avoided; but if she ever wishes to read them, *not to establish the truth of doctrines, but with a reverential feeling for the truths they signify*, she should be told that they are not the works of the authors by whose names they are distinguished, that they contain much that is faulty, and that it is a task requiring great prudence to find gold in the midst of clay.' And to the same effect Philastrius:—'Among whom are the Manichees, Gnostics [etc.], who, having some *apocryphal* books under the apostles' names (*i. e.*, some separate Acts), are accustomed to despise the canonical Scriptures; but the *secret* Scriptures, that is, *apocryphal*, though they ought to be read by the perfect for their morals, ought not to be read by all, as ignorant heretics have added and taken away what they wished.' He then proceeds to say that the books to which he refers are the *Acts of Andrew*, written by 'the disciples who were his followers,' etc.: *Quos conscripserunt discipuli tunc sequentes apostolum* (*Hæres.* 40).

In the *Bibliothèque Sacrée*, by the Rev. Dominican Fathers Richard and Giraud (Paris, 1822), the term is defined to signify—(1) anonymous or pseudepigraphal books; (2) those which are not publicly read, although they may be read with edification in private; (3) those which do not pass for authentic and of divine authority, although they pass for being composed by a sacred author or an apostle, as the *Epistle of Barnabas;* and (4) dangerous books composed by ancient heretics to favour their opinions. They also apply the name 'to books which, after having been contested, are put into the canon by consent of the churches, as Tobit, etc.' And Jahn applies it in its most strict sense, and that which it has borne since the fourth century, to books which, from their inscription, or the author's name, or the subject, might easily be taken for inspired books, but are not so in reality. It has also been applied, by Jerome, to certain books not found in the Hebrew canon, but yet publicly read from time immemorial in the Christian church for edification, although not considered of authority in controversies of faith. These were also termed Ecclesiastical books, and consisted of the books of Tobit, Wisdom, Ecclesiasticus, Baruch, the two first books of Maccabees, the seven last chapters (according to Cardinal Hugo's division) of the book of Esther, and those (so called) parts of the book of Daniel which are not found in Hebrew, viz. the Song of the Children, the Speech of Azariah, the History of Susannah, and the Fable (as Jerome calls it) of Bel and the Dragon. These have been denominated, for distinction's sake, the deutero-canonical books, in as much as they were not in the original or Hebrew canon. In this sense they are called by some the Antilegomena of the Old Testament. 'The uncanonical books,' says Athanasius, or the author of the *Synopsis*, 'are divided into *antilegomena* and *apocrypha*.'

2. *Apocryphal Books received by some into the Canon, called also Ecclesiastical and Deutero-canonical.*—It is acknowledged by all that these books never had a place in the Jewish canon. The Roman Catholic Professor Alber, of Pesth (who considers them as of equal authority with the received books of the Hebrew canon), observes:—'The Deutero-canonical books are those which the Jews had not in their canon, but are notwithstanding received by the Christian Church, concerning which, on this very account of their not having been in the Jewish canon, there has existed some doubt even in the Church' (*Institut. Hermeneut.* vol. i. ch. viii. ix.) Josephus, a contemporary of the apostles, after describing the Jewish canon (*Contr. Ap.* i. 8), which he says consists of 22 books, remarks: 'but from the reign of Artaxerxes to within our memory there have been several things committed to writing, which, however, *have not acquired the same degree of credit and authority* as the former books, inasmuch as the tradition and succession of the prophets were less certain.' It has been shewn by Hornemann (*Observatt. ad illust. doctr. de Canon. V. T. ex Philone*) that, although Philo was acquainted with the books in question, he has not cited any one of them, at least with the view of establishing any proposition.

Among the early Christian writers, Jerome, in his Prefaces, gives us the most complete information that we possess regarding the authority of these books in his time. After enumerating the 22 books of the Hebrew Canon, consisting of the Law, the Prophets, and the Hagiographa, he adds: 'This prologue I write as a preface to the books to be translated by us from the Hebrew into Latin, that we may know that all the books which are not of this number are *apocryphal;* therefore Wisdom, which is commonly ascribed to Solomon as its author, and the book of Jesus the son of Sirach, Judith, Tobit, and the Shepherd, *are not in the canon.*' Again, in the preface to his translation of the books of Solomon from the Hebrew, he observes:—'These three books (Proverbs, Ecclesiastes, and Canticles) only are Solomon's. There is also the *Book of Jesus the son of Sirach*, and another pseudepigraphal book, called the *Wisdom of Solomon;* the former of which I

have seen in Hebrew, called not Ecclesiasticus, as among the Latins, but the Parables; with which likewise have been joined Ecclesiastes and the Song of Songs, that the collection might the better resemble the books of Solomon both in matter and design. The second is not to be found at all among the Hebrews, and the style plainly evinces its Greek original: some ancient writers say it is a work of Philo the Jew. As, therefore, the church reads Judith and Tobit, and the books of Maccabees, but does not receive them among the Canonical Scriptures; so likewise it may read these two books for the edification of the people, but not as of authority for proving any doctrines of religion (*ad ædificationem plebis, non ad authoritatem ecclesiasticorum dogmatum confirmandam*).' Of Baruch he says, that he does 'not translate it, because it was not in Hebrew, nor received by the Jews.' He never translated Wisdom, Ecclesiasticus, or either of the books of Maccabees, and observes, that 'such books as are not of the twenty-four* letters are to be utterly rejected' (*Pref. to Ezra*). In his *Preface to Judith* he says, in like manner, 'Among the Hebrews this book is read among the *hagiographa* (or, according to some manuscripts, *apocrypha*), whose authority is not judged sufficient to support disputed matters.' He adds, at the same time, that 'the Council of Nice is said to have included it in the catalogue of the Holy Scriptures.' We have, however, no authority for supposing that the Council of Nice ever formed such a catalogue. There is no account of the matter in any of its acts which have reached us.

Jerome's remarks respecting the additions to the book of Daniel will be noticed elsewhere. [DANIEL, *Apocryphal Additions to.*] In reference to these, Jerome's contemporary, Rufinus, once his familiar friend, but now his bitter enemy, violently attacked him in his second invective against him. The invectives of Rufinus, however, have no reference to any other writings than the history of Susanna and the Song of the Three Children. In fact, Rufinus himself made the same distinction in regard to the books of Scripture that Jerome did. After enumerating the books of the Old and New Testament exactly according to the Jewish canon, saying, 'These are the volumes which the Fathers have included in the canon, and out of which they would have us prove the doctrines of our faith;' he adds—'however, it ought to be observed, that there are also other books which are not *canonical*, but have been called by our forefathers *ecclesiastical;* as the Wisdom of Solomon, and another called the Wisdom of the Son of Sirach, which among the Latins is called by the general name of Ecclesiasticus, by which title is denoted not the author of the book, but the quality of the writing. Of the same order is the book of Tobit, Judith, and the books of the Maccabees. In the New Testament is the book of the Shepherd of Hermas, which is called the 'Two Ways, or the Judgment of Peter;' all which they would have to be read in the churches, but not alleged by way of authority for proving articles of faith. Other Scriptures they call *apocryphal*, which they would not have to be read in churches' (*In Symb. Apost.*)

* The variations in the numerical divisions of these books, many of which are extremely fanciful, do not affect the identity of the canon itself.

It is maintained by Professor Alber that, when Jerome and Rufinus said the Ecclesiastical books were read for edification, but not for confirming articles of faith, they only meant that they were not to be employed in controversies with the Jews, who did not acknowledge their authority. These Fathers, however, certainly put them into the same rank with the Shepherd of Hermas.

The first catalogue of the Holy Scriptures, *drawn up by any public body in the Christian church*, which has come down to us, is that of the Council of Laodicea, in Phrygia, supposed to be held about the year 365. In the two last canons of this Council, as we now have them, there is an enumeration of the books of Scripture nearly conformable, in the Old Testament, to the Jewish canon. The canons are in these words,—

'That private Psalms ought not to be said in the church, nor any books not canonical, but only the canonical books of the Old and New Testament. The books of the Old Testament which ought to be read are these:—1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy; 6. Joshua, son of Nun; 7. Judges, with Ruth; 8. Esther; 9. 1 and 2 Kingdoms; 10. 3 and 4 Kingdoms; 11. 1 and 2 Remains; 12. 1 and 2 Esdras; 13. the book of 150 Psalms; 14. Proverbs; 15. Ecclesiastes; 16. Canticles; 17. Job; 18. the Twelve Prophets; 19. Isaiah; 20. Jeremiah and *Baruch*, the Lamentations and the Epistles; 21. Ezekiel; 22. Daniel.' We have already given the books of the New Testament as enumerated by this Council (see ANTILEGOMENA).

This catalogue is not, however, universally acknowledged to be genuine. 'Possibly learned men,' says Lardner, 'according to the different notions of the party they have been engaged in, have been led to disregard the last canon; some because of its omitting the Apocryphal books of the Old Testament, and others because it has not the book of Revelation.' Basnage, in his *History of the Church*, observes that 'Protestants and Catholics have equally disparaged this synod.' 'It is said,' remarks Lardner, 'that the canons of this Council were received and adopted by some General Councils in after times; nevertheless, perhaps, it would be difficult to shew that those General Councils received the last canon, and exactly approved the catalogue of said books therein contained, without any addition or diminution, as we now have it' (see Mansi *Concilia*, ii. 574).

These books, it will be observed, though avowedly not in the Hebrew canon, were publicly read in the primitive church, and treated with a high degree of respect, although not considered by the Hebrews, from whom they were derived (see the passage above cited from Josephus) as of equal authority with the former. These books seem to have been included in the copies of the Septuagint, which was generally made use of by the sacred writers of the New Testament. It does not appear whether the Apostles gave any cautions against the reading of these books; and it has been even supposed that they have referred to them. Others, however, have maintained that the principal passages to which they have referred (for it is not pretended that they have cited them) are from the canonical books. The following are the passages here alluded to:—

Rom. xi. 24	compared with	Wisdom ix. 13	see Isaiah xl. 13.
Heb. i. 13	,,	,, vii. 56	
,, xi. 5	,,	,, iv. 10	see Gen. v. 24.
Rom. xiii. 1	,,	,, vi. 3	see Prov. viii. 15, 16.
,, ii. 11			
Gal. ii. 6			
Eph. vi. 9	,,	,, vi. 7	see Deut. x. 17.
Col. iii. 23			
1 Peter i. 24			
James i. 10	,,	Ecclus. xiv. 17	see Isaiah xl. 6.
1 Cor. x. 10	,,	Judith viii. 25	(Lat.) Num. xiv. 15.
James ii. 23	,,	,, v. 22	
Luke x. 41	,,	Tobit iv. 7	
1 Thes. iv. 3	,,	,, iv. 17	
Matt. vii. 12	,,	,, iv. 15	
1 Cor. x. 20	,,	Baruch, iv. 7	
John x. 22	,,	1 Macc. iv. 59	
Heb. xi. 35	,,	2 Macc. vi. 7	Ecclus. xiv. 15.
Matt. ix. 13	,,	Prayer of Manasses	
2 Cor. xiii. 6	,,	3 Esdras iii. 12	

Some of the uncanonical books, however, had not been extant more than a hundred and thirty years at most at the Christian era, and could only have obtained a place in the Greek Scriptures a short time before this period; but the only copies of the Scriptures in existence for the first three hundred years after Christ, either among the Jews or Christians of Greece, Italy, or Africa, contained these books without any mark of distinction that we know of. The Hebrew Bible and language were quite unknown to them during this period, and the most learned were, probably, but ill-informed on the subject, at least before Jerome's translation of the Scriptures from the original Hebrew. The Latin versions before his time were all made from the Septuagint. We do not, indeed, find any catalogue of these writings before the Council of Hippo, but only individual notices of separate books. Thus Clement of Alexandria (*Stromata*, A.D. 211), cites the wisdom of Solomon and Ecclesiasticus, and Origen refers to several of these books, treating them with a high degree of veneration. 'There is,' says Eusebius, 'an epistle of Africanus, addressed to Origen, in which he intimates his doubt on the history of Susanna in Daniel, as if it were a spurious and fictitious composition; to which Origen wrote a very full answer.' These epistles are both extant. Origen, at great length, vindicates these parts of the Greek version —for he acknowledges that they were not in the Hebrew—from the objections of Africanus, asserting that they were true and genuine, and made use of in Greek among all the churches of the Gentiles, and that we should not attend to the fraudulent comments of the Jews, but take that only for true in the holy Scriptures which the Seventy had translated, for that this only was confirmed by Apostolic authority. In the same letter he cites the book of Tobit, and in his second book *De Principiis*, he even speaks of the Shepherd of Hermas as divinely inspired. Origen, however, uses very different language in regard to the book of Enoch, the Testament of the Twelve Patriarchs, and the Assumption of Moses.

The local Council of Hippo, held in the year of Christ 393, at which the celebrated Augustine, afterwards Bishop of Hippo, was present, formed a catalogue of the sacred books of the Old and New Testament, in which the *ecclesiastical books* were all included.

The third Council of Carthage, generally believed to have been held in 397, at which Aurelius, Bishop of Carthage, presided, and at which Augustine was present, consisting in all of forty-four bishops, adopted the same catalogue, which was confirmed at the fourth Council of Carthage, held in the year 419. The reference said to have been made from the *third* Council of Carthage, held in 397, to Pope Boniface, is a manifest anachronism in the copies of the acts of this council (see L'Abbe's *Concilia*), as the pontificate of Boniface did not commence before 417. It has been, therefore conjectured that this reference belongs to the fourth council.

As St. Augustine had great influence at these Councils, it must be of importance to ascertain his private sentiments on this subject. He writes as follows in the year 397:—'The entire Canon of Scripture is comprised in these books. There are 5 of Moses, viz. Genesis, Exodus, Leviticus, Numbers, Deuteronomy; 1 of Joshua, 1 of Judges, 1 small book called Ruth, which seems rather to belong to the beginning of the Kingdoms, the 4 books of the Kingdoms, and 2 of the Remains, not following one another, but parallel to each other. These are historical books which contain a succession of times in the order of events. There are others which do not observe the order of time, and are unconnected together, as Job, Tobit, Esther, and Judith, the 2 books of Maccabees, and the 2 books of Ezra, which last do more observe the order of a regular succession of events, after that contained in the Kingdoms and Remains. Next are the Prophets, among which is 1 book of the Psalms of David, and 3 of Solomon, viz. Proverbs, Canticles, and Ecclesiastes; for these 2 books, Wisdom and Ecclesiasticus, are called Solomon's for no other reason than because they have a resemblance to his writings: for it is a very general opinion that they were written by Jesus the son of Sirach, which books, however, since they are admitted into authority, are to be reckoned among prophetical books. The rest are the books of those who are properly called prophets, as the several books of the 12 Prophets, which being found together, and never separated, are reckoned one book. The names of which prophets are these: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. After these the four Prophets of large

volumes, Isaiah, Jeremiah, Daniel, Ezekiel. In these 44 books is comprised all the authority of the Old Testament' (*De Doctr. Christ.*) [For the New, those he names are the same with those now received.]

It has been, indeed, maintained that Augustine altered his opinion on the subject of the deutero-canonical books in his Retractations (see Henderson *On Inspiration*, p. 495); but the only passage in this work bearing on the subject, which we can discover, is that wherein he confesses his mistake in terming Ecclesiasticus a *prophetical* book.

Augustine has been also supposed to have testified to the inferior authority of these books, from his saying that one of them was read from the *reader's* place. 'The sentiment of the book of Wisdom is not to be rejected, which has deserved to be recited for such a long course of years from the *step of the readers* of the church of Christ, and to be heard with the veneration of divine authority from the bishop to the humblest of the laics, faithful, penitents, and catechumens.' [MACCABEES.]

What the result of the reference from Africa to the 'churches beyond the seas' may have been, we can only judge from the letter which is said to have been written on the subject by Innocent I., bishop of Rome, to St. Exupere, bishop of Toulouse, in the year 405. In this letter, which, although disputed, is most probably genuine, Innocent gives the same catalogue of the books of the Old and New Testaments as those of the councils of Hippo and Carthage, omitting only the book of Esther.

The next catalogue is that of the Roman Council, drawn up by Pope Gelasius and seventy bishops. The genuineness of the acts of this council has been questioned by Pearson, Cave, and the two Basnages, but vindicated by Pagi and Jeremiah Jones. The catalogue is identical with the preceding, except in the order of the books.

Some of the most important manuscripts of the Holy Scriptures which have descended to us were written soon after this period. The very ancient Alexandrian MS. now in the British Museum contains the following books in the order which we here give them, together with the annexed catalogue:—

'Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth; 8 books.—Kingdoms, 4; Remains, 2; 6 books.—16 Prophets, viz., Hosea, 1; Amos, 2; Micah, 3; Joel, 4; Obadiah, 5; Jonah, 6; Nahum, 7; Ambacum, 8; Zephaniah, 9; Haggai, 10; Zechariah, 11; Malachi, 12; Isaiah, 13; Jeremiah, 14; Ezekiel, 15; Daniel, 16; Esther; Tobit; Judith; Ezra, 2; Maccabees, 4; Psalter and Hymns; Job; Proverbs; Ecclesiastes; Canticles; Wisdom; Wisdom of Jesus Sirach; 4 Gospels; Acts, 1; 7 Catholic Epistles; 14 Epistles of Paul; Revelation; 2 Epistles of Clement; together * * * * books; Psalms of Solomon.' These books are equally incorporated in all the manuscripts of the Latin Vulgate (which was originally translated from the Septuagint). Those which Jerome did not translate from the Hebrew or Greek, as Wisdom and Ecclesiasticus, were adopted from the older Latin version.

Although the Canon of Scripture seemed now to be so far settled by the decrees of these Councils, all did not conceive themselves bound by them; and it is observed by Jahn (*Introd.*) that they were not otherwise to be understood than 'that the ecclesiastical books enumerated in this catalogue were to be held as useful for the edification of the people, but not to be applied to the confirmation of doctrines of faith.' Such appears at least to have been the sentiment of many eminent divines between this period and the sixteenth century.

Bishop Cosin, in his excellent *Scholastic History of the Canon*, furnishes to this effect a host of quotations from writers of the middle ages, including Ven. Bede, John of Damascus, Alcuin, Peter Mauritius, Hugh de St. Victor, Cardinal Hugo de St. Cher, the author of the ordinary *Gloss*, and Nicholas Lyranus. Of these some call the Deutero-canonical books 'excellent and useful, but not in the canon;' others speak of them as 'apocryphal, that is, doubtful Scriptures,' as not having been 'written in the time of the prophets, but in that of the priests, under Ptolemy,' etc., as not 'equalling the sublime dignity of the other books, yet deserving reception for their laudable instruction,' classing them with the writings of Jerome, Augustine, Ambrose, and Bede, and making a marked distinction not only between the Jewish and Christian Canons, but even between parts of the Deutero-canonical writings. Mr. Archibald Alexander also (*Canon of the Old and New Testaments ascertained*) cites several of the same authorities: he has, however, in one instance, evidently mistaken Peter Lombard for Peter Comestor, the author of the *Scholastic History*. At the dawn of the Reformation, we find James Faber of Etaples and Cardinal Cajetan expressing themselves to the same effect, and the learned Sanctes Pagnini, in his translation of the Bible from the original languages, published at Lyons in 1528 (the first Bible that contained the division into verses with the present figures), dedicated to Pope Clement VII., distinguished the ecclesiastical books, which he says were not in the canon, by the term *Hagiographa*. For a description of this rare work, see *Christian Remembrancer*, vol. iv. p. 419, in a treatise, '*On the division of verses in the Bible*,' by the author of the present article.

We are now arrived at the period of the Reformation, when the question of the Canon of Scripture was warmly discussed. Long before this period (viz., in 1380), Wicliff had published his translation of the Bible, in which he substituted another prologue for Jerome's; wherein, after enumerating the 'twenty-five' books of the Hebrew Canon, he adds—'Whatever book is in the Old Testament, besides these twenty-five, shall be set among the Apocrypha, that is, without authority of belief.' He also, in order to distinguish the Hebrew text from the Greek interpolations, inserted Jerome's notes, *rubricated*, into the body of the text.

Although Martin Luther commenced the publication of his translation of the Bible in 1523, yet, as it was published in parts, he had not yet made any distinction between the two classes of books, when Lonicer published his edition of the Greek Septuagint at Strasburg in 1526, in which he separated the Deutero-canonical, or Apocryphal, books, from those of the Jewish Canon; for which he was severely castigated by Morinus (see Masch's edition of Le Long's *Bibliotheca Biblica*, vol. ii. p. 268). Arias Montanus went still further, and rejected them altogether. In 1534 the complete edition of Luther's Bible appeared, wherein those books which Jerome had placed *inter apocrypha* were separated, and placed by themselves between the Old and New Testament, under the title 'Apocry-

pha; that is, Books which are not to be considered as equal to holy Scripture, and yet are useful and good to read.'

A few years after, the divines of the Council of Trent assembled; and among the earliest subjects of their deliberation was the Canon of Scripture. 'The Canon of Augustine,' says bishop Marsh, 'continued to be the Canon of the ruling party. But as there were not wanting persons, especially among the learned, who from time to time recommended the Canon of Jerome, it was necessary for the Council of Trent to decide between the contending parties' (*Comparative View*, p. 97). The Tridentine Fathers had consequently a nice and difficult question to determine.

On the 8th April 1546, all who were present at the fourth session of the Council of Trent adopted the canon of Augustine, declaring, 'He is also to be anathema who does not receive these entire books, with all their parts, as they have been accustomed to be read in the Catholic Church, and are found in the ancient editions of the Latin Vulgate, as sacred and canonical, and who knowingly and wilfully despises the aforesaid traditions . . .'

We are informed by Jahn (*Introduction*), that this decree did not affect the distinction which the learned had always made between the canonical and deutero-canonical books, in proof of which he refers to the various opinions which still prevail in his church on the subject, Bernard Lamy (*Apparatus Biblicus*, ii. 5) denying, and Du Pin (*Prolegomena*) asserting, that the books of the second Canon are of equal authority with those of the first. Those who desire further information will find it in the two accounts of the controversies which took place at the council on this subject; one from the pen of Cardinal Pallavicini, the other by Father Paul Sarpi, the two eminent historians of the Council. Professor Alber, to whom we have already referred, having denied that any such distinction as that maintained by his brother Professor, Jahn, can lawfully exist among Roman Catholic divines, insists that both canons possess one and the same authority. The words of Bernard Lamy, however, cited by Jahn, are—'The books of the *second* Canon, although united with the *first*, are not, however, of the same authority' (*Apparat. Bibl.* ii. 5, p. 333). Alber endeavours to explain this as meaning only that these books had not the same authority before the Canon of the Council of Trent, and cites a passage from Pallavicini to prove that the anathema was 'directed against those *Catholics* who adopted the views of Cardinal Cajetan' (vol. ii. p. 105). But, however this may be, among other opinions of Luther condemned by the Council was the following:—That no books should be admitted into the Canon of the Old Testament but those received by the Jews; and that from the new should be excluded—the Epistle to the Hebrews, those of James, 2 Peter, 2 and 3 John, Jude and the Apocalypse.'

The whole of the books in debate, with the exception of 3d and 4th Esdras, and the Prayer of Manasses, are considered as canonical by the Council of Trent. But it must be recollected, that the decision of the Council of Trent is one by no means peculiar to this council. The third Council of Carthage had considered the same books canonical. 'The Council of Trent,' says bishop Marsh, 'declared no other books to be sacred and canonical than such as had existed from the earliest ages of Christianity, not only in the Latin version of the Old Testament, but even in the ancient Greek version, which is known by the name of the Septuagint . . . In the manuscripts of the Septuagint, there is the same intermixture of canonical and apocryphal books, as in the manuscripts of the Latin version' [although there are in different manuscripts variations in the particular arrangement of single books]. The Hebrew was inaccessible to the Latin translators in Europe and Africa during the three first centuries.

The ecclesiastical books were generally written within a period which could not have extended to more than two centuries before the birth of Christ. In the choice of the places which were assigned them by the Greek Jews resident in Alexandria and other parts of Egypt, who probably added these books to the Septuagint version according as they became gradually approved of, they were directed 'partly by the subjects, partly by their relation to other writings, and partly by the periods in which the recorded transactions are supposed to have happened.' Their insertion shews how highly they were esteemed by the Greek Jews of Egypt; but whether even the Egyptian Jews ascribed to them canonical and divine authority, it would not be easy to prove (Marsh's *Comparative View*).

The following were the proceedings of the Anglican Church in reference to this subject:—

In Coverdale's English translation of the Bible, printed in 1535, the deutero-canonical books were divided from the others and printed separately, with the exception of the book of Baruch, which was not separated from the others in this version until the edition of 1550. They had, however, been separated in Matthew's Bible in 1537, prefaced with the words, 'the volume of the book called *Hagiographa*.' This Bible contained Olivetan's preface, in which these books were spoken of in somewhat disparaging terms. In Cranmer's Bible, published in 1539, the same words and preface were continued; but, in the edition of 1549, the word *Hagiographa* was changed into *Apocrypha*, which passed through the succeeding editions into King James' Bible. Olivetan's preface was omitted in the Bishops' Bible in 1568, after the framing of the canon in the Thirty-nine Articles in 1562.

In the Geneva Bible, which was the popular English translation before the present authorized version, and which was published in 1559, these books are printed separately with a preface, in which, although not considered of themselves as sufficient to prove any point of Christian doctrine, they are yet treated with a high degree of veneration. In the parallel passages in the margin of this translation, references are made to the deutero-canonical books.

In the first edition of the Articles of the Church of England, 1552, no catalogue of the 'Holy Scripture' had yet appeared, but in the Articles of 1562, the canon of St. Jerome was finally adopted in the following order: 5 books of Moses, Joshua, Judges, Ruth, 1 and 2 Samuel; 1 and 2 Kings, 1 and 2 Chronicles, 1 and 2 Esdras, Esther, Job, Psalms, Proverbs, Ecclesiastes, Cantica, four Prophets the Greater, twelve Prophets the Less. In the 6th article it is declared that, 'In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church,' and that 'the other books (as Jerome saith) the

church doth read for example of life and instruction of manners, but yet it doth not apply them to establish any doctrine.' The books which the article then enumerates are 1 and 2 [3 and 4] Esdras, Tobias, Judith, the rest of the book of Esther, Wisdom, Jesus the son of Sirach, Baruch the Prophet, the Song of the Children, the Story of Susanna, Bel and the Dragon, the Prayer of Manasses, and 1 and 2 Maccabees. It is not, however, altogether correct, in point of fact, in including in the number of books thus referred to by Jerome, as read by the church for edification, the third and fourth books of Esdras. These books were equally rejected by the Church of Rome and by Luther, who did not translate them. The Church of England further declares, that 'all the books of the New Testament, *as they are commonly received*, we do receive and account them canonical.' The Church of England has herein followed the Councils of Hippo and Carthage. The phrase 'of whose authority was never any doubt in the church,' refers therefore more strictly to the books of the Old Testament than the New, for it cannot be denied that doubts *did* exist respecting the Antilegomena of the New Testament. In the first book of Homilies, published in 1547, and the second in 1560, both confirmed by the Thirty-fifth Article of 1562, the deutero-canonical books are cited as 'Scripture,' and treated with the same reverence as the other books in the Bible; and in the preface to the book of Common Prayer, they are alluded to as being 'agreeable to' the Holy Scriptures.

The Helvetic Confession, dated 1st March 1566, has the following expression respecting the apocryphal books:—'We do not deny that certain books of the Old Testament were named by the ancients apocryphal, by others ecclesiastical, as being read in the churches, but not adduced for authority in matters of belief: as Augustine, in the 18th book of the *City of God*, ch. 38, relates, that the names and books of certain prophets were adduced in the books of Kings, but adds that these were not in the canon, and that those we have were sufficient for piety.' The Confession of the Dutch Churches, (dated the same year) is more full. After recounting the canonical books, 'respecting which no controversy existed,' it adds, 'We make a distinction between those and such as are called Apocryphal, which may indeed be read in the church, and proofs adduced from them, so far as they agree with the canonical books; but their authority and force are by no means such that any article of faith may be certainly declared from their testimony alone, still less that they can impugn or detract from the authority of the others.' They add, as their reason for receiving the canonical books, that 'it is not so much because the Church receives them, as that the Holy Spirit testifies to our consciences that they have come from God; and chiefly on this account, because they of themselves bear testimony to their own authority and sanctity, so that even the blind may see the fulfilment of all things predicted in them, as it were with the senses.'

The Westminster Confession proceeded on the same principle, but treated the books of the second Canon with less ceremony. After enumerating the canonical books (ascribing thirteen epistles only to Paul), they proceed to say, that 'the books called Apocrypha, not being of Divine inspiration, are no part of the Canon of Scripture, and therefore are of no authority in the Church of God; nor to be any otherwise approved, or made use of, than other human writings.' And again, 'The authority of Holy Scripture, for which it ought to be believed and obeyed, depends not on the testimony of any man or church, but wholly upon God, the author thereof; and therefore it is to be received, because it is the word of God. We may be moved and induced by the Church to a high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, etc. etc., are arguments whereby it doth abundantly evidence itself to be the word of God: yet, notwithstanding, our full persuasion and assurance of the infallible truth and Divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.'

The Confession of Augsburg, dated in 1531, contains no article whatever on the Canon of Scripture; nor do the Lutherans appear to have any other canon than Luther's Bible. For the sentiments of the GREEK CHURCH, see ESDRAS; ESTHER; MACCABEES.

3. *Of Spurious Apocryphal Books, as distinct from Antilegomena or Ecclesiastical.*—Among this class are doubtless to be considered the 3d and 4th books of Esdras; and it is no doubt in reference to these that, in his letter to Vigilantius, Jerome speaks of a work of Esdras which he says that he had never even read. Playing upon the name of Vigilantius, he adds, 'You sleep vigilantly (tu vigilans dormis), and write in your sleep; proposing to me an *apocryphal* book, which is read by you and others like you, under the name of *Esdras*, wherein it is written that no one should be prayed for after his death (*See* 4 Esdras, viii. 36-44). . . . Why take in hand what the church does not receive? Read, if you like, all the feigned revelations of all the patriarchs and prophets, and when you have learned them, sing them in the women's weaving-shops, and propose them to be read in your taverns, that you may the more readily by them allure the unlettered rabble to drink.'

Of the same character are also the Book of Enoch, the Testament of the Twelve Patriarchs, the Assumption of Moses, etc.; which, as well as 3 and 4 Esdras, being by many considered as the fictions of Christians of the second and third centuries, it is doubtful whether they ought to be classed in the Apocrypha of the Old or of the New Testament. Origen, however, believed the New Testament to have contained citations from books of this kind written before the times of the apostles; and, in reference to such, observes, in his preface to the *Canticles*, 'This, however, is manifest, that many passages are cited either by the apostles or the evangelists, and inserted in the New Testament, which we do not read in those Scriptures of the Jews which we call canonical, but which are nevertheless found in *apocryphal* books, or are taken from them. But this will give no authority to apocryphal writings, for the bounds which our fathers have fixed are not to be removed; and possibly the apostles and evangelists, full of the Holy Ghost, might know what should be taken out of those Scriptures and what not. But we, who have not such a measure of the Spirit, cannot, without great danger, presume to act in that manner.' Then, in his *Letter to Apianus*, he

observes, that there were many things kept from the knowledge of the public, but which were preserved in the hidden or *apocryphal* books, to which he refers the passage (Heb. xi. 37), 'They were sawn asunder.' Origen probaby alludes here to that description of books which the Jews called גנוזים, a word of the same signification with *apocrypha*, and applied to books laid aside, or not permitted to be publicly read, or considered, even when divinely inspired, not fit for indiscriminate circulation: among the latter were the first chapter of Genesis, the Song of Solomon, and our last eight chapters of the prophet Ezekiel.

The books which we have here enumerated, such as the Book of Enoch, etc., which were all known to the ancient Fathers, have descended to our times; and, although incontestably spurious, are of considerable value from their antiquity, as throwing light upon the religious and theological opinions of the first centuries. The most curious are the 3d and 4th books of Esdras, and the Book of Enoch, which has been but recently discovered, and has acquired peculiar interest from its containing the passage cited by the apostle Jude. [ENOCH.] Nor are the apocryphal books of the New Testament destitute of interest. Although the spurious Acts extant have no longer any defenders of their genuineness, they are not without their value to the Biblical student, and have been applied with success to illustrate the style and language of the genuine books, to which they bear a close analogy. The American translator of Mosheim's *Ecclesiastical History* terms them 'harmless and ingenious fictions, intended either to gratify the fancy or to silence the enemies of Christianity.'

Some of the apocryphal books have not been without their defenders in modern times. The *Apostolical Canons* and *Constitutions*, and the various *Liturgies* ascribed to St. Peter, St. Mark, etc., and published by Fabricius, in his *Codex Apocryphus Novi Testamenti*, were considered by the learned and eccentric William Whiston, and the no less learned Grabe, to be of equal authority with any of the confessedly genuine apostolic compositions (see Whiston's *Primitive Christianity* and Grabe's *Spicilegium*).

They are, however, regarded by most as originally not of an earlier date than the second century, and as containing interpolations which betray the fourth or fifth: they can, therefore, only be considered as evidence of the practice of the Church at the period when they were written. They have generally been appealed to by the learned as having preserved the traditions of the age immediately succeeding the apostolic; and, from the remarkable coincidence which is observable in the most essential parts of the so-called Apostolic Liturgies, it is by no means improbable that, notwithstanding their interpolations, they contain the leading portions of the most ancient Christian forms of worship.

Most of the apocryphal Gospels and Acts noticed by the fathers, and condemned in the catalogue of Gelasius, which are generally thought to have been the fictions of heretics in the second century, have long since fallen into oblivion. Of those which remain, although some have been considered by learned men as genuine works of the apostolic age, yet the greater part are universally rejected as spurious, and as written in the second and third centuries. A few are, with great appearance of probability, assigned to Leucius Clarinus, supposed to be the same with Leontius and Seleucus, who was notorious for similar forgeries at the end of the third century. The authorship of the *Epistle of Barnabas* is still a matter of dispute; and there appears but too much reason to believe that there existed grounds for the charge made by Celsus against the early Christians, that they had interpolated or forged the ancient Sibylline Oracles.

In the letter of Pope Innocent I. to St. Exupere, bishop of Toulouse, written about the year 405, after giving a catalogue of the books forming the canon of Scripture (which includes five books of Solomon, Tobit, and two books of Maccabees), he observes:—'But the others, which are written under the name of Matthias, or of James the Less, or those which were written by one Leucius under the name of Peter and John, or those under the name of Andrew by Xenocheris and Leonidas the philosopher, or under the name of Thomas; or if there be any others, you must know that they are not only to be rejected, but condemned.' These sentiments were afterwards confirmed by the Roman Council of seventy bishops, held under Pope Gelasius, in 494, in the acts of which there is a long list of apocryphal Gospels and Acts, the greater part of which are supposed to have perished. The acts of this council, however, are not generally considered to be genuine.

The following are the principal spurious apocryphal books of the Old Testament, which have descended to our times. The greater number of them can scarcely be considered as properly belonging to the Apocrypha of the Old Testament, as they have been most probably written since the Christian era, and not before the second century:—Third and fourth Esdras, the Book of Enoch, the apocryphal book of Elias the Prophet, the third, fourth, and fifth books of Maccabees (received by the Greek Church), the Ascension of Isaiah, the Assumption of Moses, with a few others.

The best accounts of the apocryphal books will be found in Fabricii *Codex Pseudepigraphus V. T.* Hamburgh and Leipzig, 1713 and 1741, and *Codex Apocryphus N. T.*, Hamburg, 1713-1722; *Auctarium Codicis Apocryphi N. T. Fabriciani*, edidit And. Birch, Copenhagen, 1804. *A New and Full Method of Settling the Canon of the N. T.*, by the Rev. Jeremiah Jones, Oxford, 1726—last edition, Oxford, 1827. Du Pin, *Prolegomena*, Amst. 1701, and *Canon of the Old and New Testaments*, London, 1700; and especially *Codex Apocryphus N. T., e libris ineditis maximè Gallicanis, Germanicis, et Italicis, collectus, recensitus, notisque et prolegomenis illustratus, opera et studio* T. C. Thilo, tom. i. Lips. 1832, 8vo; the remaining two volumes are not yet published. Vol. i. contains: 1. The history of Joseph the Carpenter, Arab. and Lat. 2. The Gospel of the Infancy. 3. The Protevangelion of James, and the Gospel of Thomas the Israelite, Greek and Lat. 4. The Gospel of the Nativity of Mary, and the History of the Nativity of Mary and the Saviour, Lat. 5. The Gospel of Marcion, collected by Dr. Hahn, from ancient Greek MSS. 6. The Gospel of Nicodemus, Gr. and Lat. 7. Apprehension and Death of Pilate, Gr. 8. The mutilated and altered Gospel of St. John, preserved in the archives of the Templars of St. John of Jerusalem in Paris, with Griesbach's text. 9. An Apocryphal Book of the Apostle

John, Lat. See also Wilson, *The Books of the Apocrypha with critical and Historical Observations*, etc., Edinb. 1801; Eichhorn, *Einleitung in die Apok. Schriften. des A. T.*, Leipz. 1795; H. Ed. Apel, *Libri Vet. Test. Apoc. Græce*, Lips. 1837; Fritzsché und Grimm, *Kurzgef. Exeget. Handbuch zu d. Apokryphen d. A. T.*; Tischendorf—1. *De Evangeliorum Apocryphorum origine et usu*, Hague, 1851. 2. *Acta Apocrypha ex* xxx. *antiquis Codd. Græcis vel nunc primum eruit vel secundum atque emendatius edidit*. Lips. 1852. 3. *Evangelia Apocrypha adhibitis codd. Græcis et Latinis nunc primum consultis, edit.* Lips. 1853. [ACTS, GOSPELS, EPISTLES, and REVELATIONS, *Spurious*; CANON.]—W. W.

APOLLONIA (Ἀπολλωνία), a city of Macedonia, in the province of Mygdonia (Plin. iv. 17), situated between Amphipolis and Thessalonica, thirty Roman miles from the former, and thirty-six from the latter (*Itiner. Anton.*) St. Paul passed through Amphipolis and Apollonia in his way to Thessalonica (Acts xvii. 1).

APOLLONIUS. Five persons of this name occur in the history of the Maccabees.—1. A general whom Antiochus Epiphanes sent into Judæa, and who took Jerusalem, but who was eventually defeated and slain by Judas Maccabæus, B.C. 166 (1 Macc. iii. 10, 11).—2. A governor of Cœle-Syria, and general of Demetrius Nicanor, who was defeated by Jonathan on behalf of Alexander Balas, B.C. 148 (1 Macc. x. 69-83; Joseph. *Antiq.* iii. 4, 3).—3. The son of Gennæus, one of the governors left by Lysias in Judæa, after the treaty between the Jews and Antiochus Eupator (2 Macc. xii. 2).—4. Son of Thraseas, a governor of Cœlo-Syria and Phenice, an enemy of the Jews, who confederated with Simon to urge the king to plunder the temple (2 Macc. iii. 5 ff.; iv. 4.—5. The son of Manestheus, sent by Antiochus Epiphanius to be present at the enthroning of Ptolemy Philometor (2 Macc. iv. 2).

APOLLOS (Ἀπολλώς), a Jew of Alexandria, is described as a *learned*, or, as some understand it, an *eloquent man* (ἀνὴρ λόγιος), well versed in the Scriptures and the Jewish religion (Acts xviii. 24). About A.D. 56 he came to Ephesus, where, in the synagogues, 'he spake boldly the things of the Lord, knowing only the baptism of John' (ver. 25); by which we are probably to understand that he knew and taught the doctrine of *a* Messiah, whose coming John had announced, but knew not that *Jesus* was the Christ. His fervour, however, attracted the notice of Aquila and Priscilla, whom Paul had left at Ephesus; and they instructed him in this higher doctrine, which he thenceforth taught openly, with great zeal and power (ver. 26.) Having heard from his new friends, who were much attached to Paul, of that apostle's proceedings in Achaia, and especially at Corinth, he resolved to go thither, and was encouraged in this design by the brethren at Ephesus, who furnished him with letters of introduction. On his arrival there he was very useful in watering the seed which Paul had sown, and was instrumental in gaining many new converts from Judaism. There was, perhaps, no apostle or apostolical man who so much resembled Paul in attainments and character as Apollos. His immediate disciples became so much attached to him, as well nigh to have produced a schism in the Church, some saying, 'I am of Paul;' others, 'I am of Apollos;' others, 'I am of Cephas' (1 Cor. iii. 4-7, 22). There must, probably, have been some difference in their mode of teaching to occasion this; and from the First Epistle to the Corinthians, it would appear that Apollos was not prepared to go so far as Paul in abandoning the figments of Judaism, and insisted less on the (to the Jews) obnoxious position that the Gospel was open to the Gentiles. [See Billroth, *Commentary on the Corinthians*, E. T. vol. i. p. 5; Neander, *History of the Planting and Training of the Church*, vol. i. p. 229 ff. E. T. Bohn's ed.] There was nothing, however, to prevent these two eminent men from being perfectly united in the bonds of Christian affection and brotherhood. When Apollos heard that Paul was again at Ephesus, he went thither to see him; and as he was there when the First Epistle to the Corinthians was written (A.D. 59), there can be no doubt that the apostle received from him his information concerning the divisions in that church, which he so forcibly reproves. It strongly illustrates the character of Apollos and Paul, that the former, doubtless in disgust at those divisions with which his name had been associated, declined to return to Corinth; while the latter, with generous confidence, urged him to do so (1 Cor. xvi. 12). Paul again mentions Apollos kindly in Tit. iii. 13, and recommends him and Zenas the lawyer to the attention of Titus, knowing that they designed to visit Crete, where Titus then was. Jerome is of opinion (*Comment.* in loc.) that he remained at Crete until he heard that the divisions at Corinth had been healed by means of St. Paul's letter; and that he then returned to that city, of which he afterwards became bishop. This has an air of probability; and the authority on which it rests is better than any we have for the different statements which make him bishop of Duras, of Colophon, of Iconium (in Phrygia), or of Cæsarea.—J. K.

APOSTLE (Gr. Ἀπόστολος, from ἀποστέλλω, *to send forth*). In Attic Greek the term is used to denote *a fleet*, or *naval armament*. It occurs only once in the Sept. (1 Kings xiv. 6), and there, as uniformly in the New Testament, it signifies *a person sent by another, a messenger*. It has been asserted that the Jews were accustomed to term the collector of the half-shekel, which every Israelite paid annually to the Temple, an apostle; and we have better authority for asserting that they used the word to denote one who carried about encyclical letters from their rulers. Œcumenius states that ἀποστόλους δὲ εἰσέτι καὶ νῦν ἔθος ἐστὶν Ἰουδαίους ὀνομάζειν τοὺς ἐγκύκλια γράμματα παρὰ τῶν ἀρχόντων αὐτῶν ἀνακομιζομένους, 'It is even yet a custom among the Jews to call those who carry about circular letters from their rulers by the name of apostles.' To this use of the term Paul has been supposed to refer (Gal. i. 1) when he asserts that he was 'an apostle, not of men, neither by men'—an apostle, not like those known among the Jews by that name, who derived their authority and received their mission from the chief priests or principal men of their nation. The import of the word is strongly brought out in John xiii. 16, where it occurs along with its correlate, 'The servant is not greater than his Lord, neither *he who is sent* (ἀπόστολος) greater than he who sent him.'

The term is generally employed in the New Testament as the descriptive appellation of a comparatively small class of men, to whom Jesus Christ

entrusted the organization of his church and the dissemination of his religion among mankind. At an early period of his ministry 'he ordained twelve' of his disciples 'that they should be with him.' 'These he named apostles.' Some time afterwards 'he gave to them power against unclean spirits to cast them out, and to heal all manner of disease;' 'and he sent them to preach the kingdom of God' (Mark iii. 14; Matt. x. 1-5; Mark vi. 7; Luke vi. 13; ix. 1). To them he gave 'the keys of the kingdom of God,' and constituted them princes over the spiritual Israel, that 'people whom God was to take from among the Gentiles, for his name' (Matt. xvi. 19; xviii. 18; xix. 28; Luke xxii. 30). Previously to his death he promised to them the Holy Spirit, to fit them to be the founders and governors of the Christian church (John xiv. 16, 17, 26; xv. 26, 27; xvi. 7-15). After his resurrection he solemnly confirmed their call, saying, Καθὼς ἀπέσταλκέ με ὁ Πατήρ, κἀγὼ πέμπω ὑμᾶς—'As the Father hath sent me, so send I you;' and gave them a commission to 'preach the Gospel to every creature' (John xx. 21-23; Matt. xviii. 18-20). After his ascension he, on the day of Pentecost, communicated to them those supernatural gifts which were necessary to the performance of the high functions he had commissioned them to exercise; and in the exercise of these gifts, they, in the Gospel history and in their epistles, with the Apocalypse, gave a complete view of the will of their Master in reference to that new order of things of which he was the author. They 'had the mind of Christ.' They spoke 'the wisdom of God in a mystery.' That mystery 'God revealed to them by his Spirit,' and they spoke it 'not in words which man's wisdom teacheth, but which the Holy Ghost teacheth.' They were 'ambassadors for Christ,' and besought men, 'in Christ's stead, to be reconciled to God.' They authoritatively taught the doctrine and the law of their Lord; they organized churches, and required them to 'keep the traditions,' *i. e.*, 'the doctrines and ordinances *delivered* to them' (Acts ii.; 1 Cor. ii. 16; ii. 7, 10, 13; 2 Cor. v. 20; 1 Cor. xi. 2). Of the twelve originally ordained to the apostleship, one, Judas Iscariot, 'fell from it by transgression,' and Matthias, 'who had companied' with the other Apostles 'all the time that the Lord Jesus went out and in among them,' was by lot substituted in his place (Acts i. 17-26). Saul of Tarsus, afterwards termed Paul, was also miraculously added to the number of these permanent rulers of the Christian society (Acts ix.; xxii.; xxvi. 15-18; 1 Tim. i. 12; ii. 7; 2 Tim. i. 11).

The characteristic features of this highest office in the Christian church have been very accurately delineated by M'Lean, in his *Apostolic Commission*. 'It was essential to their office—1. That they should have seen the Lord, and been eye and ear witnesses of what they testified to the world (John xv. 27). This is laid down as an essential requisite in the choice of one to succeed Judas (Acts i. 21, 22). Paul is no exception here; for, speaking of those who saw Christ after his resurrection, he adds, 'and last of all he was seen of me' (1 Cor. xv. 8). And this he elsewhere mentions as one of his apostolic qualifications: 'Am I not an apostle? have I not seen the Lord?' (1 Cor. ix. 1). So that his 'seeing that Just One and hearing the word of his mouth' was necessary to his being 'a witness of what he thus saw and heard' (Acts xxii. 14, 15). 2. They must have been immediately called and chosen to that office by Christ himself. This was the case with every one of them (Luke vi. 13; Gal. i. 1), Matthias not excepted; for, as he had been a chosen disciple of Christ before, so the Lord, by determining the lot, declared his choice, and immediately called him to the office of an apostle (Acts i. 24-26). 3. Infallible inspiration was also essentially necessary to that office (John xvi. 13; 1 Cor. ii. 10; Gal. i. 11, 12). They had not only to explain the true sense and spirit of the Old Testament (Luke xxiv. 27; Acts xxvi. 22, 23; xxviii. 23), which were hid from the Jewish doctors, but also to give forth the New Testament revelation to the world, which was to be the unalterable standard of faith and practice in all succeeding generations (1 Pet. i. 25; 1 John iv. 6). It was therefore absolutely necessary that they should be secured against all error and mistake, by the unerring dictates of the Spirit of truth. Accordingly Christ promised and actually bestowed on them the Spirit to 'teach them all things,' to 'bring all things to their remembrance whatsoever he had said to them' (John xiv. 26), to 'guide them into all truth,' and to 'shew them things to come' (John xvi. 13). Their word therefore must be received, 'not as the word of men, but as it is in truth, the word of God' (1 Thes. ii. 13), and as that whereby we are to distinguish 'the spirit of truth from the spirit of error' (1 John iv. 6). 4. Another apostolic qualification was the power of working miracles (Mark xvi. 20; Acts ii. 43), such as speaking with divers tongues, curing the lame, healing the sick, raising the dead, discerning of spirits, conferring these gifts upon others, etc. (1 Cor. xii. 8-11). These were the credentials of their divine mission. 'Truly,' says Paul, 'the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds' (2 Cor. xii. 12). Miracles were necessary to confirm their doctrine at its first publication, and to gain credit to it in the world as a revelation from God, and by these 'God bare them witness' (Heb. ii. 4). 5. To these characteristics may be added the *universality* of their mission. Their charge was not confined to any particular visible church, like that of ordinary pastors, but, being the oracles of God to men, they had 'the care of all the churches' (2 Cor. xi. 28). They had a power to settle their faith and order as a model to future ages, to determine all controversies (Acts xvi. 4), and to exercise the rod of discipline upon all offenders, whether pastors or flock (1 Cor. v. 3-6; 2 Cor. x. 8; xiii. 10).

It must be obvious, from this scriptural account of the apostolical office, that the Apostles had, in the strict sense of the term, no successors. Their qualifications were supernatural, and their work, once performed, remains in the infallible record of the New Testament, for the advantage of the Church and the world in all future ages. They are the only authoritative teachers of Christian doctrine and law. All official men in Christian churches can legitimately claim no higher place than expounders of the doctrines and administrators of the laws found in their writings. Few things have been more injurious to the cause of Christianity than the assumption on the part of ordinary office-bearers in the church of the peculiar prerogatives of 'the holy apostles of our Lord Jesus.' Much that is said of the latter is not at all

applicable to the former; and much that admits of being applied, can be so, in accordance with truth, only in a very secondary and extenuated sense.

It is the opinion of the learned Suicer (*Thesaurus*, s. v. Ἀπόστολος) that the appellation 'apostle' is in the New Testament employed as a general name for Christian ministers or pastors, who are '*sent* by God,' in a qualified use of that phrase, to preach the word of God. But this opinion does not seem to rest on any solid foundation. It is true indeed that the word is used in this loose sense by the Fathers. Thus we find Archippus, Philemon, Apphia, the seventy disciples (Luke x. 1-17), termed apostles; and even Mary Magdalene is said γενέσθαι τοῖς ἀποστόλοις ἀπόστολος, to become an apostle to the Apostles. No satisfactory evidence, however, can be brought forward of the term being thus used in the New Testament. Andronicus and Junia (Rom. xvi. 7) are indeed said to be ἐπίσημοι ἐν τοῖς ἀποστόλοις, 'of note among the Apostles;' but these words by no means necessarily imply that these persons were apostles; they may, and probably do, signify merely that they were persons well known and much esteemed by the Apostles. The Συνεργοί, the fellow-workers of the Apostles, are by Chrysostom denominated Συναπόστολοι.

The argument founded on 1 Cor. iv. 9, compared with ver. 6, to prove that Apollos is termed an apostle, cannot bear a close examination. The only instance in which it seems probable that the word, as expressive of an office in the Christian church, is applied to an individual whose call to that office is not made the subject of special narration, is to be found in Acts xiv. 4, 14, where Barnabas, as well as Paul, is termed an apostle. At the same time it is by no means absolutely certain that the term *apostles*, or messengers, does not in this place refer rather to the mission of Paul and Barnabas by the prophets and teachers at Antioch, under the impulse of the Holy Ghost (Acts xiii. 1-4), than to that direct call to the Christian apostleship which we know Paul received. Had Barnabas received the same call, we can scarcely persuade ourselves that no trace of so important an event should have been found in the sacred history, but a passing hint, which admits, to say the least, of being plausibly accounted for in another way. We know that on the occasion referred to, 'the prophets and teachers, when they had fasted and prayed, and laid their hands on Barnabas and Saul (ἀπέλυσαν), sent them away;' so that, in the sense in which we shall immediately find the words occurring, they were ἀπόστολοι—of the prophets and teachers.

The word 'apostle' occurs once in the New Testament (Heb. iii. 1) as a descriptive designation of Jesus Christ: 'The apostle of our profession,' *i. e.*, the apostle whom we profess or acknowledge. The Jews were in the habit of applying the term שׁליח, from שׁלח, *to send*, to the person who presided over the synagogue, and directed all its officers and affairs. The Church is represented as 'the house or family of God,' over which he had placed, during the Jewish economy, Moses, as the superintendent,—over which he has placed, under the Christian economy, Christ Jesus. The import of the term *apostle*, is—divinely-commissioned superintendent; and of the whole phrase, '*the apostle of our profession*,' the divinely-commissioned superintendent, whom WE Christians acknowledge in contradistinction to the divinely-appointed superintendent Moses, whom the Jews acknowledged.

In 2 Cor. viii. 23, we meet with the phrase ἀπόστολοι ἐκκλησιῶν, rendered in our version 'the messengers of the churches.' Who these apostles were, and why they received this name, is obvious from the preceding context. The churches of Macedonia had made a liberal contribution for the relief of the impoverished and persecuted saints of Judæa, and had not merely requested the Apostle 'to receive the gift, and take on him the fellowship of ministering to the saints,' but at his suggestion had appointed some individuals to accompany him to Jerusalem with their alms. These 'apostles or messengers of the churches' were those 'who were chosen of the churches to travel with the Apostle with his grace [gift], which was administered by him,' to the glory of their common Lord (2 Cor. viii. 1-4, 19). Theophylact explains the phrase thus: οἱ ὑπὸ τῶν ἐκκλησιῶν πεμφθέντες καὶ χειροτονηθέντες, 'those sent and chosen by the churches.'

With much the same meaning and reference Epaphroditus (Phil. ii. 25) is termed ἀπόστολος—a messenger of the Philippian Church—having been employed by them to carry pecuniary assistance to the Apostle (Phil. iv. 14-18). Theophylact's exposition is as follows:—Ἀπόστολον ὑμῶν—τὸν παρ' ὑμῶν ἀπόσταλέντα πρός με—δι' αὐτοῦ γὰρ ἦσαν στείλαντες αὐτῷ τὰ πρὸς χρείαν.

It is scarcely worth while to remark that the Creed, commonly called The Apostles', though very ancient, has no claim to the name, except as it contains apostolical doctrine. A full and satisfactory account of it will be found in Lord King's *History of the Apostles' Creed, with Critical Observations on its several Articles.* The Canons and Constitutions, called apostolical, are generally admitted to be forgeries, probably of the fifth century.

In the early ecclesiastical writers we find the term ὁ ἀπόστολος, 'the Apostle,' used as the designation of a portion of the canonical books, consisting chiefly of the Pauline Epistles. 'The Psalter' and 'the Apostle' are often mentioned together. It is also not uncommon with these writers to call Paul 'The Apostle,' κατ' ἐξοχήν.—J. B.

APOSTOLIC AGE. The existence of the Christian church is to be dated from the day of Pentecost. Our Lord, during his personal ministry, spoke of the church as an institution about to be formed (οἰκοδομήσω μου τὴν ἐκκλησίαν, Matt. xvi. 18), and on one occasion referred to it prospectively in reference to a supposed case of discipline (Matt. xviii. 15-20); but the term ἐκκλησια, *Ecclesia*, as applied to an actual organization, occurs first in Acts ii. 47.

The apostolic age may be divided into two periods; the first reaching to the destruction of Jerusalem, A.D. 70, the second terminating with the death of the apostle John about A.D. 100. Schaff makes a tripartite division—(1.) The founding of the church among the *Jews*, in which the labours of St. Peter are conspicuous. (2.) The founding of the *Gentile* church, chiefly by the instrumentality of St. Paul, A.D. 44-64. (3.) The organic union of the Jewish and Gentile churches, the work mainly of St. John.

The Saviour, just before his ascension, charged his apostles to 'preach repentance and remission

of sins in his name among all nations, beginning at Jerusalem' (Luke xxiv. 47), or as it is expressed more fully in the Acts (i. 8), 'Ye shall be my witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.' The meaning of this commission, however plain and explicit it may appear to us, was only made clear by degrees to the minds of the apostles. The promise of their Lord that the Spirit of Truth should *guide* (ὁδηγήσει, John xvi. 13) them, evidently indicates progressive illumination, rather than a revelation at once complete and final; and with this, the facts of their history agree. The extraordinary effects produced by the effusion of the Holy Ghost on the day of Pentecost, the energy and elevation of character imparted to the apostles, to Peter especially, who then made good his title to the appellation of the Rock, are familiar to every reader of the New Testament. But it required a peculiar succession and combination of events, including the miraculous conversion and call of the great apostle of the Gentiles, and the twofold vision at Cæsarea and Joppa, to imbue the first heralds of the gospel with its free and comprehensive spirit. Instead of going forth to the uttermost part of the earth, the Twelve, for a long time, made Jerusalem their permanent abode. If for some special purpose they visited other places (and those not very distant), they speedily returned (Acts viii. 14, compared with 25; ix. 32, compared with xi. 2). The first Christian church was composed entirely of Jews. On professing faith in Jesus as the Messiah, as 'him of whom Moses in the law and the prophets wrote' (John i. 45), they did not separate themselves from Judaism, but continued strictly to observe the Mosaic ritual. Both before and after the day of Pentecost, the disciples were 'continually in the temple' (Luke xxiv. 53; Acts ii. 46); thither Peter and John resorted at the appointed hour of prayer (Acts iii. 1), and when all the apostles were miraculously released from prison, they had an express divine command to go to the temple, and there proclaim 'all the words of this life' (Acts v. 20). By their unbelieving countrymen they were spoken of as 'the *sect* (αἱρέσις) of the Nazarenes,' which though uttered reproachfully, implied that they were still, in a certain sense, within the pale of the Jewish church (Acts xxiv. 5; xxviii. 22: the same term (αἱρέσις) is applied to the Pharisees, xv. 5; xxvi. 5: and to the Sadducees, v. 17). In their associate capacity as fellow-christians, Luke describes them as 'continuing steadfastly in the apostles' doctrine,' that is, not simply adhering to what they had already been taught, but diligently attending to further instructions; 'and fellowship,' communion, sympathy, and interchange of kind offices; 'and in breaking of bread,' a phrase that includes the ordinary meal or agape [AGAPE]; and the Lord's Supper [SUPPER OF THE LORD]; 'and in prayers.' The spirit of brotherly love and self-sacrifice was also shewn in a community of goods. To what extent this was carried, or how long it lasted, we do not know. It was a spontaneous act, not enforced by apostolic authority, as is shewn by Peter's address to Ananias (Acts v. 4). After a few years it had been abandoned, or was found insufficient, since relief from the more opulent Gentile church at Antioch was requested and promptly granted (Acts xi. 29; Gal. ii. 10). The dissension that arose between the Hellenist and Palestinian Jews in reference to the distribution of the common fund, led to the appointment of 'the Seven,' who, though not called deacons, have been regarded as the model and type of the later diaconate. The choice was left with the body of the disciples, and ratified on the part of the apostles by prayer and the imposition of hands (Acts vi. 1-6). They were appointed to meet a special emergency (ἐπὶ τῆς χρείας ταύτης), yet their spiritual qualifications (πλήρεις πνεύματος ἁγίου καὶ σοφίας) fitted them for being more than almoners, and two of their number, Philip (the evangelist) and Stephen, were conspicuous as preachers of the gospel.* They are not mentioned again, except in Acts xxi. 8. The money collected at Antioch was delivered, not to 'the Seven,' but to the presbyters; but probably, the latter were the treasurers, under whose direction the deacons acted. The early admission of Hellenists into the church was highly favourable for the spread of Christianity, for while the Palestinian believers, on being dispersed by the persecution that followed on the death of Stephen, 'preached to none but the Jews only,' the Hellenists (and such, no doubt, were 'the men of Cyprus and Cyrene') 'spake unto the Grecians' (Ἕλληνας, the reading approved by Bengel, Doddridge, Griesbach, De Wette, Neander, Winer, Lachmann, Tischendorf, Lechler, Alford, and Lange; though Wordsworth argues strongly in favour of Ἑλληνιστὰς, in his notes on Acts xi. 20); and the scene of their labours was Antioch, the renowned capital of Syria, which speedily became the parent church of the Gentile world, and the centre of missionary operations. Two other remarkable events, the baptism of Cornelius and the conversion of Paul, powerfully tended to the same issue—to break down the middle wall of partition between Jew and Gentile, and to 'make in Christ of twain one new man, so making peace' (Eph. ii. 15). The term 'Christian,' first used at Antioch, indicates the proportion of Gentiles to have been so great in the church there that they could no longer be regarded as a Jewish sect, but formed a *genus tertium* (Neander, De Wette, Lechler). Though to the apostle Peter was granted the distinction of opening the door of faith to the Gentiles by the baptism of Cornelius, yet his labours till A.D. 50 were for the most part confined to his brethren in Judæa (Acts ix. 32). It was reserved for St. Paul to be, in a special sense, the apostle of the Gentiles, to proclaim 'the gospel of the uncircumcision' (τὸ εὐαγγέλιον τῆς ἀκροβυστίας, Gal. ii. 7), and from the day when he, with Barnabas, 'being sent forth by the Holy Ghost, departed into Seleucia' (Acts xiii. 4), to the morning when he was consigned to the lower dungeon of the Mamertine prison (if we accept an ancient tradition), the progress of Christianity for twenty of its earliest years is chiefly to be traced in the story of his unparalleled labours. [PAUL.]

Of the erroneous tendencies that appeared in the Apostolic Age, the earliest was that of the Judaizers, an extreme party in the church at Jerusalem, who, though they professed faith in Jesus as the Messiah, differed little in other respects from those who rejected him. They not only adhered, like the rest of their brethren, to the Mosaic ritual, but strove

* 'The office of 'the Seven' was one of much higher importance than that held by the subsequent deacons.'—*Conybeare* and *Howson*, vol. i. p. 512.

to impose it on the Gentile converts, and asserted above all the indispensable obligation of circumcision. These were the 'false brethren' (ψευδαδέλφοι, Gal. ii. 4; 2 Cor. xi. 27), to whom Paul would 'not give place, no, not for an hour' (Stanley, 189-239; Schaff. ii. 358). The decision adopted by the Apostles and church at Jerusalem (Acts xv.) gave them only a temporary check. They followed in the apostle's track, intent on undermining his authority, and counteracting his enlarged views of the Christian economy, in Corinth, among the churches of Galatia, and in Philippi. The erroneous teachers alluded to in the Pastoral Epistles, and in the Epistle to the Colossians, indicate a transition from the Judaizing to the Gnostic tendency, though in a rudimentary state, so that we cannot identify their errors with the complete Gnostic systems of the second century. It might be anticipated that a religion designed to make man 'every whit whole' should be confronted in its progress not by one form of error only, but by many forms scarcely less at variance with one another, than with 'the truth as it is in Jesus.' Accordingly, we meet in the apostolic writings with allusions more or less explicit to the false schemes of philosophy, which were then becoming rife (Col. ii. 8), to ascetic practices (1 Tim. iv. 3; Col. ii. 23); to antinomian sensuality (Gal. vi. 8; 1 Tim. iv. 3); and to a spiritualism which denied the great facts on which the Christian system rests (2 Tim. ii. 18; 2 Peter iii. 4; 1 John iv. 3; Schaff. ii. 352-380).

In the primitive church nothing is so striking as the abundance and variety of spiritual gifts (several of which have ceased with the exigencies that rendered them desirable) [CHARISMATA], and the liberty of individual action. A greater contrast can hardly be imagined than the cumbrous ecclesiastical machinery of later ages. 'Every church was governed by a union of elders or overseers chosen from among themselves, and we find among them no individual distinguished above the rest who presided as a *primus inter pares*, though probably in the age immediately succeeding the apostolic, of which we have unfortunately so few authentic memorials, the practice was introduced of applying to such an one the name of ἐπίσκοπος, by way of distinction' (Neander).

After narrating the proceedings of the Council at Jerusalem, the writer of the Acts confines himself entirely to the missionary labours of St. Paul and his associates. Of St. Peter we catch a glimpse at Antioch, when the apostle of the Gentiles 'withstood him to the face, because he was to be blamed' (Gal. ii. 11). But from that time to his martyrdom under the Neronian persecution at Rome, nothing is known with certainty (Ewald, p. 616; Schaff. ii. 17, 29). Of the other apostles a few traditionary notices remain, which will be found under their respective names. Most of them seem to have laboured in the East, though one of their number, Simon Zelotes, is said to have travelled westward as far as Britain, where he ended his days by crucifixion (Schaff. ii. 45). James, the brother of the Lord, alone remained at Jerusalem, and was regarded as the head of the church there, if not with the official dignity of bishop (though that is claimed for him by Epiphanius and some other writers), yet commanding the universal reverence of his countrymen by the superior sanctity of his character (Lechler, p. 296; Ewald, p. 200; Stanley, 291-335). The martyrdom of St. Paul is placed by tradition in the same year as that of Peter, and according to some witnesses, on the same day. Not long after this event, those hostilities began which ended in the destruction of Jerusalem and of the Jewish polity. Judaism, as a political and religious power, received its death-blow. The effect on the Palestinian Christians must have been great. It is well known that the members of the church at Jerusalem, shortly before the final catastrophe, took refuge in Pella, where they would come in contact with Gentile Christians, and were no longer under the jurisdiction of the Sanhedrim, which had removed its seat to Jamna, on the shores of the Mediterranean. The ties were broken that connected the Jewish Christians with the ancient theocracy. On the first promulgation of Christianity, the synagogue was a most favourable medium for communicating not only with the native Jews, but through the proselytes who attended its service with the Gentiles; and we find that St. Paul in his missionary labours always availed himself of its aid. But, gradually, the antagonism of the old and the new, of the spiritual and the formal, of the transitory and 'that which remaineth' (2 Cor. iii. 11), became more intense, and towards the close of the first century, the synagogue and the church displayed the bitterest animosity to each other (Ewald, p. 380; Lechler, p. 290).

The materials for the history of the second period of the Apostolic Age are very scanty, as there is almost an entire absence of contemporary documents. Besides the Talmudical writings which may illustrate the state of the Jews and the Jewish Christians, we have only those of St. John (his Epistles and Revelation), the Epistle of Jude, and the second Epistle of Peter, which furnish rather hints than direct historical information. The Epistle of Barnabas and the first Epistle to the Corinthians of Clement, belong in spirit to the post-apostolic period (Lechler, p. 442). The principal person who stands before us with historic clearness is the Apostle John. We know not how early he took up his permanent abode at Ephesus, probably not till after the death of St. Paul, certainly not before that Apostle's Epistle to the Ephesians was written (about A. D. 62). Eusebius, on the authority of tradition, states that he was banished to Patmos in the fourteenth year of Domitian's reign, and returned to Ephesus in the reign of Nerva (Euseb. iii. 23; Clem. Alex. *Quis dives salvus* § 42). The Apocalyptic Epistles, and the fact that the apocalypse, as a whole, was addressed to the seven churches, prove that the apostle's sphere of labour extended over a number of the Asiatic Churches, and the traditional notices of him shew that he was engaged in frequent and severe conflicts with false teachers, those 'grievous wolves' of whom St. Paul warned the Ephesian elders; his language in his first epistle respecting the 'many antichrists' attests the same fact. According to Irenæus, Eusebius, Jerome, and others, John died a natural death at Ephesus at the advanced age of ninety or upwards, in the reign of the Emperor Trajan. With him the apostolic age of the church closes. 'The church was henceforth left to itself without any human guidance but under the invisible protection of the Lord, to form itself to spiritual maturity, and after a full development of opposing influences, to attain the higher and conscious unity which distinguished the spirit of the Apostle John' (Neander).

Schaff. *History of the Apostolic Church*, 2 vols. 8vo., Edin. 1854; Neander's *History of the Planting and Training of the Christian Church*, etc., translated by J. E. Ryland, 2 vols. 1851 (Bohn's edition); Dr. J. P. Lange, *Das Apostolische Zeitalter*, 1853; Lechler, *Das Apostolische und das Nachapostolische Zeitalter*, etc., 2d ed. Stuttgart 1857 (The first part of this work (p. 1—270) presents a very luminous and discriminating view of the different types of the apostolic doctrine); Stanley, *Sermons and Essays on the Apostolic Age*, Oxford 1847; Davidson, *The Ecclesiastical Polity of the New Testament unfolded*, 2d ed. Lond. 1854; Stoughton, *Ages of Christendom*, London 1857; Conybeare and Howson, *Life and Epistles of St. Paul*, 2 vols. 2d ed., London 1858 (especially ch. xiii. vol. 1); Herzog, *Real-Encyclopädie*, i. 439, Art. *Apostolisches Zeitalter;* Ewald, *Geschichte des Apostolischen Zeitalters bis zur Zerstörung Jerusalem's* Göttingen 1858.—J. E. R.

APPEAL. The right of appeal to superior tribunals has generally been considered an essential concomitant of inferior judicatories. When, from the paucity of the population or any other cause, the subjects of litigation are few, justice is usually administered by the first authority in the state, from whose award no appeal can lie. But when the multiplication of causes precludes the continuance of this practice, and one or more inferior courts take cognizance of the less important matters, the right of appeal to the superior tribunal is allowed, with increasing restrictions as, in the course of time, subjects of litigation multiply, and as the people become weaned from the notion that the administration of justice is the proper function of the chief civil magistrate.

In the patriarchal times, as among the Bedouins, the patriarch or head of the tribe, that is to say, the Sheikh, administered justice; and as there was no superior power, there could be no appeal from his decisions. The only case of procedure against a criminal which occurs during the patriarchal period is that in which Judah commanded the supposed adulterous Tamar to be brought forth and burnt (Gen. xxxviii. 24). But here the woman was his daughter-in-law, and the power which Judah exercised was that which a man possessed over the females of his own immediate family. If the case had been between man and man, Judah could have given no decision, and the matter would, without doubt, have been referred to Jacob.

In the desert Moses at first judged all causes himself; and when, finding his time and strength unequal to this duty, he, at the suggestion of Jethro, established a series of judicatories in a numerically ascending scale (Exod. xviii. 13-26), he arranged that cases of difficulty should be referred from the inferior to the superior tribunals, and in the last instance to himself. Although not distinctly stated, it appears from various circumstances that the clients had a right of appeal, similar to that which the courts had of reference. When the prospective distribution into towns, of the population which had hitherto remained in one compact body, made other arrangements necessary, it was directed that there should be a similar reference of difficult cases to the metropolitan court or chief magistrate ('the judge that shall be in those days') for the time being (Deut. xvi. 18; xvii. 8-12). That there was a concurrent right of appeal, appears from the use Absalom made of the delay of justice, which arose from the great number of cases that came before the king his father (2 Sam. xv. 2-4). These were doubtless appeal cases, according to the above direction; and M. Salvador (*Institutions de Moïse*, ii. 53) is scarcely warranted in deducing from this instance that the clients had the power of bringing their cases *directly* to the supreme tribunal.

Of the later practice, before and after the time of Christ, we have some clearer knowledge from Josephus and the Talmudists. It seems that a man could carry his case by appeal through all the inferior courts to the Grand Sanhedrim at Jerusalem, whose decision was in the highest degree absolute and final. The Jews themselves trace the origin of these later usages up to the time of Moses: they were at all events based on early principles, and therefore reflect back some light upon the intimations respecting the right of appeal which we find in the sacred books (*Mishna, de Synedr.* ch. x.; *Talm. Hieros.* ch. xviii.; *Talm. Bab.* ch. iii. and x.; Maimon. *de Synedr.* ch. x.; Selden, *de Synedr.* b. iii. ch. 10; Lewis, *Origines Hebrææ*, b. i. c. 6; Pastoret, *Législation des Hébreux*, ch. x.; Salvador, *Hist. des Institutions de Moïse*, liv. iv. ch. 2).

The most remarkable case of appeal in the New Testament belongs to another class. It is the celebrated appeal of St. Paul from the tribunal of the Roman procurator Festus to that of the emperor; in consequence of which he was sent as a prisoner to Rome (Acts xxv. 10, 11). Such an appeal having been once lodged, the governor had nothing more to do with the case: he could not even dismiss it, although he might be satisfied that the matter was frivolous, and not worth forwarding to Rome. Accordingly, when Paul was again heard by Festus and king Agrippa (merely to obtain materials for a report to the emperor), it was admitted that the apostle might have been liberated if he had not appealed to Cæsar (Acts xxvi. 32). Paul might therefore seem to have taken a false step in the matter, did we not consider the important consequences which resulted from his visit to Rome.

It may easily be seen that a right of appeal which, like this, involved a long and expensive journey, was by no means frequently resorted to. In lodging his appeal Paul exercised one of the high privileges of Roman citizenship which belonged to him by birth (Acts xxii. 28). How the rights of Roman citizenship might be acquired by a Jewish native of Cilicia will be explained elsewhere [CITIZENSHIP]. The right of appeal connected with that privilege originated in the Valerian, Porcian, and Sempronian laws, by which it was enacted that if any magistrate should order flagellation or death to be inflicted upon a Roman citizen, the accused person might appeal to *the judgment of the people*, and that meanwhile he should suffer nothing at the hands of the magistrate until the people had judged his cause. But what was originally the prerogative of the people had in Paul's time become that of the emperor, and appeal therefore was made to *him*. Hence Pliny (*Ep.* x. 97) mentions that he had sent to Rome some Christians, who were Roman citizens, and had appealed unto Cæsar. This privilege could not be disallowed by any magistrate to any person whom the law entitled to it. Indeed, very heavy penalties were attached to any refusal to grant it, or to

furnish the party with facilities for going to Rome. —J. K.

ΑΠΠΙΑ (Ἀπφία), the name of a Christian woman (Philemon 2) who is supposed by Chrysostom and Theodoret to have been the wife of Philemon.

ΑΠΠΙ-FORUM (Ἀππίου φόρον), a market town in Italy, 43 Roman miles from Rome (*Itiner. Anton.* p. 107), on the great road (*via Appia*) from Rome to Brundusium, constructed by Appius Claudius. The remains of an ancient town, supposed to be Appii-forum, are still observed at a place called Casarillo di Santa Maria, on the border of the Pontine marshes. Its vicinity to the marshes accounts for the badness of the water, as mentioned by Horace (*Sat.* i. 5, 7). When St. Paul was taken to Italy, some of the Christians of Rome, being apprised of his approach, journeyed to meet him as far as 'Appii-Forum and the Three Taverns' (ἄχρις Ἀππίου φόρου καὶ Τριῶν Ταβερνῶν, Acts xxviii. 15). The 'Three Taverns' were eight or ten miles nearer to Rome than Appii-Forum. The probability is that some of the Christians remained at the 'Three Taverns,' where it was known the advancing party would rest, while some others went on as far as Appii-Forum to meet Paul on the road. The 'Three Taverns' was certainly a place for rest and refreshment (Cic. *ad Attic.* ii. 11, 13), perhaps on account of the bad water at Appii-Forum. It must be understood that Tres Tabernæ was, in fact, the name of a town; for in the time of Constantine, Felix, bishop of Tres Tabernæ, was one of the nineteen bishops who were appointed to decide the controversy between Donatus and Cæcilianus (*Optatus, de Schism. Donat.*, l. i. p. 26). As to the tabernæ themselves from which the place took its name, it is probable that they were *shops* for the sale of all kinds of refreshments, rather than inns or places of entertainment for travellers. The ruins of this place still exist under the same name.—J. K.

APPLE, APPLE-TREE. [TAPPUACH.]

APPLES OF SODOM. [SODOM, APPLES OF.]

AQUILA (Ἀκύλας), a Jew with whom Paul became acquainted on his first visit to Corinth; a native of Pontus, and by occupation a tent-maker. He and his wife Priscilla had been obliged to leave Rome in consequence of an edict issued by the Emperor Claudius, by which all Jews were banished from Rome (*Judæos, impulsore Chresto, assidue tumultuantes Roma expulit;* Sueton. *Claud.* c. 25; Neander's *History of the Planting of the Christian Church*, (Bohn) vol. i. p. 198; Lardner's *Testimonies of the Heathen Authors*, ch. viii.) This decree was made not by the senate, but by the emperor, and lasted only during his life, if even so long. Whether Aquila and Priscilla were at that time converts to the Christian faith cannot be positively determined; Luke's language, προσῆλθεν αὐτοῖς, καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενεν παρ' αὐτοῖς, Acts xviii. 2, rather implies that Paul sought their society, because they had a common trade, than for the purpose of persuading them to embrace Christianity. At all events, they were Christians before Paul left Corinth; for we are informed that they accompanied him to Ephesus, and meeting there with Apollos, who 'knew only the baptism of John,' they 'instructed him in the way of God more perfectly' (Acts xviii. 25, 26). From that time they appear to have been zealous promoters of the Christian cause. Paul styles them his 'helpers in Christ Jesus,' and intimates that they had exposed themselves to imminent danger on his account ('who have for my life laid down their own necks,' Rom. xvi. 3, 4), though of the time and place of this transaction we have no information. When Paul wrote his epistle to the Romans they were at Rome; but some years after they returned to Ephesus, for Paul sends salutations to them in his Second Epistle to Timothy (2 Tim. iv. 19; Lardner's *Credibility*, part ii. ch. 11). Their occupation as tent-makers probably rendered it necessary for them to keep a number of workmen constantly resident in their family, and to these (to such of them at least as had embraced the Christian faith) may refer the remarkable expression, '*the Church that is in their house*,' τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν (see Biscoe, quoted in Lardner's *Credibility*, part ii. ch. 11). Origen's explanation of these words is very similar: 'Magna enim gratia in hospitalitatis officio non solum apud Deum, sed et apud homines invenitur. Quæ tamen res quoniam non solum in voluntate et proposito dominorum, sed et grato ac fideli constitit ministerio famulorum, idcirco *omnes qui ministerium istud cum ipsis fideliter adimplebant, domesticam eorum nominavit Ecclesiam*' (*In Ep. ad Rom. Comment.* lib. x.; *Opera*, t. vii. p. 431, ed. Berol. 1837).

The Greeks call Aquila bishop and apostle, and honour him on July 12. The festival of Aquila and Priscilla is placed in the Roman Calendar, where he is denoted Bishop of Heraclea, on July 8 (Conybeare and Howson, *Life and Epistles of St. Paul*, vol. i. p. 455-457; Dr. Kitto, *Daily Bible Illustrations*, viii. 374).—J. E. R.

AQUILA (עקילס, Ἀκύλας), the author of a Greek translation of the O. T. He was a native of Sinope in Pontus, and became a proselyte from heathenism to Judaism. According to some witnesses (Epiphan. *De Pond. et Mens.* c. 14) he was a Christian before he became a Jew, whilst others make him first a Jew, then a Christian, and then an apostate; but this last is evidently a blunder, and the former is probably unfounded. All agree that he lived in the reign of the emperor Hadrian, and some assert that he was connected with him by marriage, and was appointed by him to preside over his attempted rebuilding of Jerusalem (Epiph. *ubi sup.*) In the Jerusalem Talmud mention is made of an Akilas, a proselyte, who 'interpreted the law before Eleazar and R. Jehoshua, and they praised him and said, 'Thou hast become most excellent among the children of men.'' What is here and in other Rabbinical writings ascribed to Aquila, is elsewhere in the Talmudical and Rabbinical books ascribed to Onkelos, which has led some to identify Aquila, the Greek translator, with Onkelos, the author of the Chaldee Targum. It is probable that the Akilas of the Talmud is the same as Aquila the translator; but there is no ground for identifying either with Onkelos. Aquila's version is first mentioned by Irenæus (*Adv. Hær.* iii. 24), and it is supposed that Justin Martyr had it in his eye when he censures the Jews for giving νεᾶνις in Is. vii. 14, instead of πάρθενος, the rendering of the LXX. (*Dial. c. Trypho.* p. 310, c.) The translation was probably made in the second decennium of the second century (Hody, *De Bibl.*

Text. Orig. p. 573 ff.; Anger, *De Onkelo . . . et quid ei rationis intercedat cum Akila*, etc. part i.; *De Akila*, Lips. 1845; Hävernick, *Introduction*, E. T. p. 307, ed. 1852).—W. L. A.

AQUINAS, or D'AQUINO, THOMAS, called 'the Angelic Doctor,' was born sometime between 1224 and 1227. He died 7th March 1274, under fifty years of age, exhausted by constant study and by labour as a lecturer on theology. His works fill, in one edition (Ven. 1529), 18 vols. folio, and in another (Par. 1636-41), 23 vols. folio. A considerable portion of these is occupied in expository treatises on Scripture. These consist chiefly of extracts from the Fathers, especially Augustine, of whom Thomas was a sincere admirer. He carefully arranges their opinions, but mixes them up with much of his own scholasticism. His aurea catena on the four Gospels is the most valuable of his expository works; it has been translated into English, and issued as part of the library of the Fathers. He wrote also an exposition of St. Paul's epistles. It contains less of value than might have been expected from the exercise of so great a mind on such writings.—W. L. A.

AR (עָר; Sept. Ἡρ), the capital city of the Moabites (Num. xxi. 28; Deut. ii. 9, 18, 29), near the river Arnon (Deut. ii. 18, 24; Num. xxi. 13-15). It appears to have been burnt by King Sihon (Num. xxi. 28), and Isaiah, in describing the future calamities of the Moabites, says, 'In the night Ar of Moab is laid waste and brought to silence' (Is. xv. 1). In his comment on this passage, Jerome states that in his youth there was a great earthquake, by which Ar was destroyed in the nighttime. This he evidently regards as a fulfilment of the prediction, which, however, had probably some less remote reference. Latterly the name of the city was Græcised into Areopolis.

This city was also called Rabbah or Rabbath, and, to distinguish it from Rabbath of Ammon, Rabbath-Moab. Ptolemy calls it Rabmathon: Steph. Byzantinus, Rabathmoma; and Abulfeda (*Tab. Syr.*, p. 90), Rabbath, and also Mab. The site still bears the name of Rabbah. The spot has been visited and described by Seetzen, Burckhardt, Legh, Macmichael, and Irby and Mangles. It is about 17 miles east of the Dead Sea, 10 miles south of the Arnon (Modjeb), and about the same distance north of Kerek. The ruins of Rabbah are situated on a low hill, which commands the whole plain. They present nothing of interest except two old Roman temples and some tanks. Irby and Mangles (*Letters*, p. 457), remark, with surprise, that the whole circuit of the town does not seem to have exceeded a mile. Burckhardt says, 'half an hour in circuit,' and that no trace of walls could be found: but it is obvious from the descriptions that the city whose ruins they saw was a comparatively modern town.—J. K.

ARAB (אֹרֶב) a town in the tribe of Judah (Josh. xv. 52).

ARABAH (עֲרָבָה; Sept. Ἀραβα), a Hebrew word, signifying in general *a desert plain*, or *steppe*. In the Authorized Version it is translated 'the plain, but in the original it appears to be supplied with the article on purpose, as the proper name (הערבה ha-Arabah, *the* Arabah), of the great plain or valley in its whole extent, which is *partly* occupied by the Jordan and its lakes, and is prolonged from the Dead Sea to the Elanitic Gulf. The name has come down to the present day in the same form in Arabic, *el-Arabah* (العربة); but it is now restricted to the part between the lake and the gulf. The more extended application of the name by the Hebrews is successfully traced by Professor Robinson from Gesenius: 'In connection with the Red Sea and Elath' (Deut. i. 1; ii. 8). 'As extending to the lake of Tiberias' (Josh. xii. 3; 2 Sam. ii. 29; 2 Kings xxv. 4). 'Sea of the Arabah, the Salt Sea' (Josh. iii. 16; xii. 3; Deut. iv. 49). 'The *arboth* (plains) of Jericho' (Josh. v. 10; 2 Kings xxv. 5). 'Plains (*arboth*) of Moab,' *i. e.*, opposite Jericho, probably pastured by the Moabites, though not within their proper territory (Deut. xxxiv. 1, 8; Num. xxii. 1) [ARABIA; PALESTINE.] [The term Arabah, which means, according to Gesenius, an arid tract or sterile region, from ערב, to be sterile, and is used in the poetical works of the Bible, along with Midbar, to denote a desert, is employed as a proper name in three distinct applications:—1. It is used with the article to designate the whole of that remarkable depression which reaches from the Sea of Tiberius to the Gulf of Akabah (Josh. xii. 3; Deut. i. 7; iii. 17, etc.) This was called Αὐλών by the Greeks, and is described by Eusebius (*Onomast.* in loc.) as stretching from Lebanon to the desert of Paran. It is termed by Abulfeda الغور *El-Ghor*, and he says it stretches from the Lake of Tiberias to Ailah or Akabah. 2. It is used with the article to denote the southern part of this from the Dead Sea to Akabah (Deut. i. 1; ii. 8). To this part the term is still applied by the Arabs, who call it *Wady El-Arabah*; as they call the northern part *El-Ghor*. 3. In the plural it is used to describe more particularly certain parts of the valley, always without the article, and with a limiting and qualifying noun added, as ערבות יריחו, the plains of Jericho, Josh. v. 10; 2 Kings xxv. 5; ע֫רבות מואב, the plains of Moab, Num. xxii. 1; xxvi. 3, etc.]

ARABIA, an extensive region occupying the south-western extremity of Asia, between 12° 45′ and 34½° N. lat., and 32½° and 60° E. long. from Greenwich; having on the W. the Isthmus of Suez and the Red Sea (called from it the *Arabian* Gulf), which separate it from Africa; on the S. the Indian Ocean; and on the E. the Persian Gulf and the Euphrates. The boundary to the north has never been well defined, for in that direction it spreads out into interminable deserts, which meet those of Palestine and Syria on the west, and those of *Irâk-Arabi* (*i. e.*, Babylonia) and Mesopotamia on the east; and hence some geographers include that entire wilderness in Arabia. The form of the peninsula is that of a trapezoid, whose superficial area is estimated at four times the extent of France. It is one of the few countries of the south where the descendants of the aboriginal inhabitants have neither been extirpated nor expelled by northern invaders. They have not only retained possession of their ancestral homes, but have sent forth colonies to all the adjacent regions, and even to more distant lands, both in Africa and Asia. 'There is no people,' says Ritter (*Erdkunde*, th. ii. p. 172), 'who are less circumscribed to the territory usually assigned to them than the Arabs; their

range outstrips geographical boundaries in all directions.'

61.

With the history of no country save that of Palestine are there connected so many hallowed and impressive associations as with that of Arabia. Here lived and suffered the holy patriarch Job; here Moses, when 'a stranger and a shepherd,' saw the burning, unconsuming bush; here Elijah found shelter from the rage of persecution; here was the scene of all the marvellous displays of divine power and mercy that followed the deliverance of Israel from the Egyptian yoke, and accompanied their journeyings to the Promised Land; and here Jehovah manifested himself in visible glory to his people. From the influence of these associations, combined with its proximity to Palestine, and the close affinity in blood, manners, and customs between the northern portion of its inhabitants and the Jews, Arabia is a region of peculiar interest to the student of the Bible; and it is chiefly in its relation to subjects of Bible study that we are now to consider it. It was well remarked by Burckhardt (who knew Arab life and character better than any other European traveller that has yet appeared) that 'the sacred historian of the children of Israel will never be thoroughly understood, so long as we are not minutely acquainted with everything relating to the Arab Bedouins and the countries in which they move and pasture.'

In early times the Hebrews included a part of what we call Arabia among the countries they vaguely designated as קדם *Kedem*, 'the East,' the inhabitants being numbered among the בני קדם *Beni-Kedem*, 'Sons of the East,' *i. e.*, Orientals. But there is no evidence to shew (as is asserted by Winer, Rosenmüller, and other Bible-geographers) that these phrases are ever applied to the *whole* of the country known to us as Arabia. They appear to have been commonly used in speaking of those parts which lay due *east* of Palestine, or on the north-east and south-east; though occasionally they do seem to point to tracts which lay indeed to the south and south-west of that country, but to the east and south-east of Egypt. Hence Joseph Mede (who is followed by Bellermann, *Handbuch d. Bib. Literat.* th. iii. p. 220) is of opinion that the phraseology took its rise at the period when the Israelites were in Egypt, and was retained by them as a mode of speech after they were settled in Canaan. That conjecture would, doubtless, considerably extend the meaning of the term; yet even then it could scarcely embrace the extreme south of Arabia, a queen in which (on the supposition of Yemen being identical with Sheba) is, in the New Testament, styled not 'a queen of the East,' but Βασίλισσα Νότου, 'a queen of the South.' Accordingly we find that whenever the expression *kedem* has obviously a reference to Arabia, it invariably points to its *northern* division only. Thus in Gen. xxv. 6, Abraham is said to have sent away the sons of Hagar and Keturah to the *Eretz-Kedem—Kedemah*, *i. e.*, the East country, eastward; and none of them, so far as we know, were located in peninsular Arabia; for the story which represents Ishmael as settling at Mecca is an unsupported native tradition. The patriarch Job is described (Job i. 3) as 'the greatest of all the men of the east,' and though opinions differ as to the precise locality of the land of Uz, all are agreed that it was in some part of Arabia, but certainly not in Arabia Felix. In the Book of Judges (vi. 3; vii. 12; viii. 10) among the allies of the Midianites and Amalekites (tribes of the north) are mentioned the '*Beni-Kedem*,' which Josephus translates by Ἀραβᾶς, the Arabs. In Is. xi. 14, the parallelism requires that by 'sons of the east' we understand the *Nomads* of Desert Arabia, as corresponding to the Philistines 'on the west;' and with these are conjoined the Edomites, Moabites, and Ammonites, who were all northern Arabians. The command was given (Jer. xlix. 28) to the Babylonians 'to smite the Beni-Kedem,' who are there classed with the Kedarenes, descendants of Ishmael (comp. 1 Kings iv. 30). In more modern times a name of similar import was applied to the Arabs generally; they were called *Saracens* (Sharakiyun, *i. e.*, Orientals) from the word *shark*, 'the east,' whence also is derived the term sirocco, the east wind. The name of Saracens came into use in the west in a vague and undefined sense after the Roman conquest of Palestine, but does not seem to have been adopted as a general designation till about the eighth century. It is to be remarked here that though in Scripture *Kedem* most commonly denotes Northern Arabia, it is also used of countries farther east, *e. g.*, of the native country of Abraham (Is. xli. 2; comp. Gen. xxix. 1), of Balaam (Num. xxiii. 7), and even of Cyrus (Is. xlvi. 11); and, therefore, though the Magi who came to Jerusalem (Matt. ii. 1) were ἀπὸ ἀνατολῶν, 'from the east,' it does not thence follow that they were natives of Arabia.

We find the name ערב (عرب) *Arab*, first beginning to occur about the time of Solomon. It designated a portion of the country, an inhabitant being called Arabi, an Arabian (Is. xiii. 20), or in later Hebrew, Arbi (Neh. ii. 19), the plural of which was Arbim (2 Chron. xxi. 16), or Arbiim (*Arabians*) (2 Chron. xvii. 11). In some places these names seem to be given to the Nomadic tribes generally (Is. xiii. 20; Jer. iii. 2), and their country

(Is. xxi. 13). The kings of Arabia from whom Solomon (2 Chron. ix. 14) and Jehoshaphat (2 Chron. xvii. 11) received gifts were, probably, Bedouin chiefs; though in the place parallel to the former text (1 Kings x. 15), instead of *Arab* we find *Erb*, rendered in Jer. xxv. 20, 24, 'mingled people,' but which Gesenius, following the Chaldee, understands to mean 'foreign allies.' It is to be remarked, however, that in all the passages where the word *Arab* occurs it designates only a small portion of the territory known to us as Arabia. Thus in the account given by Ezekiel (xxvii. 21) of the Arabian tribes that traded with Tyre, mention is specially made of *Arab* (comp. Jer. xxv. 24). In 2 Chron. xxi. 16; xxii. 1; xxvi. 7; Neh. iv. 7, we find the Arabians classed with the Philistines, the Ethiopians (*i. e.*, the Asiatic Cushites, of whom they are said to have been neighbours), the Mehunims, the Ammonites, and Ashdodites. At what period this name *Arab* was extended to the whole region it is impossible to ascertain. From it the Greeks formed the word Ἀραβία, which occurs twice in the New Testament; in Gal. i. 17, in reference probably to the tract adjacent to Damascene Syria, and in Gal. iv. 25, in reference to the peninsula of Mount Sinai. Among the strangers assembled at Jerusalem at the Pentecost there were Ἄραβες, Arabs (Acts ii. 11), the singular being Ἄραψ.

As to the etymology of the name *Arab* various opinions have been expressed. Hezel (*Bib. Real Lex.*) and Bellermann (*Handbuch d. Bib. Liter.* th. iii. p. 219) absurdly derive it from a transposition of letters in the name of Eber, the father of Joktan; Pococke follows the native writers in thinking the name was taken from Araba, a district of Yemen, so called from Yárab, Joktan's son; some suppose that as this country was called by the Israelites *Kedem*, 'the east,' so by the Shemetic tribes who dwelt beyond the Euphrates it was termed *Arab* in the sense of 'the west;' while others derive it from the same word in the sense of 'mixed people,' or 'merchants.' But dismissing these conjectures as groundless and unsatisfactory, the most obvious etymology of the name is from ערבה *Arabah* a *steppe*, *i. e.*, a desert plain or wilderness. That was, in point of fact, the name given by the ancient Hebrews to the tract of country extending northward from Elath, on the Arabian Gulf, to the Dead Sea (Deut. i. 1; ii. 8), and even as far as the Lake of Tiberias (Josh. xii. 3). It was called *Ha-Arabah*, commonly rendered in our version by 'the plain' (hence the Dead Sea was styled the 'sea of the Arabah,' Josh. iii. 16); and it included the plains (*Arboth*) of Jericho and Moab (Josh. v. 10; Deut. xxxiv. 1, 8). In the list of the cities of Judah contained in the book of Joshua we find (xv. 61), 'in the wilderness, Beth-Arabah,' in the Hebrew בית הערבה, *i. e.*, 'the house of the plain.' It had been mentioned at v. 6, as on the northern borders; and hence at xviii. 22, it appears also as a city of Benjamin, one of whose boundaries it is said at v. 18, 'passed over against [the] Arabah northward, and went down into [the] Arabah.' Now it is a remarkable circumstance that the southern part of this great valley is still known by the name of *Wady-el-'Arabah*, and there is no improbability in the conjecture that this designation, which was applied at so early a period as the days of Moses to one particular district, was gradually extended to the entire region. No designation, indeed, could be more comprehensive or correct; for looking to Arabia as a whole, it may fitly be described as one vast desert of arid and barren plains, intersected by chains of rocky mountains, where the *oases*, or 'spots of living green' (probably a corruption of the Arabic word *wady*, a valley or watercourse), exist but in a very small proportion to the sterility and desolation which reign around. [ARABAH.]

The modern name, *Jezîrat-el-Arab*, i. e., 'the peninsula of the Arabs,' applies to the southern part of the region only. Another native appellation is *Beled-el-Arab*, i. e., 'the land of the Arabs:' the Persians and Turks call it *Arabistân*. Mr. Lane informs us that in Egypt the term *Arab* is now generally limited to the Bedawees, or people of the desert; but formerly it was used to designate the townspeople and villagers of Arabian origin, while those of the desert were called Arab or Arabees: the former now call themselves *Owlâd-el-Arab*, or sons of the Arabs.

The early Greek geographers, such as Eratosthenes and Strabo, mention only two divisions of this vast region, *Happy* and *Desert* Arabia. But after the city of Petra, in Idumæa, had become celebrated as the metropolis of a commercial people, the Nabathæans, it gave name to a third division, viz., Arabia *Petræa* (improperly translated *Stony* Arabia); and this threefold division, which first occurs in the geographer Ptolemy, who flourished in the second century, has obtained throughout Europe ever since. It is unknown, however, to native or other Eastern geographers, who reckon Arabia Deserta as chiefly belonging to Syria, and to Irak-Arabi, or Babylonia, while they include a great part of what we call Arabia Petræa in Egypt.

1. ARABIA FELIX (in Gr. Ἀραβία ἡ Εὐδαίμων, the *Arabia Eudæmon* of Pliny), i. e., *Happy Arabia*. The name has commonly been supposed to owe its origin to the variety and richness of the natural productions of this portion of the country, compared with those of the other two divisions. Some, however, regard the epithet 'happy' as a translation of its Arabic name يمن *Yemen*, which, though primarily denoting the land of the *right hand*, or *south*,* also bears the secondary sense of 'happy, prosperous.' This part of Arabia lies between the Red Sea on the west and the Persian Gulf on the east, the boundary to the north being an imaginary line drawn between their respective northern extremities, Akaba and Basra or Bussora. It thus embraces by far the greater portion of the country known to us as Arabia, which, however, is very much a *terra incognita;* for the accessible districts have been but imperfectly explored, and but little of the interior has been as yet visited by any European traveller.

Arabia may be described generally as an elevated table-land, the mountain ranges of which are by some regarded as a continuation of those of Syria, but Ritter (*Erdkunde*, th. i. p. 172) views them as forming a distinct and independent *plateau*, peculiar to the country. In Arabia Felix the ridges, which

* This phraseology may have originated in the worship of the rising sun at the Kaaba, or ancient temple of Mecca, when the worshipper had the east *before* him, the west *behind* him, the south on his *right*, and the north on his *left;* hence Syria is called *Esh-Sham*, the *left*. Yet the Hebrews had the same idiom.

are very high in the interior, slope gently on the east towards the Persian Gulf, and on the north-east towards the vast plains of the desert. On the west the declivities are steeper, and on the north-west the chains are connected with those of Arabia Petræa. Commencing our survey at the north end of the Red Sea, the first province which lies along its shore is the *Hedjaz*, which Niebuhr and others reckon as belonging to Arabia Petræa, but which the editor of Burckhardt's *Travels in Arabia* has shewn to belong properly to Arabia Felix. This was the cradle of Mohammedan superstition, containing both Mecca, where the prophet was born, and Medina, where he was buried; and hence it became the Holy Land of the Moslem, whither they resort in pilgrimage from all parts of the East. It is on the whole a barren tract, consisting chiefly of rugged mountains and sandy plains. Still more unproductive, however, is the long, flat, dreary belt, of varying width, called *Tehâma*, which runs along the coast to the south of Hedjaz, and was at no distant period covered by the sea. But next to this comes *Yemen* (the name of a particular province, as well as of the whole country), the true Arabia Felix of the ancients, 'Araby the Blest' of modern poets, and doubtless the finest portion of the peninsula. Yet if it be distingushed for fertility and beauty, it is chiefly in the way of contrast, for it is far from coming up to the expectations which travellers had formed of it. Here is Sanaa (supposed to be the *Uzal* of Scripture), the seat of an imaum; Mareb, which some identify with Sheba; Mocha, the chief mart for coffee; and Aden, a place rapidly increasing in importance since taken possession of by Britain, with a view to secure her navigation of the Red Sea. Turning from the west to the south coast of the peninsula, we next come to the extensive province of *Hhadramaut* (the Hazarmaveth of the Bible), a region not unlike Yemen in its general features, with the exception of the tracts called Mahhrah and Sahar, which are dreary deserts. The south-east corner of the peninsula, between Hhadramaut and the Persian Gulf, is occupied by the important district of *Oman*, which has recently become better known to us than most other parts of Arabia Felix by the travels and researches of Lieut. Wellsted (*Travels in Arabia*, London, 1838, 2 vols. 8vo). Oman has been in all ages famous for its trade; and the present imaum of Muscat, a politic and enterprising prince, has greatly extended it, and thereby increased and consolidated his own power by forming commercial alliances with Great Britain, the United States, and other foreign nations. Along the Persian Gulf northward stretches the province of *Lahsa*, or rather *El Hassa*, to which belong the Bahrein Islands, famous for their pearls. The districts we have enumerated all lie along the coasts, but beyond them in the south stretches the vast desert of Akhaf, or Roba-el-Khali, *i. e.*, 'the empty abode,' a desolate and dreary unexplored waste of sand. To the north of this extends the great central province of *Nedschel* or *Nejd*. Ritter regards it as forming nearly a half of the entire peninsula. It may be described as having been the great *officina gentium* of the south, as were Scandinavia and Tartary of the north; for it is the region whence there issued at different periods those countless hordes of Arabs which overran a great part of Asia and Africa. Here, too, was the origin and the seat of the Wahabees (so formidable until subdued in 1818 by Mehemet Ali, pasha of Egypt), their chief town being Dereyeh.

The *geological* structure and *mineralogical* productions of this part of Arabia are in a great measure unknown. In the mountains about Mecca and Medina the predominant rocks are of gray and red granite, porphyry, and limestone. This is also the case in the great chain that runs southward towards Maskat; only that in the ridge that rises behind the Tehama there is found schistus and basalt instead of granite. Traces of volcanic action may be perceived around Medina, as also at Aden and in many other parts of the peninsula. Hot-springs are of frequent occurrence on the Hadjee or pilgrim road to Mecca. The ancients believed that Arabia yielded both gold and precious stones, but Niebuhr doubts if this ever was the case. The most valuable ore found now is the lead of Oman: what is called the Mocha stone is a species of agate that comes from India. The native iron is coarse and brittle; at Loheia and elsewhere there are hills of fossil salt. The *botany* of Yemen was investigated by Forskäl, one of the fellow-travellers of Niebuhr. Arabia Felix has always been famous for frankincense, myrrh, aloes, balsam, gums, cassia, etc.; but it is doubtful whether the last-mentioned and other articles supposed to be indigenous were not imported from India. Here are found all the fruits of temperate and warm climates, among which the *date*, the fruit of the palm-tree, is the most common, and is, along with the species of grain called *dhourra*, the staple article of food. But the most valuable vegetable production is coffee (Arab. *kahweh*, an old term for wine, the fruit being called *bunn*); for Yemen, if not its native country, is the *habitat* where it has reached the greatest state of perfection. Cultivation here is not confined to the plains, but is carried up the sides of the mountains, which are laid out in terraces, and supplied with water by means of artificial reservoirs. In the *animal* kingdom Arabia possesses, in common with the adjacent regions, the camel (the 'living ship of the desert'), panthers, lynxes, hyænas, jackals, gazelles, asses (wild and tame), monkeys, etc. But the glory of Arabia is its *horse*. As in no other country is that animal so much esteemed, so in no other are its noble qualities of swiftness, endurance, temper, attachment to man, so finely developed. Of the insect tribes, the locust, both from its numbers and its destructiveness, is the most formidable scourge to vegetation. The Arabian seas swarm with fish, sea-fowl, and shells; coral abounds in the Red Sea, and pearls in the Persian Gulf.

2. Arabia Deserta, called by the Greeks Σκηνῖτις Ἀραβία, or ἡ Ἔρημος Ἀραβία, and by the Arabs البادية *El-Badiah*, i. e., the Desert. This takes in that portion of the country which lies north of Arabia Felix, and is bounded on the north-east by the Euphrates, on the north-west by Syria, and on the west by Palestine and Arabia Petræa. The Arabs divide this 'great wilderness' into three parts, so called from their proximity to the respective countries, viz., *Badiah esh Sham* (Syria), *Badiah el Jeshirah* (the peninsula, *i. e.*, Arabia), and *Badiah el Irâk* (Babylonia). From this word Badiah comes the name of the nomadic tribes by whom it is traversed, viz., *Bedawees* (better known to us by the French corruption of *Bedouins*), who are not, however, confined to this

portion of Arabia, but range throughout the entire region. So far as it has yet been explored, Desert Arabia appears to be one continuous, elevated, interminable *steppe*, occasionally intersected by ranges of hills. Sand and salt are the chief elements of the soil, which in many places is entirely bare, but elsewhere yields stinted and thorny shrubs or thinly-scattered saline plants. That part of the wilderness called *El Hhammad* lies on the Syrian frontier, extending from the Hauran to the Euphrates, and is one immense dead and dreary level, very scantily supplied with water, except near the banks of the river, where the fields are irrigated by wheels and other artificial contrivances.

The sky in these deserts is generally cloudless, but the burning heat of the sun is moderated by cooling winds, which, however, raise fearful tempests of sand and dust. Here, too, as in other regions of the East, occasionally prevails the burning, suffocating south-east wind, called by the Arabs *El Hharūr* (the Hot), but more commonly *Samūm*, and by the Turks *Samyeli* (both words meaning 'the Poisonous'), the effects of which, however, have by some travellers been greatly exaggerated. This is probably 'the east wind' and the 'wind from the desert' spoken of in Scripture. Another phenomenon, which is not peculiar, indeed, to Desert Arabia, but is seen there in greatest frequency and perfection, is what the French call the *mirage*, the delusive appearance of an expanse of water, created by the tremulous, undulatory movement of the vapours raised by the excessive heat of a meridian sun. It is called in Arabic *serab*, and is no doubt the Hebrew Seir *sarab* of Is. xxxv. 7, which our translators have rendered 'the parched ground.'

3. ARABIA PETRÆA (Gr. Πετραία) appears to have derived its name from its chief town *Petra* (*i. e.*, a rock), in Heb. *Selah;* although (as is remarked by Burckhardt) the epithet is also appropriate on account of the rocky mountains and stony plains which compose its surface. It embraces all the north-western portion of the country; being bounded on the east by Desert and Happy Arabia (for we have included the Hedjaz in the latter), on the north by Palestine and the Mediterranean, on the west by Egypt, and on the south by the Red Sea. This division of Arabia has been of late years visited by a great many travellers from Europe, and is consequently much better known than the other portions of the country. Confining ourselves at present to a general outline, we refer for details to the articles SINAI, EXODUS, EDOM, MOAB, etc. Beginning at the northern frontier, there meets us the elevated plain of Belka, to the east of the Dead Sea, the district of Kerak (Kir), the ancient territory of the Moabites, their kinsmen of Ammon having settled to the north of this, in Arabia Deserta. The north border of Moab was the brook Arnon, now the Wady-el-Môjib; to the south of Moab, separated from it by the Wady-el-Ahsy, lay Mount Seir, the dominion of the Edomites, or *Idumæa*, reaching as far as to Elath on the Red Sea. The great valley which runs from the Dead Sea to that point consists, first, of El-Ghor, which is comparatively low, but gradually rises by a succession of limestone cliffs into the more elevated plain of *El-Arabah*, formerly mentioned. 'We were now,' says Professor Robinson (*Biblical Researches*, vol. ii. p. 502), 'upon the plain, or rather the rolling desert, of the *Arabah;* the surface was in general loose gravel and stones, everywhere furrowed and torn with the beds of torrents. A more frightful desert it had hardly been our lot to behold. The mountains beyond presented a most uninviting and hideous aspect; precipices and naked conical peaks of chalky and gravelly formation rising one above another without a sign of life or vegetation. It was once believed that through this great valley the Jordan anciently flowed, before the catastrophe of the cities of 'the plain (Arabah);' but from the depressed level of the Dead Sea (recently found by Lieut. Symonds to be no less than 1337 feet below that of the Mediterranean), from the great elevation of the Arabah, the long descent northward, and the run of the watercourses in the same direction, the hypothesis is found to be no longer tenable.* The structure of the mountains of Edom on the east of the Arabah is thus described by Robinson (vol. ii. p. 551): 'At the base low hills of limestone or argillaceous rocks; then the lofty masses of porphyry, constituting the body of the mountain; above these sandstone broken up into irregular ridges and grotesque groups of cliffs; and again, farther back and higher than all, long elevated ridges of limestone without precipices. East of all these stretches off indefinitely the high plateau of the great eastern desert. The character of these mountains is quite different from those on the west of the Arabah. The latter, which seemed to be not more than two-thirds as high, are wholly desert and sterile; while these on the east appear to enjoy a sufficiency of rain, and are covered with tufts of herbs and occasional trees.' This mountainous region is divided into two districts: that to the north is called *Jebāl* (*i. e.*, mountains, the Gebal of Ps. lxxxiii. 7); that to the south *Esh-Sherah*, which has erroneously been supposed to be allied to the Hebrew 'Seir;' whereas the latter (written with a ע) means 'hairy,' the former denotes 'a tract or region.' To the district of Esh-Sherah belongs Mount Hor, the burial-place of Aaron, towering above the Wady Mousa (valley of Moses), where are the celebrated ruins of Petra (the ancient capital of the Nabathæo-Idumæans), brought to light by Seetzen and Burckhardt, and now familiar to English readers by the illustrations of Irby and Mangles, Laborde, etc. As for the mountainous tract immediately west of the Arabah, Dr. Robinson describes it as a desert limestone region, full of precipitous ridges, through which no travelled road has ever passed.

To the west of Idumæa extends the 'great and terrible wilderness' of *Et-Tîh*, i. e., 'the Wandering,' so called from being the scene of the wanderings of the children of Israel. It consists of vast interminable plains, a hard gravelly soil, and irregular ridges of limestone hills. The researches of Robinson and Smith furnish new and important information respecting the geography of this part of Arabia and the adjacent peninsula of Sinai. It appears that the middle of this desert is occupied by a long central basin, extending from Jebel-et-Tîh (*i. e.*, the mountain of the wandering, a chain pretty far south) to the shores of the Mediterranean.

* Yet Mr. Beck, in a paper read to the Geographical Society (May 9, 1842), thinks the progress of the Jordan to the Red Sea was arrested by volcanic eruptions, which, while they formed the chasm now filled by the Dead Sea, upraised the ridge called El Saté.

This basin descends towards the north with a rapid slope, and is drained through all its length by Wady-el-Arish, which enters the sea near the place of the same name, on the borders of Egypt. 'West of this basin other wadys run by themselves down to the sea. On the east of the same central basin is another similar and parallel one between it and the Arabah (the two being separated by the chain El-Ojmeh and its continuation), drained throughout by the Wady-el-Jerâfeh, which, having its head in or near the Tîh, falls into the Arabah not far from El-Mukrâh. North of this last basin the tract between the Arabah and the basin of the Arish is filled up by ranges or clusters of mountains, from which, on the east, short wadys run to the Arabah, and on the west longer ones to Wady-el-Arish, until, farther north, these latter continue by themselves to the sea nearer Gaza.'

This description of the formation of the northern desert will enable us to form a more distinct conception of the general features of the peninsula of Sinai, which lies south of it, being formed by the two arms of the Red Sea, the Gulfs of Akaba and Suez. If the parallel of the north coast of Egypt be extended eastward to the great Wady-el-Arabah, it appears that the desert, south of this parallel, rises gradually towards the south, until on the summit of the ridge Et-Tîh, between the two gulfs, it attains, according to Russegger, the elevation of 4322 feet. The waters of all this great tract flow off northward either to the Mediterranean or the Dead Sea. The Tîh forms a sort of offset, and along its southern base the surface sinks at once to the height of only about 3000 feet, forming the sandy plain which extends nearly across the peninsula. After this the mountains of the peninsula proper commence, and rise rapidly through the formations of sandstone, grünstein, porphyry, and granite, into the lofty masses of St. Catherine and Um Shaumer, the former of which, according to Russegger, has an elevation of 8168 Paris feet, or nearly double that of the Tîh. Here the waters all run eastward or westward to the Gulfs of Akaba and Suez.

The soil of the Sinaitic peninsula is in general very unproductive, yielding only palm-trees, acacias, tamarisks (from which exudes the gum called *manna*), coloquintida, and dwarfish, thorny shrubs. Among the animals may be mentioned the mountain goat (the *bedèn* of the Arabs), gazelles, leopards, a kind of marmot called *wober*, the *sheeb*, supposed by Col. Hamilton Smith to be a species of wild wolf-dog, etc.: of birds there are eagles, partridges, pigeons, the *katta*, a species of quail, etc. There are serpents, as in ancient times (Num. xxi. 4, 6), and travellers speak of a large lizard called *dhob*, common in the desert, but of unusually frequent occurrence here. The peninsula is inhabited by Bedouin Arabs, and its entire population was estimated by Burckhardt at not more than 4000 souls.

Though this part of Arabia must ever be memorable as the scene of the journeying of the Israelites from Egypt to the Promised Land, yet very few of the spots mentioned in Scripture can now be identified; nor after the lapse of so many centuries ought that to be occasion of surprise. According to Niebuhr, Robinson, etc., they crossed the Red Sea near Suez, but the tradition of the country fixes the point of transit eight or ten miles south of Suez, opposite the place called Ayoun Mousa, *i. e.*, the Fountains of Moses, where Robinson recently found seven wells, some of which, however, were mere excavations in the sand. About 15½ hours (33 geographical miles) south-east of that is the Well of Hawârah, the *Marah* of Scripture, whose bitter water is pronounced by the Arabs to be the worst in these regions. Two or three hours south of Hawârah the traveller comes to the Wady Ghûrûndel, supposed to be the *Elim* of Moses. From the plain of El-Kaa, which Robinson takes to be the desert of Sin (not to be confounded with that of *Zin*, which belonged to the great desert of Kadesh), they would enter the Sinaitic range probably along the upper part of Wady Feiran and through the Wady-esh-Sheikh, one of the principal valleys of the peninsula. The Arabs call this whole cluster of mountains *Jebel-et-Tûr;* the Christians generally designate it as '*Sinai*,' and give the name of *Horeb* to a particular mountain, whereas in Scripture the names are used interchangeably. To which of the lofty peaks Moses ascended that he might receive the Law and thence publish it to the people, can only be matter of conjecture. Tradition fixed on the Jebel Mousa, *i. e.*, 'the mountain of Moses,' at the foot of which is the convent of Mount Sinai, and opposite to it stands Mount St. Catharine, which is a thousand feet higher, and has on that account by some been taken for the true Sinai. Professor Robinson is inclined to identify the venerated spot with the *Râs Es-Sufsâfeh*, the highest peak on the northern brow of Horeb, which 'raises its bold and awful front in frowning majesty' above the extensive plain of Er-Râhah, where there was ample room for the encampment of the 'many thousands of Israel.' Others have thought of the *Jebel Serbâl*, a magnificent mountain, nine or ten hours north-west of the convent, and supposed by Burckhardt to be the highest of all the peaks, but since ascertained by Rüppell to be 1700 feet lower than St. Catharine.

Having now taken a rapid survey of this extensive region in its three divisions, let us advert to the people by whom it was at first settled, and by whose descendants it is still inhabited. There is a prevalent notion that the Arabs, both of the south and north, are descended from Ishmael; and the passage in Gen. xvi. 12, 'he (Ishmael) shall dwell in the presence of all his brethren,' is often cited as if it were a prediction of that national independence which, upon the whole, the Arabs have maintained more than any other people. But this supposition (in so far as the true meaning of the text quoted is concerned) is founded on a misconception of the original Hebrew, which runs literally, 'he shall dwell *before the faces* of all his brethren,' *i. e.*, (according to the idiom above explained, in which 'before the face' denotes *the east*), the habitation of his posterity shall be 'to the east' of the settlements of Abraham's other descendants. This seems also to be the import of Gen. xxv. 18, where, in reference to Ishmael, it is said in our version, 'he died in the presence of all his brethren;' but the true sense is 'the lot of his inheritance fell to him *before the faces* (*i. e.*, to the east) of all his brethren.' These prophecies found their accomplishment in the fact of the sons of Ishmael being located, generally speaking, to the east of the other descendants of Abraham, whether by Sarah or by Keturah.

But the idea of the southern Arabs being of the posterity of Ishmael is entirely without foundation, and seems to have originated in the tradition invented by Arab vanity, that they, as well as the Jews, are of the seed of Abraham—a vanity which, besides disfiguring and falsifying the whole history of the patriarch and his son Ishmael, has transferred the scene of it from Palestine to Mecca. If we go to the most authentic source of ancient ethnography, the book of Genesis, we there find that the vast tracts of country known to us under the name of Arabia gradually became peopled by a variety of tribes of different lineage, though it is now impossible to determine the precise limits within which they fixed their permanent or nomadic abode. We shall here exhibit a tabular view of these races in chronological order, *i. e.*, according to the successive æras of their respective progenitors :—

I. HAMITES, *i. e.*, the posterity of *Cush*, Ham's eldest son, whose descendants appear to have settled in the south of Arabia, and to have sent colonies across the Red Sea to the opposite coast of Africa; and hence *Cush* became a general name for 'the south,' and specially for Arabian and African Ethiopia. The sons of Cush (Gen. x. 7) were Seba, Havilah, Sabtah, Raamah or Ragma (his sons, Sheba and Dedan), and Sabtheca.

II. SHEMITES, including the following :—

A. *Joktanites, i. e.*, the descendants of Joktan (called by the Arabs *Kachtan*), the second son of Eber, Shem's great-grandson (Gen. x. 25, 26). According to Arab tradition Kachtan (whom they also regard as a son of Eber), after the confusion of tongues and dispersion at Babel, settled in Yemen, where he reigned as king. Ptolemy speaks of an Arab tribe called *Katanites*, who may have derived their name from him; and the richest Bedouins of the southern plains are the *Kahtan* tribe on the frontiers of Yemen. Joktan had thirteen sons, some of whose names may be obscurely traced in the designations of certain districts in Arabia Felix. Their names were Almodad, Shaleph, Hhazarmaveth (preserved in the name of the province of Hhadramaut, the Hebrew and Arabic letters being the same), Jarach, Hadoram, Uzal (believed by the Arabs to have been the founder of Sanaa in Yemen), Dikla, Obal, Abimael, Sheba (father of the Sabæans, whose chief town was Mariaba or Mareb; their queen Balkis supposed to be the queen who visited Solomon*), Ophir (who gave name to the district that became so famous for its gold), Havilah, and Jobab.

B. *Abrahamites*, divided into—

(α) *Hagarenes* or *Hagarites*, so called from Hagar the mother; otherwise termed *Ishmaelites* from her son; and yet in course of time these names appear to have been applied to different tribes, for in Psalm lxxxiii. 6, the Hagarenes are expressly distinguished from the Ishmaelites (comp. 1 Chron. v. 10, 19, 20, and the apocryphal books of Bar. iii. 23; Jud. ii. 23). The twelve sons of Ishmael (Gen. xxv. 13–15), who gave names to separate tribes, were Nebaioth (the Nabathæans in Arabia Petræa), Kedar (the Kedarenes, sometimes also used as a designation of the Bedouins generally, and hence the Jewish rabbins called the Arabic language 'the *Kadarene*'), Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad or Hadar, Thema, Jetur, Naphish (the Ituræans and Naphishæans near the tribe of Gad: 1 Chron. v. 19, 20), and Kedmah. They appear to have been for the most part located near to Palestine on the east and south-east.

(β) *Keturahites, i. e.*, the descendants of Abraham and his concubine Keturah, by whom he had six sons (Gen. xxv. 2); Zimram, Jokshan (who, like Raamah, son of Cush, was also the father of two sons, Sheba and Dedan), Medan, Midian, Jishbak, and Shuah. Among these, the posterity of *Midian* became the best known. Their principal seat appears to have been in the neighbourhood of the Moabites, but a branch of them must have settled in the peninsula of Sinai, for Jethro, the father-in-law of Moses, was a priest of Midian (Exod. iii. 1; xviii. 1; Num. x. 29). To the posterity of Shuah belonged Bildad, one of the friends of Job.

(γ) *Edomites, i. e.*, the descendants of Esau, who possessed Mount Seir and the adjacent region, called from them Idumæa. They and the Nabatheans formed in later times a flourishing commercial state, the capital of which was the remarkable city called Petra.

C. *Nahorites*, the descendants of Nahor, Abraham's brother, who seem to have peopled the land of *Uz*, the country of Job, and of *Buz*, the country of his friend Elihu the Buzite, these being the names of Nahor's sons (Gen. xxii. 21).

D. *Lotites*, viz. :

(α) *Moabites*, who occupied the northern portion of Arabia Petræa, as above described; and their kinsmen, the—

(β) *Ammonites*, who lived north of them, in Arabia Deserta.

Besides these, the Bible mentions various other tribes who resided within the bounds of Arabia, but whose descent is unknown, *e. g.*, the Amalekites, the Kenites, the Horites, the inhabitants of Maon, Hazor, Vedan, and Javan-Meusal (Ezek. xxvii. 19), where the English version has, 'Dan also and Javan going to and fro.'

In process of time some of these tribes were perhaps wholly extirpated (as seems to have been the case with the Amalekites), but the rest were more or less mingled together by intermarriages, by military conquests, political revolutions, and other causes of which history has preserved no record; and thus amalgamated, they became known to the rest of the world as the 'ARABS,' a people whose physical and mental characteristics are very strongly and distinctly marked. In both respects they rank very high among the nations; so much so, that some have regarded them as furnishing the *prototype*—the primitive model form—the standard figure of the human species. This was the opinion of the famous Baron de Larrey, surgeon-general of Napoleon's army in Egypt, who, in speaking of the Arabs on the east side of the Red Sea, says (in a *Memoir for the Use of the Scientific Commission to Algiers*, Paris, 1838), 'They have a physiognomy and character which are quite peculiar, and which distinguish them generally from all those which appear in other regions of the globe.' In his dissections he found 'their physical structure in all respects more perfect than that of Europeans;

* The honour of being the country of the queen of Sheba is also claimed by Abyssinia; but if (as Bruce informs us) there was also a Saba in African Ethiopia, and if these opposite coasts of the Red Sea formed at times but one kingdom, the two opinions are not irreconcilable.

their organs of sense exquisitely acute; their size above the average of men in general; their figure robust and elegant (the colour brown); their intelligence proportionate to that physical perfection, and, without doubt, superior, other things being equal, to that of other nations.'

The inhabitants of Arabia have, from remote antiquity, been divided into two great classes, viz., *townsmen* (including villagers), and the *men of the desert*, such being, as we remarked, the meaning of the word '*Bedawees*' or Bedouins, the designation given to the 'dwellers in the wilderness.' From the nature of their country, the latter are necessitated to lead the life of *nomades*, or wandering shepherds; and since the days of the patriarchs (who were themselves of that occupation) the extensive *steppes*, which form so large a portion of Arabia, have been traversed by a pastoral but warlike people, who, in their mode of life, their food, their dress, their dwellings, their manners, customs, and government, have always continued, and still continue, almost unalterably the same. They consist of a great many separate tribes, who are collected into different encampments dispersed through the territory which they claim as their own; and they move from one spot to another (commonly in the neighbourhood of pools or wells) as soon as the stinted pasture is exhausted by their cattle. It is only here and there that the ground is susceptible of cultivation, and the tillage of it is commonly left to peasants, who are often the vassals of the Bedawees, and whom (as well as all 'townsmen') they regard with contempt as an inferior race. Having constantly to shift their residence, they live in movable tents (comp. Is. xiii. 20; Jer. xlix. 29), from which circumstance they received from the Greeks the name of Σκηνῖται, *i. e.*, dwellers in tents (Strabo, xvi. p. 747; Diod. Sic. p. 254; Ammian. Marcell. xxiii. 6). The tents are of an oblong figure, not more than six or eight feet high, twenty to thirty long, and ten broad; they are made of goat's or camel's hair, and are of a brown or *black* colour (such were the tents of Kedar, Cant. i. 5), differing in this respect from those of the Turcomans, which are white. Each tent is divided by a curtain or carpet into two apartments, one of which is appropriated to the women, who are not, however, subject to so much restraint and seclusion as among other Mohammedans. The tents are arranged in an irregular circle, the space within serving as a fold to the cattle at night. The heads of tribes are called *sheikhs*, a word of various import, but used in this case as a title of honour; the government is hereditary in the family of each sheikh, but elective as to the particular individual appointed. Their allegiance, however, consists more in following his example as a leader than in obeying his commands; and, if dissatisfied with his government, they will depose or abandon him. As the independent lords of their own deserts, the Bedawees have from time immemorial demanded tribute or presents from all travellers or caravans (Is. xxi. 13) passing through their country; the transition from which to robbery is so natural, that they attach to the latter no disgrace, plundering without mercy all who are unable to resist them, or who have not secured the protection of their tribe. Their watching for travellers 'in the ways,' *i. e.*, the frequented routes through the desert, is alluded to Jer. iii. 2; Ezra viii. 31; and the fleetness of their horses in carrying them into the 'depths of the wilderness,' beyond the reach of their pursuers, seems what is referred to in Is. lxiii. 13, 14. Their warlike incursions into more settled districts are often noticed (*e. g.*, Job i. 15; 2 Chron. xxi. 16; xxvi. 7). The acuteness of their bodily senses is very remarkable, and is exemplified in their astonishing sagacity in tracing and distinguishing the footsteps of men and cattle, a faculty which is known by the name of *athr*. The law of *thar*, or blood-revenge, sows the seeds of perpetual feuds; and what was predicted (Gen. xvi. 12) of the posterity of Ishmael, the 'wild-ass man' (a term most graphically descriptive of a Bedawee), holds true of the whole people. Yet the very dread of the consequences of shedding blood prevents their frequent conflicts from being very sanguinary: they shew bravery in repelling a public enemy, but when they fight for plunder they behave like cowards. Their bodily frame is spare, but athletic and active, inured to fatigue and capable of undergoing great privations: their minds are acute and inquisitive; and though their manners are somewhat grave and formal, they are of a lively and social disposition. Of their moral virtues it is necessary to speak with caution. They were long held up as models of good faith, incorruptible integrity, and the most generous hospitality to strangers; but many recent travellers deny them the possession of these qualities; and it is certain that whatever they may have been once, the Bedawees, like all the unsophisticated 'children of nature,' have been much corrupted by the influx of foreigners, and the national character is in every point of view lowest where they are most exposed to the continual passage of strangers. It is, however, no part of our present design to enter on a more minute account of this singular and interesting people; information regarding many of their peculiarities which throw light on Scripture will be found under other heads. Let every one who wishes to study Arab life in the desert consult the romance of *Antar*, translated by Hamilton, and Burckhardt's *Notes on the Bedouins;* and with respect to the manners and customs of the more settled inhabitants, many curious details will be found in Lane's *Modern Egyptians*, and in the notes to his new Translation of the *Thousand and One Nights;* for since the downfal of the Arab empire of Bagdad, Cairo has been the chief of Arabian cities, and there Arab manners exist in their most refined form. The population of the entire peninsula of Arabia has been estimated at from eleven to twelve millions, but the data are precarious.

The principal source of the wealth of ancient Arabia was its *commerce*. So early as the days of Jacob (Gen. xxxvii. 28) we read of a mixed caravan of Arab merchants (Ishmaelites and Midianites) who were engaged in the conveyance of various foreign articles to Egypt, and made no scruple to add Joseph, 'a slave,' to their other purchases. The Arabs were, doubtless, the first navigators of their own seas, and the great carriers of the produce of India, Abyssinia, and other remote countries to Western Asia and Egypt. Various Indian productions thus obtained were common among the Hebrews at an early period of their history (Exod. xxx. 23, 25). The traffic of the Red Sea was to Solomon a source of great profit; and the extensive commerce of *Saba'a* (Sheba, now Yemen) is mentioned by profane writers as well as alluded to in Scripture (1 Kings

x. 10-15). In the description of the foreign trade of Tyre (Ezek. xxvii. 19-24) various Arab tribes are introduced (comp. Is. lx. 6; Jer. vi. 20; 2 Chron. ix. 14). The Nabathæo-Idumæans became a great trading people, their capital being Petra. The transit-trade from India continued to enrich Arabia until the discovery of the passage to India by the Cape of Good Hope; but the invention of steam-navigation has now restored the ancient route for travellers by the Red Sea.

The settlers in Arabia are by native writers divided into two classes: the old tribes (who belonged to the fabulous period of history, and are long since extinct); and the present inhabitants. The latter are classed either among the 'pure or genuine,' or the *Mostarabi*, the mixed or naturalized Arabs. A 'pure' Arab boasts of being descended from Kachtan (the Joktan of Scripture, Gen. x. 29), and calls himself *al Arab al Araba*, 'an Arab of the Arabs,' a phrase of similar emphasis with St. Paul's 'Hebrew of the Hebrews' (Phil. iii. 5). The mixed Arabs are supposed to be descended from Ishmael by a daughter of Modad, king of Hedjaz, the district where the Ishmaelites chiefly settled. The Kachtanites, on the other hand, occupied the southern part of the peninsula, for Kachtan's great-grandson Saba give name to a kingdom, one of whose queens (called by the Arabians Balkis) visited Solomon (1 Kings x. 1). A son of Saba was Himyar, who gave name to the famous dynasty of the *Himyarites* (improperly written Homerites), that seem to have reigned for many centuries over Sabæa and part of Hhadramaut. In the latter province Lieut. Wellsted recently discovered ruins called Nakab-el-Hajar ('the excavation in the rock'), consisting of a massive wall, thirty to forty feet high, flanked with square towers. Within the entrance on the face of the building he found an inscription in characters eight inches long, which Gesenius supposes to be the ancient Himyaritic writing. Arabia, in ancient times, generally preserved its independence, unaffected by those great events which changed the destiny of the surrounding nations; and in the sixth century of our æra, the decline of the Roman empire and the corruptions and distractions of the Eastern church favoured the impulse given by a wild and warlike fanaticism. Mahomet arose, and succeeded in gathering around his standard the nomadic tribes of central Arabia; and in less than fifty years that standard waved triumphant 'from the straits of Gibraltar to the hitherto unconquered regions beyond the Oxus.' The khalifs transferred the seat of government successively to Damascus, Kufa, and Bagdad; but amid the distractions of their foreign wars, the chiefs of the interior of Arabia gradually shook off their feeble allegiance, and resumed their ancient habits of independence, which, notwithstanding the revolutions that have since occurred, they for the most part retain. At present, indeed, the authority of Mehemet Ali, the Pasha of Egypt, is acknowledged over a great portion of northern Arabia, while in the south the Imam of Maskat exercises dominion over a much greater extent of country than did any of his predecessors.—N. M.

[Rosenmüller, *Biblical Geography of Asia Minor, Phœnicia and Arabia*, translated by Morren, Bib. Cab. vol. 34, Edin. 1841; Pococke, *Hist. Compend. Dynast. Arab.* Ox. 1663; Eichhorn, *Monumenta Antiquiss. Hist. Arabum*, Goth. 1775; Abulfeda, *Annal. Moslem. lat. vert. Reiske*, 1778; Caussen, *Essai sur l'histoire des Arabes avant Islamisme*, Paris 1847-48; Muir, *Life of Mohammed*, vol. i. introduction chaps. 2 and 3, Lond. 1858; Mill D., *Diss. De Mohammedismo ante Mohammed* in *Dissertt. Select.*, Lugd. Bat. 1743; Hottinger, *Histor. Orientalis*, cap. vii., Tigur. 1660; Tychsen, *De Pœseos Arabum origine et indole* in the *Commentt. Soc. Reg. Gött. recentt.* T. iii. p. 250; Jones, *Pœseos Asiat. Commentt.* 1774; Niebuhr's, *Description de l'Arabie*, 3 vols. 4to, 1776-80; Robinson's *Biblical Researches;* Stanley's *Sinai and Palestine*, 3d ed. 1856].

ARABIC LANGUAGE. That important family of languages, of which the Arabic is the most cultivated and most widely-extended branch, has long wanted an appropriate common name. The term *Oriental* languages, which was exclusively applied to it from the time of Jerome down to the end of the last century, and which is even now not entirely abandoned, must always have been an unscientific one, inasmuch as the countries in which these languages prevailed are only the *east* in respect to Europe; and when Sanscrit, Chinese, and other idioms of the remoter East were brought within the reach of our research, it became palpably incorrect. Under a sense of this impropriety, Eichhorn was the first, as he says himself (*Allg. Bibl. Biblioth.* vi. 772), to introduce the name *Semitic* languages, which was soon generally adopted, and which is the most usual one at the present day. Nevertheless, Stange (in his *Theolog. Symmikta*) justly objected to this name as violating the statements of the very Mosaic account (Gen. x.) on which the propriety of its use professed to be based. For, according to that genealogical table, some nations, which in all probability did not speak a language belonging to this family, are descended from Shem; and others, which did speak such a language, are derived from Ham. Thus 'Elam and Asshur are deduced from Shem (ver. 22); and the descendants of Cush in Arabia and Ethiopia, as well as all the Canaanites, from Ham (ver. 7, *seq.*) In modern times, however, the very appropriate designation *Syro-Arabian* languages has been proposed by Dr. Prichard, in his *Physical History of Man.* This term, besides being exempt from all the above-mentioned objections on the score either of latitude or inadequacy, has the advantage of forming an exact counterpart to the name by which the only other great family of languages with which we are likely to bring the Syro-Arabian into relations of contrast or accordance, is now universally known —the *Indo-Germanic.* Like it, by taking up only the two extreme members of a whole sisterhood according to their geographical position when in their native seats, it embraces all the intermediate branches under a common band; and, like it, it constitutes a name which is not only at once intelligible, but one which in itself conveys a notion of that affinity between the sister dialects, which it is one of the objects of comparative philology to demonstrate and to apply. [SHEMITIC LANGUAGES.]

Of this family, then, the Arabic forms, together with the Ethiopic, the southern branch. In it we find the full and adult development of the genius of the Syro-Arabian languages. In the abundance of its roots, in the manifold variety of its formations, in the syntactical delicacies of its construction, it stands pre-eminent as a language among all its

sisters. Every class of composition also: the wild and yet noble lyrics of the son of the desert, who had 'nothing to glory in but his sword, his guest, and his fervid tongue;' the impassioned and often sublime appeals of the Qurân; the sentimental poetry of a Mutanabbi; the artless simplicity of their usual narrative style, and the philosophic disquisition of an Ibn Chaldûn; the subtleties of the grammarian and scholiast; medicine, natural history, and the metaphysical speculations of the Aristotelian school—all have found the Arabic language a fitting exponent of their feeling and thought. And, although confined within the bounds of the Peninsula by circumstances to which we owe the preservation of its pure antique form, yet Islam made it the written and spoken language of the whole of Western Asia, of Eastern and Northern Africa, of Spain, and of some of the islands of the Mediterranean; and the ecclesiastical language of Persia, Turkey, and all other lands which receive the Mohammedan faith; in all which places it has left sensible traces of its former occupancy, and in many of which it is still the living or the learned idiom. Such is the Arabic language; so important its relations to the literary and civil history of a large portion of the human race; the more important also to us as bridging over that wide chasm which intervenes between the extinction of classical literature and the revival of that spirit to which the literature of all modern languages owes its origin. Into these general views of the Arabic language, however, it is not the province of this work to enter: an able article in the *Penny Cyclopædia*, by the late Dr. Rosen, will satisfy those who desire information. Our object here is to shew the mode and the importance of its bearings on Biblical philology. [See also Hävernick *Gen. Intr.* pp. 106-124.]

The close affinity, and consequently the incalculable philological use, of the Arabic with regard to the Hebrew language and its other sisters, may be considered partly as a question of theory, and partly as one of fact. The former would regard the concurrent records which the Old Testament and their own traditions have preserved of the several links by which the Arabs were connected with different generations of the Hebrew line, and the evidences which Scripture offers of persons speaking Arabic being intelligible to the Hebrews; the latter would observe the demonstrable identity between them in the main features of a language, and the more subtle, but no less convincing traces of resemblance even in the points in which their diversity is most apparent.

The following are the theoretical grounds:—first, the Arabs of Jemen are derived from Qahtân, the Joktan of Gen. x. 25, whom the Arabs make the son of 'Eber (Pococke's *Specimen Hist. Arab.* p. 39, *seq.*) These form the pure Arabs. Then Ishmael intermarried with a descendant of the line of Qahtân, and became the progenitor of the tribes of Hig'âz. These are the *insititious* Arabs. These two roots of the nation correspond with the two great dialects into which the language was once divided; that of Jemen, under the name of the Himjarite, of which all that has come down to us (except what may have been preserved in the Ethiopic) is a few inscriptions; and that of Hig'âz, under that of the dialect of Mudhar, or, descending a few generations in the same line, of Quraish—the dialect of the Qurân and of all their literature. Then, Abraham sent away his sons by Keturah, and they also became the founders of Arabic tribes. Lastly, the circumstance of Esau's settling in Mount Seir, where the Idumæans descended from his loins, may be considered as a still later medium by which the idioms of Palestine and Arabia preserved their harmony. Secondly, Olaus Celsius (in his *Hist. Ling. et Erudit. Arab.*) cites the fact of the sons of Jacob conversing with the Ishmaelite caravan (Gen. xxxvii. 28), and that of Moses with his father-in-law the Midianite (Exod. iv. 18). To these, however, Schelling (in his *Abhandl. v. d. Gebrauch der Arab. Sprache*, p. 14) objects that they are not conclusive, as the Ishmaelites, being merchants, might have acquired the idiom of the nations they traded with, and as Moses might owe an acquaintance with Arabic to his residence in Egypt. Nevertheless, one of Celsius's inferences derives considerable probability from the only instance of mutual intelligibility which J. D. Michaelis has adduced (in his *Beurtheilung der Mittel die ausgestorbene Hebr. Sprache zu verstehen*, p. 156), namely, that Gideon and his servant went down by night to the camp of 'Midian, Amalek, and all the Bene Quedem,' to overhear their conversation with each other, and understood what they heard (Judg. vii. 9-14). Lastly, Schultens (*Oratio de Reg. Sabæor.*, in his *Opp. Minora*) labours to shew that the visit of the queen of Sheba to Solomon is a strong proof of the degree of proximity in which the two dialects then stood to each other. These late traces of resemblance, moreover, are rendered more striking by the notice of the early diversity between Hebrew and *Aramaic* (Gen. xxxi. 47). The instance of the Ethiopian chamberlain in Acts viii. 28, may not be considered an evidence, if Heinrichs, in his note ad loc. in *Nov. Test. edit. Kopp.*, is right in asserting that he was reading the Septuagint version, and that Philip the deacon was a Hellenist.

Thus springing from the same root as the Hebrew, and possessing such traces of affinity to so late a period as the time of Solomon, this dialect was further enabled, by several circumstances in the social state of the nation, to retain its native resemblance of type until the date of the earliest extant written documents. These circumstances were, the almost insular position of the country, which prevented conquest or commerce from debasing the language of its inhabitants; the fact that so large a portion of the nation adhered to a mode of life in which every impression was, as it were, stereotyped, and knew no variation for ages (a cause to which we may also in part ascribe the comparatively unimportant changes which the language has undergone during the 1400 years in which we can follow its history); and the great and just pride which they felt in the purity of their language, which, according to a valuable testimony of Burckhardt, a competent judge of the learned as well as the living idiom, is still a characteristic of the Bedouins (*Notes on the Bedouins*, p. 211). These causes preserved the language from foreign influences at a time when, as the Qurân and a national literature had not yet given it its full stature, such influences would have been most able to destroy its integrity. During this interval, nevertheless, the language received a peculiarly ample development in a certain direction. The limited incidents of a desert life still allowed valour love, generosity, and satire to occupy the keen

sensibilities of the chivalrous Bedouin. These feelings found their vent in ready verse and eloquent prose; and thus, when Islam first called the Arabs into the more varied activity and more perilous collision with foreign nations, which resulted from the union of their tribes under a common interest to hold the same faith and to propagate it by the sword, the language had already received all the development which it could derive from the pre-eminently creative and refining impulses of poetry and eloquence.

However great may be the amount of resemblance between Arabic and Hebrew which a due estimate of all the theoretical grounds for the affinity, and for the diversity, between them would entitle us to assume, it is certain that a comparison of the actual state of both in their purest form evinces a degree of proximity which exceeds expectation. Not only may two-thirds of the Hebrew roots (to take the assertion of Aurivillius, in his *Dissertationes*, p. 11, ed. J. D. Michaelis) be found in Arabic under the same letters, and either in the same or a very kindred sense, provided we know that the last radical of לה roots in Hebrew is *Waw* or *Ya* in Arabic; and that those whose first radical is *Yod* in Hebrew is *Waw* in Arabic; and that the letters תחדצטע correspond to ثخذ ضظغ, and that either when the latter have a diacritical point or not; but, if we allow for the changes of ג into غ, ו into ى and ي, ז into ذ, י into و, ס into ث, and ש into ش, ץ, ظ into ص, and ש into س and ث, we shall be able to discover nearly nine-tenths of the Hebrew roots in Arabic. To this great fundamental agreement in the vocabulary (the wonder of which is somewhat diminished by a right estimate of the immense disproportion between the two languages as to the number of roots) are to be added those resemblances which relate to the mode of inflexion and construction. Thus, in the verb, its two wide tenses, the mode by which the persons are denoted at the end in the Perfect, and at the beginning (with the accessory distinctions at the end) in the Imperfect, its capability of expressing the gender in the second and third persons, and the system on which the conjugations are formed; and in the noun, the correspondence in formations, in the use of the two genders, and in all the essential characteristics of construction; the possession of the definite article; the independent and affixed pronouns; and the same system of separable and attached particles—all these form so broad a basis of community and harmony between the two dialects, as could hardly be anticipated, when we consider the many centuries which separate the earliest written extant documents of each.

The diversities between them, which consist almost entirely of fuller developments on the side of the Arabic, may be summed up under the following heads:—A much more extensive system of conjugations in the verb, the dual in both tenses, and four forms of the Imperfect (three of which, however, exist potentially in the ordinary imperfect, the jussive, and the cohortative of the Hebrew: see Ewald's *Hebr. Gramm.* § 290, 293); the full series of infinitives; the use of auxiliary verbs; in the noun, the formations of the plural called *broken* or *internal* plurals, and the flexion by means of terminations analogous to three of our cases; and a perfectly defined system of metre. The most important of these differences consists in that final vowel after the last radical, by which some of the forms of the imperfect and the several cases in the noun are indicated; and it is a matter of some moment to determine whether they are to be ascribed to the genuine natural expansion of the language, or are only an attempt of the grammarians to introduce Greek inflexions into Arabic. The latter opinion has been seriously propounded by Hasse, in a paper in his *Magazin für Biblisch-Orientalische Litteratur*, i. 230; and even Gesenius has expressed himself to the same effect (*Gesch. d. Hebr. Spr.* p. 95). Nevertheless, the notion springs from a forgetfulness of the fact that the date of the early poems, the Hamasa and the Mu'allaqât, is much anterior to the period when any such foreign influence as Hasse alludes to could have had effect; and from an ignorance of the absolute necessity of all those flexional vowels to preserve the *metre* of the poetry. If any productions of Arabic genius are old—if any are national in the highest sense, both as to substance and form, it is those poems. And so essential a part of their form is the metre according to which they were conceived, that it is incontestible that their metrical disposition and their existence are coeval. When Hasse, then, 'candidly admits that these terminations of case were in use as early as the second century of the Hig'ra,' he merely admits his ignorance of the fact that the earliest remains of Arabic literature, those which are older by centuries than the Qurân, are composed in a form which is unintelligible unless read according to the nicest distinctions of this vocalization of the final syllables. This error is, moreover, akin to a not uncommon statement, that Al Chalîl, who lived in the second century of the Hig'ra (Freytag's *Darstellung d. Arab. Verskunst*, p. 18), invented the art of Prosody; which is as true as that Aristotle invented the art of Poetry, merely because he abstracted the laws of composition from the masterpiece of Greek genius.

The Arabic alphabet also presents some remarkable differences. As a representation of sounds, it contains all the Hebrew letters; but in consequence of the greater extent of the nation as a source of dialectual varieties of pronunciation, and also in consequence of the more developed and refined state of the language, the value of some of them is not exactly the same, and the characters that correspond to תחדצטע are used in a double capacity, and represent both halves of those sounds which exist unseparated in the Hebrew. The present order of the letters also is different, although there are evidences in their numerical value, when so used, and in the memorial words given in Ewald's *Grammatica Critica Ling. Arab.* § 67, that the arrangement was once the same in both. In a palæographical point of view, the characters have undergone many changes. The earliest form was that in the Himjarite alphabet. The first specimens of this character (which Arabic writers call *al Musnad*, i. e., *stilted, columnar*) were given by Seetzen in the *Fundgruben des Orients*. Since then Professor Rödiger has produced others, and illustrated them in a valuable paper in the *Zeitschrift für die Kunde des Morgenlandes*, i. 332. The letters of this alphabet have a striking resemblance to those of the Ethiopic, which were

derived from them. In Northern Arabia, on the other hand, and not very long before the time of Muhammad, the Syrian character called *Estrangelo* became the model on which the Arabic alphabet called the *Kufic* was formed. This heavy, angular Kufic character was the one in which the early copies of the Qurân were written; and it is also found in the ancient Muhammadan coinage as late as the seventh century of the Hig'ra. From this, at length, was derived the light, neat character called *Nischî*, the one in which the Arabs continue to write at the present day, and which we have endeavoured to represent in our printed books. The introduction of this character is ascribed to Ibn Muqla, who died in the year 327 of the Hig'ra. (See the table given in the article ALPHABET.) Lastly, it is worthy of notice that all the letters of the Arabic alphabet are only consonants; that, in an unpointed text, the *long* vowels are denoted by the use of Alif, Waw, and Ja, as *matres lectionis;* and that the *short* vowels are not denoted at all, but are left to be supplied according to the *sense* in which the reader takes the words; whereas, in a pointed text, *three* points only suffice to represent the whole vocalization; the equivalents to which, according to the way in which they are expressed in this work, are *a*, *i*, *u*, pronounced as in Italian.

The manifold uses of the Arabic language in Biblical philology (exclusive of the advantages it affords for comparing the Arabic versions) may in part be gathered from the degree of its affinity to the Hebrew; and, indeed, chiefly to the Hebrew before the exile, after which period the Aramaic is the most fruitful means of illustration (Mahn, *Darstellung der Lexicographie*, p. 391). But there are some peculiarities in the relative position of the two dialects which considerably enhance the value of the aid to be derived from the Arabic. The Hebrew language of the Old Testament has preserved to us but a small fragment of a literature. In the limited number of its roots (some of which even do not occur in the primary sense), in the rarity of some formations, and in the antique rudimentary mode in which some of its constructions are denoted, are contained those difficulties which cannot receive any other illustration than that which the sister dialects, and most especially the Arabic, afford. For this purpose, the resemblances between them are as useful as the diversities. The former enable us to feel certain on points which were liable to doubt: they confirm and establish an intelligent conviction that the larger portion of our knowledge of the meaning of words, and of the force of constructions in Hebrew, is on a sure foundation; because we recognise the same in a kindred form, and in a literature so voluminous as to afford us frequent opportunities of testing our notions by every variety of experience. The diversities, on the other hand (according to a mode of observation very frequent in comparative anatomy), shew us what exists potentially in the rudimentary state, by enabling us to see how a language of the same genius has, in the further progress of its development, felt the necessity of denoting externally those relations of formation and construction which were only dimly perceived in its antique and uncultivated form. Thus, to adduce a single illustration from the Arabic *cases* in the noun:—The precise relation of the words *mouth* and *life*, in the common Hebrew phrases, 'I call my mouth,' and 'he smote him his life' (Ewald's *Hebr. Gram.* § 482), is easily intelligible to one whom Arabic has familiarized with the perpetual use of the so-called accusative to denote the accessory descriptions of *state*. Another important advantage to be derived from the study of Arabic is the opportunity of seeing the grammar of a Syro-Arabian language explained by native scholars. Hebrew grammar has suffered much injury from the mistaken notions of men, who, understanding the *sense* of the written documents by the aid of the versions, have been exempted from obtaining any independent and inward feeling of the genius of the language, and have therefore not hesitated to accommodate it to the grammar of our Indo-Germanic idioms. In Arabic, however, we have a language, every branch of the philosophical study of which has been successfully cultivated by the Arabs themselves. Their own lexicographers, grammarians, and scholiasts (to whom the Jews also are indebted for teaching them the grammatical treatment of Hebrew) have placed the language before us with such elaborate explanation of its entire character, that Arabic is not only by far the most accessible of the Syro-Arabian dialects, but may challenge comparison, as to the possession of these advantages, with the Greek itself.—J. N.

[Celsius, *Histor. linguæ Arab.*, Upsal, 1694; Walton, *Prolegg.* p. 93, vol. i., ed. Dathe, *Bib. Polyg.* p. 633; Schnurrer, *Biblioth. Arab.*, Halle, 1811; Hävernick, *General Introd. to the O. T.*, p. 106 ff. E. T. 1852.—Erpenius, *Rudimenta Ling. Arab. ed. Schultens*, Lug. Bat. 1733; De Sacy *Grammaire Arabe*, Par. 1810; Richardson, *Arabic Grammar*, 1776; Ewald, *Gram. Crit. Ling. Arab.*, 2 vols 1831–33; Caspari, *Gram. Arab.*, *accedit brev Chrest. Arab.* 1848; Wright, *Arabic Grammar*, 1860.—Freytag, *Lexicon Arab. lat.*, 4 vols. 1830-37, of which a compendium by the author was published in one vol. 1837.]

ARABIC VERSIONS. As Christianity never attained any extensive or permanent influence among the Arabs as a nation, no entire nor publicly sanctioned Arabic version of the Bible has been discovered. But, as political events at length made the Arabic language the common vehicle of instruction in the East, and that to Jews, Samaritans, and Christians, independent versions of single books were often undertaken, according to the zeal of private persons, or the interests of small communities. The following is a classified list of only the most important among them:—

I. Arabic versions formed immediately on the original texts.

A. Rabbi Saadjah Haggaôn, a native of Faijûm, and rector of the academy at Sora, who died A.D. 942, is the author of a version of some portions of the Old Testament. Erpenius and Pocock, indeed, affirm that he translated the whole (Walton's *Prolegomena*, ed. Wrangham, ii. 546); but subsequent inquirers have not hitherto been able, with any certainty, to assign to him more than a version of the Pentateuch, of Isaiah, of Job, and of a portion of Hosea.

That of the Pentateuch first appeared, in Hebrew characters, in the folio Tetraglott Pentateuch of Constantinople, in the year 1546. The exact title of this exceedingly rare book is not given by Wolf, by Masch, nor by De Rossi (it is said to be found

in Adler's *Biblisch-kritische Reise*, p. 221); but, according to the title of it which O. G. Tychsen cites from Rabbi Shabtai (in Eichhorn's *Repertorium*, x. 90), Saadjah's name is expressly mentioned there as the author of that Arabic version. Nearly a century later an Arabic version of the Pentateuch was printed in the Polyglott of Paris, from a MS. belonging to F. Savary de Breves; and the text thus obtained was then reprinted in the London Polyglott, with a collection of the various readings of the Constantinopolitan text, and of another MS. in the appendix. For it was admitted that Saadjah was the author of the Constantinopolitan version; and the identity of that text with that of the Paris Polyglott was maintained by Pocock (who nevertheless acknowledged frequent interpolations in the latter), and had been confirmed even by the collation which J. H. Hottinger had instituted to establish their diversity. The identity of all these texts was thus considered a settled point, and long remained so, until J. D. Michaelis published (in his *Orient. Bibl.*, ix. 155, *sq.*) a copy of a Latin note which Jos. Ascari had prefixed to the very MS. of De Breves, from which the Paris Polyglott had derived its Arabic version. That note ascribed the version to 'Saidus Fajumensis, Monachus Coptites;' and thus Saadjah's claim to be considered the author of the version in the Polyglotts was again liable to question. At length, however, Schnurrer (in his *Dissertat. de Pentat. Arab. Polygl.* in his *Dissert. Philologico-criticæ*) printed the *Arabic* preface of that MS., proved that there was no foundation for the 'Monachus Coptites,' and endeavoured to shew that Sa'îd was the Arabic equivalent to the Hebrew Sa'adjah, and to re-establish the ancient opinion of the identity of the two texts. The results which he obtained appear (with the exception of a feeble attempt of O. G. Tychsen to ascribe the version to *Abu Sa'îd*, in the *Repertorium*) to have convinced most modern critics; and indeed they have received much confirmation by the appearance of the version of Isaiah. This version of the Pentateuch, which is an honourable monument of the Rabbinical Biblical philology of the tenth century, possesses, in the independence of its tone, and in some peculiarities of interpretation, the marks of having been formed on the original text. It leans, of course, to Jewish exegetical authorities generally; but often follows the Sept., and as often appears to express views peculiar to its author. Carpzov has given numerous examples of its mode of interpretation in his *Crit. Sacr.* p. 646, *sq.* It is also marked by a certain loose and paraphrastic style of rendering, which makes it more useful in an exegetical than in a critical point of view. It is difficult, however, to determine how much of this diffuseness is due to Saadjah himself. For, not only is the printed text of his version more faulty, in this respect, than a Florentine MS., some of the readings of which Adler has given in Eichhorn's *Einleit. ins A. T.* ii. 245; but it has suffered a systematic interpolation. A comparison of the Constantinopolitan text with that of the Polyglotts shews that where the former retains those terms of the Hebrew in which action or passion is ascribed to God—the so-called ἀνθρωποπάθειαι—the latter has the 'Angel of God,' or some other mode of evading direct expressions. These interpolations are ascribed by Eichhorn to a Samaritan source; for Morinus and Hottinger assert that the custom of omitting or evading the anthropomorphisms of the Hebrew text is a characteristic of the Samaritan versions.

A version of Isaiah, which in the original MS. is ascribed to Saadjah, with several extrinsic evidences of truth, and without the opposition of a single critic, appeared under the title, *R. Saadiæ Phijumensis Versio Jesaiæ Arabica e MS. Bodley. edidit atque Glossar. instruxit*, H. E. G. Paulus, fasc. ii., Gena, 1791, 8vo. The text was copied from a MS. written in Hebrew characters, and the difficulty of always discovering the equivalent Arabic letters into which it was to be transposed, has been one source of the inaccuracies observable in the work. Gesenius (in his *Jesaias*, i. 88, *sq.*) has given a summary view of the characteristics of this version, and has shewn the great general agreement between them and those of the version of the Pentateuch, in a manner altogether confirmatory of the belief in the identity of the authors of both.

His version of Job exists in MS. at Oxford, where Gesenius took a copy of it (*Jesaias*, p. x.)

That of Hosea is only known from the citation of ch. vi. 9, by Kimchi. See Pococke's *Theolog. Works*, ii. 280.

B. The version of Joshua which is printed in the Paris and London Polyglotts, the author and date of which are unknown.

C. The version of the whole passage from 1 Kings xii. to 2 Kings xii. 16, inclusive, which is also found in the same Polyglott. Professor Rödiger has collected the critical evidences which prove that this whole interval is translated from the Hebrew; and ascribes the version to an unknown Damascene Jew of the eleventh century. Likewise, the passage in Nehemiah, from i. to ix. 27, inclusive, as it exists in both Polyglotts, which he asserts to be the translation of a Jew (resembling that of Joshua in style), but with subsequent interpolations by a Syrian Christian. (See his work *De Origine Arabicæ Libror. V. T. Historic. Interpretationis*, Halle, 4to.)

D. The very close and almost slavish version of the Pentateuch, by some Mauritanian Jew of the thirteenth century, which Erpenius published at Leyden in 1622—the so-called *Arabs Erpenii*.

E. The Samaritan Arabic version of Abu Sa'îd. According to the author's preface affixed to the Paris MS. of this version (No. 4), the original of which is given in Eichhorn's *Bibl. Biblioth.* iii. 6, Abu Sa'îd was induced to undertake it, partly by seeing the corrupt state to which ignorant copyists had reduced the version then used by the Samaritans, and partly by discovering that the version which they used, under the belief that it was that of Abu'l Hasan of Tyre was in reality none other than that of Saadjah Haggaôn. His national prejudice being thus excited against an accursed Jew, and the 'manifest impiety' of some of his interpretations, he applied himself to this translation, and accompanied it with notes in order to justify his renderings, to explain difficulties, and to dispute with the Jews. His version is characterized by extreme fidelity to the Samaritan text (*i. e.*, in other words, to the Hebrew text with the differences which distinguish the Samaritan recension of it), retaining even the order of the words, and often sacrificing the proprieties of the Arabic idiom to the preservation of the very terms of the original. It is certainly not formed on the Samaritan *version*, although it sometimes agrees with it; and it has such a resemblance to the version of Saadjah as

implies familiarity with it, or a designed use of its assistance; and it exceeds both these in the constant avoidance of all anthropomorphic expressions. Its date is unknown, but it must have been executed between the tenth and thirteenth centuries, because it was necessarily posterior to Saadjah's version, and because the Barberini copy of it was written A.D. 1227. It is to be regretted that this version, although it would be chiefly available in determining the readings of the Samaritan Pentateuch, is still unpublished. It exists in MS. at Oxford (one of the copies there being the one cited by Castell in the Appendix to the London Polyglott), at Paris, Leyden, and at Rome, in the celebrated Barberini Triglott (the best description of which is in De Rossi's *Specimen Var. Lect. et Chald. Estheris Additamenta*, Tübingen, 1783). Portions only have been printed: the earliest by J. H. Hottinger, in his *Promtuarium*, p. 98; and the two longest by De Sacy, with an interesting dissertation, in Eichhorn's *Bibl. Biblioth.* x., and by Van Vloten, in his *Specim. Philolog. continens descrip. cod. MS. Biblioth. Lugd.-Bat. Partemque Vers. Sam. Arab. Pentat.*, Leidæ, 1803.

F. A version of the Gospels, which was first printed at Rome in 1590, then in the Arabic New Testament of Erpenius in 1616, and afterwards in the Paris Polyglott (the text of which last is the one copied in that of London). The first two of these editions are derived from MSS., and the variations which distinguish the text of Paris from that of Rome are also supposed to have been obtained from a MS. The agreement and the diversity of all these texts are equally remarkable. The agreement is so great as to prove that they all represent only one and the same version, and *that* one based immediately on the Greek. The diversities (exclusive of errors of copyists) consist in the irregular changes which have been made in every one of these MSS., separately, to adapt it indiscriminately to the Peshito or Coptic versions. This surprising amalgamation is thus accounted for by Hug: When the prevalence of the Arabic language had rendered the Syriac and Coptic obsolete, the Syrians and Copts were obliged to use an Arabic version. They therefore took some translation in that language, but first adapted it to the Peshito and Memphitic versions respectively. As the Peshito and Coptic versions still continued to be read first in their churches, and the Arabic translation immediately afterwards, as a kind of Targum, it became usual to write their national versions and this amended Arabic version in parallel columns. This mere juxtaposition led to a further adulteration in each case. Afterwards, two of these MSS. which had thus suffered different adaptations, were brought together by some means, and mutually corrupted each other—by which a third text, the hybrid one of our Arabic version, was produced. The age of the original Arabic text is uncertain; but the circumstance of its adoption by the Syrians and Copts places it near the seventh century (Bertholdt's *Einleit.* i. 692, *sq.*).

G. The version of the Acts, of the Epistles of Paul, of the Catholic Epistles, and of the Apocalypse, which is found in both the Polyglotts. The author is unknown, but he is supposed to have been a native of Cyrene, and the date to be the eighth or ninth century (Bertholdt, *ibid.*)

II. Arabic versions founded on the LXX.

A. The Polyglott version of the Prophets, which is expressly said in the inscription in the Paris MS. to have been made from the Greek by an Alexandrian priest. Its date is probably later than the tenth century.

B. That of the Psalms (according to the Syrian recension) which is printed in Justiniani's *Psalt. Octaplum.* Genoa, 1516, and in *Liber Psalmor. a Gabr. Sionita et Vict. Scialac.* Rome, 1614.

C. That version of the Psalms which is in use by the Malkites, or Orthodox Oriental Christians, made by 'Abdallah ben al Fadhl, before the twelfth century. It has been printed at Aleppo in 1706, in London in 1725, and elsewhere.

D. The version of the Psalms (according to the Egyptian recension) which is found in both the Polyglotts.

III. Arabic versions formed on the Peshito.

A. The Polyglott version of Job, of Chronicles, and (according to Rödiger, who ascribes them to Christian translators in the thirteenth and fourteenth centuries) that of Judges, Ruth, Samuel, 1 Kings i. to xi. and 2 Kings xii. 17, to xxv.

B. The version of the Psalms printed at Qashaia, near Mount Lebanon, in 1610. (The *Einleitungen* of Eichhorn, Bertholdt, and De Wette contain ample researches, or references, for the further investigation of this extensive subject.)—J. N.

ARAD, an ancient city on the southernmost borders of Palestine, whose inhabitants drove back the Israelites as they attempted to penetrate from Kadesh into Canaan (Num. xxi. 1, where the Auth. Vers. has 'King Arad,' instead of 'King of Arad') but were eventually subdued by Joshua along with the other southern Canaanites (Josh. xii. 14, comp. x. 41; also Judg. i. 16). Eusebius and Jerome place Arad twenty Roman miles from Hebron, which would be equal to about eight hours with camels. This accords well with the situation of a hill called Tell 'Arad, which Dr. Robinson observed on the road from Petra to Hebron. He describes it as 'a barren-looking eminence rising above the country around.' He did not examine the spot, but the Arabs said there were no ruins upon or near it, but only a cavern. The name alone is, however, too decisive to admit a doubt that the hill marks the site of the ancient Arad.—J. K.

ARADUS. [ARVAD.]

ARAM (אֲרָם, probably from רָם, *high*, *q. d.* 'the Highlands') was the name given by the Hebrews to the tract of country lying between Phœnicia on the west, Palestine on the south, Arabia Deserta and the river Tigris on the east, and the mountain-range of Taurus on the north. Many parts of this extensive territory have a much lower level than Palestine, but it might receive the designation of 'highlands,' because it does rise to a greater elevation than that country at most points of immediate contact, and especially on the side of Lebanon. Aram, or Aramæa, seems to have corresponded generally to the *Syria* and *Mesopotamia* of the Greeks and Romans (see those articles). We find the following divisions expressly noticed in Scripture:—1. ARAM-DAMMESEK, ארם דמשק, the 'Syria of Damascus' conquered by David, 2 Sam. viii. 5, 6, where it denotes only the territory around Damascus; but elsewhere 'Aram,' in connection with its capital 'Damascus,' appears to be used in a wider sense for Syria Proper (Isa. vii. 1, 8; xvii. 3; Amos. i. 5). At a later period

Damascus gave name to a district, the *Syria Damascena* of Pliny (v. 13). To this part of Aram the 'land of Hadrach' seems to have belonged (Zech. ix. 1). 2. ARAM-MAACHAH, ארם מעכה (1 Chron. xix. 6), or simply *Maachah* (2 Sam. x. 6, 8), which, if formed from מעך, to 'press together,' would describe a country enclosed and hemmed in by mountains, in contradistinction to the next division, 'Aram-beth-Rechob,' *i. e.*, Syria the wide or broad, בית being used in Syriac for a 'district of country.' Aram-Maachah was not far from the northern border of the Israelites on the east of the Jordan (comp. Deut. iii. 14, with Josh. xiii. 11, 13). In 2 Sam. x. 6, the text has 'king Maachah,' but it is to be corrected from the parallel passage in 1 Chron. xix 7, 'king of Maachah.' 3. ARAM-BETH-RECHOB, ארם בית רחוב, the meaning of which may be that given above, but the precise locality cannot with certainty be determined. Some connect it with the Beth-rehob of Judg. xviii. 28, which Rosenmüller identifies with the Rehob of Num. xiii. 21, situated 'as men come to Hamath,' and supposes the district to be that now known as the *Ardh-el-Hhule* at the foot of Anti-Libanus, near the scources of the Jordan. A place called Rehob is also mentioned in Josh. xix. 28, 30; xxi. 31; Judg. i. 31; but it is doubtful if it be the same. Michaelis thinks of the Rechoboth-ha-Nahar (lit. *streets*, *i. e.*, the village or town on the river Euphrates) of Gen. xxxvi. 37; but still more improbable is the idea of Bellermann and Jahn that Aram-beth-Rechob was beyond the Tigris in Assyria. 4. ARAM-ZOBAH, ארם צובה, or, in the Syriac form, צובא *Zoba* (2 Sam. x. 6). Jewish tradition has placed Zobah at Aleppo (see the *Itinerary* of Benjamin of Tudela), whereas Syrian tradition identifies it with Nisibis, a city in the north-east of Mesopotamia. Though the latter opinion long obtained currency under the authority of Michaelis (in his *Dissert. de Syria Sobæa*, to be found in the *Comment. Soc. Gotting.* 1769), yet the former seems a much nearer approximation to the truth. We may gather from 2 Sam. viii. 3, x. 16, that the eastern boundary of Aram-Zobah was the Euphrates, but Nisibis was far beyond that river; besides that in the title of the sixtieth Psalm (supposing it genuine) Aram-Zobah is clearly distinguished from Aram-Naharaim, or Mesopotamia. It is true, indeed, that in 2 Sam. x. 16, it is said that Hadarezer, king of Zobah, brought against David 'Aramites from beyond the river;' but these were auxiliaries, and not his own subjects. The people of Zobah are uniformly spoken of as near neighbours of the Israelites, the Damascenes, and other Syrians; and in one place (2 Chron. viii. 3) Hamath is called Hamath-Zobah, as pertaining to that district. We therefore conclude that Aram-Zobah extended from the Euphrates westward, perhaps as far north as to Allepo. It was long the most powerful of the petty kingdoms of Aramæa, its princes commonly bearing the name of Hadadezer or Hadarezer. 5. ARAM-NAHARAIM ארם נהרים, i. e., *Aram of the Two Rivers*, called in Syriac 'Beth-Nahrin,' *i. e.*, 'the land of the rivers,' following the analogy by which the Greeks formed the name Μεσοποταμία, 'the country between the rivers.' For that Mesopotamia is here designated is admitted universally, with the exception only of Mr. Tilston Beke, who, in his *Origines Biblicæ*, among many other paradoxical notions, maintains that 'Aram-Naharaim' is the territory of Damascus. The rivers which enclose Mesopotamia are the Euphrates on the west and the Tigris on the east; but it is doubtful whether the Aram-Naharaim of Scripture embraces the whole of that tract or only the northern portion of it (comp. Gen. xxiv. 10; Deut. xxiii. 4; Judg. iii. 8). A part of this region of Aram is also called *Padan-Aram*, פדן ארם, the plain of Aram (Gen. xxv. 20; xxviii. 2, 6, 7; xxxi. 18; xxxiii. 18), and once simply *Padan* (Gen. xlviii. 7), also *Sedeh-Aram*, שדה ארם, the field of Aram (Hos. xii. 12), whence the 'Campi Mesopotamiæ' of Quintus Curtius (iii. 2, 3; iii. 8, 1; iv. 9, 6). But that the whole of Aram-Naharaim did not belong to the flat country of Mesopotamia appears from the circumstance that Balaam, who (Deut. xxiii. 4) is called a native of Aram-Naharaim, says (Num. xxiii. 7) that he was brought 'from Aram, out of the *mountains* of the east.' The Septuagint, in some of these places, has Μεσοποταμία Συρίας, and in others Συρία Ποταμῶν, which the Latins rendered by Syria Interamna.

But though the districts now enumerated be the only ones *expressly named* in the Bible as belonging to Aram, there is no doubt that many more territories were included in that extensive region, *e. g.*, Geshur, Hul, Arpad, Riblah, Tadmor, Hauran, Abilene, etc., though some of them may have formed part of the divisions already specified. A native of Aram was called ארמי *Arami*, an Aramæan, used of a Syrian (2 Kings v. 20), and of a Mesopotamian (Gen. xxv. 20). The feminine was *Aramiah*, an Aramitess (1 Chron. vii. 14), and the plural *Aramin* (2 Kings viii. 29). It appears from the ethnographic table in the tenth chapter of Genesis (vers. 22, 23) that Aram was a son of Shem, and that his own sons were Uz, Hul, Gether, and Mash. If these gave names to districts, Uz was in the north of Arabia Deserta, unless its name was derived rather from Huz, son of Nahor, Abraham's brother (Gen. xxii. 21). Hul was probably Cœle-Syria; Mash, the Mons Masius north of Nisibis in Mesopotamian Gether is unknown. Another Aram is mentioned (Gen. xxii. 21) as the grandson of Nahor and son of Kemuel, but he is not to be thought of here. The descent of the Aramæans from a son of Shem is confirmed by their language, which was one of the branches of the Semitic family, and nearly allied to the Hebrew. Many writers, who have copied without acknowledgment the words of Calmet, maintain that the Aramæans came from Kir, appealing to Amos ix. 7; but while that passage is not free from obscurity, it seems evidently to point, not to the aboriginal abode of the people, but to the country whence God would recover them when banished. The prophet had said (Amos i. 5) that the people of Aram should go into captivity to Kir (probably the country on the river Kur or Cyrus), a prediction of which we read the accomplishment in 2 Kings xvi. 9; and the allusion here is to their future restoration. Hartmann thinks Armenia obtained its name from Aram. Traces of the name of the Aramæans are to be found in the Ἄριμοι and Ἀραμαῖοι of the Greeks (Strabo, xiii. 4, 6; xvi. 4, 27; comp. Homer's *Iliad*, ii. 783). They were so noted for idolatry that, in the language of the later Jews, ארמיותא was used as synonymous with heathenism (see the *Mishna* of Surenhusius, ii. 401; Onkelos on Levit. xxv. 47). Castell, in his *Lexic. Heptaglott.* col. 229, says the same form of

speech prevails in Syriac and Ethiopic. The Hebrew letters ר *resh* and ד *daleth* are so alike that they were often mistaken by transcribers; and hence in the Old Testament ארם *Aram* is sometimes found instead of אדם *Edom*, and *vice versâ*. Thus in 2 Kings xvi. 6, according to the text, the Aramæans are spoken of as possessing Elath on the Red Sea; but the Masoretic marginal reading has 'the Edomites,' which is also found in many manuscripts, in the Septuagint and Vulgate, and it is obviously the correct reading.—N. M.

ARAMA, Isaac, also called Baal-Akedah, a celebrated Jewish philosopher and commentator, was born in Zamora about 1460, and was one of the 300,000 Jews who were expelled from Spain in 1492: he took shelter in Naples, where he died in 1494. The work which immortalized his name is called *Akedath Isaac* (עֲקֵדַת יִצְחָק), a philosophical commentary on the Pentateuch and the five Megilloth, viz., the Song of Songs, Ruth, Lamentations, Coheleth (Ecclesiastes), and Esther, consisting of 150 sections, and containing some of the severest strictures on the views of Aristotle, as well as some of the most beautiful moral sayings. Referring to the well-known motto of the Jewish sages, כל ישראל יש להם חלק לעלם הבא, which is quoted and applied by St. Paul in a higher sense, 'all Israel shall be saved' (Rom. xi. 26), Arama remarks, it would be injustice to our fellow-creatures to understand this as if the Israelites alone are to be the heirs of everlasting life, simply because they are Israelites. Israel means the righteous, and every pious man is an Israelite; hence 'a son of Israel' became synonymous with *a son of eternal life* (*Shaar*, 60). It is from this work that Arama received the name *Baal-Akedah*. Arama also wrote a separate commentary upon the Book of Esther, which was published in Constantinople in 1518, and an exposition of the book of Proverbs, called יד אבְשָׁלוֹם, *the hand of Absalom*.—C. D. G.

ARAMA, Meir, also called, by way of distinction, הרב מאירי, *the Rabbi Meieri*, son of the celebrated Isaac Arama, was born in Saragossa, accompanied his father to Naples in 1492, after the general expulsion of the Jews from Spain, and after the death of his father (1494) emigrated to Salonica, where he died in 1556. He wrote valuable annotations on *Isaiah*, *Jeremiah*, *Job*, *the Psalms*, *the Song of Songs*, *and the Book of Esther*, which are distinguished for their brevity and for logically evolving the sense of the inspired writers. His style is very laconic, and being a thorough master of the Hebrew language, he generally gives the true sense of the Scriptures in a very few words without taking the student through the process of verbal criticism as Ibn Ezra does. His commentary on Isaiah and Jeremiah, called אורים וְתֻמִּים, *light and perfection*, and his exposition of *The Song of Songs* are printed in Frankfurter's great Rabbinical Bible, 4 vols. fol. Amsterdam 1724-1727; the commentary *on Job*, called מְאִיר אִיּוֹב, which he wrote in 1506, was published in Venice 1517-1567; the commentary on *the Psalms*, מְאִיר תְּהִלּוֹת, composed in 1512, was published in Venice 1590.—C. D. G.

ARAMAIC LANGUAGE (אֲרַמִּית, 2 Kings xviii. 26; Dan. ii. 4). The Aramaic language—that whole, of which the Chaldee and Syriac dialects form parts—constitutes the northern and least developed branch of the Syro-Arabian family. Its cradle was probably on the banks of the Cyrus, according to the best interpretation of Amos ix. 7; but Mesopotamia, Babylonia, and Syria form what may be considered its home and proper domain. Political events, however, subsequently caused it to supplant Hebrew in Palestine; and then it became the prevailing form of speech from the Tigris to the shore of the Mediterranean, and, in a contrary direction, from Armenia down to the confines of Arabia. After obtaining such a wide dominion, it was forced, from the ninth century onwards, to give way before the encroaching ascendency of Arabic; and it now only survives, as a living tongue, among the Syrian Christians in the neighbourhood of Mosul.

According to historical records which trace the migrations of the Syro-Arabians from the East to the South-west, and also according to the comparatively ruder form of the Aramaic language itself, we might suppose that it represents, even in the state in which we have it, some image of that aboriginal type which the Hebrews and Arabians, under more favourable social and climatical influences, subsequently developed into fulness of sound and structure. But it is difficult for us now to discern the particular vestiges of this archaic form; for, not only did the Aramaic not work out its own development of the original elements common to the whole Syro-Arabian sisterhood of languages, but it was pre-eminently exposed, both by neighbourhood and by conquest, to harsh collision with languages of an utterly different family. Moreover, it is the only one of the three great Syro-Arabian branches which has no fruits of a purely national literature to boast of. We possess no monument whatever of its own genius; not any work which may be considered the product of the political and religious culture of the nation, and characteristic of it—as is so emphatically the case both with the Hebrews and the Arabs. The first time we see the language, it is used by Jews as the vehicle of Jewish thought; and although when we next meet it, it is employed by native authors, yet they write under the literary impulses of Christianity, and under the Greek influence on thought and language which necessarily accompanied that religion. These two modifications, which constitute and define the so-called Chaldee and Syriac dialects, are the only forms in which the normal and standard Aramaic has been preserved to us.

It is evident, from these circumstances, that, up to a certain period, the Aramaic language has no other history than that of its relations to Hebrew. The earliest notice we have of its separate existence is in Gen. xxxi. 47, where Laban, in giving his own name to the memorial heap, employs words which are genuine Aramaic both in form and use. The next instance is in 2 Kings xviii. 26, where it appears that the educated Jews understood Aramaic, but that the common people did not. A striking illustration of its prevalence is found in the circumstance that it is employed, as the language of official communication, in the edict addressed by the Persian court to its subjects in Palestine (Ezra iv.

17).* The later relations of Aramaic to Hebrew consist entirely of gradual encroachments on the part of the former. The Hebrew language was indeed always exposed, particularly in the north of Palestine, to Aramaic influences; whence the Aramaisms of the book of Judges and of some others are derived. It also had always a closer conjunction, both by origin and by intercourse, with Aramaic than with Arabic. But in later times great political events secured to Aramaic the complete ascendency; for, on the one hand, after the deportation of the ten tribes, the repeopling their country with colonists chiefly of Syrian origin generated a mixed Aramaic and Hebrew dialect (the Samaritan) in central Palestine; and on the other, the exile of the remaining two tribes exposed them to a considerable, although generally overrated, Aramaic influence in Babylon, and their restoration, by placing them in contact with the Samaritans, tended still further to dispossess them of their vernacular Hebrew. The subsequent dominion of the Seleucidæ, under which the Jews formed a portion of a Syrian kingdom, appears to have completed the series of events by which the Aramaic supplanted the Hebrew language entirely.

The chief characteristics in form and flexion which distinguish the Aramaic from the Hebrew language are the following:—As to the consonants, the great diversity between the forms of the same root as it exists in both languages, arises principally from the Aramaic having a tendency to avoid the sibilants. Thus, where ז, שׁ, and צ are found in Hebrew, Aramaic often uses ד, ת, and ט; and even ע for צ. Letters of the same organ are also frequently interchanged, and generally so that the Aramaic, consistently with its characteristic roughness, prefers the harder sounds. The number of vowel-sounds generally is much smaller: the verb is reduced to a monosyllable, as are also the segolate forms of nouns. This deprives the language of some distinct forms which are marked in Hebrew; but the number and variety of nominal formations is also in other respects much more limited. The verb possesses no vestige of the conjugation *Niphal*, but forms all its passives by the prefix את. The third person plural of the perfect has two forms, to mark the difference of gender. The use of the imperfect with *vav consequutivum* is unknown. There is an imperative mood in all the *passives*. Each of the active conjugations, *Pael* and *Aphel*, possesses two participles, one of which has a passive signification. The participle is used with the personal pronoun to form a kind of present tense. The classes of verbs לה and לא, and other weak forms, are almost indistinguishable. In the noun, again, a word is rendered *definite* by appending the vowel *â* to the *end* (the so-called *status emphaticus*); but thereby the distinction between simple feminine and definite masculines is lost in the singular. The plural masculine ends in *în*. The relation of *genitive* is most frequently expressed by the prefix ד, and that of the *object* by the preposition ל.

All these peculiarities are common to the dialects of Aramaic, and may therefore be considered to constitute the fundamental character of the language. —J. N.

[Amira, *Gram. Syriaca sive Chaldaica*, Rom. 1596; Buxtorf, *Gram. Chald. et Syr. Libri* iii., Basil. 1615, ed. 2. 1650; De Dieu, *Gram. Ling. Orient. Heb. Chald. Syr. inter se collatarum*, Francof. 1683; Erpenius, *Gram. Chal. et Syr.*, Amst. 1628; Hottinger, *Gram. Chald. Syr. et Rabbin.*, Turic. 1652; Walton, *Introd. ad lectionem Lingg. Orient. Heb. Chald. Syr. Samaritan.*, etc., Lond. 1655; Schaaf, *Opus Aramæum complectens Gram. Chald. Syr.*, etc., Lug. Bat. 1686; Jahn, *Aramäische Sprachlehre*, Wien. 1795, translated into Latin by Oberleitner, *Jahnii Elementa Aramaicæ Ling.*, Vien. 1820; Fürst, *Lehrgeb. der Aramäische Idiome*, Leipz. 1835; Castell, *Lexicon Heptaglotton Heb. Chald. Syr.*, etc., Lond. 1669.]

In addition to the above general account of the Aramaic language, some more special notice of the different dialects may be given.

I. The East Aramaic or Chaldee.—This is not to be confounded with 'the language of the Chaldees' (Dan. i. 4), which was probably a Medo-Persic dialect; but is what is denominated Aramaic (ארמית) in Dan. ii. 4. This was properly the language of Babylonia, and was acquired by the Jews during the exile, and carried back with them on their return to their own land.

The existence of this language, as distinct from the Western Aramaic or Syriac, has been denied by many scholars of eminence (Michaelis, *Abhandl. von der Syr. Spr.* § 2; Jahn, *Aramaeische Sprachlehre* § 1; Hupfeld, *Theol. Stud. und Krit.* 1830, p. 290 ff.; De Wette, *Einl.* § 32; Fürst, *Lehrgeb. der Aram. Idiome*, p. 5); who think that in what is called the Chaldee we have only the Syriac with an infusion of Hebraisms. The answer to this, however, is that some of the peculiarities of the Chaldee are such as are not Hebraistic, so that it cannot have derived them from this source. Thus, the prefix in the future of the third person fem. pl. in Chaldee is י, whilst in Syriac it is נ, and in Heb. ת; the pron. *this* in Chaldee is דֵּךְ and דֵּן, whilst the Syr. has ܗܳܕܶܝܢ, and the Heb. זֶה; the passives in Chaldee are formed by an internal vowel change different from the Hebrew, whereas in Syriac the passive is formed by the addition of syllables; the Chaldee has the *status emphaticus plur.* in יָא—, whilst the Syr. has a simple ܐ—; and to these may be added the use of peculiar words, such as תלתא תלתי (Dan. v. 7, 16), כנמא (Ezra iv. 8; v., 9, 11; vi. 13) כענת (Ezra iv. 10, 11, etc.) לחנה (Dan. v. 2, 23); the use of ל for ד in such words as אזד, דחזן, etc. There are other differences between the Chaldee and Syriac, such as the absence from the former of otiant consonants and diphthongs, the use of dagesh-forte in the former and not in the latter, the formation of the infin. without the prefixing of מ except in Peal; but as these are common to the Chaldee with the Hebrew, they cannot be used as proofs that the Chaldee was a dialect independent of the Hebrew, and not the Syriac modified by the Hebrew; and the same

* [Havernick contends (*Introd.* p. 87, E. T.) that some tinge of Aramaic pervades the language of Balaam (Num. xxiii. xxiv.); and with this Hirzel (*De Chaldaismi Bibl. orig.*, etc., p. 14) to a certain extent agrees. Assuming that we have a report of Balaam's own words, his language is probably Hebrew, as spoken by an Aramean, who insensibly infused into it some of his own dialectical peculiarities.]

may be said of the difference of pronunciation between the Syriac and Chaldee, such as the prevalence of an *a* sound in the latter where the former has the *o* sound, etc. It may be added, however, to the evidence above adduced, as a general remark, that when we consider the wide range of the Aramaic language from east to west, it is in the highest degree probable that the dialect of the people using it at the one extremity should differ considerably from that of those using it at the other. (See Aurivillius, *Dissertt. ad Sac. Literas et Philol. Orient. pertinentes*, p. 107 ff.; Hoffmann, *Gram. Syr.*, *Prolegg.*, p. 11; Dietrich *De Serm. Chald. proprietate*, Lips. 1839; Hävernich, *General Introduction*, p. 91 ff.; Bleek, *Einl. in das A. T.*, p. 53; Winer, *Chaldaische Grammatik*, p. 5.) It may be further added that not only are the alphabetical characters of the Chaldee different from those of the Syriac, but there is a much greater prevalence of the *Scriptio plena* in the former than in the latter.

As, however, the Chaldee has come down to us only through the medium of Jewish channels, it is not probable that we have it in the pure form in which it was spoken by the Shemitic Babylonians. The rule of the Persians, and subsequently of the Greeks in Babylonia, could not fail also to infuse into the language a foreign element borrowed from both these sources.

The Chaldee, as we have it preserved in the Bible (Ezra iv. 8 and 18; vii. 12-26; Dan. ii. 4—vii. 28; Jer. x. 11) and in the Targums has been, as respects linguistic character, divided into three grades: 1. As it appears in the Targum of Onkelos, where it possesses most of a peculiar and independent character; 2. As it appears in the biblical sections, where it is less free from Hebraisms; and 3. As it appears in the other Targums, in which, with the exception to some extent of that of Jonathan Ben Uzziel on the Prophets, the language is greatly corrupted by foreign infusions (Winer, *De Onkeloso ejusque Paraphr. Chald.*, Lips. 1819; Luzzato, *De Onkelosi Chald. Pent. versione*, Vienn. 1830; Hirt, *De Chaldaismo Biblico*, Jen. 1751). [TARGUM.]

The language which is denominated in the N. T. *Hebrew*, and of which a few specimens are there given, seems, as far as can be judged from the scanty materials preserved, to have been substantially the same as the Chaldee of the Targums (Pfannkuche, *On the Language of the Palestine in the Age of Christ and his Apostles*, translated in the Biblical Cabinet, vol. ii.) In this language some of the Apocryphal books were written (Hieronymi *Praef. in Tobit*, *Judith*, 1 *Macc.*), the work of Josephus on the Jewish war (*De Bello Jud.* praef. § 1), and, as some suppose, the original Gospel by Matthew. It is designated by Jerome the Syro-Chaldaic (*Contr. Pelag.* iii. 1), and by this name it is now commonly known. The Talmudists intend this when they speak of the Syriac or Aramaic (Lightfoot, *Hor. Heb.* on Matt. v. 18; Winer, *Realwörterb.* ii. 587, note).

The Chaldee is written in the square character in which the Hebrew now appears. This seems to have been the proper Chaldee character, and to have superseded the old Hebrew or Samaritan character after the exile. The Palmyrean and the Egypto-Aramaic letters [see table of Alphabets] much more closely resemble the square character than the ancient Hebrew of the coins (Kopp. *Bilder und Schriften*, ii. 164 ff.)

(Cellarius, *Chaldaismus, Sive Gram. Ling. Chald.* Cizae 1684; Opitius, *Chaldaismus Targ. Talm. Rabb. Hebraismo harmonicus*, Kil. 1696; Michaelis, *Gram. Chald.*, Gött. 1771; Winer, *Gram. des Bibl. und Targum. Chaldaismus*, Leipz. 1842, sec. ed.; Rigg, *Manual of the Chaldee Language*, Lond. 1858, sec. ed.)

II. THE WEST ARAMAIC or SYRIAC.—Of this dialect in its ancient form no specimens remain. As it is known to us, it is the dialect of a Christianized people, and its oldest document is the translation of the N. T., which was probably made in the second century. [SYRIAC VERSIONS.]

As compared with the Arabic, and even with the Hebrew, the Syriac is a poor language; it is also harsher and flatter than the Hebrew. As it is now extant, it abounds in foreign adulterations, having received words successively from the Persian, the Greek, the Latin, the Arabic, and even, in its more recent state, from the Crusaders. Thus, we have not only such words as ܟܣܦܐ *silver*, ܐܝܕܘܠܐ *an idol*, which are pure Persic, and such words as ܐܘܣܝܐ οὐσιά, ܩܢܘܢܐ κανών, ܓܪܐ γάρ, ܩܢܕܝܠܐ *candela*, which are Greek and Latin, but such monstrosities as ܡܪܩܝܣ *Marquis*, ܩܘܢܛ *Count*, etc.

The Syriac of the early times is said to have had dialects. This is confirmed by what has come down to us. The Syriac of the sacred books differs from that preserved in the Palmyrene inscriptions, so far as those can be said to convey to us any information on this point, and the later Syriac of the Maronites and of the Nestorians differs considerably from that of an older date. What Adler has called the Hierosolymitan dialect is a rude and harsh dialect, full of foreign words, and more akin to the Chaldee than to the Syriac. The Syriac is written in two different characters, the Estrangelo and the Peshito [table of Alphabets]. Of these the Estrangelo is the more ancient; indeed, it is more ancient apparently than the characters of the Palmyrene and the Egypto-Aramaic inscriptions. Assemanni derives the word from the Greek στρογγύλος, *round* (*Bibl. Orient.* iii. pt. 2, p. 378); but this does not correspond with the character itself, which is angular rather than round. The most probable derivation is from the Arabic سطر *writing*, and انجيل *gospel*. The Peshito is that commonly in use, and is simply the Estrangelo reduced to a more readable form.

(Dilherr, *Eclogæ Sacræ quibus præmittuntur Rudimenta Gram. Syr.* Hal. Sax. 1646, ed. sec.; Opitius, *Syriasmus facilitati et integritati suæ restitutus*, Lips. 1691; Leusden, *Scholæ Syriacæ libri tres*, Ultraj. 1658; Beveridge, *Gram. Syr. tribus libris tradita*, Lond. 1658; Michaelis, C. B., *Syriasmus*, i. e., *Gram. ling. Syr.*, Hal. Magd. 1741; Michaelis, J. D., *Gram. Syr.*, Hal. 1784; Phillips, *Elements of Syr. Grammar*, Lond. 1845, sec. ed.; Hoffmann, *Gram. Syr. Libri* iii., Hal. 1827; Cooper, *Syr. Gr.*, Lond. 1860; A. Gutbir, *Lexicon Syr. in N. T.* Hamb. 1667, new edition by Henderson, Lond. 1836; Schaaf, *Lex. Syr. in N. T.*, Lugd. Bat. 1708; Castell, *Lex. Syr.* ed. Michaelis, Gött. 1788.)

III. THE SAMARITAN.—This is a mixture of Aramaic and Hebrew. It is marked by frequent permutations of the gutturals. The character used is the most ancient of the Shemitic characters, which

the Samaritans retained when the Hebrews adopted the square character. Few remains of this dialect are extant. Besides the translation of the Pentateuch [SAMARITAN VERSIONS], only some liturgical hymns used by Castell, and cited by him as *Liturgia Damascenorum*, and the poems collected and edited by Gesenius (*Carmina Samaritana*) in the first fasciculus of his *Anecdota Orientalia*, remain. (Morinus, *Opuscula Hebræo-Samaritana*, 1657; Cellarius, *Horæ Samaritanæ*, Jenæ 1703; Uhlemann, *Institutt. Ling. Samaritanæ*, Lips. 1837.)

IV. THE SABIAN or NAZOREAN.—This is the language of a sect on the banks of the Euphrates and Tigris who took to themselves (at least in part) the name of Mendeites (Gnostics) or Nazoreans, but were called Sabians by the Arabians. Some of their religious writings are extant in the libraries at Paris and Oxford. Their great book (סדרא רבא), the *Liber Adami*, has been edited with a Latin translation by Matthias Norberg, Prof. at Lund, who died in 1826, under the title *Codex Nasaræus, Liber Adami Appellatus*, 3 parts 4to, Lund, 1815-16; this was followed by a *Lexicon*, 1816, and an *Onomasticon*, 1817, on the book by the same. The language is a jargon between Syriac and Chaldee; it uses great freedom with the gutturals, and indulges in frequent commutations of other letters; and in general is harsh and irregular, with many grammatical improprieties, and a large infusion of Persic words. The MSS. are written in a peculiar character; the letters are formed like those of the Nestorian Syriac; and the vowels are inserted as letters in the text.

V. THE PALMYRENE. On the ruins of the ancient city of Palmyra or Tadmor have been found many inscriptions, of which a great part are bilingual, Greek, and Aramaic. A collection of these was made by Robert Wood, and published by him in a work entitled *The Ruins of Palmyra*, Lond. 1753; they were soon afterwards made the object of learned examination by Barthélemy at Paris and Swinton at Oxford, especially the latter, whose *Explication of the Inscriptions in the Palmyrene Language* will be found in the 48th vol. of the *Philosophical Transactions*, p. 690-756. These inscriptions are of the first, second, and third centuries; they are of little intrinsic importance. The language closely resembles the Syriac, and is written in a character akin to the square character, but a little inclining to a cursive mode of writing.

VI. THE EGYPTO-ARAMAIC.—This is found on some ancient Egyptian monuments, proceeding probably from Jews who had come from Palestine to Babylonia. Among these is the famous Carpentras inscription, so called from its present location in the south of France; this, Gesenius thinks, is the production of a Syrian from the Seleucidinian empire residing in Egypt, but this is less probable than that it is the production of a Jew inclining to the Egyptian worship. Some MSS. on papyrus also belong to this head; see Gesenius, *Monumenta Phœn.*, i. 226-245. The language is Aramaic, chiefly resembling the Chaldee, but with a Hebraistic infusion.—W. L. A.

ARAMAIC VERSIONS. [SYRIAC VERSIONS TARGUM.]

AR'AR (עֲרֹעֵר) and AROER (עֲרוֹעֵר). [These words occur Jer. xvii. 6 and xlviii. 6, and in both places the A. V. renders by *heath*. Gesenius doubts whether the name of a plant be intended in either case; in the former he would translate the word *destitute, forlorn*; in the latter *ruins*. The majority, however, think a plant is intended, though they have differed as to which is to be preferred.] The words have been variously translated *tamarisk; tamarin*, which is an Indian tree, the tamarind; and *retem* the *broom*. The rendering in the French and English version *bruiere, heath*, is perhaps the most incorrect of all, though Hasselquist mentions finding heath near Jericho, in Syria. As far as the context is concerned, some of these plants, as the *broom* and *tamarisk*, would answer very well; but the Arabic name, عرعر *arar*, is applied to a totally different plant, a species of juniper, as has been clearly shewn by Celsius (*Hierobot.* p. ii. p. 195), who states that Arias Montanus is the only one who has so translated the Hebrew *arar* (Jer. xvii. 6): 'For he shall be like the *heath* (*arar*) in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.' The word *arar*, in all the old Arabic authors, signifies a kind of juniper.

Several species of juniper are no doubt found in Syria and Palestine [ERES]. Robinson met with some in proceeding from Hebron to Wady Musa, near the romantic pass of Nemela: 'On the rocks above we found the juniper tree, Arabic *ar'ar*; its berries have the appearance and taste of the common juniper, except that there is more of the aroma of the pine. These trees were ten or fifteen feet in height, and hung upon the rocks even to the summits of the cliffs and needles.' In a note the author says: 'This is doubtless the Hebrew ערוער *aroer* (Jer. xlviii. 6); whence both the English version and Luther read incorrectly *heath*. The juniper of the same translations is the *retem*' (*Bibl. Researches*, ii. 506). In proceeding S. E. he states: 'Large trees of the juniper become quite common in the Wadys and on the rocks.' It is mentioned in the same situations by other travellers, and is no doubt common enough, particularly in wild, uncultivated, and often inaccessible situations, and is thus suitable to Jer. xlviii. 6: 'Flee, save your lives, and be like the *heath* (*ar'ar*) in the wilderness.'—J. F. R. [AROD.]

ARARAT (אֲרָרָט) occurs nowhere in Scripture as the name of a mountain, but only as the name of a country, upon the 'mountains' of which the ark rested during the subsidence of the flood (Gen. viii. 4). In almost every part of the East, where there is the tradition of a deluge, the inhabitants connect the resting-place of the 'great vessel' with some conspicuous elevation in their own neighbourhood. Thus we are informed by the lamented Sir A. Burnes (*Travels to Bokhara*, vol. i. p. 117), that on the road to Peshawur and Cabul, the Sufued Koh, or 'White Mountain,' rears its crest on one side, and the towering hill of Noorgill, or Kooner, on the other. Here the Afghans believe the ark of Noah to have rested after the Deluge. Another sacred mountain in the East is Adam's Peak, in the island of Ceylon, and it is a curious circumstance, that in Gen. viii. 4, the Samaritan Pentateuch has 'Sarandīb,' the Arabic name of Ceylon. In the Sibylline verses it is said that the mountains of Ararat were in Phrygia; but Bochart has ingeniously conjectured that the misconception arose from the city of Apamea there having been called *Kibotos* (the Greek word for *an ark*), because

inclosed in the shape of an ark by three rivers. Shuckford, after Sir Walter Raleigh, would place Ararat far to the east, in part of the range anciently called Caucasus and Imaus, and terminating in the Himmaleh mountains, north of India; and to this opinion Kirby inclines in his *Bridgewater Treatise* (p. 45). Dr. Pye Smith also, when advocating the local and partial nature of the Deluge, seeks for a less elevated mountain than the Armenian Ararat, and lays hold of this among other hypotheses (*The Relation between Scripture and Geological Science*, p. 302); whereas Kirby embraces it for the very opposite reason, viz., because, holding the universality of the Flood, he thinks that mountain is not high enough to account for the long period that elapsed (Gen. viii. 5) before the other mountains became visible. Now it is evident that these and such-like theories have been framed in forgetfulness of what the Bible has recorded respecting the locality of Ararat. We may be unable to fix with precision where that region lay, but we can without difficulty decide that it was neither in Afghanistan nor Ceylon, neither in Asia Minor nor in Northern India.

The only other passages where 'Ararat' occurs are 2 Kings xix. 37 (Is. xxxvii. 38) and Jer. li. 27. In the former it is spoken of as the country whither the sons of Sennacherib, king of Assyria, fled, after they had murdered their father. The apocryphal book of Tobit (i. 21) says it was εἰς τὰ ὄρη Ἀραράθ, 'to the mountains of Ararath.' This points to a territory which did not form part of the immediate dominion of Assyria, and yet might not be far off from it. The description is quite applicable to Armenia, and the tradition of that country bears, that Sennacherib's sons were kindly received by king Paroyr, who allotted them portions of land bordering on Assyria, and that in course of time their posterity also established an independent kingdom, called Vaspurakan (Avdall's *Transl.* of Chamich's *Hist. of Armenia* (vol. i. p. 33, 34). The other Scripture text (Jer. li. 27) mentions Ararat, along with Minni and Ashkenaz, as kingdoms summoned to arm themselves against Babylon. In the parallel place in Is. xiii. 2-4, the invaders of Babylonia are described as 'issuing from the mountains;' and if by *Minni* we understand the *Minyas* in Armenia, mentioned by Nicholaus of Damascus (Josephus, *Antiq.* i. 3, 6), and by *Ashkenaz* some country on the *Euxine* Sea, which may have had its original name, *Axenos*, from Ashkenaz, a son of Gomer, the progenitor of the Cimmerians (Gen, x. 2, 3)—then we arrive at the same conclusion. viz., that Ararat was a mountainous region north of Assyria, and in all probability in Armenia. In Ezek. xxxviii. 6, we find Togarmah, another part of Armenia, connected with Gomer, and in Ezek. xxvii. 14, with Meshech and Tubal, all tribes of the north. With this agree the traditions of the Jewish and Christian churches, and likewise the accounts of the native Armenian writers, who inform us that Ararad was the name of one of the ancient provinces of their country, supposed to correspond to the modern pashaliks of Kars and Bayazeed, and part of Kurdistan. According to the tradition preserved in Moses of Chorene, the name of Ararat was derived from Arai, the eighth of the native princes, who was killed in a battle with the Babylonians, about B.C. 1750; in memory of which the whole province was called *Aray-land*, *i.e.*, the ruin of Arai. [See Morier's *Second Journey*, p. 312; Porter's *Travels*, i. 178; Smith and Dwight's *Researches in Armenia*, ii. 73, Gesenius adopts the derivation from Sansc. *aryavorta*, *terra sancta*.]

But though it may be concluded with tolerable certainty that the land of Ararat is to be identified with a portion of Armenia, we possess no historical data for fixing on any one mountain in that country as the resting-place of the ark. Indeed it may be fairly questioned whether the phrase in Gen. viii. 4, ותנח התבה, 'and the ark rested,' necessarily means that the ark actually *grounded* on the top of a mountain; it may merely imply that after it had been driven and tossed to and fro on the waste of waters, it at length settled, *i.e.*, attained a measure of comparative repose, and became more stationary *over* (על) the mountains of Ararat, when the waters began to subside. That this *may* be the import of the expression will be denied by none who are acquainted with the genius of the Hebrew language, and with the latitude of meaning attachable to the verb נוח, which (as is observed by Taylor in his *Concordance*) includes whatever comes under the idea of 'remaining quietly in a place without being disturbed.' A vessel enjoys more real rest when becalmed, than when she grounds on the top of a submarine mountain in a troubled sea. What gives plausibility to our conjecture is the fact that whether the 'rest' was obtained on the bosom of the now calmer deep, or by coming into contact with the dry land, it was nearly *three months* after this before 'the tops of the mountains were seen' (Gen. viii. 5); the same mountains being evidently intended as those spoken of in the previous verse, viz. the mountains of Ararat. Now, as the waters were all the while abating (v. 3), it is much easier to reconcile this latter statement with the idea of the ark being still afloat, than with the common belief that it lay on a mountain peak; besides, that by this interpretation we get rid of otherwise inexplicable difficulties. If our supposition be correct, then, for anything that appears to the contrary, the ark did not touch the earth until the waters were abated to a level with the lower valleys or plains, and, consequently, the inmates were not left upon a dreary elevation of 16,000 or 17,000 feet, never till of late deemed accessible to human footsteps, and their safe descent from which, along with all the 'living creatures' committed to their care, would have been a greater miracle than their deliverance from the flood. By this explanation also we obviate the geological objection against the mountain, now called Ararat, having been submerged, which would imply a universal deluge, whereas by the 'mountains of Ararat' may be understood some lower chain in Armenia, whose height would not be incompatible with the notion of a partial flood. Finally, we on this hypothesis solve the question:—If the descendants of Noah settled near the resting-place of the ark in Armenia, how could they be said to approach the plain of Shinar (Gen. xi. 2), or Babylonia, *from the East?* For, as we read the narrative, the precise resting-place of the ark is nowhere mentioned; and though for a time stationary 'over' the mountains of Ararat, it may, before the final subsidence of the waters, have been carried considerably to the east of them.

The ancients, however, attached a peculiar sacredness to the tops of high mountains, and hence the belief was early propagated that the ark must have

rested on some such lofty eminence. The earliest tradition fixed on one of the chain of mountains which separate Armenia on the south from Mesopotamia, and which, as they also inclose Kurdistan, the land of the Kurds, obtained the name of the Kardu, or Carduchian range, corrupted into Gordiæan and Cordyæan. This opinion prevailed among the Chaldæans, if we may rely on the testimony of Berosus as quoted by Josephus (*Antiq.* i. 3, 6): 'It is said there is still some part of the ship in Armenia, at the mountain of the Cordyæans, and that people carry off pieces of the bitumen, which they use as amulets.' The same is reported by Abydenus (in Euseb. *Præp. Evang.* ix. 4), who says they employed the wood of the vessel against diseases. Hence we are prepared to find the tradition adopted by the Chaldee paraphrasts, as well a., by the Syriac translators and commentators, and all the Syrian churches. In the three texts where 'Ararat' occurs, the *Targum* of Onkelos has קרדו *Kardu;* and, according to Buxtorf, the term 'Kardyan' was in Chaldee synonymous with 'Armenian.' At Gen. viii. 4, the Arabic of Erpenius has Jibal-el-Karud (the Mountain of the Kurds), which is likewise found in the 'Book of Adam' of the Zabæans. For other proofs that this was the prevalent opinion among the Eastern churches, the reader may consult Eutychius, (*Annals*), and Epiphanius (*Heres.* 18). It was no doubt from this source that it was borrowed by Mahomet, who in his Koran (xi. 46) says, 'The ark rested on the mountain Al-Judi.' That name was probably a corruption of Giordi, *i. e.* Gordiæan (the designation given to the entire range), but afterwards applied to the special locality where the ark was supposed to have rested. This is on a mountain a little to the east of Jezirah ibn Omar (the ancient Bezabde) on the Tigris. At the foot of the mountain there was a village called *Karya Thaminin*, *i. e.*, the Village of the Eighty—that being the number (and not eight) saved from the flood according to the Mohammedan belief. The historian Elmacin mentions that the emperor Heraclius went up, and visited this as 'the place of the

62. Ararat.

ark.' Here, or in the neighbourhood, was once a famous Nestorian monastery, 'the Monastery of the Ark,' destroyed by lightening in A. D. 776. The credulous Jew, Benjamin of Tudela, says that a mosque was built at Mount Judi, 'of the remains of the ark,' by the Khalif Omar. Macdonald Kinneir, in describing his journey from Jezirah along the left bank of the Tigris to Nahr Van, says, 'We had a chain of mountains running parallel with the road on the left hand. This range is called the Juda Dag (*i. e.*, mountain) by the Turks, and one of the inhabitants of Nahr Van assured me that he had frequently seen the remains of Noah's ark on a lofty peak behind that village.' (Comp. Rich's *Kurdistan*, vol. ii. p. 124.) A French *savant*, Eugene Boré, who lately visited those parts, says the Mohammedan dervishes still maintain here a perpetually burning lamp in an oratory. (*Revue Française*, vol. xii.; or the *Semeur* of October 2, 1839.)

After the disappearance of the Nestorian monastery, the tradition which fixed the site of the ark on Mount Judi appears to have declined in credit, or been chiefly confined to Mohammetans, and gave place (at least among the Christians of the West) to that which now obtains, and according to which the ark rested on a great mountain in the north of Armenia—to which (so strongly did the idea take hold of the popular belief) was, in course of time, given the very name of Ararat, as if no doubt could be entertained that it was the Ararat of Scripture. We have seen, however, that in the Bible Ararat is nowhere the name of a mountain, and by the native Armenians the mountain in

question was never so designated; it is by them called *Mâcis*, and by the Turks *Aghur-dagh*, *i. e.*, 'The Heavy or Great Mountain.' The *Vulgate* and Jerome indeed, render Ararat by 'Armenia,' but they do not particularize any one mountain. Still there is no doubt of the antiquity of the tradition of this being (as it is sometimes termed) the 'Mother of the World.' The Persians call it Kuhi Nuch, 'Noah's Mountain.' The Armenian etymology of the name of the city of Nakhchevan (which lies east of it) is said to be 'first place of descent or lodging,' being regarded as the place where Noah resided after descending from the mount. It is mentioned by Josephus under a Greek name of similar import, viz. Ἀποβατήριον, and by Ptolemy as *Naxuana*.

The mountain thus known to Europeans as Ararat consists of two immense conical elevations (one peak considerably lower than the other), towering in massive and majestic grandeur from the valley of the Aras, the ancient Araxes. Smith and Dwight give its position N. 57° W. of Nakhchevan, and S. 25° W. of Erivan (*Researches in Armenia*, p. 267); and remark, in describing it before the recent earthquake, that in no part of the world had they seen any mountain whose imposing appearance could plead half so powerfully as this a claim to the honour of having once been the stepping-stone between the old world and the new. 'It appeared,' says Ker Porter, 'as if the hugest mountains of the world had been piled upon each other to form this one sublime immensity of earth and rocks and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens; the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. My eye, not able to rest for any length of time upon the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an irrepressible impulse immediately carrying my eye upwards, again refixed my gaze upon the awful glare of Ararat.' To the same effect Morier writes:—'Nothing can be more beautiful than its shape, more awful than its height. All the surrounding mountains sink into insignificance when compared to it. It is perfect in all its parts; no hard rugged feature, no unnatural prominences, everything is in harmony, and all combines to render it one of the sublimest objects in nature.'

Several attempts had been made to reach the top of Ararat, but few persons had got beyond the limit of perpetual snow. The French traveller Tournefort, in the year 1700, long persevered in the face of many difficulties, but was foiled in the end. Between thirty and forty years ago the Pasha of Bayazeed undertook the ascent with no better success. The honour was reserved to a German, Dr. Parrot, in the employment of Russia, who, in his *Reise zum Ararat* (Journey to Ararat) gives the following particulars: 'The summit of the Great Ararat is in 39° 42′ north lat., and 61° 55′ east long. from Ferro. Its perpendicular height is 16,254 Paris feet above the level of the sea, and 13,350 above the plain of the Araxes. The Little Ararat is 12,284 Paris feet above the sea, and 9561 above the plain of the Araxes.' After he and his party had failed in two attempts to ascend, the third was successful, and on the 27th September (o. s.), 1829, they stood on the summit of Mount Ararat. It was a slightly convex, almost circular platform, about 200 Paris feet in diameter, composed of eternal ice, unbroken by a rock or stone: on account of the immense distances, nothing could be seen distinctly. The mountain was, it is said, afterwards ascended by a Mr. Antonomoff, but the fact both of his and Parrot's having reached the top is stoutly denied by the natives, and especially by the inmates of the neighbouring convent of Echmiadzin, who have a firm persuasion that in order to preserve the ark no one is permitted to approach it. This is based on the tradition that a monk, who once made the attempt, was, when asleep from exhaustion, unconsciously carried down to the point whence he had started; but at last, as the reward of his fruitless exertions, an angel was sent to him with a piece of the ark, which is preserved as the most valuable relic in the cathedral of Echmiadzin.

Since the memorable ascent of Dr. Parrot, Ararat has been the scene of a fearful calamity. An earthquake, which in a few moments changed the entire aspect of the country, commenced on the 20th of June (o. s.), 1840, and continued, at intervals, until the 1st of September. Traces of fissures and landslips have been left on the surface of the earth, which the eye of the scientific observer will recognise after many ages. The destruction of houses and other property in a wide tract of country around was very great; fortunately, the earthquake having happened during the day, the loss of lives did not exceed fifty. The scene of greatest devastation was in the narrow valley of Akorhi, where the masses of rock, ice, and snow, detached from the summit of Ararat and its lateral points, were thrown at one single bound from a height of 6000 feet to the bottom of the valley, where they lay scattered over an extent of several miles. See Major Voskoboinikof's Report, in the *Athenæum* for 1841, p. 157).—N. M.

ARAUNAH (אָרַוְנָה Sept. Ὀρνά) a Jebusite who had a threshing floor on Mount Moriah, which he sold to David as a site for an altar to Jehovah. This site was indicated to David by God as the spot where the angel of the plague had stayed his destructive progress. At first Araunah refused to accept payment from the king, but on David's insisting on this, he accepted for the site and for his oxen 50 shekels of silver (2 Sam. xxiv. 18-25). In 1 Chron. xxi. 25, the sum is stated at 600 shekels of gold, a discrepancy which there are no means of reconciling. The Chronicler also spells the name of Araunah *Ornan* (אָרְנָן), and even in Samuel we have the variation הַאֲרוֹנָה (v. 16). In verse 23 Araunah is called הַמֶּלֶךְ, but this does not appear in any of the ancient versions and is probably an error. Two of Kennicott's codices and one of De Rossi's omit it.—W. L. A.

ARBA (אַרְבַּע Sept. Ἀρβόκ) the father of Anak, and progenitor of the Anakim. From him the city afterwards called Hebron received the name of Kirjath-arba (Josh. xiv. 15; xv. 13; xxi. 11). Furst thinks his name means *hero of Baal*, qu. אַרְבֵּעַל.—W. L. A.

ARBEH (אַרְבֶּה) occurs in Exod. x. 4, Sept. ἀκρίδα πολλήν ('a vast flight of locusts,' or perhaps indicating that several species were employed),

Vulg. *locustam;* and, in ver. 12, 13, 14, 19, ἀκρὶς and *locusta*, Eng. locusts; Lev. xi. 22, βροῦχον, *bruchus*, locust; Deut. xxviii. 38, ἀκρὶς, *locusta*, locust; Judg. vi. 5; vii. 12, ἀρκὶς, *locustarum*, grasshoppers; 1 Kings viii. 37, βροῦχος, *locusta*, locust; 2 Chron. vi. 28, ἀρκὶς, *locusta*, locusts; Job xxxix. 20, ἀκρίδες, *locustas*, grasshoppers; Ps. lxxviii. 46, ἀκρίδι, Symm. σκώληκι, *locustæ*, locust; Ps. cv. 34, ἀκρὶς, *locusta*, locust; Ps. cix. 23, ἀκρίδες, *locustæ*, locust; Prov. xxx. 27, ἀκρὶς, *locusta*, locust; Jer. xlvi. 23, ἀκρίδα, *locusta*, grasshoppers; Joel i. 4; ii. 25, ἀκρὶς, *locusta*, locust; Nahum iii. 15, βροῦχος, *bruchus*, locusts; ver. 17, ἀττέλαβος, *locustæ*, locusts. In the foregoing conspectus the word ארבה, in Exod. x., as indeed everywhere else, occurs in the singular number only, though it is there associated with verbs both in the singular and plural (ver. 5, 6), as are the corresponding words in Sept. and Vulg. This it might be, as a noun of multitude; but it will be rendered probable that four species were employed in the plague on Egypt, חסיל, ארבה ילק, and חגמל (Ps. lxxviii. 46, 47; cv. 34). These may all have been brought into Egypt from Ethiopia (which has ever been the cradle of all kinds of locusts), by what is called in Exodus, 'the east wind,' since Bochart proves that the word which properly signifies 'east' often means 'south' also. The word ארבה may be used in Lev. xi. 22, as the collective name for the locust, and be put first there as denoting also the most numerous species; but in Joel i. 4, and Ps. lxxviii. 46, it is distinguished from the other names of locusts, and is mentioned second, as if of a different species; just, perhaps, as we use the word *fly*, sometimes as a collective name, and at others for a particular species of insect, as when speaking of the hop, turnip, meat fly, etc. When the Hebrew word is used in reference to a particular species, it has been supposed, for reasons which will be given, to denote the *gryllus gregarius* or *migratorius*. Moses, therefore, in Exodus, refers Pharaoh to the visitation of the locusts, as well known in Egypt; but the plague would seem to have consisted in bringing them into that country in unexampled numbers, consisting of various species never previously seen there (comp. Exod. x. 5, 6, 15). The Sept. word βροῦχος (Lev. xi. 22) clearly shews that the translator uses it for a winged species of locust, contrary to the Latin fathers (as Jerome, Augustine, Gregory, etc.), who all define the *bruchus* to be the unfledged young or larva of the locust, and who call it *attelabus* when its wings are partially developed, and *locusta* when able to fly; although both Sept. and Vulg. ascribe flight to the bruchus here, and in Nah. iii. 17. The Greek fathers, on the other hand, uniformly ascribe to the βροῦχος both wings and flight, and therein agree with the descriptions of the ancient Greek naturalists. Thus Theophrastus, the pupil of Aristotle, who, with his preceptor, was probably contemporary with the Sept. translators of the Pentateuch, plainly speaks of it as a distinct species, and not a mere state: χαλεπαὶ μὲν οὖν αἱ ἀκρίδες, χαλεπώτεροι δὲ οἱ ἀττέλαβοι, καὶ τούτων μάλιστα οὓς καλοῦσι βρούκους.—'The ἀκρίδες (the best ascertained general Greek word for the locust) are injurious, the ἀττέλαβοι still more so, and those most of all which they call βρούκοι' (*De Anim*). The Sept. seems to recognise the peculiar destructiveness of the βροῦχος in 1 Kings viii. 37 (but has merged it in the parallel passage, 2 Chron.), and in Nah. iii. 15, by adopting it for ארבה. In these passages the Sept. translators may have understood the *G. migratorius* or *gregarius* (Linn.), which is usually considered to be the most destructive species (from βρώσκω, *I devour*). Yet in Joel i. 4; ii. 25, they have applied it to the ילק, which, however, appears there as engaged in the work of destruction. Hesychius, in the third century, explains the βροῦκος as ἀκρίδων εἶδος, 'a species of locust,' though, he observes, applied in his time by different nations to different species of locusts, and by some to the ἀττέλαβος. May not his testimony to this effect illustrate the various uses of the word by the Sept. in the minor prophets? Our translators have wrongly adopted the word 'grasshopper' in Judg. and Jer. xlvi. 23, where 'locusts' would certainly have better illustrated the idea of 'innumerable multitudes;' and here, as elsewhere, have departed from their professed rule, 'not to vary from the sense of that which they had translated before, if the word signified the same in both places' (Translators to the reader, *ad finem*). The Hebrew word in question is usually derived from רבה, 'to multiply' or 'be numerous,' because the locust is remarkably prolific; which, as a general name, is certainly not inapplicable; and it is thence also inferred that it denotes the *G. migratorius*, because that species often appears in large numbers. However, the largest flight of locusts upon record, calculated to have extended over 500 miles, and which darkened the air like an eclipse, and was supposed to come from Arabia, did not consist of the *G. migratorius*, but of a red species (Kirby and Spence, *Introd. to Entomology*, i. 210); and according to Forskal, the species which now chiefly infests Arabia, and which he names *G. gregarius*, is distinct from the *G. migratorius* of Linn. (*Ency. Brit.* art. 'Entomology,' p. 193). Others derive the word from ארב, 'to lie hid' or 'in ambush,' because the newly-hatched locust emerges from the ground, or because the locust besieges vegetables. Rosenmüller justly remarks upon such etymologies, and the inferences made from them, 'Quàm infirmum verò sit hujusmodi e solo nominis etymo petitum argumentum, unusquisque intelliget ipse.' He adds, 'Nec alia est ratio reliquarum specierum' (*Schol in foel* i. 4). 'How precarious truly the reasoning is, derived in this manner from the mere etymology of the word, everybody may understand for himself. Nor is the principle otherwise in regard to the rest of the species.' He also remarks that the references to the destructiveness of locusts, which are often derived from the roots, simply concur in this, that locusts consume and do mischief. Illustrations of the propriety of his remarks will abound as we proceed. Still it by no means follows from a coincidence of the Hebrew roots, in this or any other meaning, that the *learned* among the ancient Jews did not recognize different species in the different names of locusts. The English word *fly*, from the Saxon *fleon*, the Heb. עוף, and its representative 'fowl' in the Eng. Version (Gen. i. 20, etc.), all express both a general and specific idea. Even a modern entomologist might speak of 'the flies' in a room, while aware that from 50 to 100 different species annually visit our apartments. The scriptures use popular language; hence 'the multitude,' 'the devourer,' or 'the darkner,' may have been the familiar appellations for certain species of

locusts. The common Greek words for locusts and grasshoppers, etc., are of themselves equally indefinite; yet they also served for the names of species, as ἀκρίς, the locust generally, from the tops of vegetables, on which the locust feeds; but it is also used as the proper name of a particular species, as the grasshopper: τετραπτεριλλίς, 'four-winged,' is applied sometimes to the grasshopper; τρωξαλλίς, from τρώγω, 'to chew,' sometimes to the caterpillar. Yet the Greeks had also distinct names restricted to particular species, as ὄνος, μολουρίς, κερκώπη, etc. The Hebrew names may also have served similar purposes.—J. F. D.

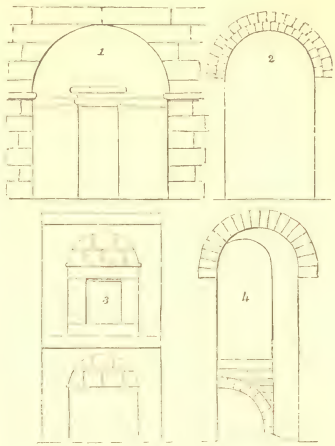
ARBELA the name of a place mentioned 1 Macc. ix. 2, as determining the site of Maisaloth. It is by some identified with Beth Arbel (which see), and by others, with more probability, with the existing Irbil (Rob. ii. 398).

ARCE, OR ARKE, is said by Josephus to have been a name of Petra (*Antiq.* iv. 4, 7). Probably we should read 'Αρκημ= الرقيم for 'Αρκη. But see *Amer. Bib. Rep.* for 1833, p. 536 note.—W. L. A.

ARCH. Arches with vaulted chambers and domed temples figure so conspicuously in modern Oriental architecture, that, if the arch did not exist among the ancient Jews, their towns and houses could not possibly have offered even a faint resemblance to those which now exist: and this being the case, a great part of the analogical illustrations of Scripture which modern travellers and Biblical illustrators have obtained from this source must needs fall to the ground. It is therefore of importance to ascertain whether the arch did or did not exist in those remote times to which most of the history of at least the Old Testament belongs. Nothing against its existence is to be inferred from the fact that no word signifying an arch can be found in the Hebrew Scriptures (for the word so rendered in Ezek. xl. 16, has not that meaning). The architectural notices in the Bible are necessarily few and general; and we have at this day histories and other books, larger than the sacred volume, in which no such word as 'arch' occurs. There is certainly no absolute proof that the Israelites employed arches in their buildings; but if it can be shewn that arches existed in Egypt at a very early period, we may safely infer that so useful an invention could not have been unknown in Palestine.

Until within these few years it was common to ascribe a comparatively late origin to the arch; but circumstances have come to light one after another, tending to throw the date more and more backward, until at length it seems to be admitted that in Egypt the arch already existed in the time of Joseph. The observations of Rosellini and of Sir J. G. Wilkinson led them irresistibly to this conclusion, which has also been recently adopted by Mr. Cockerell (Lect. iii. in *Athenæum* for Jan. 28, 1843) and other architects.

It is shewn by Sir J. G. Wilkinson that the arch existed in brick in the reign of Amenoph I. as early as B.C. 1540; and in stone in the time of the second Psamaticus, B.C. 600. This evidence is derived from the ascertained date of arches now actually existing; but the paintings at Beni-Hasan afford ground for the conclusion that vaulted buildings were constructed in Egypt as early as the reign of Osirtasen I., who is presumed to have been contemporary with Joseph. Indeed, although the evidence from facts does not ascend beyond this, the evidence from analogy and probability can be carried back to about B.C. 2020 (Wilkinson's



63.

Anc. Egyptians, ii. 116; iii. 316). Sir J. G. Wilkinson suggests the probability that the arch owed its invention to the small quantity of wood in Egypt, and the consequent expense of roofing with timber. The proofs may be thus arranged in chronological order:—

The evidence that arches were known in the time of the first Osirtasen is derived from the drawings at Beni-Hasan (Wilkinson, ii. 117).

In the secluded valley of Dayr el Medeeneh, at Thebes, are several tombs of the early date of Amenoph I. Among the most remarkable of these is one whose crude brick roof and niche, bearing the name of the same Pharaoh, prove the existence of the arch at the remote period of B.C. 1540 (Wilkinson, *Topography of Thebes*, p. 81). Another tomb of similar construction bears the ovals of Thothmes III., who reigned about the time of the Exode (*Anc. Egyptians*, iii. 319). At Thebes there is also a brick arch bearing the name of this king (Hoskins, *Travels in Ethiopia*).

To the same period and dynasty (the 18th) belong the vaulted chambers and arched doorways (see cut fig. 4) which yet remain in the crude brick pyramids at Thebes (Wilkinson, *Anc. Egyptians*, iii. 317).

In ancient Egyptian houses it appears that the roofs were often vaulted, and built, like the rest of the house, of crude brick; and there is reason to believe that some of the chambers in the pavilion of Rameses III. (about B.C. 1245), at Medeente Haboo, were arched with stone, since the devices in the upper part of the walls shew that the fallen roofs had this form (see cut, fig. 3).

The most ancient *actually existing* arches of stone occur at Memphis, near the modern village

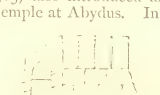
of Saqqara. Here there is a tomb with two large vaulted chambers, whose roofs display in every part the name and sculptures of Psamaticus II. (about B.C. 600). The chambers are cut in the limestone rock, and this being of a friable nature, the roof is secured by being, as it were, lined with an arch, like our modern tunnels.

To about the same period—that of the last dynasty before the Persian invasion—belong the remarkable doorways of the enclosures surrounding the tombs in the Assaséef, which are composed of two or more concentric semicircles of brick (fig. 2) (Wilkinson, *Anc. Egyptians*, iii. 319).

Although the oldest *stone* arch whose age has been positively ascertained does not date earlier than the time of Psamaticus, we cannot suppose that the use of stone was not adopted by the Egyptians for that style of building previous to his reign, even if the arches in the pyramids in Ethiopia should prove not to be anterior to the same era. 'Nor does the absence of the arch in

64.

temples and other large buildings excite our surprise, when we consider the style of Egyptian monuments; and no one who understands the character of their architecture could wish for its introduction. In some of the small temples of the Oasis the Romans attempted this innovation, but the appearance of the chambers so constructed fails to please; and the whimsical caprice of Osirei (about B.C. 1385) also introduced an imitation of the arch in a temple at Abydus. In this building



65.

the roof is formed of single blocks of stone, reaching from one architrave to the other, which, instead of being placed in the usual manner, stand upon their edges, in order to allow room for hollowing out an arch in their thickness; but it has the effect of inconsistency, without the plea of advantage or utility.' Another imitation of the arch occurs in a building at Thebes, constructed in the style of a tomb. The chambers lie under a friable rock, and are cased with masonry, to prevent the fall of its crumbling stone; but, instead of being roofed on the principle of the arch, they are covered with a number of large blocks, placed horizontally, one projecting beyond that immediately below it, till the uppermost two meet in the centre, the interior angles being afterwards rounded off to form the appearance of a vault (fig. 1). The date of this building is about B.C. 1500, and consequently many years after the Egyptians had been acquainted with the art of vaulting (Wilkinson, *Anc. Egyptians*, ii. 321).

Thus as the temple architecture of the Egyptians did not admit of arches, and as the temples are almost the only *buildings* that remain, it is not strange that arches have not oftener been found. The evidence offered by the paintings, the tombs, and the pyramids, is conclusive for the existence and antiquity of arches and vaults of brick and stone; and if any remains of houses and palaces had now existed, there is little doubt that the arch would have been of frequent occurrence. We observe that Sir J. G. Wilkinson, in portraying an Egyptian mansion (*Anc. Egyptians*, ii. 131), makes the grand entrance an archway.

After this it seems unreasonable to doubt that the arch was known to the Hebrews also, and was employed in their buildings. Palestine, though better wooded than Egypt, was still deficient of wood suitable for building and for roofs, is shewn by the fact that large importations of timber from the forests of Lebanon were necessary (2 Sam. vii. 2, 7; 1 Kings v. 6; 1 Chron. xxii. 4; 2 Chron. ii. 3; Ezra iii. 7; Cant. i. 17), and that this imported timber, although of no very high quality, was held in great estimation. [BRIDGE.]—J. K. [It may be added that arched gateways are frequently represented on the Assyrian bas-reliefs. (See Layard's *Nineveh*, ii. 260). In his second series of researches the same enterprising traveller discovered several arches belonging to the ancient architecture of Assyria (*Nineveh and Babylon*, p. 163-4)].

ARCHÆOLOGY, BIBLICAL.—Archæology, or, as it has been called by some writers, Archæography, has been defined to be 'an explanation of those ancient monuments in which former nations have left us the traces or records of their religion, history, politics, arts and sciences' (*Miscellanea Antiq. erud.*) It may perhaps be more conveniently described as a systematic knowledge of the public institutions and domestic habits of the ancients (Fabricius, *Bibl. Antiq.* viii. 1). Plato uses ἀρχαιολογία for antiquarian lore in general (*Hipp. Maj.* 285 D.) Although the word has been very vaguely applied, it is generally understood to exclude history, and to deal rather with the 'permanent condition' than with the 'progressive development' of the nations concerned (De Wette, *Archäol.* § 1). It is thus used in a sense far more limited than was understood by Diodorus Siculus in the title Ἱστορία ἀρχαιολογουμένη, or by Josephus, when he gave to his celebrated History the title of Ἀρχαιολογία Ἰουδαϊκή. We should not apply such a term to books like Ewald's *Geschichte des Volkes Israel*, or Dean Milman's *History of the Jews*. Jahn, who very loosely considers Archæology to involve 'the knowledge of whatever in antiquity is worthy of remembrance' (*Archæol. Bibl.* § 1), makes it in-

clude Geography; but this subject must be excluded from the *proper* meaning of the term, although books like Bochart's *Phaleg* and *Canaan*, and Reland's *Palestina ex Monumentis veterum illustrata*, abound in information most valuable to the biblical student. Biblical Archæology must therefore be considered as the science which collects and systematizes all that can be discovered about the religious, civil, and private life of the people among whom the Bible had its origin; and of those nations by whose history and customs they were mainly influenced. The Archæology of the Bible is both more difficult and more interesting than that of the Greeks and Romans; and its interest is commensurate with its importance. To reproduce in living pictures the bygone life of other ages must always be a worthy task for the thoughtful student, and lessons of the utmost importance will arise from the endeavour to resuscitate an extinct civilization. But when such a study is pursued in order to understand the character and institutions of that peculiar nation to which was entrusted the propagation of a revealed religion, it becomes worthy of the highest intellect. Without it no true conception can be formed of the views and circumstances which lent their chief force and value to many of the profoundest utterances of inspired philosophy during a period of fifteen centuries; and the neglect with which it was long treated gave rise to numerous unnecessary difficulties and unworthy sneers. Had the peculiarities of Jewish civilization been thoroughly understood, half of the innuendoes which delighted the admirers of Bayle and Volney would only have raised a smile.

The sources of Biblical Archæology are few and meagre, and those that are most copious are unfortunately also most questionable. Following Fabricius, Jahn, and other writers, we may state them as follows:—1. The first and chief source is, of course, that collection of sacred books, comprising almost the sole relics of ancient Hebrew literature, which were written in different centuries, in different styles, and under different circumstances, during the entire period of Jewish history, and which are now comprised under the one name 'Bible.' But among these books there is not a single document professedly archæological, and our knowledge of the subject must be pieced from scattered and incidental notices, and illustrated from other sources. 2. Ancient monuments, comprising coins, inscriptions, bas-reliefs, statues, gems, and the ruins of such cities as Baalbec, Palmyra, Persepolis, Nineveh, and Petra. The most valuable books on this branch of the subject, are Reland, *De Spoliis Templi in Arcu Titiano conspicuis*, 1716; F. G. Bayer, *De numis Hebr. Samar.*; J. H. Hottinger, *De Cippis Hebraicis*; Hessey on *Ancient Weights*, etc., 1836; Ackerman's *Numismatics of the N. T.*; Brissonius, *De regno Persarum*; Möver's *Phönizier*, and Layard's *Nineveh*. The translations of cuneiform inscriptions by Sir H. Rawlinson, Dr. Hincks, and others, have lately thrown a flood of light on the Jewish monarchy; some of the information thus acquired may be found in the Rev. G. Rawlinson's *Herodotus*, but the labours of Dr. Hincks are unfortunately scattered through a number of separate publications. 3. The works of Philo and Josephus. 4. Ancient Greek and Latin authors, as Xenophon, Diod. Siculus, Aelian, Strabo, Plutarch, and especially Herodotus. This field has been so well worked that probably little more can be gleaned from it. A book has recently been published on the illustrations of Scripture to be found in Herodotus. 5. The Apocrypha, and the later Jewish writings, as the Jerusalem and Babylonian Talmuds, consisting of the Mishna (or text), and Gemaras (or commentaries on it). This 'rich but turbid source' (as Hagenbach calls it, quoted in Herzog's *Encyclop.*) has been amply consulted, and the results may be largely found in Buxtorf's *Lex. Talmudicum*, Otho's *Lex. Rabbinicum*, Meuschen *N. T. ex Talm. illustratum*, Lightfoot's *Hor. Hebraicæ*, and Schoettgen's *Hor. Hebraicæ*, as also in Wettstein's *Annot. in N. T.* 6. Oriental writers, as Avicenna, Abulfeda, El Edrisi, the Zend Avesta, and especially the Koran. Something, too, can be gleaned from writers who, like Jerome and Ephrem Syrus, lived in Syria. As much as an English reader is likely to want on the subject, may be found in Hottinger's *Historia Orientalis*, D'Herbelot's *Bibl. Orient.*, and Weil's *Legends*. 7. Books of Travel. These have added very largely to our knowledge of Biblical Archæology, because of the stationary character of all oriental forms of civilization. A list of them may be found in Winer's *Handbuch der Theologischen Literatur*. We may mention the Travels of Pococke, Maundrell, Bruce, Clarke, and De Saulcy; Niebuhr's *Description de l'Arabie*, Burckhardt's *Travels in Syria*, Shaw's *Travels in Barbary and the Levant*, Chardin's *Travels in Persia*, Harmer's *Observations*, Lieutenant Wellsted's *Travels in Arabia*, Professor Robinson's *Biblical Researches*, Bonar's *Desert of Sinai*, Thomson's *The Land and the Book*, and especially Professor Stanley's *Sinai and Palestine*. On Jerusalem alone, several most valuable works have recently appeared, as the Rev. G. Williams' *Holy City*, Thrupp's *Ancient Jerusalem*, and Ferguson's *Essay on the Ancient Topography of Jerusalem*. Much may also be learnt from the *Description de l'Egypte*, Wilkinson's *Ancient Egyptians*, and Lane's *Modern Egyptians*.

If in the term Biblical Archæology we also include Ecclesiastical or Christian Archæology, we shall have to add to the sources of information already mentioned, the writings of the fathers, and the innumerable commentaries upon them, as well as such works as Baumgarten, *Archæol. Compend.*, 1766; Baronius, *Annales Ecclesiast.*, 1558; Bingham's *Origines Ecclesiast.*; Augusti, *Handbuch d. Christl. Archäologie*; Cave's *Primitive Christianity*; and many others.

Numerous complete manuals of Hebrew antiquities have been compiled, and a thorough knowledge of them, so far as it is attainable, may now be easily acquired. Of these treatises, we may mention Goodwin's *Moses and Aaron*, 1614, on which have been founded the treatises of Witsius and Hottinger, Dr. Jenning's *Jewish Antiquities*, and the *Apparatus Criticus* of Carpzov. The latter will be found an unusually rich storehouse of learning and research. In Latin we have Iken's *Antiq. Hebr.*, 1730; Waehner's *Antiq. Hebr.*, 1743 (a somewhat meagre treatise); Reland's *Antiq. Hebr.* (short, but most valuable); and Pareau, *Antiq. Heb.*: in German, De Wette's *Lehrbuch der Hebr. Archäol.*, 3d edition; Scholz, *Handbuch d. Bibl. Archäol.*; Rosenmüller's *Alterthumskunde*; Zeller's *Biblisch. Wörterbuch*; and Winer's invaluable *Real-wörterbuch*. This last is an almost perfect encyclopædia of biblical knowledge, which those can best value who have used it most. In Eng-

lish, till quite recently, we have (with the exception of Goodwin) little of any value. We may, however, mention Taylor's *Calmet* (a heterogeneous book, containing much that is useful, mixed up with more that is fantastic or doubtful), and Upham's abridged translation of Jahn's very painstaking Archäologie. The chief fault in Dr. Jahn's book is the absence of reference to other works, and the inferences from Scripture passages, which often rest on very slender grounds. England has, however, contributed to this great subject such noble works as Selden's *Syntagma De Dis Syriis*, and Spencer's *De legibus Hebr. ritualibus.* An exhaustive treatment of almost every interesting question connected with the Bible will be found in the monographs contained in the Critici Sacri (of which the substance is given in Poole's Synopsis), and in the thirty-four folio volumes of Ugolini's Thesaurus.

Special parts of the subject are handled in books of such vast learning, that we must subjoin a few of the principal ones, without attempting anything more than a reference to the countless monographs which are yearly produced by German* industry. Such are on the Natural History of the Bible, Bochart's *Hierozoicon*, a book of stupendous research; Rosenmüller on the Botany and Mineralogy of the Bible (Clark's Theol. Library); Celsius's *Hierobotanicon;* and Scheuchzer's *Physica Sacra.* On the Private Life of the Hebrews, Scacchius's *Myrothecium;* Selden's *Uxor Hebraica;* and Schröder, *De Vestitu Mulier. Hebr.* On the Sacred Rites, Buxtorf, *De Synagoga;* Vitringa, *De Synag. Vett.;* and Braunius, *De Vestitu Sacerdotis.* And on their Arts and Sciences, Budœus's *Philosophia Ebræorum;* Lowth and Michaelis, *De Sacra Poesi;* Glassius' *Philologia Sacra;* Ewald *Poet. Bücher d. A. T.;* Bartholinus, *De Morbis Biblicis;* Michaelis, *Histor. Vitri ap. Hebr.;* Horst, *Zauber. Bibliothek;* and De Saulcy, *Hist. de l'Art Judaïque.*

Our knowledge of all subjects connected with Biblical Archæology has for some time been increasing in consequence of the great interest which the study excites, and of the additional information which recent discoveries have thrown open to us. A good and accurate manual in English, founded on the best authorities, would be very useful to thousands who have not the leisure or opportunity for extended inquiries.—F. W. F.

ARCHELAUS, son of Herod the Great, and his successor in Idumæa, Judæa, and Samaria (Matt. ii. 22). [HERODIAN FAMILY.]

ARCHERY. [ARMS.]

ARCHEVITES (אַרְכְּוָיֵא) the Chaldean name of a people, Ezra iv. 9; the chief town of which, according to Gesenius, was Erech (Gen. x. 10). The Targum, Jerome, and Ephraem Syrus, identify it with Edessa. [ERECH.]

ARCHIPPUS (Ἄρχιππος), a Christian minister, whom St. Paul calls his 'fellow-soldier,' in Philem. 2, and whom he exhorts to renewed activity in Col. iv. 17. From the latter reference it would seem that Archippus resided at Colosse, and there discharged the office of presiding presbyter or bishop.

* Most of these will be found referred to under their different heads in Winer's *Real-wörterbuch;* but they are of very unequal merit, and in numerous instances are not to be procured.

ARCHISYNAGOGUS (Gr. ἀρχισυνάγωγος, called also ἄρχων τῆς συναγωγῆς (Luke viii. 41), and simply ἄρχων (Matt. ix. 18); Heb. ראש הכנסת, chief or ruler of the synagogue). In large synagogues there appears to have been a college or council of elders (זקנים = πρεσβύτεροι, Luke vii. 3), to whom the care of the synagogue and the discipline of the congregation were committed, and to all of whom this title was applied (Mark v. 22; Acts xiii. 15; xviii. 8, compared with v. 17). Their duties were to preside in the public services, to direct the reading of the Scriptures and the addresses to the congregation (Vitringa, *De Synagoga Veter.* lib. 3, part i. c. 7, comp. Acts xiii. 15), to superintend the distribution of alms (Vitr. c. 13), and to punish transgressors either by scourging (Vitr. c. 11, comp. Matt. x. 17; xxiii. 34; Acts xxii. 19), or by excommunication (Vitr. c. 9). In a more restricted sense the title is sometimes applied to the president of this council, whose office, according to Grotius (*Annotationes in Matt.* ix. 18; *Luc.* xiii. 14), and many other writers, was different from and superior to that of the elders in general. Vitringa (p. 586), on the other hand, maintains that there was no such distinction of office, and that the title thus applied merely designates the presiding elder, who acted on behalf of and in the name of the whole.—F. W. G.

ARCHITECTURE. It was formerly common to claim for the Hebrews the invention of scientific architecture; and to allege that classical antiquity was indebted to the Temple of Solomon for the principles and many of the details of the art. A statement so strange, and even preposterous, would scarcely seem to demand attention at the present day; but as it is still occasionally reproduced, and as some respectable old authorities can be cited in its favour, it cannot be passed altogether in silence. The question belongs properly, however, to another head. [TEMPLE.] It may here suffice to remark that temples previously existed in Egypt, Babylon, Syria, and Phœnicia, from which the classical ancients were far more likely to borrow the ideas which they embodied in new and beautiful combinations of their own.

There has never in fact been any people for whom a peculiar style of architecture could with less probability be claimed than for the Israelites. On leaving Egypt they could only be acquainted with Egyptian art. On entering Canaan they necessarily occupied the buildings of which they had dispossessed the previous inhabitants; and the succeeding generations would naturally erect such buildings as the country previously contained. The architecture of Palestine, and as such, eventually that of the Jews, had doubtless its own characteristics, by which it was suited to the climate and condition of the country; and in the course of time many improvements would no doubt arise from the causes which usually operate in producing change in any practical art. From the want of historical data and from the total absence of architectural remains, the degree in which these causes operated in imparting a peculiar character to the Jewish architecture cannot now be determined; for the oldest ruins in the country do not ascend beyond the period of the Roman domination. It does, however, seem probable that among the Hebrews architecture was always kept within the limits of a mechanical craft, and never rose to the rank of a

fine art. Their usual dwelling-houses differed little from those of other Eastern nations, and we nowhere find anything indicative of exterior embellishment. Splendid edifices, such as the palace of David and the Temple of Solomon, were completed by the assistance of Phœnician artists (2 Sam. v. 11; 1 Kings v. 6, 18; 1 Chron. xiv. 1). After the Babylonish exile, the assistance of such foreigners was likewise resorted to for the restoration of the Temple (Ezra iii. 7). From the time of the Maccabæan dynasty, the Greek taste began to gain ground, especially under the Herodian princes (who seem to have been possessed with a sort of mania for building), and was shewn in the structure and embellishment of many towns, baths, colonnades, theatres and castles (Joseph. *Antiq.* xv. 8, 1; xv. 19, 4; xv. 10, 3; *De Bell. Jud.* i. 13, 8). The Phœnician style, which seems to have had some affinity with the Egyptian, was not, however, superseded by the Grecian; and even as late as the Mishna (*Bava Bathra*, iii. 6), we read of Tyrian windows, Tyrian porches, etc. [HOUSE.]

With regard to the instruments used by builders—besides the more common, such as the axe, saw, etc., we find incidental mention of the כִּתּוֹנָה or compass, the אֲנָךְ or plumb-line (Amos vii. 7). the קַו or measuring-line (see the several words), Winer's *Biblisches Real-wörterbuch*, art. 'Baukunst;' Stieglitz's *Geschichte der Baukunst der Alten*, 1792; Hirt's *Gesch. des Bauk. bei der Alten;* Schmidt's *Bibl. Mathematicus;* Bellermann's *Handbuch*, etc., Ewald, *Gesch. Israel's*, iii. 1. p. 27. —J. K.

ARCHITRICLINUS (Ἀρχιτρίκλινος, *master of the triclinium*, or dinner-bed—ACCUBATION), very properly rendered in John ii. 8, 9, 'governor of the feast,' equivalent to the Roman *Magister Convivii.* The Greeks also denoted the same social officer by the title of *Symposiarch* (συμποσίαρχος). He was not the giver of the feast, but one of the guests specially chosen to direct the entertainment, and promote harmony and good fellowship among the company. In the apocryphal Ecclesiasticus (xxxii. 1, 2) the duties of this officer among the Jews are indicated. He is there, however, called ἡγούμενος:—'If thou be made the master [of a feast], lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down; and when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.'—J. K.

ARD (אֶרֶד Sept. Ἀράδ, Ἀδάρ). 1. Son of Benjamin (Gen. xlvi. 21). 2. Son of Bela and grandson of Benjamin (Num. xxvi. 40). From him the Ardites took their descent and name (Num. xxvi. 40).

ARELI (אֲרִאֵלִי, Ἀριήλ), Son of God, ancestor of the Arelites (Gen xlvi. 16; Num. xxvi. 17).

AREOPAGUS, an Anglicized form of the original words (ὁ Ἄρειος πάγος), signifying in reference to place, Mars Hill, but in reference to persons, the Council which was held on the hill. The Council was also termed ἡ ἐν Ἀρείῳ πάγῳ βουλή (or ἡ βουλὴ ἡ ἐν Ἀρείῳ πάγῳ), the Council on Mars Hill; sometimes ἡ ἄνω βουλή, the Upper Council, from the elevated position where it was held; and sometimes simply, but emphatically, ἡ βουλή, the Council; but it retained till a late period, the original designation of Mars Hill, being called by the Latins Scopulus Martis, Curia Martis (Juvenal, *Sat.* ix. 101), and still more literally, Areum Judicium (Tacit. *Annal.* ii. 55). The place and the Council are topics of interest to the Biblical student, chiefly from their being the scene of the interesting narrative and sublime discourse found in Acts xvii., where it appears that the apostle Paul, feeling himself moved, by the evidences of idolatry with which the city of Athens was crowded, to preach Jesus and the resurrection, both in the Jewish synagogues and in the market-place, was set upon by certain Epicurean and Stoic philosophers, and led to the Areopagus, in order that they might learn from him the meaning and design of his new doctrine. Whether or not the Apostle was criminally arraigned, as a setter forth of strange gods, before the tribunal which held its sittings on the hill, may be considered as undetermined, though the balance of evidence seems to incline to the affirmative. Whichever view on this point is adopted, the dignified, temperate, and high-minded bearing of Paul under the peculiar circumstances in which he was placed is worthy of high admiration, and will appear the more striking the more the associations are known and weighed which covered and surrounded the spot where he stood. Nor does his eloquent discourse appear to have been without good effect; for though some mocked, and some procrastinated, yet others believed, among whom was a member of the Council, 'Dionysius, the Areopagite,' who has been represented as the first bishop of Athens, and is said to have written books on the 'Celestial Hierarchy;' but their authenticity is questioned.

The accompanying plan will enable the reader to form an idea of the locality in which the Apostle stood, and to conceive in some measure the impressive and venerable objects with which he was environed. Nothing, however, but a minute description of the city in the days of its pride, comprising some details of the several temples, porticoes, and schools of learning which crowded on his sight, and which, whilst they taught him that the city was 'wholly given to idolatry,' impressed him also with the feeling that he was standing in the midst of the highest civilization, both of his own age and of the ages that had elapsed, can give an adequate conception of the position in which Paul was placed, or of the lofty and prudent manner in which he acted. The history in the Acts of the Apostles (xvii. 22) states that the speaker stood in the midst of Mars Hill. Having come up from the level parts of the city, where the markets (there were two, the old and the new) were, he would probably stand with his face towards the north, and would then have immediately behind him the long walls which ran down to the sea, affording protection against a foreign enemy. Near the sea, on one side, was the harbour of Peiræus, on the other that designated Phalerum, with their crowded arsenals, their busy workmen, and their gallant ships. Not far off in the ocean lay the island of Salamis, ennobled for ever in history as the spot near which Athenian valour chastised Asiatic pride, and achieved the liberty of Greece. The apostle had only to turn towards his right hand to catch a view of a small but celebrated hill rising within the city near that on which he stood, called the Pnyx, where, standing on a block of bare stone, Demosthenes and other

distinguished orators had addressed the assembled people of Athens, swaying that arrogant and fickle democracy, and thereby making Philip of Macedon tremble, or working good or ill for the entire civilized world. Immediately before him lay the crowded city, studded in every part with memorials

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A. The Acropolis.
B. Areopagus.
C. Museum.
D. Hadrianopolis.
E. Temple of Jupiter Olympius.
F. Theatre of Bacchus.
G. Odeium of Regilla.
H. Pnyx.
I. Temple of Theseus.
J. Gymnasium of Ptolemy.
K. Stoa of Hadrian.
L. Gate of New Agora.
M. Tower of Andronicus.
N. Arch of Hadrian.
O. Street of Tripods.
P. Monument of Philopappus.
Q. Temple of Fortune.
R. Panathenaic Stadium.
S. Tomb of Herodes.
T. Gate of Diochares.
U. Gate of Achaunæ.
V. Dipylum.
W. Gate called Hippades.
X. Lycabettus.
Y. Peiraic Gate.
Z. Prytaneium.

a. Tombs.
b. To the Academia.
c. Ceramicus Exterior.
d. Mount Anchesmus.
e. Ancient Walls.
f. Modern Walls.
g. Road to Marathon.
h. Road to the Mesogæa.
i. Gate.
k. Bridge.
l. Gardens.
m. Ionian Gate.
n. River Ilissus.
o. Callirrhoë.
p. Scale of half an English mile.

sacred to religion or patriotism, and exhibiting the highest achievements of art. On his left, somewhat beyond the walls, was beheld the Academy, with its groves of plane and olive-trees, its retired walks and cooling fountains, its altar to the Muses, its statues of the Graces, its temple of Minerva, and its altars to Prometheus, to Love, and to Hercules, near which Plato had his country-seat, and in the midst of which he had taught, as well as his followers after him. But the most impressive spectacle lay on his right hand, for there, on the small and precipitous hill named the Acropolis, were clustered together monuments of the highest art, and memorials of the national religion, such as no other equal spot of ground has ever borne. The Apostle's eyes, in turning to the right, would fall on the north-west side of the eminence, which was here (and all round) covered and protected by a wall, parts of which were so ancient as to be of Cyclopean origin. The western side, which alone gave access to what, from its original destination, may be termed the fort, was, during the administration of Pericles, adorned with a splendid flight of steps, and the beautiful Propylæa, with its five entrances and two flanking temples, constructed by Mnesicles of Pentelican marble, at a cost of 2012 talents. In the times of the Roman emperors there stood before the Propylæa equestrian statues of Augustus and Agrippa. On the southern wing of the Propylæa was a temple of Wingless Victory; on the northern, a Pinacotheca, or picture gallery. On the highest part of the platform of the Acropolis, not more than 300 feet from the entrance-buildings just described, stood (and yet stands, though shattered and mutilated) the Parthenon, justly celebrated throughout the world, erected of white Pentelican marble, under the direction of Callicrates, Ictinus, and Carpion, and adorned with the finest sculptures from the hand of Phidias. Northward from the Parthenon was the Erechtheum, a compound building, which contained the temple of Minerva Polias, the proper Erechtheum (called also the Cecropium), and the Pandroseum. This sanctuary contained the holy

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olive-tree sacred to Minerva, the holy salt-spring, the ancient wooden image of Pallas, etc., and was the scene of the oldest and most venerated ceremonies and recollections of the Athenians. Between the propylæa and the Erechtheum was placed the colossal bronze statue of Pallas Promachos, the work of Phidias, which towered so high above the other buildings, that the plume of her helmet and the point of her spear were visible on the sea between Sunium and Athens. Moreover, the Acropolis was concerned by so great a crowd of statues and monuments, that the account, as found in Pausanias, excites the reader's wonder, and makes it difficult for him to understand how so much could have been crowded into a space which extended from the south-east corner to the south-west only 1150 feet, whilst its greatest breadth did not exceed 500 feet. On the hill itself where Paul had his station, was, at the eastern end, the temple of the Furies, and other national and commemorative edifices. The court-house of the council, which was also here, was, according to the simplicity of ancient customs, built of clay. There was an altar consecrated by Orestes to Athene Areia. In the same place were seen two silver stones, on one of which stood the accuser, on the other, the accused. Near them stood two altars erected by Epimenides, one to Insult (Ὕβρεως, Cic. *Contumelia*), the other to Shamelessness (Ἀναιδείας, Cic. *Impudentia*).

The court of Areopagus was one of the oldest and most honoured, not only in Athens, but in the whole of Greece, and, indeed, in the ancient world. Through a long succession of centuries, it preserved its existence amid changes corresponding with those which the state underwent, till at least the age of the Cæsars (Tacitus, *Ann.* ii. 55). The ancients are full of eulogies on its value, equity, and beneficial influence; in consequence of which qualities it was held in so much respect that even foreign states sought its verdict in difficult cases.

Like everything human, however, it was liable to decline, and, after Greece had submitted to the yoke of Rome, retained probably little of its ancient character beyond a certain dignity, which was itself cold and barren; and however successful it may in earlier times have been in conciliating for its determinations the approval of public opinion, the historian Tacitus (*ut supra*) mentions a case in which it was charged with an erroneous, if not a corrupt, decision.

The origin of the court ascends back into the darkest mythical period. From the first its constitution was essentially aristocratic; a character which to some extent it retained even after the democratic reforms which Solon introduced into the Athenian constitution. By his appointment the nine archons became for the remainder of their lives Areopagites, provided they had well discharged the duties of their archonship, were blameless in their personal conduct, and had undergone a satisfactory examination. Its power and jurisdiction were still further abridged by Pericles, through his instrument Ephialtes. Following the political tendencies of the state, the Areopagus became in process of time less and less aristocratical, and parted piecemeal with most of its important functions. First its political power was taken away, then its jurisdiction in cases of murder, and even its moral influence gradually departed. During the sway of the Thirty Tyrants its power, or rather its political existence, was destroyed. On their overthrow it recovered some consideration, and the oversight of the execution of the laws was restored to it by an express decree. Isocrates endeavoured by his Ἀρεοπαγιτικὸς λόγος to revive its ancient influence. The precise time when it ceased to exist cannot be determined; but evidence is not wanting to shew that in later periods its members ceased to be uniformly characterized by blameless morals.

It is not easy to give a correct summary of its several functions, as the classic writers are not agreed in their statements, and the jurisdiction of the court varied, as has been seen, with times and circumstances. They have, however, been divided into six general classes (*Real-Encyclopädie* von Pauly, *in voc.*): I. Its judicial function; II. Its political; III. Its police function; IV. Its religious; V. Its educational; and VI. (only partially) Its financial. In relation to these functions, such details only can be given here as bear more or less immediately on its moral and religious influence, and may serve to assist the student of the Holy Scriptures in forming an opinion as to the relation in which the subject stands to the Gospel, and its distinguished missionary, the apostle Paul.

Passing by certain functions, such as acting as a court of appeal, and of general supervision, which under special circumstances, and when empowered by the people, the Areopagus from time to time discharged, we will say a few words in explanation of the points already named, giving a less restricted space to those which concern its moral and religious influence. Its judicial function embraced trials for murder and manslaughter (φόνου δίκαι, τὰ φονικά), and was the oldest and most peculiar sphere of its activity. The indictment was brought by the second or king-archon (ἄρχων βασιλεύς), whose duties were for the most part of a religious nature. Then followed the oath of both parties, accompanied by solemn appeals to the gods. After this the accuser and the accused had the option of making a speech (the notion of the proceedings of the Areopagus being carried on in the darkness of night rests on no sufficient foundation), which, however, they were obliged to keep free from all extraneous matter (ἔξω τοῦ πράγματος), as well as from mere rhetorical ornaments. After the first speech, the accused was permitted to go into voluntary banishment, if he had no reason to expect a favourable issue. Theft, poisoning, wounding, incendiarism, and treason, belonged also to this department of jurisdiction in the court of the Areopagus.

Its political function consisted in the constant watch which it kept over the legal condition of the state, acting as overseer and guardian of the laws (ἐπίσκοπος καὶ φύλαξ τῶν νόμων).

Its police function also made it a protector and upholder of the institutions and laws. In this character the Areopagus had jurisdiction over novelties in religion, in worship, in customs, in everything that departed from the traditionary and established usages and modes of thought (πατρίοις, νομίμοις), which a regard to their ancestors endeared to the nation. This was an ancient and well-supported sphere of activity. The members of the court had a right to take oversight of festive meetings in private houses. In ancient times they fixed the number of the guests, and determined the style of the entertainment. If a person had no obvious means of subsisting, or was known to live in idleness, he was liable to an action before the Areopagus; if condemned three times, he was punished with ἀτιμία, the loss of his civil rights. In later times the court possessed the right of giving permission to teachers (philosophers and rhetoricians) to establish themselves and pursue their profession in the city.

Its strictly religious jurisdiction extended itself over the public creed, worship, and sacrifices, embracing generally everything which could come under the denomination of τὰ ἱερά—sacred things. It was its special duty to see that the religion of the state was kept pure from all foreign elements. The accusation of impiety (γραφὴ ἀσεβείας)—the vagueness of which admitted almost any charge connected with religious innovations—belonged in a special manner to this tribunal, though the charge was in some cases heard before the court of the Heliastæ. The freethinking poet Euripides stood in fear of, and was restrained by, the Areopagus (Euseb. *Præp. Evang.* vi. 14; Bayle *s. v. Eurip.*) Its proceeding in such cases was sometimes rather of an admonitory than punitive character.

Not less influential was its moral and educational power. Isocrates speaks of the care which it took of good manners and good order (τῆς εὐκοσμίας, εὐταξίας). Quintilian relates that the Areopagus condemned a boy for plucking out the eyes of a quail—a proceeding which has been both misunderstood and misrepresented (*Penny Cyclop.* in voc.), but which its original narrator approved, assigning no insufficient reason, namely, that the act was a sign of a cruel disposition, likely in advanced life to lead to baneful actions; 'Id signum esse perniciosissimæ mentis multisque malo futuræ si adolevisset' (Quint. v. 9). The court exercised a salutary influence in general over the Athenian youth, their educators and their education.

Its financial position is not well understood; most probably it varied more than any other part of its administration with the changes which the constitution of the city underwent. It may suffice to

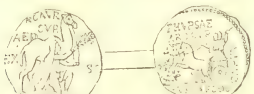
mention, on the authority of Plutarch (*Themis.* c. 10), that in the Persian war the Areopagus had the merit of completing the number of men required for the fleet, by paying eight drachmæ to each.

In the following works corroboration of the facts stated in this article, and further details, with discussions on doubtful points, may be found:—Meursius, *Areopagus, sive de Senatu Areopagitico*, in *Thes. Gron.* t. v. p. 207; Sigonius, *De Rep. Ath.* iii. 2. p. 1568; De Canaye, *Recherches sur l'Aréopage*, pp. 273-316; *Mém. de l'Acad. des Inscr.* t. x.; Schede, *De Areop.* and Schwab *Num quod Areop. in plebiscita aut confirmanda aut rejicienda jus exercuerit legitimum*, Stutt. 1818; Mier, *Von der Blutgerichtsbarkeit des Areopag.*; Matthiä, *De Jud. Ath.* in *Misc. Philol.* Krebs, *de Ephetis.* Notices on the subject may also be found in the works of Tittmann, Heffter, Hudtwalcker, Wachsmuth, Pauly, and Winer.—J. R. B.

AREOPOLIS. [AR; AROER.]

AREPOL, SAMUEL, a Jewish rabbi of the sixteenth century belonging to Safet. He wrote אִמְרַת אֱלֹהַּ *Homilies and Commentary on the Pentateuch.* לֵב הַכֹּם *Commentary on Ecclesiastes*, Const. 1591; מִמְזֹר לְתוֹדָה *On the alphabetic Psalms and on the Psalms of Degrees*, Ven. 1576; שִׁיר שְׁלֹמוֹ *On the Song of Songs*, Safet. 1579.—W. L. A.

ARETAS (Ἀρέτας; Arab. حرث, *v.* Pococke, *Spec. Hist. Arab.* p. 58, or, in another form, حارث = חוֹרֵשׁ, Pococke, i. c. 70, 76, 77, 89), the common name of several Arabian kings. 1. The first of whom we have any notice was a contemporary of the Jewish high-priest Jason and of Antiochus Epiphanes about B.C. 170 (2 Macc. v. 8). 'In the end, therefore, he (Jason) had an unhappy return, being accused before *Aretas, the king of the Arabians.*' 2. Josephus (*Antiq.* xiii. 13. 3) mentions an Aretas, king of the Arabians (called Obedas, Ὀβέδας, xiii. 13. 5), contemporary with Alexander Jannæus (died B.C. 79) and his sons. After defeating Antiochus Dionysus, he reigned over Cœle-Syria, 'being called to the government by those that held Damascus by reason of the hatred they bore to Ptolemy the son of Mennæus' (*Antiq.* xiii. 15. 2). He took part with Hyrcanus in his contest for the sovereignty with his brother Aristobulus, and laid siege to Jerusalem, but, on the approach of the Roman general Scaurus, he retreated to Philadelphia (*De Bell. Jud.* i. 6. 3). Hyrcanus and Aretas were pursued and defeated by Aristobulus at a place called Papyron, and



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lost above 6000 men. Three or four years after, Scaurus, to whom Pompey had committed the government of Cœle-Syria, invaded Petræa, but finding it difficult to obtain provisions for his army, he consented to withdraw on the offer of 300 talents from Aretas (Joseph. *Antiq.* xiv. 5. 1). Haver-camp has given an engraving of a denarius intended to commemorate this event, on which Aretas appears in a supplicating posture, and taking hold of a camel's bridle with his left hand, and with his right hand presenting a branch of the frankincense-tree, with this inscription, M. SCAVRVS. EX. S. C., and beneath, REX ARETAS (Joseph. *De Bell. Jud.* i. 8. 1).

3. Aretas, whose name was originally Æneas, succeeded Obodas (Ὀβόδας). He was the father-in-law of Herod Antipas. The latter made proposals of marriage to the wife of his half-brother Herod-Philip, Herodias, the daughter of Aristobulus their brother, and the sister of Agrippa the Great. (On the apparent discrepancy between the Evangelists and Josephus, in reference to the name of the husband of Herodias; see Lardner's *Credibility*, etc. pt. i. b. ii. ch. 5; *Works*, ed. 1835, i. 408-416). In consequence of this, the daughter of Aretas returned to her father, and a war (which had been fomented by previous disputes about the limits of their respective countries) ensued between Aretas and Herod. The army of the latter was totally destroyed; and on his sending an account of his disaster to Rome, the emperor immediately ordered Vitellius to bring Aretas prisoner alive, or, if slain, to send his head (Joseph. *Antiq.* xviii. 5. 1). Vitellius immediately marched with an army against Petra, but halted during the passover at Jerusalem. Here he received, four days after his arrival, the news of the death of Tiberius (March 16, A.D. 37); upon which, after administering the oath of allegiance to his troops, he dismissed them to winter quarters, and returned to Antioch (Joseph. *Antiq.* xviii. 5, § 3). An importance is attached to these occurrences from their connection with Paul's flight from Damascus, which we are informed (2 Cor. xi. 32) was when that city was kept by the governor under king Aretas. If we knew the exact date of this event, that of Paul's conversion might be determined, for it preceded his journey to Jerusalem, which immediately followed his flight by three years (Gal. i. 18). Wieseler (who is followed by Conybeare and Howson and Dean Alford) conjectures that Caligula (who was no friend to Herod Antipas, but banished him to Lyons after giving his kingdom to Herod Agrippa) restored Damascus, which had been held by preceding Arabian kings, to Aretas, at the time when he made several other territorial grants soon after his accession. It is worthy of notice that no Damascene coins of Caligula or Claudius are known, though such coins were struck under Augustus and Tiberius, and again under Nero and his successors. If, then, Paul's flight took place in A.D. 39, his conversion must have occurred in A.D. 36.

Dr. Neander is inclined to suppose a temporary forcible occupation of Damascus by Aretas at the time of the Apostle's escape (*Hist. of Planting*, etc., vol. i. p. 92), a view which is also favoured by Dr. Kitto (*D. Bible Illust.* vol. viii. 152-156). (See the article *Aretas*, by Wieseler, in Herzog's *Encyclopädie*, vol. i. 488; Conyb. and Howson, *Life of St. Paul*, vol. i. 100, 132, 2d ed.; Alford's *Greek Testament*, vol. ii. 94 (Acts ix. 23).—J. E. R.

ARETHAS, bishop of Cæsarea in Cappadocia. He seems to have been the immediate successor of Andreas [ANDREAS] in that see, and to have lived, therefore, towards the close of the fifth century (Rettig *ueb. Andreas und Arethas, Stud. u. Krit.*

1831, p. 748). He wrote a commentary on the Revelation, in Greek, which was printed, along with the collections of Oecumenius, at Verona in 1532. The work is avowedly a *συλλόγη*, or catena from different authors. It is esteemed more valuable than the work of his predecessor Andreas.—W. L. A.

AREUS. In the A. V. this is the name given of the Lacedæmonian king who addressed a letter to Onias, and who is called in the Greek text *Ονιάρης* (1 Macc. xii. 20). In verse 7 the same person is called *Δαρεῖος*. Josephus gives the name *Ἀρεῖος*, and the Vulg. *Arius*. As there was an Areus, a Lacedæmonian king, contemporary with Onias the high-priest, who held office B.C. 323-300, it is probable that this is the person referred to. [ONIAS.]—W. L. A.

ARGAZ (אַרְגָּז; Sept. *θέμα*), the receptacle, called in the Authorized Version, a 'coffer' (1 Sam. vi. 8, 11, 15), which the Philistines placed beside the ark when they sent it home, and in which they deposited the golden mice and emerods that formed their trespass-offering. Gesenius and Lee agree in regarding it as the same, or nearly the same thing, as the Arabian رِجَاز, *rijaza*, which Jauhari describes as 'a kind of wallet, into which stones are put: it is hung to one of the two sides of the haudaj [a litter borne by a camel or mule] when it inclines towards the other.' Dr. Lee, however, thinks that the Hebrew word denotes the wallet itself; whereas Gesenius is of opinion that it means a *coffer* or small box [as also Fürst, who suggests ארג as the root of this word, the appended *as* answering to the *a* in the Latin *arc-a*, which is its synonyme].

ARGOB (אַרְגֹּב; Sept. *Ἀργόβ*), a district in Bashan, east of the Lake of Gennesareth, which was given to the half tribe of Manasseh (Deut. iii. 4, 13; 1 Kings iv. 13). The name Argob may be traced in *Ragab* or *Ragaba*, a city of the district (Joseph. *Antiq.* xiii. 15. 5; *Mishna*, tit. *Menachoth* viii. 3), which Eusebius places 15 Roman miles west of Gerasa. Burckhardt supposed that he had found the ruins of this city in those of El Hossn, a remarkable but abandoned position on the east side of the lake (*Syria*, p. 279); but Mr. Bankes conceives this to have been the site of Gamala (*Quart. Rev.* xxvi. 389). [TRACHONITIS.]

ARI. [LION.]

ARIARATHUS, one of the kings to whom letters were sent from Rome in favour of the Jews (1 Macc. xv. 22). He was the king of Cappadocia B.C. 163-130.

ARIAS MONTANO, BENITO, or ARIAS MONTANUS, BENEDICTUS, a learned Spaniard, was born at Frexenal in 1527, and died at Seville in 1598. After pursuing his linguistic studies in various parts of Europe, he settled down to his literary labours in the mountains of Andalusia. He edited the Antwerp Polyglot Bible, in 8 vols., 1572; and gave an interlinear translation of the Hebrew, as also of the Greek of the N. T., which Walton introduced into his Polyglot, and which has often been reprinted. Besides this, many other works intended to facilitate the study of the Holy Scriptures proceeded from his pen. The most important are *Commentaria in 12 Prophetos*, Antw. 1571; *Elucidationes in 4 Evangelia*, Antw. 1573; *Comm. in Librum Josuæ*, Antw. 1583; *Elucidationes in Act. App., in App. Scripta et in Apocalypsin*, Ant. 1588; *Comment. in Lib. Judicum*, Ant. 1592; *Comment. in Esaiæ Sermones*, Ant. 1599: *Comment. in 30 priores Psalmos*, Ant. 1605; *Antiquitates Judaicæ*, Ant. 1593, which have been incorporated in the *Critici Sacri; Benj. Tudelensis Itinerarium*, Ben. Aria Montano interprete, Ant. 1575. Simon speaks in depreciating terms of his translations of the Scriptures, and even goes the length of calling him "ineptissimus interpres" (*Hist. Crit. du V. T.* Bk. ii. ch. 20). The judgment of Campbell is equally severe (*Prel. Diss. to Four Gospels*, Diss. x. 2), and it must be confessed with reason, his translations being so slavishly literal as to be not only barbarous but often ridiculous. His commentaries are not characterized by much exegetical ability, but they display the author's learning and candour. They have had the distinction of a place in the *Index Expurgatorius*.—W. L. A.

ARIEL (אֲרִיאֵל; Sept. *Ἀριήλ*, 'lion of God,' and correctly enough rendered by 'lion-like,' 2 Sam. xxiii. 20; 1 Chron. xi. 22), 1. applied as an epithet of distinction to bold and warlike persons, as among the Arabians, who surnamed Ali 'The Lion of God.' [It is used simply as a proper name of a man, Ez. viii. 16.]

2. It is used as a local proper name in Is. xxix. 1, 2, applied to Jerusalem—'as victorious under God'—says Dr. Lee; and in Ezek. xliii. 15, 16, to the altar of burnt-offerings. Here Gesenius and others, unsatisfied with the Hebrew, resort to the Arabic, and find the *Ari* in أَرِيّ *fire-hearth*, which, with אל *God*, supplies what they consider a more satisfactory signification. It is thus applied, in the first place, to the altar, and then to Jerusalem as containing the altar.—J. K.

ARIMATHEA, the birth-place of the wealthy Joseph, in whose sepulchre our Lord was laid (Matt. xxvii. 57; John xix. 38). Luke (xxiii. 51) calls it a 'city of the Jews;' which may be

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explained by 1 Macc. xi. 34, where King Demetrius thus writes—'We have ratified unto them [the Jews] the borders of Judæa, with the three governments of Aphereum, Lydda, and *Ramathaim*, that are added unto Judæa from the country of Samaria.' Eusebius (*Onomast.* s. v.) and Jerome (*Epit. Paulæ*) regard the Arimathea of Joseph as the same place as the Ramathaim of Samuel, and place it near Lydda or Diospolis. Hence it has

by some been identified with the existing Ramleh, because of the similarity of the name to that of Ramah (of which Ramathaim is the dual); and because it is near Lydda or Diospolis. Professor Robinson, however, disputes this conclusion on the following grounds — 1. That Abulfeda alleges Ramleh to have been built after the time of Mohammed, or about A.D. 716, by Suleiman Abd-al Malik; 2. That Ramah and Ramleh have not the same signification; 3. That Ramleh is in a plain, while Ramah implies a town on a hill. To this it may be answered, that Abulfeda's statement may mean no more than that Suleiman *rebuilt* the town, which had previously been in ruins, just as Rehoboam and others are said to have *built* many towns which had existed long before their time; and that the Moslems seldom built towns but on old sites and out of old materials; so that there is not a town in all Palestine which is with certainty known to have been founded by them. In such cases they retain the old names, or others resembling them in sound, if not in signification, which may account for the difference between Ramah and Ramleh. Neither can we assume that a place called Ramah could not be in a plain, unless we are ready to prove that Hebrew proper names were *always* significant and appropriate. This they probably were not. They were so in early times, when towns were few; but not eventually, when towns were numerous, and took their names arbitrarily from one another without regard to local circumstances. Further, if Arimathea, by being identified with Ramah, was necessarily in the mountains, it could not have been 'near Lydda,' from which the mountains are seven miles distant. This matter, however, belongs more properly to another place [RAMAH; RAMATHAIM-ZOPHIM]; and it is alluded to here merely to shew that Dr. Robinson's objections have not entirely destroyed the grounds for following the usual course of describing Ramleh as representing the ancient Arimathea. [Some of the most recent investigators favour the opinion that we are to seek the representative of the ancient Arimathea in the village of Renthieh or Remthiah, which lies on the road between Antipatris and Lydda or Diospolis. 'As Dr. Robinson remarks,' says Mr. Thomson, 'it is sufficiently like Arimathea to be assumed as the site of that place; and from what Jerome says, it seems to me quite probable that this was really the city of that honourable counsellor 'who also waited for the kingdom of God, who went in boldly unto Pilate and craved the body of Jesus'' (*Land and Book*, ii. 290). An opinion to the same effect is given by the very competent author of Murray's Handbook to Syria and Palestine, p. 277, cf. 647. Dr. Robinson objects to this opinion partly on the same grounds on which he sets aside Ramleh, partly on the very authority on which Mr. Thomson relies, that of Jerome, and partly on the testimony of Josephus (*Later Bibl. Researches*, p. 141). As respects the testimony of Jerome, it really does not tell either for the one side or the other; all he says is, that Paula visited the village of Arimathea, which is near Lydda. Dr. Robinson, indeed, assumes that the order in which Jerome *mentions* the places visited by Paula is the order in which they were visited by her; and as he names Lydda after Antipatris, and Arimathea after Lydda, it is inferred that the latter could not be between Antipatris and Lydda, as Renthieh undoubtedly is. But the assumption he has made is by no means a safe one, nor one that can be carried through the treatise in which the information in question is contained. Apart from it, however, there is nothing in what Jerome says to fix the locality of Arimathea, further than that it was not far from Lydda. Paula may have visited it on her way to Lydda, or by an excursion from that city, or on her way from Joppa to Nicopolis, for anything that Jerome says.

The testimony of Josephus furnishes a more serious objection to the identification of Renthieh with Arimathea. The latter town was in the toparchy of Thamna (Meijdel Yaba), and by no straining can this be stretched so far west as to include Renthieh. To this objection we have seen no reply, nor can we see how it is to be got over. We feel constrained, therefore, to fall in with the conclusion of Dr. Robinson that the site of the ancient Arimathea has yet to be identified. We may add also, that we are disposed to attach more weight to the objections he has urged against Ramleh being identified with that town, than the writer of the article to which these remarks are supplementary. The statement of Abulfeda is too precise and detailed to be explained away in the manner proposed; and the objection that Ramah and Ramleh cannot be identified because the names have not the same signification—the one denoting 'hilly,' and the other 'sandy'—cannot be fairly set aside by the supposition that the Moslems substituted Ramleh for Rama from some resemblance of sound. Unless we suppose names given absolutely at random without any local, personal, or circumstantial reason, it seems incredible that a people, hearing a place called a 'hill,' should call it 'sandy,' simply because the word 'sandy,' in their language, sounded something like the word 'hill.' In fine, from the use of the word Ramah, it does not necessarily follow that the town in question was in the mountains. A place may be called Hilltown without being on a mountain. But if a town were called Hilltown from being on an elevation, no people would naturally change the name to Rilltown simply because 'rill' and 'hill' sound very much alike.]

Ramleh is in N. lat. 31° 59′, and E. long. 35° 28′, 8 miles S. E. from Joppa, and 24 miles N. W. by W. from Jerusalem. It lies in the fine undulating plain of Sharon, upon the eastern side of a broad low swell rising from a fertile though sandy plain. Like Gaza and Jaffa, this town is surrounded by olive-groves and gardens of vegetables and delicious fruits. Occasional palm-trees are also seen, as well as the kharob and the sycamore. The streets are few; the houses are of stone, and many of them large and well built. There are five mosques, two or more of which are said to have once been Christian churches; and there is here one of the largest Latin convents in Palestine. The place is supposed to contain about 3000 inhabitants, of whom two-thirds are Moslems, and the rest Christians, chiefly of the Greek church, with a few Armenians. The inhabitants carry on some trade in cotton and soap. The great caravan-road between Egypt and Damascus, Smyrna, and Constantinople passes, through Ramleh, as well as the most frequented road for European pilgrims and travellers between Joppa and Jerusalem (Robinson, iii. 27; Raumer, p. 215). The tower, of which a figure is here given, is the most conspicu-

ous object in or about the city. It stands a little to the west of the town, on the highest part of the swell of land; and is in the midst of a large quadrangular enclosure, which has much the appearance of having once been a splendid khan. The tower is wholly isolated, whatever may have been its original destination. It is about 120 feet in height, of Saracenic architecture, square and built with well hewn stone. The windows are of various forms, but all have pointed arches. The corners of the tower are supported by tall, slender buttresses; while the sides taper upwards by several stories to the top. It is of solid masonry, except a narrow staircase within, winding up to an external gallery, which is also of stone, and is carried

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quite round the tower a few feet below the top (Robinson, iii. 32). In the absence of any historical evidence that the enclosure was a khan, Dr. Robinson resorts to the Moslem account of its having belonged to a ruined mosque. The tower itself bears the date 718 A.H. (A.D. 1310), and an Arabian author (Mejr-ed-Din) reports the completion at Ramleh, in that year of a minaret unique for its loftiness and grandeur, by the sultan of Egypt, Nazir Mohammed ibn Kelawan (Robinson, iii. 38; also Volney, ii. 281). Among the plantations which surround the town occur, at every step, dry wells, cisterns fallen in, and vast vaulted reservoirs, which shew that the city must in former times have been upwards of a league and a half in extent (Volney, ii. 280).

The town is first mentioned under its present name by the monk Bernard, about A.D. 870. About A.D. 1150 the Arabian geographer Edrisi (ed. Jaubert, p. 339) mentions Ramleh and Jerusalem as the two principal cities of Palestine. The first Crusaders on their approach found Ramleh deserted by its inhabitants; and with it and Lydda they endowed the first Latin bishopric in Palestine, which took its denomination from the latter city. From the situation of Ramleh between that city and the coast, it was a post of much importance to the Crusaders, and they held possession of it generally while Jerusalem was in their hands, and long afterwards. In A.D. 1266 it was finally taken from the Christians by the Sultan Bibars. Subsequently it is often mentioned in the accounts of travellers and pilgrims, most of whom rested there on their way to Jerusalem. It seems to have declined very fast from the time that it came into the possession of the Crusaders. Benjamin of Tudela (*Itin.* p. 70, ed. Asher), who was there in A.D. 1173, speaks of it as having been *formerly* a considerable city. Belon (*Observat.* p. 311), in 1547, mentions it as almost deserted, scarcely twelve houses being inhabited, and the fields mostly untilled. This desertion must have occurred after 1487; for, Le Grand, *Voyage de Hierusalem*, fol. xiv., speaks of it as a peopled town (though partly ruined), and of the 'seigneur de Rama' as an important personage. By 1674 it had somewhat revived, but it was still rather a large unwalled village than a city, without any good houses, the governor himself being miserably lodged (Nau, *Voyage Nouveau*, liv. i. ch. 6). Its present state must, therefore, indicate a degree of comparative prosperity of recent growth.—J. K.

ARIOCH (אַרְיוֹךְ, ἀριωχής, *the Arian*, Fürst; Sansc. *Aryaka* venerandus, v. Bohlen), the name of—1. a king of Ellasar (Gen. xiv. 1, 9); 2. a captain of the king's guard at Babylon (Dan. ii. 14, 15); 3. a plain in Elam (Jud. i. 6, εἰριὼχ).—W. L. A.

ARISTARCHUS (Ἀρίσταρχος, Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Philem. 24), a native of Thessalonica, who became the companion of St. Paul, and accompanied him to Ephesus, where he was seized and nearly killed in the tumult raised by the silversmiths. He left that city with the Apostle, and accompanied him in his subsequent journeys, even when taken as a prisoner to Rome: indeed, Aristarchus was himself sent thither as a prisoner, or became such while there, for Paul calls him his 'fellow-prisoner' (Col. iv. 10). The traditions of the Greek church represent Aristarchus as bishop of Apamea in Phrygia, and allege that he continued to accompany Paul after their liberation, and was at length beheaded along with him at Rome in the time of Nero. The Roman martyrologies make him bishop of Thessalonica. But little reliance is

to be placed on accounts which make a bishop of almost every one who happens to be named in the Acts and Epistles; and, in the case of Aristarchus, it is little likely that one who constantly travelled about with St. Paul exercised any stationary office. —J. K.

ARISTEAS, a Jew at the court of Ptolemy Philadelphus, to whom is ascribed a history, written in Greek, of the Septuagint translation of the Hebrew Scriptures. This book was first printed in the sixteenth century, and immediately attracted much attention among the learned. Five translations of it into Latin were issued; two into German; three into Italian; two into Hebrew; one into French; and three into English. It is printed in Hody's great work, *De Bibliorum textibus originalibus;* and this learned scholar has subjected it to a criticism which has completely destroyed its claims to genuineness. Isaac Vossius ventured to defend it; but the unanimous opinion of all competent judges goes with the verdict of Hody. It is believed to be the production of some Alexandrian Jew, who wished to magnify the version used by his countrymen in Egypt. [GREEK VERSIONS.]—W. L. A.

ARISTOBULUS (Ἀριστόβουλος), a person named by Paul in Rom. xvi. 10, where he sends salutations to his household. He is not himself saluted; hence he may not have been a believer, or he may have been absent or dead. Tradition represents him as brother of Barnabas, and one of the seventy disciples; alleges that he was ordained a bishop by Barnabas, or by Paul, whom he followed in his travels; and that he was eventually sent into Britain, where he laboured with much success, and where he at length died.

Aristobulus is a Greek name, adopted by the Romans, and also by the Jews, and was borne by several persons in the Maccabæan and Herodian families, viz.—1. ARISTOBULUS, son and successor of John Hyrcanus. 2. ARISTOBULUS, second son of Alexander Jannæus, and younger brother of Hyrcanus, with whom he disputed the succession by arms. 3. ARISTOBULUS, grandson of the preceding, and the last of the Maccabæan family, who was murdered by the contrivance of Herod the Great, B.C. 34. 4. ARISTOBULUS, son of Herod the Great by Mariamne. [HERODIAN FAMILY.]

[This was the name also of a Jewish priest resident at the court of Ptolemy Philometor (2 Macc. i. 10), and who is supposed to be the person of whose work on the Pentateuch fragments have been preserved by Eusebius (*Praep. Ev.* vii. 14; viii. 10; xiii. 12), and Clement of Alexandria (*Strom.* pp. 411, 705, 755, etc., ed. Potter). Comp. Valcknaer, *Diatr. de Aristobulo Judæo*, Lugd. 1806.]

ARITHMETIC, or, as the word, derived from the Greek ἄριθμος, signifies, the science of numbers or reckoning, was unquestionably practised as an art in the dawn of civilization; since to put things, or their symbols, together (addition), and to take one thing from another (subtraction), must have been coeval with the earliest efforts of the human mind; and what are termed multiplication and division are only abbreviated forms of addition and subtraction. The origin, however, of the earliest and most necessary of the arts and sciences is lost in the shades of antiquity, since it arose long before the period when men began to take specific notice and make some kind of record of their discoveries and pursuits. In the absence of positive information we seem authorized in referring the first knowledge of Arithmetic to the East. From India, Chaldæa, Phœnicia, and Egypt, the science passed to the Greeks, who extended its laws, improved its processes, and widened its sphere. To what extent the Orientals carried their acquaintance with arithmetic cannot be determined. The greatest discovery in this department of the mathematics, namely, the establishment of our system of ciphers, or of figures considered as distinct from the letters of the alphabet, belongs undoubtedly not to Arabia, as is generally supposed, but to the remote East, probably India. It is to be regretted that the name of the discoverer is unknown, for the invention must be reckoned among the greatest of human achievements. Our numerals were made known to these western parts by the Arabians, who, though they were nothing more than the medium of transmission, have enjoyed the honour of giving them their name. These numerals were unknown to the Greeks, who made use of the letters of the alphabet for arithmetical purposes.

The Hebrews were not a scientific, but a religious and practical nation. What they borrowed from others of the arts of life they used without surrounding it with theory or expanding and framing it into a system. So with arithmetic, by them called מנה, from a word signifying to determine, limit, and thence to number. Of their knowledge of this science little is known more than may be fairly inferred from the pursuits and trades which they carried on, for the successful prosecution of which some skill at least in its simpler processes must have been absolutely necessary; and the large amounts which appear here and there in the sacred books serve to shew that their acquaintance with the art of reckoning was considerable. Even in fractions they were not inexperienced (Gesenius, *Lehrgeb.* p. 704). For figures, the Jews, after the Babylonish exile, made use of the letters of the alphabet, as appears from the inscriptions on the so-called Samaritan coins (Eckhel, *Doctr. Num.* i. iii. 468); and it is not unlikely that the ancient Hebrews did the same, as well as the Greeks, who borrowed their alphabet from the Phœnicians, neighbours of the Israelites, and employed it instead of numerals.—J. R. B.

ARK, NOAH'S (תֵּבָה; Sept. κιβωτός; Vulg. *arca*). The Hebrew word used to designate Noah's Ark appears to be foreign, since it has no native etymology. (Comp. Gesen. *Thes.* s. v.) Probably it is Hebraicized from the Egyptian TAB or TBA, a 'chest or sarcophagus' (Bunsen, *Egypt's Place*, i. 482), preserved in the Coptic ⲧⲁⲃⲓ, ⲑⲃⲓ *arca, arca sepulcralis;* for in the LXX., where the Hebrew text has it of the ark in which Moses was exposed, it is represented by θίβη (var. θήβη) (Exod. ii. 3, 5), which does not seem to be a Greek word, and is explained by the Greek lexicographers and scholiasts (ap. Schleusner, *Lex. in LXX.* s. v.) in a manner that makes it almost certain that they considered it Egyptian, or at least not Greek. The primary meaning seems to be a chest; for not only has the Egyptian word that signification, but also the terms used by the LXX., and in the case of Noah's Ark, by Josephus, who employs λάρναξ, a 'coffer' or 'chest,' do not justify the idea of a ship. The Ark of the Covenant is, however, called by a different name, אָרוֹן, which is elsewhere used in a general sense for a chest and

the like, so that תֵּבָה, since it is applied only to Noah's Ark, and that in which Moses was exposed, seems to be restricted in Hebrew to receptacles which floated. Berosus, however, uses for the Ark of Xisuthrus the words σκάφος, ναῦς, and πλοῖον (Cory's *Ancient Fragments*, 2 ed. pp. 26-29).

The exact form and dimensions of Noah's ark cannot be determined, but it is not difficult to arrive at general conclusions which must be near the truth. From the narrative in Genesis we learn that it was made of 'gopher' wood, was pitched within and without, and was three hundred cubits in length, fifty cubits in breadth, and thirty cubits in height. It was lighted, though not necessarily from the roof, for rain would have been thus admitted: it had a door at the side: and consisted of three storeys, divided into cells. The most difficult matter in the description is what refers to the manner in which the Ark was lighted. The words צֹהַר תַּעֲשֶׂה לַתֵּבָה וְאֶל־אַמָּה תְכַלֶּנָּה מִלְּמַעְלָה may be most probably rendered, 'Light shalt thou make for the Ark, and by a cubit shalt thou make [or 'finish'] it from above' (Gen. vi. 16). It has been supposed that one window only was made to the Ark; but when, in a later passage, 'the window' is mentioned, a definite term (חַלּוֹן) is employed (viii. 6), whence it would seem probable that the word 'light' is used for several windows. But, on the other hand, the manner in which the window is mentioned in the latter place, 'Noah opened the window of the ark which he had made;' and the circumstance that at a later time he 'removed the covering of the ark, and looked,' seem to imply but one window. The second passage may, however, only mean that he pushed aside a piece of matting or a shutter. The difficulty of there being but a single window led the Rabbins to imagine that the Ark was lighted by a miraculous stone, but it may have been so constructed as to admit light between the planks or beams of its sides. The second clause of the passage as to the lighting of the Ark can scarcely be held to refer to the window or windows, for this would require a strained construction, but probably relates to the general dimensions of the Ark itself, meaning that the prescribed number of cubits was not to be deviated from, or that there were to be no fractions, or that it was to have the angles of its roof cut off by a sloping piece of a cubit's breadth. Although we know nothing as to the precise form of the Ark, it is most probable that it was similar to that of the rafts still used on the Euphrates and Tigris, which are rectangular, and have in the midst a flat-roofed cabin resembling a house. If so, the measures would probably be those of the square structure and not of the raft. If, as we shall next shew, there is reason to suppose that the Deluge was partial, and in consequence especially overspread the tract through which flow the Euphrates and Tigris, we may look for the form of the Ark in that of the rafts which have been used in their navigation for many centuries before the present age.

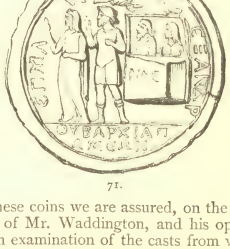
The purpose of the Ark was to preserve Noah and his family, altogether eight souls (vii. 7, 13; 1 Pet. iii. 20), with certain animals, from perishing in the Flood sent on account of the sins of mankind. The animals were spared to replenish the desolated lands, as well as for the after-sustenance of Noah and his household. The beasts were taken, of the clean kinds, by seven pairs each, and of the unclean, by single pairs; the birds, by seven pairs each, and the creeping things, apparently by single pairs. Thus of the more useful creatures there were larger numbers, shewing that the advantage of man was a primary object in their preservation. When it was held that the Deluge was universal, great pains were taken to shew how all the species of animals could have been contained in the Ark. The discovery of new species has, however, long since rendered any more such computations needless, unless, perhaps, their authors would be willing to accept to the fullest extent some theory of development, and to carry back the Deluge to an unreasonably remote age. The progress of geology has tended to shew that there is not distinct physical evidence of one great deluge, universal as to the earth, and the advance of Hebrew criticism has led to a very general admission among scholars that the Biblical narrative does not require us to hold such an event to have occurred. The destruction of the children of Adam, and the animals of the tract they inhabited, is plainly declared in the narrative, but beyond this we cannot draw any positive conclusions from it. The word rendered 'earth' in the authorized version may as well mean 'land,' and the want of universal terms in Hebrew must make us cautious in laying much stress upon what would seem to imply the universal character of the Flood. We have indeed reason to infer its partial nature from the statement that the waters rose fifteen cubits and covered the mountains (Gen. vii. 20), which appears to mean either that the whole height of the flood was fifteen cubits, or that when the waters had covered the high hills (ver. 19), they rose still fifteen cubits further, until the mountains also were covered: mountains, it must be remembered, in Semitic phraseology, often being no more than small eminences (See *The Genesis of the Earth and of Man*, 2d ed. pp. 91 *seqq.*) We must, however, be careful not to underrate the importance of this great catastrophe, the character of which is shewn by the strong recollection of it that the descendants of Noah have preserved in all parts of the world.

The traditions respecting the Ark may be ranged under two classes, those which agree in relating that it rested where the Bible states that it did so, or not far from thence, and those which place both Deluge and Ark in distant countries. At the head of the first class stands the narrative of Berosus the Babylonian historian, which may be thus epitomized. In the time of Xisuthrus, the tenth king of the Chaldæans, there occurred a great deluge. He was warned by Cronus of the approaching destruction of mankind, and ordered to construct a vessel, and take with him into it his relations and friends, and to put in it food and drink, and birds and quadrupeds. He accordingly built a vessel, five (Syncellus) or fifteen (Eusebius) stadia long, and two stadia broad, and put everything into it, and made his wife and children and friends to enter. When the flood had abated, Xisuthrus sent forth birds, which twice returned, but did not so on the third occasion: then, having broken or divided a part of the ship's covering, he found that it had rested on a certain mountain. He then came forth, and with some who had been in the vessel disappeared. Of his ship a portion remained, or was said to remain, on a mountain of the

Cordiæans in Armenia, in the time of Berosus, and some scraped off bitumen from it to serve for charms (Ejus navigii, quod demum substitit in Armenia, fragmentum aliquod in Cordiæorum Armeniaco monte nostra adhuc ætate reliquum esse aiunt. Quin et erasum bitumen quidam inde referunt remedii amuletique causa ad infausta quæque averruncanda, *Euseb.* Arm. Τοῦ δὲ πλοίου δὲ τούτου κατακλιθέντος ἐν τῇ Ἀρμενίᾳ ἔτι μέρος τι ἐν τοῖς Κορκυραίων δρεσι τῆς Ἀρμενίας διαμένειν, καί τινας ἀπὸ τοῦ πλοίου κομίζειν ἀποξύοντας ἄσφαλτον, χρᾶσθαι δὲ αὐτὴν πρὸς τοὺς ἀποτροπιασμούς. *Syncel.* See the whole narrative in Bunsen's *Egypt's Place*, i. pp. 713-715, Cory's *Ancient Fragments*, 2d ed. pp. 26-29). The remarkable agreement of most of these particulars with the account in the Bible makes the concluding statement worthy of attention. Armenia is the same as Ararat, but the locality of the resting-place is more nearly defined by the mention of a mountain of the Cordiæans (for the reading in Syncellus is obviously corrupt), a people whom we recognize in the modern Kurds, the inhabitants of the ancient Cordyene or Gordyene. If Berosus mention the remaining in his time of part of the Ark on only hearsay evidence, as Eusebius puts it, we can scarcely insist on the inaccessibility of the summit of Ararat to the ancients, nor is it necessary that the former should speak of a summit unless he were describing a true remnant of the Ark. The same tradition is still extant, as Sir Henry Rawlinson stated in some important observations made at a meeting of the Royal Geographical Society on Nov. 8, 1858, when an account of the ascent of Mount Demawend by Mr. R. S. Thomson and Lord Schomberg Kerr had been read. Professor Kinkel has kindly placed at our disposal his notes made at the time, from which we take the following extract:—'The Ararat, now called so, in Armenia, is not the Biblical Ararat. The Biblical Ararat is a mountain north of Mosul [El-Mósil], and lies in the country of Ararat, to which the sons of Sennacherib fled. It is now called Jebel Joodee, and pilgrims still go to the place, returning with bits of wood, taken, as they say, from the Ark. I have seen such bits myself in the hands of returned pilgrims. This is all I can say; of course, I do not mean to say that these are real fragments of the ark. I believe the Ararat of Armenia bears this name only for about five hundred years.' Here we have a consistent tradition, which has been unchanged for more than twenty-one centuries, although, curiously enough, both Berosus (if we follow the better text) and Sir Henry Rawlinson give it only upon hearsay evidence.

The remarkable tradition of Apamea in Phrygia can scarcely be regarded as one of those that remove the place of the resting of the Ark, for those who hold a partial Deluge can hardly limit it to the plains of the Euphrates and Tigris. We have it on numismatic evidence alone. Certain of the coins of that place, struck in the second century of the Christian era, bear representations of the Ark, accompanied by the name of Noah. The reverses of two specimens in the French Collection are here engraved, from casts in the British Museum.

The coins may be described as follows: 1. Copper coin of Severus. Obverse: ΑΥΤ. Κ. Λ. ΣΕΠΤ. ΣΕΟΥΗΡΟΣ Π. .ΤΙ. Bust of Severus, laureate and wearing paludamentum and cuirass, to the right. Reverse: ΕΠΙ ΑΓΩΝΟΘΕΤΟΥ ΑΡΤΕΜΑ. Γ. ΑΠΑΜΕΩΝ. Woman and man, to the left, in an attitude of adoration? behind them, a chest, within which, man and woman, to the left; upon the side of the chest, ΝΩΕ, the third letter indistinct: above, dove? flying to the right, bearing branch: upon the chest, a similar bird. 2. Copper coin of Philip the Younger. Obv. ΑΥΤ. Κ. ΙΟΥΛ. ΦΙΛΙΠΠΟΣ ΑΥΓ. Bust of Philip, laureate and wearing paludamentum and cuirass, to the right. Rev. ΕΙΠ. Μ. ΑΥΡ. ΑΛΕΞΑΝΔΡΟΥ Β. ΑΡΧΙ. ΑΠΑΜΕΩΝ. The same type: the letters on the chest are illegible. Of the genuine-



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ness of these coins we are assured, on the excellent authority of Mr. Waddington, and his opinion, as well as an examination of the casts from which the engraving was made, convince us that the idea we formerly entertained, that the letters ΝΩΕ may be a modern addition, or can be explained otherwise than as the name of the patriarch, must be abandoned (*Enc. Brit.* Numismatics, p. 378). The latter is a point of great importance, for upon it depends the nature of the reference to the Noachian Flood, which must therefore be held to be direct, and not an indirect reference through the story of Deucalion. It must be remembered that the traditions and myths of this part of Asia are not of a strictly Greek character. The tradition of Annacus or Nannacus at Iconium, not unreasonably supposed to refer to Enoch, of the line of Seth, is especially to be noted. The supposition that a Jewish or Christian community could have struck these coins is wholly untenable, and therefore we can only consider that there was at Apamea a tradition of the Deluge. The second name, Cibotus, by which it was distinguished, Ἀπάμεια Κιβωτός, or Ἀπάμεια ἡ Κιβωτός, from other cities called Apamea, is an important point, since that very word is used by the LXX. for Noah's Ark, and the latter is represented in the form of a chest on the Apamean coins. It is probable that Cibotus was the name of an earlier city on the same site as Apamea, which was called

after Apame, the wife of Seleucus I. The extraordinary agreement with the Biblical account of all the particulars in the subject upon the Apamean coins is not less striking than the main agreement, of the narrative of Berosus. Whence, it may be asked, was this knowledge of the Apameans derived? If it be supposed to have been borrowed from the Jews or the Christians, or their Scriptures, we must imagine the same of the account given by Berosus. It is more reasonable to hold that both were very ancient traditions, independent of the narrative of the sacred historian.

The traditions of the Noachian Deluge which make the place where the Ark rested, or that of the new settlement of mankind, distant from what is indicated by the Biblical narrative, form too wide a subject to be here discussed. [DELUGE.] There are, however, some matters of great importance which must not be passed by. As we have before remarked, the extraordinary extent of these traditions, both as to races and as to territory, proves the magnitude of the catastrophe, a point which the increasing conviction that the Flood was partial as to the earth has tended to throw into the background. The Ark, or a raft, or boat, is found in many of these traditions, and when such is the case they may be regarded as more probably referring solely to Noah's Flood, than as records of local inundations to which some particulars of the great Cataclysm had been attached by the natural confusion of tradition. The absence of any mention of the Deluge in the history and mythology of Egypt is a remarkable exception, on which, however, the advocates of more than one origin of the human race cannot lay stress, since the Egyptians were unmistakeably connected with the Semitic race in their language and physical characteristics. The probable reason is to be found in the absence of tradition in the Egyptian annals, which pass from the darkness of mythology to the light of history, as though the Noachian colonists had suppressed in Egypt their recollections of Shinar to assume the character of autochthons.

With the traditions of the Flood and the Ark, we do not connect those architectural works which have been fancifully assigned to such an origin, such as the Celtic kist-vaens (cut 72), which have

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no more resemblance to an ark than to a rude chest or house. The idea of connecting the Ark with the Pagan religions of antiquity is now also exploded by the advance of criticism. Those who wrote in favour of these and like theories expended labour and learning in pursuits which could only lead them astray.—R. S. P.

ARK OF THE COVENANT (אָרוֹן, and, distinctively, אָרוֹן הָעֵדוּת, 'the Ark of the Law,' here 'the Decalogue' (Exod. xxv. 22; xxvi. 33); אָרוֹן בְּרִית יְהוָה 'the Ark of the Covenant of the LORD' (Deut. x. 8; xxxi. 9, 25); אָרוֹן הַבְּרִית 'the Ark of the Covenant' (Josh. iii. 6; iv. 9); אֲרוֹן יְהוָה 'the Ark of the LORD' (1 Sam. v. 34; vi. 8, *seq.*); אָרוֹן אֱלֹהִים 'the Ark of God' (1 Sam. iii. 3); LXX. and N. T. κιβωτός; Vulg. *arca*).

The Hebrew word אָרוֹן, used for the Ark of the Covenant, has no connection with that which designates Noah's Ark. (ARK, NOAH'S.) It comes from the root אָרַר, 'he or it collected or gathered,' and is used for chests, as a money-chest (2 Kings xii. 10, 11), and a coffin, in the case of Joseph's (Gen. l. 26). It has, however, no connection with the Egyptian term for a coffin, KARS or KRAS.

The ark was made of shittim wood, which cannot be doubted to be the wood of one or more species of acacia, still growing in the peninsula of Sinai. (See art. SHITTAH, SHITTIM.) It was two cubits and a half in length, and a cubit and a half both in breadth and height, so that its form was probably oblong, although we cannot go so far as to conclude that it was rectangular. Within and without, it was overlaid with pure gold. Upon it was a crown of gold, which may have been a border or rim (comp. Exod. xxv. 25), running round the upper part of the sides. There were four rings of gold, two on either side, one at each of the 'feet,' probably corners (comp. ver. 26), in which rested, not to be taken away, staves of shittim wood, overlaid with gold, by which the ark was to be borne.

The lid or cover of the Ark (כַּפֹּרֶת, ἱλαστήριον, ἱλαστήριον ἐπίθεμα), commonly called the Mercy-seat, after the rendering of the LXX., also used in the N. T., was of the same length and breadth, and of pure gold. [MERCY-SEAT.] There were two golden cherubim of beaten work upon it, one at either end, facing one another, and looking towards the Mercy-seat, which was covered by their outstretched wings. Bezaleel made the Ark according to the Divine directions. (Exod. xxv. 10–22; xxxvii. 1–9; Deut. x. 1–5; Heb. ix. 4, 5).

Within the Ark were deposited the Tables of the Law, especially commanded to be there placed, a golden pot with manna, and Aaron's rod that budded. Some suppose that a copy of the book of the Law was also placed there, but it is said to have been put 'by the side' of the Ark, which can scarcely be inferred to mean inside (Exod. xxv. 16, 21; xl. 20; Deut. x. 1–5; 1 Kings viii. 9; Exod. xvi. 32–34; Num. xvii. 10; Deut. xxxi. 24–27; Heb. ix. 4). We read that when Solomon brought the Ark into the Temple '[there was] nothing in the ark save the two tables of stone, which Moses put there at Horeb' (1 Kings viii. 9), where the tables only may be mentioned as larger than the other objects, or because the rod may have perished, and the pot of manna and book of the Law, if ever within it, been removed. It may be remarked that the Jewish shekels and half-shekels usually, and, we believe, rightly, assigned to Simon the Maccabee, have on the one side, a pot or vase, and on the other, a branch bearing three blossoms, usually supposed to represent Aaron's rod and the pot of manna.*

We cannot attempt to define the object of the Ark. It was the depository of the Tables, and thus

* Cavedoni has objected to this explanation, but his arguments do not seem to us conclusive (*Numismatica Biblica*, pp. 28, *seqq.*)

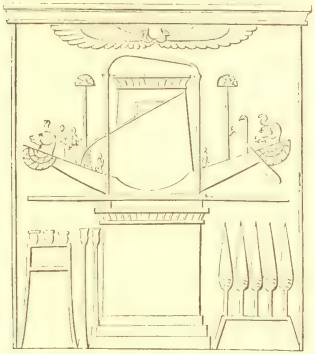
of the great document of the Covenant. It seems also to have been a protest against idolatry and materialism. The Mercy-seat was the place where God promised His presence, and He was therefore addressed as dwelling between the cherubim. On this account the Ark was of the utmost sanctity, and was placed in the Holy of Holies, both of the Tabernacle and of the Temple. When the Israelites were moving from one encampment to another, the Ark was to be covered by Aaron and his sons with three coverings, and carried by the sons of Kohath (Num. iv. 4–6, 16). It was borne in advance of the people, and the journey was thus providentially directed, as we read: 'And they departed from the mount of the LORD three days' journey; and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting-place for them. And the cloud of the LORD [was] upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Arise, O LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the ten thousand thousands of Israel' (Num. x. 33-36). It was in this manner that the Ark passed in advance through Jordan, and remained in the bed until the people had gone over, when it was brought out and the waters returned (Josh. iii. iv.) So too was the Ark carried around Jericho when it was compassed (vi. 1-20). Joshua placed the Tabernacle at Shiloh, and the Ark does not seem to have been removed thence until the judgeship of Eli, when the people sent for it to the army, that they might gain success in the war with the Philistines. Yet the Israelites were routed and the Ark was taken (1 Sam. iv. 3-11). After seven months, during which the majesty of God was shewn by the plaguing of the inhabitants of each town to which it was brought, and the breaking of the image of Dagon, the Philistines hastened, on the advice of their priests and diviners, to restore the Ark to the Israelites. These incidents and those of the coming of the Ark to Beth-shemesh, where the people were smitten for looking into it, shew its extremely sacred character, no less than does the death of Uzzah, when he attempted to steady it, on the journey to Jerusalem, an event which caused David to delay bringing it in. It is noticeable that it was carried in a cart both when sent from Ekron, and, at first, when David brought it to Jerusalem, though after the delay on the latter occasion it was borne by the Levites in the ordained manner (1 Chron. xv. 11-15, 2 Sam. vi. 13). It was then placed on Mount Zion, until Solomon removed it to the Temple. From the statement that Josiah commanded the Levites to place the Ark in the Temple, and to bear it no longer on their shoulders (2 Chron. xxxv. 3), it seems probable that Amon had taken it out of the sanctuary, or else that the Levites had withdrawn it from the Temple then or in Manasseh's time, and the finding of the book of the Law under Josiah favours this idea (2 Kings xxii. 8; 2 Chron. xxxiv. 14). A copy of the Law was deposited with, or, as some suppose, in the Ark, as already noticed, and it seems that this was the copy from which the king was required to write his own (Deut. xvii. 18-20). But perhaps the Ark was only removed while the Temple was repaired. It is generally believed that it was destroyed when the Temple was burnt by the Babylonians, and it is certain that it was not contained in the Second Temple. Some imagine that a second ark was made, but the direct statement of Josephus that the Holy of Holies of the Second Temple was empty (B. J. v. cap. v. § 5), and the negative evidence afforded by the silence of the books of Ezra, Nehemiah, and the Maccabees, as to an ark, when the sacred vessels after the Captivity are mentioned, make this a very doubtful conjecture. See, however, Prideaux, i. p. 207, and Calmet, *Dissertation sur l'Arche de l'Alliance.*

As we have already indicated, the exact form of the Ark has not been discovered from the statements of Scripture. Certain similarities between arks of the ancient Egyptians, and the description of the Ark, have led to a curious inquiry, which we shall state in the words of Dr. Kitto, from the earlier editions of this work. The mere form, however, is not the only matter involved; the inquiry opens the question whether Moses adopted, or was commanded to adopt, anything from the Egyptians. If this question be answered affirmatively we must remember that the Egyptian religion preserved traces of a primæval revelation (*Enc. Brit. Egypt*), and also that many rites or observances of Egypt may have been of human origin and yet harmless. It is very important to remark that we have no evidence, as far as the writer is aware, of the use of arks in Egypt before the date of the Exodus, according to Hales's reckoning; and therefore, as the Egyptians adopted divinities from their heathen neighbours, there is no reason why they should not have taken the use of arks from the Israelites, when they had heard of the events of the conquest of Canaan.

'We now come to consider the design and form of the Ark, on which it appears to us that clear and unexpected light has been thrown by the discoveries which have of late years been made in Egypt, and which have unfolded to us the rites and mysteries of the old Egyptians. The subject may be opened in the following words, from the two volumes on the *Religion and Agriculture of the Ancient Egyptians*, which have been published by Sir J. G. Wilkinson since we first had occasion to notice this subject (see *Pictorial Hist. of Palestine*, pp. 247-250):—'One of the most important ceremonies was the 'procession of shrines,' which is mentioned in the Rosetta stone, and is frequently represented on the walls of the temples. The shrines were of two kinds: the one a sort of canopy; the other an ark or sacred boat, which may be termed the great shrine. This was carried with grand pomp by the priests, a certain number being selected for that duty, who supported it on their shoulders by means of long staves passing through metal rings at the side of the sledge on which it stood, and brought it into the temple, where it was deposited upon a stand or table, in order that the prescribed ceremonies might be performed before it. The stand was also carried in procession by another set of priests, following the shrine, by means of similar staves; a method usually adopted for carrying large statues and sacred emblems, too heavy or too important to be borne by one person. The same is stated to have been the custom of the Jews in some of their religious processions (comp. 1 Chron. xv. 2, 15; 2 Sam. xv. 24; and Josh. iii. 12), as in carrying the Ark 'unto his place, into the oracle of the house, to the most holy [place],' when the Temple was built by Solomon (1 Kings viii. 6).'

. . . .'Some of the sacred boats, or arks, contained the emblems of Life and Stability, which, when the veil was drawn aside, were partially seen; and others presented the sacred beetle of the sun, overshadowed by the wings of two figures of the goddess Thmei, or Truth, which call to mind the cherubim of the Jews' (*Anc. Egyptians*, 3d ed. v. pp. 271, 272, 275, and woodcut No. 469, p. 276).

In reading this passage, more points of resemblance than occurred to Sir J. G. Wilkinson will strike the Biblical student, and will attract his close attention to the subject. In the above description three objects are distinguished:—1. The 'stand;' 2. The boat or 'ark;' 3. The 'canopy.' This last is not, as the extract would suggest, an alternative for the second; but is most generally seen with and in the boat. This is shewn in the first cut, which exhibits all the parts together, and at rest.



73.

74.

The points of resemblance to the Jewish Ark in the second cut are many and conspicuous: as in the 'stand,' which, in some of its forms, and leaving out the figures represented on the sides, bears so close a resemblance to the written description of the Hebrew Ark, that it may safely be taken as an authentic illustration of its form. Then the cherubim of the Hebrew ark find manifest representatives in the figures facing each other, with wings spread inwards and meeting each other, which we find within a canopy or shrine which sometimes rests immediately upon this 'stand,' but more generally in the boat, which itself rests thereon. These are shewn in the annexed cut (75), in which

75.

the winged figures are, in their position, if not in their form, remarkably analogous. We direct attention also to the hovering wings above, which are very conspicuous in all such representations. This part of the subject is interesting; but, as it will obtain separate attention [CHERUBIM], we omit particular notice of it here. Other analogies occur in the persons who bear the shrine—the priests; and in the mode of carrying it, by means of poles inserted in rings; and it is observable that, as in the Hebrew Ark, these poles were not withdrawn, but remained in their place when the shrine was at rest in the temple. Such are the principal resemblances. The chief difference is, the entire absence, in the Jewish Ark, of the boat, in which most of the idolatrous objects were assembled. There are, indeed, circumstances which might suggest the idea that the 'mercy-seat' was not, as commonly supposed, the lid of the Ark, but such a covering or canopy as we see in the Egyptian shrines. The ground relied upon as shewing that it was the lid, namely, that its dimensions were the same as those of the Ark, applies equally to the canopy, the bottom of which is usually of the same dimensions as the top of the stand or chest which answers to the Jewish Ark. The fact, however, that the cherubim stood *upon* the mercy-seat, seems to shew that it was the lid, and not the canopy; and the absence of this must

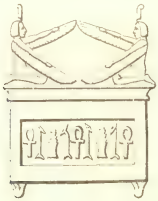
76.

therefore be taken as another difference. To shew the effect of these conclusions, we take the stand, as already represented (in cut 74), and we

place thereon, without alteration (but without the canopy), the winged figures as they appear in an Egyptian shrine (the same as in cut 75); and we need not point out that the representation, thus formed without any alteration of the parts, affords a most striking resemblance to one of the two forms of the Ark with the cherubim above, which scholars and artists, wholly unacquainted with Egyptian antiquities, have drawn from the descriptions of the Jewish Ark which we find in Exodus, as represented in the annexed cut (77). Again, we take the same

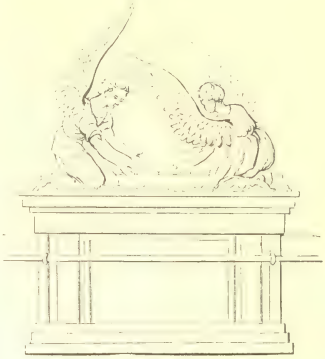
77.

ark, and place thereon the figures of another shrine (78); and we compare this with another of



78.

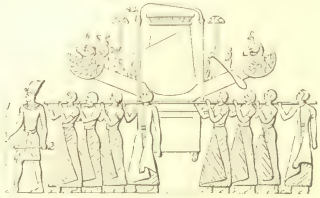
the common forms of the Jewish Ark as drawn from descriptions (79). These resemblances and differences appear to us to cast a strong light, not only on the form, but on the purpose of the Jewish Ark. The discoveries of this sort which have lately been made in Egypt, have added an overwhelming weight of proof to the evidence which previously existed, that the 'tabernacle made with hands,' with its utensils and ministers, bore a designed external resemblance to the Egyptian models; but purged of the details and peculiarities which were the most open to abuse and misconstruction. [?] That the Israelites during the latter part of their sojourn in Egypt followed the rites and religion of the country, and were (at least many of them) gross idolaters, is distinctly affirmed in Scripture (Josh. xxiv. 14; Ezek. xxiii. 3, 8, 19); and is shewn by their ready lapse into the worship of the 'golden calf;' and by the striking fact that they actually carried about with them one of these Egyptian shrines or tabernacles in the wilderness (Amos. v. 26). From their conduct and the whole tone of their sentiments and character, it appears that this stiff-necked and rebellious people were incapable (as a nation) of adhering to that simple form of



79.

worship and service which is most pleasing to God.*

The parts of the Egyptian shrine which are omitted in the Ark are the *boat* and the *canopy:* the boat, probably because it was not only intimately connected by its very form with the Arkite worship, to which the previous article alludes, † but [also] because it was the part which was absolutely crowded with idolatrous images and associations; and the canopy, probably because it often shrouded the image of a god, whereas its absence made it manifest that only the symbolic cherubim rested on the Ark. The parts retained were the stand or chest, which was not an object of idolatrous regard



80.

even among the Egyptians, and the winged figures, which were purely symbolical, and not idolatrous representations.' [?]—R. S. P.

* The corrupt Israelites probably rather followed an idolatry of the Shepherd strangers than that of the Egyptians, but had they adopted the idolatry of Egypt, we should suppose that all likeness to its usages would have been especially avoided in the Law. We believe that it was avoided, for the reason that nothing would have been allowed to be borrowed from heathen worship of any kind.—R. S. P.

† The idea of what is called 'Arkite worship' must be abandoned.—R. S. P.

ARKITE, THE (הָרְקִיעִ; Sept. Ἀρουκαῖος), one of the tribes mentioned in Gen. x. 17; 1 Chron. i. 15, as descended from the Phœnician or Sidonian branch of the great family of Canaan. This, in fact, as well as the other small northern states of Phœnicia, was a colony from the great parent state of Sidon. Arka, or Arca, their chief town, lay between Tripolis and Antaradus, at the western base of Lebanon (Joseph. *Antiq.* i. 6, 2; Jerome, (*Quæst. in Gen.* x. 15). Josephus (*Antiq.* viii. 2, 3) makes Baanah—who in 1 Kings iv. 16, is said to have been superintendent of the tribe of Asher—governor of Arka by the sea; and if, as commonly supposed, the capital of the Arkites is intended, their small state must, in the time of Solomon, have been under the Hebrew yoke. Subsequently Arka shared the lot of the other small Phœnician states in that quarter; but in later times it formed part of Herod Agrippa's kingdom. The name and site seem never to have been unknown, although for a time it bore the name of Cæsarea Lebani from having been the birth-place of Alexander Severus (Mannert, p. 391). It is repeatedly mentioned by the Arabian writers (Michaelis, *Spicil.* pt. ii. p. 23; Schultens, *Vita Saladini;* Abulfeda, *Tab. Syriæ*, p. 11). It lay 32 R. miles from Antaradus, 18 miles from Tripoli, and, according to Abulfeda, a parasang from the sea. In a position corresponding to these intimations, Shaw (*Observat.* p. 270), Burckhardt (*Syria*, p. 162), and others noticed the site and ruins. Burckhardt, in travelling from the north-east of Lebanon to Tripoli, at the distance of about four miles south of the Nahr-el-kebir (Eleutherus), came to a hill called Tel-Arka, which, from its regularly flattened conical form and smooth sides, appeared to be artificial. He was told that on its top were some ruins of habitations and walls. Upon an elevation on its east and south sides, which commands a beautiful view over the plain, the sea, and the Anzeyry mountains, are large and extensive heaps of rubbish, traces of ancient dwellings, blocks of hewn stone, remains of walls, and fragments of granite columns. These are no doubt the remains of Arka; and the hill was probably the acropolis or citadel, or the site of a temple. [Robinson, *Later Res.* p. 579.]

ARM. This word is frequently used in Scripture in a metaphorical sense to denote power. Hence, to 'break the arm' is to diminish or destroy the power (Ps. x. 15; Ezek. xxx. 21; Jer. xlviii. 25). It is also employed to denote the infinite power of God (Ps. lxxxix. 13; xlviii. 2; Is. liii. 1; John xii. 38). In a few places the metaphor is, with great force, extended to the action of the arm, as:—'I will redeem you with a stretched out arm' (Exod. vi. 5), that is, with a power fully exerted. The figure is here taken from the attitude of ancient warriors baring and outstretching the arm for fight. Comp. Is. lii. 10; Ez. iv. 7; Sil. Ital. xii. 715, etc. (See Wemyss's *Clavis Symbolica*, pp. 23, 24.)

ARMAGEDDON (Ἁρμαγεδών, probably *Mount Megiddo* = הַר־מְגִדּוֹ), the place where the kings of the east are represented as gathered, Rev. xvi. 16. As the force of the statement here evidently rests on the significancy of this word, it is important to fix that. Some prefer an etymological explanation, and others an historical. Passing over a host of merely conjectural derivations (of which a collection may be found in the *Critici Sacri* and Poole's *Synopsis*), the following may be noticed:—1. It is from חרמא, *excidium*, and גדהון, *exercitus eorum* (Drusius, *Ad vocc. Heb. N. T. Comment.* p. 16); 2. it is from הר and מגדון, and means *Mount of the Congregation*, the Mons Janiculus (Grotius, *in loc.*); 3. it is from הר and גוד, גדד, and signifies *Mount of pressure*, or *of the compressed multitude, i.e.*, Rome (Ewald *in loc.*) But, as the diversity of these etymologies shews the uncertainty of this method of interpretation, and as a word which needed to be thus interpreted could not convey much instruction to John's first readers, it seems better to resort to the historical interpretation. Megiddo was famous in the sacred history as the place where the Canaanitish kings were overthrown by Israel, 'and hence by the plain where the antichristian kings shall congregate against Christ and his church being thus named, it is intimated that it shall be with those kings as it was with the Canaanitish kings at Megiddo' (Düsterdieck *in loc.*) Comp. Zech. xii. 11.—W. L. A.

ARMENIA, a country of Western Asia, is not mentioned in Scripture under that name, but is supposed to be alluded to in the three following Hebrew designations, which seem to refer either to the country as a whole, or to particular districts. I. *Ararat* אררט, the land upon (or over) the mountains of which the ark rested at the Deluge (Gen. viii. 4); whither the sons of Sennacherib fled after murdering their father (2 Kings xix. 37; Is. xxxvii. 38); and one of the 'kingdoms' summoned, along with Minni and Ashkenaz, to arm against Babylon (Jer. li. 27). That there was a province of Ararad in ancient Armenia, we have the testimony of the native historian, Moses of Chorene. It lay in the centre of the kingdom, was divided into twenty circles, and, being the principal province, was commonly the residence of the kings or governors. For other particulars respecting it, and the celebrated mountain which in modern times bears its name, see the article ARARAT. II. *Minni* מני is mentioned in Jer. li. 27, along with Ararat and Ashkenaz, as a kingdom called to arm itself against Babylon. The name is by some taken for a contraction of 'Armenia,' and the Chald. in the text in Jeremiah has הורמיני. There appears a trace of the name Minni in a passage quoted by Josephus (*Antiq.* i. 3, 6) from Nicholas of Damascus, where it is said that 'there is a great mountain in Armenia, ὑπὲρ τὴν Μανδάα, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved, and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the legislator of the Jews, wrote.' Saint-Martin, in his erudite work entitled *Mémoires sur l'Arménie* (vol. i. p. 249), has the not very probable conjecture that the word 'Minni' may refer to the Manavazians, a distinguished Armenian tribe, descended from Manavaz, a son of Haik, the capital of whose country was Manavazagerd, now Melazgerd. In Ps. xlv. 8, where it is said 'out of the ivory palaces *whereby* they made thee glad,' the Hebrew word rendered 'whereby' is *minni*, and hence some take it for the proper name, and would translate 'palaces of Armenia,' but the interpretation is forced and incongruous. III. *Thogarmah* תוגרמה, in some MSS. *Thorgamah*, and found with great variety of orthography in the Septuagint

and Josephus. In the ethnographic table in the tenth chapter of Genesis (ver. 3; comp. 1 Chron. i. 6) Thogarmah is introduced as the youngest son of Gomer (son of Japhet), who is supposed to have given name to the Cimmerians on the north coast of the Euxine Sea, his other sons being Ashkenaz and Riphat, both progenitors of northern tribes, among whom also it is natural to seek for the posterity of Thogarmah. The prophet Ezekiel (xxxviii. 6) also classes along with Gomer 'the house of Thogarmah and the sides of the north' (in the Eng. Vers. 'of the north quarters'), where, as also at Ezek. xxvii. 14, it is placed beside Meshech and Tubal, probably the tribes of the Moschi and Tibareni in the Caucasus. Now, though Josephus and Jerome find Thogarmah in Phrygia, Bochart in Cappadocia, the Chaldee and the Jewish rabbins in Germany, etc.; yet a comparison of the above passages leads to the conclusion that it is rather to be sought for in Armenia, and this is the opinion of Eusebius, Theodoret, and others of the fathers. It is strikingly confirmed by the traditions of that and the neighbouring countries. According to Moses of Chorene (Whiston's edition, i. 8, p. 24), and also King Wachtang's *History of Georgia* (in Klaproth's *Travels in the Caucasus*, vol. ii. p. 64), the Armenians, Georgians, Lesghians, Mingrelians, and Caucasians are all descended from one common progenitor, called Thargamos, a son of Awanan, son of Japhet, son of Noah (comp. Eusebius, *Chron.* ii. 12). After the dispersion at Babel, he settled near Ararat, but his posterity spread abroad between the Caspian and Euxine seas. A similar account is found in a Georgian chronicle, quoted by another German traveller, Guldenstedt, which states that Targamos was the father of eight sons, the eldest of whom was Aos, the ancestor of the Armenians. They still call themselves 'the house of Thorgom,' the very phrase used by Ezekiel, בית תוגרמה, the corresponding Syriac word for 'house' denoting 'land or district.' From the house or province of Thogarmah the market of Tyre was supplied with horses and mules (Ezek. xxvii. 14); and Armenia, we know, was famed of old for its breed of horses. The Satrap of Armenia sent yearly to the Persian court 20,000 foals for the feast of Mithras (Strabo, xi. 13, 9; Xenoph. *Anabas.* iv. 5, 24; Herod. vii. 40).

The Ἀρμενία of the Greeks (sometimes aspirated Ἁρμενία) is the *Arminiya* or *Irminiya* of the Arabs, the *Ermenistan* of the Persians. Moses of Chorene derives the name from Armenagh, the second of the native princes; Hartmann draws it from Aram (see that article), a son of Shem, who also gave name to Aramæa or Syria; but the most probable etymology is that of Bochart, *viz.*, that it was originally הר מני, Har-Minni or Mount Minni, *i.e.*, the High-land of Minyas, or, according to Wahl (in his work on Asia, p. 807), the Heavenly Mountain (*i. e.*, Ararat), for *mino* in Zend, and *myno*, *mynÿ*, in Parsee, signify 'heaven, heavenly.' In the country itself the name Armenia is unknown; the people are called Haik, and the country Hayotz-zor, the Valley of the Haiks—from Haik, the fifth descendant of Noah by Japhet, in the traditionary genealogy of the country (comp. Ritter's *Erdkunde*, th. ii. p. 714).

The boundaries of Armenia may be described generally as the southern range of the Caucasus on the north, and a branch of the Taurus on the south; but in all directions, and especially to the east and west, the limits have been very fluctuating. It forms an elevated table-land, whence rise mountains which (with the exception of the gigantic Ararat) are of moderate height, the *plateau* gradually sinking towards the plains of Irān on the east, and those of Asia Minor on the west. The climate is generally cold, but salubrious. The country abounds in romantic forest and mountain scenery, and rich pasture-land, especially in the districts which border upon Persia. Ancient writers notice the wealth of Armenia in metals and precious stones. The great rivers Euphrates and Tigris both take their rise in this region, as also the Araxes, and the Kur or Cyrus. Armenia is commonly divided into *Greater* and *Lesser*, the line of separation being the Euphrates; but the former constitutes by far the larger portion, and indeed the other is often regarded as pertaining rather to Asia Minor. There was anciently a kingdom of Armenia, with its metropolis Artaxata: it was sometimes an independent state, but most commonly tributary to some more powerful neighbour. Indeed at no period was the whole of this region ever comprised under one government, but Assyria, Media, Syria, and Cappadocia shared the dominion or allegiance of some portion of it, just as it is now divided among the Persians, Russians, Turks, and Kurds; for there is no doubt that that part of Kurdistan which includes the elevated basins of the lakes of Van and Oormiah anciently belonged to Armenia. The unfortunate German traveller Schulz (who was murdered by a Kurdish chief) discovered in 1827, near the former lake, the ruins of a very ancient town, which he supposed to be that which is called by Armenian historians *Shamiramakert* (*i. e.*, the town of Semiramis), because believed to have been built by the famous Assyrian queen. The ruins are covered with inscriptions in the arrow-headed character; in one of them Saint-Martin thought he deciphered the words *Khshéarsha* son of *Darïoush* (Xerxes son of Darius). In later times Armenia was the border country where the Romans and Parthians fruitlessly strove for the mastery, and since then it has been the frequent battle-field of the neighbouring states. Towards the end of the last war between Russia and Turkey, large bodies of native Armenians emigrated into the Russian dominions, so that their number in what is termed Turkish Armenia is now considerably reduced. By the treaty of Turkomanshee (21st Feb. 1828) Persia ceded to Russia the Khanats of Erivan and Nakhshivan. The boundary-line (drawn from the Turkish dominions) passes over the Little Ararat; the line of separation between Persian and Turkish Armenia also begins at Ararat; so that this famous mountain is now the central boundary-stone of these three empires.

Christianity was first established in Armenia in the fourth century; the Armenian church has a close affinity to the Greek church in its forms and polity; it is described by the American missionaries who are settled in the country as in a state of great corruption and debasement. The total number of the Armenian nation throughout the world is supposed not to exceed 2,000,000. Their favourite pursuit is commerce, and their merchants are found in all parts of the East. For the *history* of the country, see Moses of Chorene, Father Chamich, and the *Hist. of Vartan*, translated by Neumann. For the *topography*, Morier, Ker Porter, Smith

and Dwight, Southgate, etc., and especially the vols. of the *Journal of the Geographical Society*, containing the researches of Monteith, Ainsworth, and others.—N. M.

ARMENIAN LANGUAGE. The Armenian or Haikan language, notwithstanding the great antiquity of the nation to which it belongs, possesses no literary documents prior to the fifth century of the Christian era. The translation of the Bible, begun by Miesrob in the year 410, is the earliest monument of the language that has come down to us. The dialect in which this version is written and in which it is still publicly read in their churches, is called the old Armenian. The dialect now in use —the modern Armenian—in which they preach and carry on the intercourse of daily life, not only departs from the elder form by dialectual changes in the native elements of the language itself, but also by the great intermixture of Persian and Turkish words which has resulted from the conquest and subjection of the country. It is perhaps, this diversity of the ancient and modern idioms which has given rise to the many conflicting opinions that exist as to the relation in which the Armenian stands to other languages. Thus Cirbied and Vater both assert that it is an original language, that is, one so distinct from all others in its fundamental character as not to be classed with any of the great families of languages. Eichhorn, on the other hand (*Sprachenkunde*, p. 349), affirms that the learned idiom of the Armenian undoubtedly belongs to the Medo-Persian family. Whereas Pott (*Untersuchungen*, p. xxxii.) says that, notwithstanding its many points of relation to that family, it cannot strictly be considered to belong to it; and Gatterer actually classed it as a living sister of the Basque, Finnish, and Welsh languages.

As to form, it is said to be rough and full of consonants; to possess *ten* cases in the noun—a number which is only exceeded by the Finnish; to have no dual; to have no mode of denoting gender in the noun by change of form, but to be obliged to append the words *man* and *woman* as the marks of sex—thus to say *prophet-woman* for *prophetess* (nevertheless, modern writers use the syllable *ouhi* to distinguish the feminine; Wahl, *Geschichte d. Morgenl. Sprachen*, p. 100); to bear a remarkable resemblance to Greek in the use of the participle, and, in the whole syntactical structure; and to have adopted the Arabian system of metre.

The history of its alphabetical character is briefly this: until the third century of our era, the Armenians used either the Persian or Greek alphabet (the letter in Syrian characters, mentioned by Diodor. xix. 23, is not considered an evidence that they wrote *Armenian* in Syrian characters, as that letter was probably Persian). In the fifth century, however, the translation of the Bible created the necessity for characters which would more adequately represent the peculiar sounds of the language. Accordingly, after a fruitless attempt of a certain Daniel, and after several efforts on his own part, Miesrob saw a hand in a dream write the very characters which now constitute the Armenian alphabet. The 38 letters thus obtained are chiefly founded on the Greek, but have partly made out their number by deriving some forms from the Zend alphabet. The order of writing is from left to right. Miesrob employed these letters in his translation of the Bible, and thus ensured their universal and permanent adoption by the nation (Gesenius, article *Palæographie*, in Ersch and Gruber).—J. N.

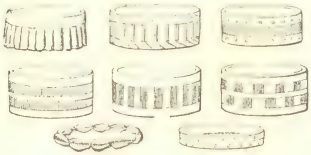
ARMENIAN VERSION. The Armenian version of the Bible was undertaken in the year 410 by Miesrob, with the aid of his pupils Joannes Ecclensis and Josephus Palnensis. It appears that the patriarch Isaac first attempted, in consequence of the Persians having destroyed all the copies of the Greek version, to make a translation from the Peshito; that Miesrob became his coadjutor in this work; and that they actually completed their translation from the Syriac. But when the above-named pupils, who had been sent to the ecclesiastical council at Ephesus, returned, they brought with them an accurate copy of the Greek Bible. Upon this, Miesrob laid aside his translation from the Peshito, and prepared to commence anew from a more authentic text. Imperfect knowledge of the Greek language, however, induced him to send his pupils to Alexandria, to acquire accurate Greek scholarship; and, on their return, the translation was accomplished. Moses of Chorene, the historian of Armenia, who was also employed, as a disciple of Miesrob, on this version, fixes its *completion* in the year 410; but he is contradicted by the date of the Council of Ephesus, which necessarily makes it subsequent to the year 431.

In the Old Testament this version adheres exceedingly closely to the LXX. (but, in the book of Daniel, has followed the version of Theodotion). Its most striking characteristic is, that it does not follow any known recension of the LXX. Although it more often agrees with the Alexandrine text, in readings which are peculiar to the latter, than it does with the Aldine or Complutensian text; yet, on the other hand, it also has followed readings which are only found in the two last. Bertholdt accounts for this mixed text by assuming that the copy of the Greek Bible sent from Ephesus contained the Lucian recension, and that the pupils brought back copies according to the Hesychian recension from Alexandria, and that the translators made the latter their standard, but corrected their version by aid of the former (*Einleit.* ii. 560). The version of the New Testament is equally close to the Greek original, and also represents a text made up of Alexandrine and Occidental readings.

This version was afterwards revised and adapted to the Peshito, in the sixth century, on the occasion of an ecclesiastical union between the Syrians and Armenians. Again, in the thirteenth century, an Armenian king Hethom or Haitho, who was so zealous a Catholic that he turned Franciscan monk, adapted the Armenian version to the Vulgate, by way of smoothing the way for a union of the Roman and Armenian churches. Lastly, the bishop Uscan, who printed the first edition of this version at Amsterdam, in the year 1666, is also accused of having interpolated the text as it came down to his time, by adding all that he found the Vulgate contained *more* than the Armenian version. The existence of the verse 1 John v. 7, in this version, is ascribed to this supplementary labour of Uscan. It is clear from what has been said, that the critical uses of this version are limited to determining the readings of the LXX. and of the Greek text of the New Testament which it represents, and that it has suffered many alterations which diminish its usefulness in that respect.—J. N.

ARMLET. Although this word has the same

meaning as *bracelet*, yet the latter is practically so exclusively used to denote the ornament of the wrist, that it seems proper to distinguish by *armlet* the similar ornament which is worn on the upper arm. There is also this difference between them, that in the East bracelets are generally worn by women, and armlets only by men. The armlet, however, is in use among men only as one of the insignia of sovereign power. There are three different words which the Auth. Vers. renders by bracelet. These are—1. אצעדה *etzadah*, which occurs in Num. xxxi. 50; 2 Sam. i. 10; and which being used with reference to men only, we take to be the *armlet*. 2. צמיד *tzamid*, which is found in Gen. xxiv. 22; Num. xxxi. 50; Ezek. xvi. 11. Where these two words occur together (as in Num. xxxi. 50), the first is rendered by 'chain,' and the second by 'bracelet.' 3. שרות *sheroth*, which occurs only in Is. iii. 19. The first we take to mean armlets worn by men; the second, bracelets worn by women and sometimes by men;



81.

and the third, a peculiar bracelet of chain-work worn only by women. It is observable that the two first occur in Num. xxxi. 50, which we suppose to mean that the men offered their own armlets and the bracelets of their wives. In the only other passage in which the first word occurs it denotes the royal ornament which the Amalekite took from the *arm* of the dead Saul, and brought with the other regalia to David. There is little question that this was such a distinguishing band of jewelled metal as we still find worn as a mark of royalty from the Tigris to the Ganges. The Egyptian kings are represented with armlets, which were also worn by the Egyptian women. These, however, are not jewelled, but of plain or enamelled metal, as was in all likelihood the case among the Hebrews. In modern times the most celebrated armlets are those which form part of the regalia of the Persian kings, and which formerly belonged to the Mogul emperors of India. These ornaments are of dazzling splendour, and the jewels in them are of such large size and immense value that the pair are reckoned to be worth a million of our money. The principal stone of the right armlet is famous in the East by the name of the *Deviâ-e-nur*, or *Sea of light*. It weighs 186 carats, and is considered the diamond of finest lustre in the world. The principal jewel of the left armlet, although of somewhat inferior size (146 carats) and value, is renowned as the *Tâg-e-mah*, 'Crown of the moon.' The imperial armlets, generally set with jewels, may also be observed in most of the portraits of the Indian emperors. [BRACELET.]—J. K.

ARMON (עַרְמוֹן; Chaldee, דְּלוּב, Syriac, ܕܠܘܒ; Arabic, دلب; Sept. πλάτανος; Vulg. *platanus;* Luth. *ahorn;* A. V. '*chestnut-tree*'), a tree, which is named thrice in the Scriptures. It occurs among the 'speckled rods' which Jacob placed in the watering-troughs before the sheep (Gen. xxx. 37): its grandeur is indicated in Ezek. xxxi. 8, as well as in Ecclus. xxiv. 19: it is noted for its magnificence, shooting its high boughs aloft.

82. Platanus Orientalis—Plane-tree.

This description agrees well with the plane-tree (*Platanus Orientalis*), which is adopted by all the ancient translators, to which the balance of critical opinion inclines, and which actually grows in Palestine. The beech, the maple, and the chestnut have been adopted, in different modern versions, as representing the Hebrew Armon; but scarcely any one now doubts that it means the plane-tree. It may be remarked that this tree is in Genesis associated with others—the willow and the poplar—whose habits agree with it; they are all trees of the low grounds, and love to grow where the soil is rich and humid. This is strikingly illustrated by the fact that Russell (*N. H. of Aleppo*, i. 47) expressly names the plane, the willow, and the poplar (along with the ash), as trees which grow in the same situations near Aleppo.

But this congruity would be lost if the chestnut were understood, as that tree prefers dry and hilly situations. There is a latent beauty also in the passage in Ezekiel, where, in describing the greatness and glory of Assyria, the prophet says, 'The Armon-trees were not like his boughs, nor any tree in the garden of God like unto him for beauty.' This not only expresses the grandeur of the tree, but is singularly appropriate from the fact that the plane-trees (*chenars*, as they are called) in the plains of Assyria are of extraordinary size and beauty, in both respects exceeding even those of Palestine. It consists with our own experience that one may travel far in Western Asia without meeting such trees, and so many together, as occur in the chenar-groves of Assyria and Media.

The Oriental plane-tree ranks in the Linnæan class and order *Monœcia Polyandria*, and in the natural order among the *Platanaceæ*. Westernmost Asia is its native country, although, according to Professor Royle, it extends as far eastward as Cashmere. The stem is tall, erect, and covered

with a smooth bark which annually falls off. The flowers are small and scarcely distinguishable: they come out a little before the leaves. The wood of the plane-tree is fine-grained, hard, and rather brittle than tough; when old, it is said to acquire dark veins, and to take the appearance of walnut-wood.

In those situations which are favourable to its growth, huge branches spread out in all directions from the massive trunk, invested with broad, deeply-divided, and glossy green leaves. This body of rich foliage, joined to the smoothness of the stem, and the symmetry of the general growth, renders the plane-tree one of the noblest objects in the vegetable kingdom. It has now, and had also of old (Plin. *Nat. Hist.* xii. 1), the reputation of being the tree which most effectually excludes the sun's beams in summer, and most readily admits them in winter—thus affording the best shelter from the extremes of both seasons.

For this reason it was planted near public buildings and palaces, a practice which the Greeks and Romans adopted; and the former delighted to adorn with it their academic walks and places of public exercise. In the East, the plane seems to have been considered sacred, as the oak was formerly in Britain. This distinction is in most countries awarded to the most magnificent species of tree which it produces. In Palestine, for instance, where the plane does not appear to have been very common, the terebinth seems to have possessed pre-eminence. [ELAH.] No one is ignorant of the celebrated story of Xerxes arresting the march of his grand army before a noble plane-tree in Lydia, that he might render honour to it, and adorn its boughs with golden chains, bracelets, and other rich ornaments—an action misunderstood, and egregiously misrepresented by Ælian (*Var. Hist.* ii. 14).

The Oriental plane endures our own climate well, and grows to a fine tree; but not to the enormous size which it sometimes attains in the East. Several grand old plane-trees have been mentioned. Pausanias (l. viii. c. 23) notices a noble plane in Arcadia, the planting of which was ascribed, by tradition, to Menelaus; so that if this tradition were entitled to credit (and it claims little), it must, when he wrote, although in a sound state, have been above 1300 years old. Pliny, in his curious chapter on this tree (*Nat. Hist.* xii. 1), mentions one in Lycia, in the trunk of which had been gradually formed an immense cavern, eighty feet in circumference. L. Mutianus, thrice consul, and governor of the province, with eighteen other persons, often dined and supped commodiously within it. If nothing more were known of this L. Mutianus, we should like him for the pleasure, not unmingled with regret, with which he records the satisfaction which he occasionally derived from hearing the rain patter upon the leaves overhead, while he and his company sat dry and safe within: it was the music of their feast. Caligula also had a tree of this sort at his villa near Velitræ, the hollow of which accommodated fifteen persons at dinner with a proper suite of attendants. The emperor called it '*his nest;*' and it is highly probable that his friend Herod Agrippa may occasionally have been one of the fifteen birds who nestled there along with him. Modern travellers also notice similar trees. Belon (*Obs. Sing.* l. ii. p. 105), La Roque (*Voy. de Syrie*, pp. 197-199), and others, mention the groves of noble planes which adorn the plain of Antioch; and the last-named traveller records a night's rest which he enjoyed under planes of great beauty in a valley of Lebanon (p. 76). That they are among the principal trees in the plantations near Aleppo has already been observed, on the authority of Russell. Buckingham names them among the trees which line the

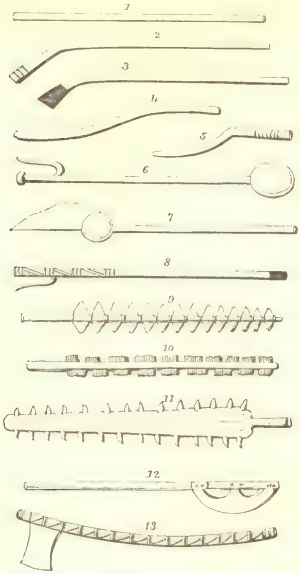
83. Branch of Platanus Orientalis.

Jabbok (*Travels in Palestine*, ii. 108). Evelyn (in his *Sylva*) seems to ascribe the introduction of the plane-tree into England to the great Lord Bacon, who planted some which were still flourishing at Verulam in 1706. This was, perhaps, the first plantation of any note; but it appears from Turner's *Herbal* (published in 1551), that the tree was known and cultivated in this country before the chancellor was born. (Besides the authorities quoted, see Hiller, *Hierophyticon*, cap. 43; Celsius, *Hierobotanicon*, 512-516; and Winer's *Realwörterbuch*, in 'Ahorn').—J. K.

ARMS, ARMOUR. In order to give a clear view of this subject, we shall endeavour to shew succinctly, and from the best authorities now available, what were the weapons, both offensive and defensive, used by the ancient Asiatics; leaving to be found under other heads the composition and tactical condition of their armies; their systems of fortification; and, finally, their method of conducting sieges and battles; and their usages of war as regards spoil, captives, etc.

The instruments at first employed in the chace, or to repel wild beasts, but converted by the wicked to the destruction of their fellow-men, or used by the peaceable to oppose aggression, were naturally the most simple. Among these were the club and the throwing-bat. The first consisted originally of a heavy piece of wood, variously shaped, made to strike with, and, according to its form, denominated a mace, a bar, a hammer, or a maul. This weapon was in use among the Hebrews; for, in the time of the kings, wood had already been superseded by metal; and the שבט ברזל *shevet barzel*, rod of iron (Ps. ii. 9), is supposed to mean a mace, or gavelock, or crowbar. It is an instrument of great power when used by a strong arm; as when Van Amburgh, with one in his hand, compels a tiger's ferocity to submit to his will. (See Wilkinson's *Manners and Customs of the Ancient Egyptians*,

vol. i. p. 327, fig. 3, 4; and mace, fig. 1, 2. The throwstick or lissan occurs p. 329.) The other was also known, if, as is probable, מפץ *maphietz* (Prov. xxv. 18) be a maul, a martel, or a war-

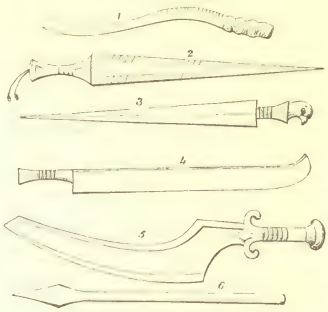


84.

1, 2, 3. Clubs.
4, 5. Crooked Billets, or throwing-bats.
6. Mace.
7. Battle-axe.
8. Hardwood Sword.
9. Sharks-teeth Sword.
10. Flint Sword.
11. Saw-fish Sword.
12, 13. Egyptian Battle-axes.

hammer. It is likely metal was only in general use at a later period, and that a heavy crooked billet continued long to serve both as a missile and a sword. The throwstick, made of thorn-wood, is the same instrument which we see figured on Egyptian monuments. By the native Arabs it is still called *lissan*, and was anciently known among us by the name of crooked billet. These instruments, supplied with a sharp edge, would naturally constitute a battle-axe, and a kind of sword; and such in the rudest ages we find them, made with flints set into a groove, or with sharks' teeth firmly secured to the staff with twisted sinews. On the earliest monuments of Egypt, for these ruder instruments is already seen substituted a piece of metal with a steel or bronze blade fastened into a globe, thus forming a falchion-axe; and also a lunate-blade, rivetted in three places to the handle, forming a true battle-axe (Wilkinson, vol. i. p. 325, 326); and there were, besides, true bills or axes in form like our own.

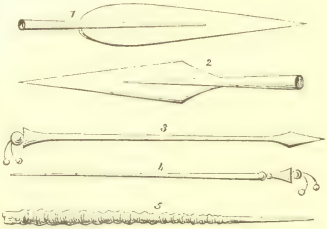
Next came the dirk or poniard, which, in the Hebrew word חרב *cherev*, may possibly retain some allusion to the original instrument made of the antelope's horn, merely sharpened, which is still used in every part of the East where the material can be procured. From existing figures, the dirk appears to have been early made of metal in Egypt, and worn stuck in a girdle (Wilkinson, i. 319); but from several texts (1 Sam. xvii. 39; 2 Sam. xx. 8; and 1 Kings xx. 11), it is evident that the real sword was slung in a belt, and that 'girding' and 'loosing the sword' were synonymous terms for commencing and ending a war. The blades were, it seems, always short (one is mentioned of a cubit's



85.

1. Horn Dagger.
2, 3. Swords.
4, 5. Tulwar Swords.
6. Quarter-pike.

length); and the dirk-sword, at least, was always double-edged. The sheath was ornamented and polished. In Egypt there were larger and heavier swords, more nearly like modern tulwars, and of the form of an English round-pointed table-knife. But while metal was scarce, there were also swords which might be called quarter-pikes, being composed of a very short wooden handle, surmounted by a spear-head. Hence the Latin telum and ferrum continued in later ages to be used for gladius. In Nubia, swords of heavy wood are still in use.



86.

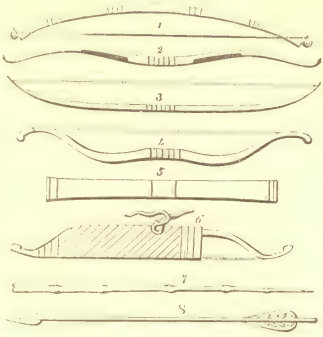
1, 2. Spear-heads.
3, 4. Darts.
5. Oryx horn Spear-head.

The spear, רמח *romach*, was another offensive weapon common to all the nations of antiquity, and was of various size, weight, and length. Probably the shepherd Hebrews, like nations similarly situated in northern Africa, anciently made use of the horn of an oryx, or a leucoryx, above three feet long,

straightened in water, and sheathed upon a thorn-wood staff. When sharpened, this instrument would penetrate the hide of a bull, and, according to Strabo, even of an elephant; it was light, very difficult to break, resisted the blow of a battle-axe, and the animals which furnished it were abundant in Arabia and in the desert east of Palestine. At a later period, the head was of brass, and afterwards of iron. Very ponderous weapons of this kind were often used in Egypt by the heavy infantry; and, from various circumstances, it may be inferred that among the Hebrews and their immediate neighbours, commanders in particular were distinguished by heavy spears. Among these were generally ranked the most valiant in fight and the largest in stature; such as Goliath, 'whose spear was like a weaver's beam' (1 Sam. xvii. 7), and whose spear's head weighed six hundred shekels of iron; which by some is asserted to be equal to twenty-five pounds weight. The spear had a point of metal at the but-end to fix it in the ground, perhaps with the same massy globe above it, which is still in use, intended to counterbalance the point. It was with this ferrel that Abner slew Asahel (2 Sam. ii. 22, 23). The form of the head and length of the shaft differed at different times, both in Egypt and Syria, and were influenced by the fashions set by various conquering nations.

The javelins, named חנית *chanith*, and כידון *kidon*, may have had distinct forms: from the context, where chanith first occurs, it appears to have been a species of dart carried by light troops (1 Sam. xiii. 22; Ps. xxxv. 3); while the kidon, which was heavier, was most likely a kind of pilum. In most nations of antiquity the infantry, not bearing a spear, carried two darts, those lightly armed using both for long casts, and the heavy armed only one for that purpose; the second, more ponderous than the other, being reserved for throwing when close to the enemy, or for handling in the manner of a spear. This explanation may throw light on the fact of the chanith being named in connection with the צנה *tsinnah*, or larger buckler (1 Chron. xii. 34), and may reconcile what is said of the kidon (Job xxxix. 23; xli. 29, and Josh. viii. 18). While on the subject of the javelin, it may be remarked that, by the act of casting one at David (1 Sam. xix. 9, 10), Saul virtually absolved him from his allegiance; for by the customs of ancient Asia, preserved in the usages of the Teutonic and other nations, the *Sachsen recht*, the custom of the East Franks, etc., to throw a dart at a freedman, who escaped from it by flight, was the demonstrative token of manumission given by his lord or master; he was thereby sent out of hand, manumissus, well expressed in the old English phrase 'scot-free.' But for this act of Saul, David might have been viewed as a rebel.

But the chief offensive weapon in Egypt, and, from the nature of the country, it may be inferred, in Palestine also, was the war-bow קשת *kesheth*, and קשתות *keshtoth*, the arrows being denominated חץ *khitz*, חצים *khitzim*. From the simple implements used by the first hunters, consisting merely of an elastic reed, a branch of a tree, or rib of palm, the bow became in the course of time very strong and tall, was made of brass, of wood backed with horn, or of horn entirely, and even of ivory; some being shaped like the common English bow, and others, particularly those used by riding nations, like the buffalo horn. There were various modes of bending this instrument, by pressure of the knee, or by the foot, דרך, treading the bow, or by setting one end against the foot drawing the middle with the hand of the same side towards the hip, and pushing the upper point forward with the second hand, till the thumb passed the loop of the string beyond the nock. The horned bows of the



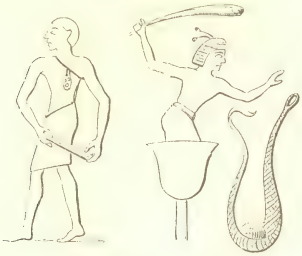
87.

1, 2, 3, 4. Bows. 5, 6. Quivers. 7, 8. Arrows.

cavalry, shaped like those of the Chinese, occur on monuments of antiquity. They cannot be bent from their form of a Roman C to that of what is termed a Cupid's bow ⌣⌐⌐⌣, but by placing one end under the thigh; and as they are short, this operation is performed by Tahtar riders while in the saddle. This was the Parthian bow, as is proved by several Persian bas-reliefs, and may have been in use in the time of the Elamites, who were a mounted people. These bows were carried in cases to protect the string, which was composed of deer sinews, from injury, and were slung on the right hip of the rider, except when on the point of engaging. Then the string was often cast over the head, and the bow hung upon the breast, with the two nocks above each shoulder, like a pair of horns. The hhitzim, or arrows, were likewise enclosed in a case or quiver, תלי *teli*, hung sometimes on the shoulder, and at other times on the left side; and six or eight flight-arrows were commonly stuck in the edge of the cap, ready to be pulled out and put to the string. The infantry always carried the arrows in a quiver on the right shoulder, and the bow was kept unbent until the moment of action. On a march it was carried on the shield arm, where there was frequently also a horn bracer secured below the elbow to receive the shock from the string when an arrow was discharged. The flight or long-range arrows were commonly of reed, not always feathered, and mostly tipped with flint points; but the shot or aimed arrows, used for nearer purposes, were of wood tipped with metal, about 30 inches long, and winged with three lines of feathers, like those in modern use: they varied in length at different periods, and according to the substance of the bows.

The last missile instrument to be mentioned is the sling, קלע *kela* (Job xli. 28), an improvement upon the simple act of throwing stones. It was

the favourite weapon of the Benjamites, a small tribe, not making a great mass in an order of battle, but well composed for light troops. They could also boast of using the sling equally well with the left hand as with the right. The sling was made of plaited thongs, somewhat broad in the middle, to lodge the stone or leaden missile, and was twirled two or three times round before the stone was allowed to take flight. Stones could not be cast

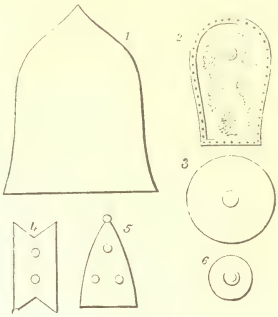


88. Egyptian Slingers and Sling.

above 400 feet, but leaden bullets could be thrown as far as 600 feet. The force as well as precision of aim which might be attained in the use of this instrument was remarkably shewn in the case of David; and several nations of antiquity boasted of great skill in the practice of the sling.

All these hand-weapons were in use at different periods, not only among the Hebrews and Egyptians, but likewise in Assyria, Persia, Greece, and Macedonia; in which last country the sarissa carried by the heavy infantry of the phalanx differed from the others only in the great length of the shaft. The Roman pilum was a kind of dart, distinguished from those of other nations chiefly by its weight, and the great proportional length of the metal or iron part, which constituted one half of the whole, or from two and a half to three feet. Much of this length was hollow, and received nearly twenty inches of the shaft within it: the point was never hooked like that of common darts, because the weapon being nearly indestructible, the soldiers always reckoned upon advancing in battle and recovering it without trouble when thrown; whereas, if it had been hooked or hamate, they could not have wrenched it out of hostile shields or breastplates without trouble and delay.

Defensive Arms.—The most ancient defensive piece was the shield, buckler, roundel, or target, composed of a great variety of materials, very different in form and size, and therefore in all nations bearing a variety of names. The Hebrews used the word צנה *tsinnah*, for a great shield; defence, protection (Gen. xv. 1; Ps. xlvii. 9; Prov. xxx. 5), which is commonly found in connection with spear, and was the shelter of heavily-armed infantry; מגן *magen*, a buckler, or smaller shield, which, from a similar juxtaposition with sword, bow, and arrows, appears to have been the defence of the other-armed infantry and of chiefs; and סחרה *sohairah*, *parma*, a roundel, which may have been appropriated to archers and slingers; and there was the שלט *shelet*, a kind of shield, [respecting the peculiarity of which there is much uncertainty]. In the more advanced eras of civilization shields were made of light wood not liable to split, covered with bull-hide of two or more



89.

1. The Tsinnah, or Great Shield. 2. Common Egyptian Shield. 3. Target. 4, 5. Ancient Shields of unknown tribes. 6. Roundel.

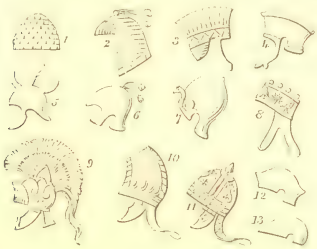
thicknesses and bordered with metal: the lighter kinds were made of wicker-work or osier, similarly, but less solidly covered; or of double ox-hide cut into a round form. There were others of a single hide, extremely thick from having been boiled; their surface presented an appearance of many folds, like round waves up and down, which might yield, but could rarely be penetrated.

We may infer that at first the Hebrews borrowed the forms in use in Egypt, and that their common shields were a kind of parallelogram, broadest and arched at the top and cut square beneath, bordered with metal, the surface being covered with raw hide with the hair on. The lighter shields may have been soaked in oil and dried in the shade to make them hard; no doubt, hippopotamus, rhinoceros, and elephant skin shields were brought from Ethiopia and purchased in the Phœnician markets: but small round hand-bucklers of whale-skin, still used by Arabian swordsmen, came from the Erythræan sea. During the Assyrian and Persian supremacy the Hebrews may have used the square, oblong, and round shields of these nations, and may have subsequently copied those of Greece and Rome. The princes of Israel had shields of precious metals: all were managed by a wooden or leathern handle, and often slung by a thong over the neck. With the larger kinds a testudo could be formed by pressing the ranks close together; and while the outside men kept their shields before and on the flanks, those within raised theirs above the head, and thus produced a kind of surface, sometimes as close and fitted together as a pantile roof, and capable of resisting the pressure even of a body of men marching upon it.

The tsinnah was most likely what in the feudal ages would have been called a *pavise*, for such occurs on the Egyptian monuments. This weapon was about five feet high, with a pointed arch above, and square below, resembling the feudal knight's shield, only that the point was reversed. This kind of large-sized shield, however, was best fitted for men without any other armour, when combating

in open countries, or carrying on sieges; for it may be remarked in general, that the military buckler of antiquity was large in proportion as other defensive armour was wanting. Shields were hung upon the battlements of walls, and, as still occurs, chiefly above gates of cities by the watch and ward. In time of peace they were covered to preserve them from the sun, and in war uncovered; this sign was poetically used to denote coming hostilities, as in Is. xxii. 6, etc. In Europe, where the Crusaders could imitate the Saracens, but not introduce their climate, shields were carved in stone upon towers and gates, as at York, etc. The Eastern origin of this practice seems to be attested by the word *Zuine*, which, in German, still denotes a battlement, something pointed, a summit, and conveys the idea of a pavise with the point uppermost, a shape such as Arabian battlements often assume.

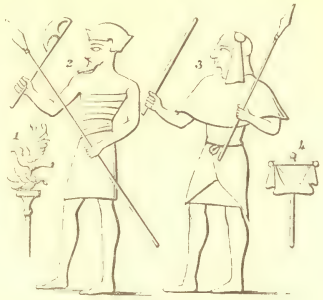
The Helmet was next in consideration, and in the earliest ages was made of osier, or rushes, in the form of a beehive, or of a skull-cap. The skins of the heads of animals—of lions, bears, wild boars, bulls, and horses—were likewise adopted, and were adorned with rows of teeth, manes, and bristles. Wood, linen cloth in many folds, and a kind of felt, were also in early use, and helmets of these materials may be observed worn by the nations of Asia at war with the conqueror kings of Egypt, even before the departure of Israel. At that time also these kings had helmets of metal, of rounded or pointed forms, adorned with a figure of the serpent *A'neph;* and an allied nation, perhaps the Carian, reported to have first worn a military crest, bears on the skull-cap of their brazen helmets a pair of horns with a globe in the middle—the solar arkite symbol. The nations of farther Asia,



90.

1. Of Rushes.
2. Egyptian.
3, 4. Western Asia.
5. Carian?
6, 7. Egyptian.
8. Assyrian.
9. Greek.
10. Ionian.
11. Parthian.
12, 13. Other Asiatic tribes.

however, used the woollen or braided caps, still retained, and now called kaouk and fez, around which the turban is usually wound. These were almost invariably supplied with long lappets to cover the ears and the back of the head, and princes usually wore a radiated crown on the summit. This was the form of the Syrian, and probably of the Assyrian helmets, excepting that the last mentioned were of brass, though they still retained the low cylindrical shape. The כובע *koba*, some helmet of this kind, was worn by the trained infantry, who were spearmen among the Hebrews; but archers and slingers had round skull-caps of skins, felts, or quilted stuffs, such as are still in use among the Arabs. The form of Greek and Roman helmets, both of leather and of brass, is well known; they were most likely adopted also by the Hebrews and Egyptians during their subjection to those nations, but require no further notice here.

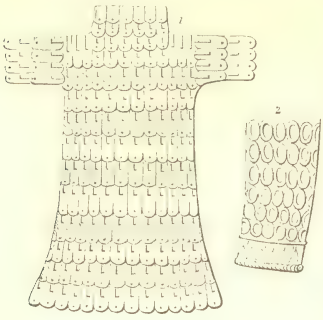


91.

1. 2. Canaan. 3, 4. Egypt.

Body Armour.—The most ancient Persian idols are clad in shagged skins, such as the Ægis of Jupiter and Minerva may have been, the type being taken from a Cyrenæan or African legend, and the pretended red goat-skin may be supposed to have been that of a species of gnu (*Catoblepas Gorgon*, Ham. Smith), an animal fabled to have killed men by its sight, and therefore answering to the condition both of a kind of goat and of producing death by the sight alone. In Egypt cuirasses were manufactured of leather, of brass, and of a succession of iron hoops, chiefly covering the abdomen and the shoulders; but a more ancient national form was a kind of thorax, tippet, שריון *shiryon*, or square, with an opening in it for the head, the four points covering the breast, back, and both upper arms. This kind in particular was affected by the royal band of relatives who surrounded the Pharaoh, were his subordinate commanders, messengers, and body-guards, bearing his standards, ensign-fans, and sun-screens, his portable throne, his bow and arrows. Beneath this square was another piece, protecting the trunk of the body, and both were in general covered with a red-coloured cloth or stuff. On the oldest fictile vases a shoulder-piece likewise occurs, worn by Greek and Etruscan warriors. It covers the upper edge of the body armour, is perforated in the middle to allow the head to pass, but hangs equal on the breast and back, square on the shoulders, and is evidently of leather. (See the figure of Menelaus discovering Helen in the sack of Troy. Millin, *Mon. inédits.*) This piece of armour occurs also on the shoulders of Varangi (northmen, who were the body-guards of the Greek emperors); but they are studded with roundels or bosses, as they appear figured in mosaic or fresco on the walls of the cathedral of Ravenna, dating from the times of Justinian. The late Roman legionaries, as published by Du Choul, again wear the tippet armour, like

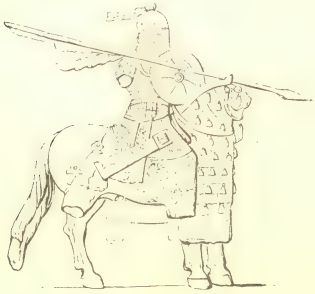
that of the Egyptians, and one or other of the above forms may be found on figures of Danes in illuminated manuscripts of the eleventh century.



92.

1. Egyptian tigulated. 2. Sleeve of ring-mail, Ionian.

By their use of metal for defensive armour, the Carians appear to have created astonishment among the Egyptians, and therefore may be presumed to have been the first nation so protected in western Asia; nevertheless, in the tombs of the kings near Thebes, a tigulated hauberk is represented, composed of small three-coloured pieces of metal; one golden, the others reddish and green. It is this suit which Denon represents as composed of rings set on edge; but they are all parallelograms, with the lower edge forming the segment of a circle, and each piece, beside the fastening, has a button and a verticle slit above it, giving flexibility by means of the button of each square working in the aperture of the piece beneath it. This kind of



93. Parthian Horseman.

armour may be meant by the word תחרא *tachara*, the closest interpretation of which appears to be *decussatio*, *tigulatio*, a tiling. The expression in 2 Chron. xviii. 33, may be that Ahab was struck in one of the grooves or slits in the squares of his techera, or between two of them where they do not overlap; or perhaps, with more probability, between the metal hoops of the trunk of the shereyon before mentioned, where the thorax overlaps the abdomen. The term קשקשים *kaskasim*, 'scales,' in the case of Goliath's armour, denotes the squamous kind, most likely that in which the pieces were sewed upon a cloth, and not hinged to each other, as in the tachera. It was the defensive armour of Northern and Eastern nations, the Persian Cataphracti, Parthians, and Sarmatians. But of true annular or ringed mail, Denon's figure being incorrect, we doubt if there is any positive evidence, excepting where rings were sewn separately upon cloth, anterior to the sculpture at Takt-i-Boostan, or the close of the Parthian era. The existence of mail is often incorrectly inferred from our translators using the word wherever flexible armour is to be mentioned. The techera could not well be worn without an under-garment of some density to resist the friction of metal; and this may have been a kind of sagum, the shereyon of the Hebrews, under another form—the dress Saul put upon David before he assumed the breast-plate and girdle. The Roman sagum offers a parallel instance. Under that name it was worn at first *à loricâ*, then beneath it, and at last again without, but the stuff itself made into a kind of felt.

The Cuirass and *Corselet*, strictly speaking, were of prepared leather (corium), but often also composed of quilted cloths: the former in ancient

94.

1, 2. Early Greek. 3. Greek. 4, 5. Roman. 6. Barbarian.

times generally denoted a suit with leathern appendages at the bottom and at the shoulder, as used by the Romans; the latter, one in which the barrel did not come down below the hips, and usually destitute of leathern vittæ, which was nationally Greek. In later ages it always designates a breast and back piece of steel. It is, however, requisite to observe, that in estimating the meaning of Hebrew names for armour of all kinds, they are liable to the same laxity of use which all other languages have manifested; for in military matters, more perhaps than in any other, a name once

adopted remains the same, though the object may be changed by successive modifications, till there remains but little resemblance to that to which the designation was originally applied. The objects above denominated appendages and vittæ (in the feudal ages, lambrequins), were straps of leather secured to the lower rim of the barrel of a suit of armour, and to the openings for arm-holes: the first were about three and a half inches in width; the second, two and a half. They were ornamented with embroidery, covered with rich stuffs and goldsmiths' work, and made heavy at the lower extremity, to cause them always to hang down in proper order; but those on the arm-holes had a slight connection, so as to keep them equal when the arm was lifted. These vittæ were rarely in a single row, but in general formed two or three rows, alternately covering the opening between those underneath, and then protecting the thighs nearly to the knee, and half the upper arm. In the Roman service, under the suit of armour, was the sagum, made of red serge or baize, coming down to the cap of the knee and folding of the arm, so that the vittæ hung entirely upon it. Other nations had always an equivalent to this, but not equally long; and in the opinion of some, the Hebrew *shiryon* served the same purpose.

The Roman and Greek suits were, with slight difference, similarly laced together on the left, or shield side; and on the shoulders were bands and clasps, comparatively narrow in those of the Romans, which covered the joinings of the breast and back pieces on the shoulders, came from behind, and were fastened to a button on each breast. At the throat the suit of armour had always a double edging, often a band of brass or silver; in the Roman, and often in the Greek, adorned with a lion's or a Gorgon's head. It was here that, in the time of Augustus, and probably much earlier, the warriors distinguished for particular acts of valour wore insignia; a practice only revived by the moderns under the names of crosses and decorations. The Romans, it appears, had *phialæ* and *phaleræ* of honour, terms which have been supposed to signify bracelets and medals; but all opinion on the subject was only conjectural previously to the discovery, on the borders of the Rhine, of a monumental bas-relief, raised by the

95.

freedman of Marcus Cælius Lembo, tribune of the (xiix) 18th legion, who fell in the disastrous overthrow of Varus. The effigy is of three-quarter length, in a full suit of armour, with a laurel crown on the head, a Gallic twisted torque round the neck; and from the lion-head shoulder-clasps of the cuirass hang two embossed bracelets, having beneath them a label with three points, from which are suspended five medals of honour; one large, on the pit of the stomach, representing a face of Medusa; and two on each side, one beneath the other; and all as far as can be seen charged with lions' faces and lions' heads in profile. The monument is now in the museum of the university at Bonn.

The girdle, or more properly the baldric or belt (*cingula* or *balteus*), was used by the Hebrews under the name of אזור *ezor:* it was of leather, studded with metal plates or bullæ; when the armour was slight, broad, and capable of being girt upon the hips; otherwise it supported the sword scarf-wise from the shoulder.

Greaves were likewise known, even so early as the time of David, for Goliath wore them. They consisted of a pair of shin-covers of brass or strong leather, bound by thongs round the calves and above the ankles. They reached only to the knees, excepting among the Greeks, whose greaves, elastic behind, caught nearly the whole leg, and were raised in front above the knees. The Hebrew word סאן *seon*, in Is. ix. 5, is supposed to mean a half-greave, though the passage is altogether obscure. Perhaps the war-boot may be explained by the war-shoe of Egypt with a metal point; and then the words might be rendered, 'For every greave of the armed foot is with confused noise and garments rolled in blood,' etc., instead of 'Every battle of the warrior,' etc. But, after all, this is not quite satisfactory.—C. H. S.

ARMY, HEBREW. The Hebrews, although mainly an agricultural people, were involved in frequent wars in the course of their national history. The beginning of their history as a nation was signalized by an offensive war, from which they were obliged soon to pass to a defensive, which lasted during the whole period of the Judges. Afterwards, they had combats with their neighbours, the Syrians and Philistines; and at a still later period their country, owing to its central situation, became a battle-field of the great monarchies of the earth. Hence, the Bible contains many references to the subject of this article.

According to the law of Moses (Num. i. 3; xxvi. 2: comp. 2 Chron. xxv. 5), every male Israelite from twenty years old and upward (according to Josephus, *Antiq.* iii. 12. 4, 'from twenty to fifty years of age') was liable to be called on to serve in war. The Levites were exempt (Num. ii. 33), and immunity was granted in certain other cases mentioned (Deut. xx. 5-8; comp. 1 Macc. iii. 56). The army thus constituted, was divided into companies of 1000, 100, and 50, each of which had its own captain, שר (Num. xxxi. 14; 1 Sam. viii. 12; 2 Kings i. 9; 2 Chron. xxv. 5), in accordance with the patriarchal constitution (2 Chron. xxvi. 12). In 1 Macc. iii. 55, we have 'captains over tens' also.

The people were summoned to the field by means of messengers, or sound of trumpet, or other signals (Judg. iii. 27; vi. 34, 35; 1 Sam. xi. 7; Jer. iv. 5, 6, 21; vi. 1; li. 27; Is. v. 26; xiii. 2; Ezek. vii. 14; Joel ii. 1; Amos iii. 6). But only such a number was selected as was deemed suffi-

cient for the occasion (Num. xxxi. 1-8; Josh. vii. 3). The number, however, was sometimes very great (1 Sam. xi. 8; xv. 4; 2 Sam. xvii. 11). The Hebrew national militia is designated 'the people of the land,' עם הארץ (2 Kings. xxv. 19), and, whilst Palestine was densely peopled, would of course supply a very numerous army (comp. Num. i. 46; xxvi. 51; 2 Sam. xxiv. 9; 1 Chron. xxi. 5; 2 Chron. xiii. 3; xiv. 8; xvii. 14-19). In some of these passages the text may have suffered corruption, as there are some discrepancies. Josephus tells us (*Bell. Jud.* ii. 20. 6) that he got an army out of Galilee of more than a hundred thousand young men.

According to the fundamental principle of the theocracy, Jehovah was himself 'Captain of the Lord's host' (Josh. v. 14; comp. Num. x. 35, 36; 1 Sam. iv. 3, 4), and the judges, kings, or other leaders of the army, were regarded as acting under him, and in obedience to his commands.

In early times, the heads of the state led forth in person their armies to battle, but in the time of Saul and David the office of 'captain of the host,' שר הצבא, שר החיל, was distinct from that of king, and second only to it in dignity and power (1 Sam. xiv. 50; 2 Sam. ii. 8; xxiv. 2). An armour-bearer attended the captain of the host, as well as the king (1 Sam. xxxi. 4, 5; 2 Sam. xxiii. 37). The king, or captain of the host, with his principal officers, formed a sort of military council (1 Chron. xiii. 1). The whole army appears to be designated as 'princes,' or captains 'and servants,' שרים ועבדים (1 Sam. xix. 6).

The population capable of bearing arms was numbered by an officer, called סופר, *sopher, scribe;* comp. 2 Kings xxv. 19, הסופר שר הצבא, 'the scribe of the captain of the host* which mustered the people of the land.'

With the סופר was associated a subordinate officer, שוטר, *shoter,* translated *officer, ruler,* whose duty appears to have been to enrol the names in the register. Both these officers are named in 2 Chron. xxvi. 11; and the latter in a passage already referred to (Deut. xx. 5).

In the earliest period, the Hebrew army consisted exclusively of infantry, רגלי (Num. xi. 21; 1 Sam. iv. 10; xv. 4). That this was not owing entirely to the mountainous character of the country, rendering it unsuitable for cavalry, appears from the fact, that the Canaanites, whom the Israelites dispossessed, had 'chariots of iron' which they used in war (Josh. xi. 4; Judg. i. 19). The Syrians also, with whom David fought, had a great number of chariots and horsemen (2 Sam. viii. 4; x. 18). Notwithstanding the divine prohibition (Deut. xvii. 16), David reserved 100 chariots (2 Sam. viii. 4), and Solomon, having introduced the use of chariots and horsemen in war (1 Kings x. 26-29; 2 Chron. i. 14), was imitated by succeeding kings of Judah and Israel (1 Kings xvi. 9; 2 Kings viii. 21; xiii. 7). Before the establishment of a standing army, and for a considerable period afterwards, there was no military service among the Hebrews, except of natives who not only received no pay, but had to provide their own arms and food (1 Sam. xvii. 17). Sometimes an arrangement was made for supplying victuals (Judg. xx. 10). Under Solomon and Hezekiah there were cities and houses of store (1 Kings ix. 19; 2 Chron. xxxii. 28). Arms were provided by Uzziah (2 Chron. xxvi. 14). In one instance we read of the payment of mercenaries, but, on the admonition of a prophet, they were dismissed (2 Chron. xxv. 6).

A standing army originated with the kings. It was foretold by Samuel (1 Sam. viii. 11, 12). Saul had a body of 3000 chosen men, which he sought to recruit (1 Sam. xiii. 2; xiv. 52). It is supposed by Thenius, on 1 Sam. xxii. 14, that he had a body-guard, of which David was captain; but this view requires an alteration of the text.

David also had chosen men (2 Sam. xv. 18). The 600 men here referred to are supposed to have been 'the mighty men,' הגבורים, 2 Sam. xx. 7, who had been David's companions in arms before he became king (1 Sam. xxiii. 13; xxv. 13). If this be correct, 'the mighty men' must be taken in a narrower sense in 2 Sam. xxiii. 8. The meaning of the word שלישׁ, *shalish,* which occurs in 2 Sam. xxiii. 8, has been much disputed. Primarily it seems to have denoted one of the three fighting men in a war-chariot (Exod. xiv. 7; xv. 4, LXX. ἀναβάται τριστάται), but it seems to have come latterly to denote just a distinguished class of warriors (1 Chron. xii. 18; 2 Chron. viii. 9), the highest division, as it were, of 'the mighty men,' or, as Ewald suggests, the thirty officers of 'the mighty men' (2 Sam. xxiii. 8, 18). They appear afterwards as adjutants of the king (2 Kings ix. 25; xv. 25).

With respect to the Cherethites and Pelethites, 2 Sam. xv. 18, הכרתי והפלתי, we are inclined to agree with Gesenius, who translates the expression, *carnifices et cursores.* They appear to have been David's body-guard, to whom it appertained to execute the sentence of death (Dan. ii. 14). Josephus calls them σωματοφύλακες (*Antiq.* vii. 5. 4). We read of a guard רצים afterwards (1 Kings xiv. 28; 2 Kings xi. 4). David had a division of the national army in service each month (1 Chron. xxvii.), and we read of another division according to the different arms (2 Chron. xiv. 8). From the case of Uriah and of Ittai (2 Sam. xi. 3; xv. 19), we learn that foreigners were not debarred from the army.

In the time of the Maccabees, the army was at first organized by Judas, after the ancient model (1 Macc. iii. 55, 56). Simon first paid a standing army, spending much of his own substance for that purpose (1 Macc. xiv. 32); and John Hyrcanus was the first of the Jews who maintained foreign troops, which, according to Josephus, he did with the treasures he found in the sepulchre of David (*Antiq.* xiii. 8. 4). The factions and discontent prevailing among the Jews made it necessary for Alexander Jannæus and the queen Alexandra to hire foreign soldiers (Jos. *Antiq.* xiii. 13. 5; xiii. 16. 2). Herod the Great had in his army foreigners of various nations (*Antiq.* xvii. 8. 3). Nothing certain is known respecting the discipline of these troops, except that they appear to have been organized according to the manner of the Romans. And Josephus tells us, that he himself armed and disciplined his troops after the Roman manner (*Bell. Jud.* ii. 20. 7). It was natural that the Jews should

* Not, as in our English version, 'the principal scribe of the host.' The 'captain of the host' appears to have had the direction of the numbering of the people (2 Sam. xxiv. 2; comp. 1 Macc. v. 42).

endeavour to learn and practise the organization and discipline by which the Romans had subdued them, as well as other nations. The Roman army was divided into legions, each legion into ten cohorts; each cohort into three maniples; each maniple into two centuries, so that there were 30 maniples and 60 centuries (consisting each of 100 men) in a legion. During the period that the Romans exercised a direct supremacy over Judæa, Roman troops were kept there to maintain tranquillity. They were stationed regularly at Cæsarea, the seat of the Roman procurator (Acts x. 1), but at the great festivals were partly transferred to Jerusalem (Acts xxi. 31). [BATTLE, ORDER OF; CENTURION; LEGION.]

(See Winer, *Real-Wörterbuch*, and Herzog's *Real-Encyclopædie*, article *Kriegsheer;* De Wette, *Archæologie* (third edition); Pareau, *Antiquitas Hebraica;* Jahn, *Biblical Antiquities; Exegetisches Handbuch zum A. T.;* especially Thenius, on the books of Samuel and Kings; Josephus, etc.)—A. T. G.

ARNALD, RICHARD, a clergyman of the Church of England, was born in London about the year 1696. He was rector of Thurcaston in Leicestershire, and prebendary of Lincoln. He is best known as the author of a Commentary on the Apocrypha, which is usually printed along with the Commentaries of Patrick, Lowth and Whitby as part of the same series. This commentary appeared first in separate parts: the first, which was confined to the Wisdom of Solomon, in 1744; the second, on Ecclesiasticus, in 1748; and the last, comprising the remaining books, in 1752. The remarks of the author are sensible, and throw considerable light on the general meaning of the books; but they leave much to be desiderated both of a philological and a general kind. The author died September 4, 1756.—W. L. A.

ARNOLD, NICOLAS, was born at Lesna, in Poland, December 17, 1618. Having settled in Holland, he became minister at Beetgum in 1645; and in 1654 he succeeded Cocceius as professor of theology at Franeker, where he died on the 13th October 1680. He wrote *Lux in Tenebris seu brevis et succincta Vindicatio simul et Conciliatio locorum Vet. et Nov. Testamenti quibus omnium sectarum adversarii ad stabiliandos errores suos abutuntur*, of which the third edition appeared at Franeker in 1680. Mr. Orme calls 'this one of the most pugnacious books ever written on Scripture.' The author contends for the doctrines of the Reformation as taught by Calvinists, and maintains a close fight against all antagonists, Pontificii, Arminiani, Sociniani, Philosophi, Anabaptistae, and Freethinkers, from Genesis to Revelation. In such a work there must be much that had better have been omitted; but the work is a valuable one on the whole. Among other things, the author anticipates and suggests the proper reply to many of the cavils against Scripture which have been recently adduced. He wrote also *Exercitationes Theologicæ ad Epist. ad Hebræos*, Franeker, 1679, besides several theological and polemical works.—W. L. A.

ARNON (אַרְנוֹן [from רָנַן, *stridere, strepere, sonare*]; Sept. Ἀρνών), a river or torrent (נַחַל) forming the southern boundary of trans-Jordanic Palestine, and separating it from the land of Moab (Num. xxi. 13, 26; Deut. ii. 24; iii. 8, 16; Josh. xii. 1; Is. xvi. 2; Jer. xlviii. 20). Burckhardt was the first to give a satisfactory account of this river, under the name of Wady Modjeb, which it now bears. It rises in the mountains of Gilead, near Katrane, whence it pursues a circuitous course of about eighty miles to the Dead Sea. It flows in a rocky bed, and, at the part visited by Burckhardt, in a channel so deep and precipitous as to appear inaccessible; yet along this, winding among huge fragments of rock, lies the most frequented road, and, not being far from Dibon, probably that taken by the Israelites. The descent into the valley from the south took Irby and Mangles (*Letters*, p. 461), one hour and a half; the descent from the north took Burckhardt (*Syria*, p. 372) thirty-five minutes. The last-named traveller declares that he had never felt such suffocating heat as he experienced in this valley from the concentrated rays of the sun and their reflection from the rocks. The stream is almost dried up in summer; but huge masses of rock, torn from the banks, and deposited high above the usual channel, evince its fulness and impetuosity in the rainy season. Irby and Mangles suppose that it is this which renders the valley of the Arnon less shrubby than that of most other streams in the country. 'There are, however, a few tamarisks, and here and there are oleanders growing about it.' Near this place the old Roman road comes down upon the stream; and here there remains a single high arch of a bridge, all the others having disappeared (Rob. ii. p. 204).—J. K.

AROB (עָרֹב) occurs Exod. viii. 21, 22, 24, 29, 31; Ps. lxxviii. 45, and cv. 21; all which passages relate to the plague of flies inflicted upon Pharaoh and his people. In the Sept. it is uniformly rendered κυνόμυια, or the dog-fly. In Exodus Jerome renders it by the following phrases and words, omne genus muscarum, muscæ diversi generis, muscæ hujusmodi, musca gravissima, and musca. In the Psalms he renders it cynomyia. It seems most probable that a *single species only* is intended, whatever it may be, from the way in which it is introduced, 'I will send אֶת־הָעָרֹב, the *arob*,' compared with verses, 29, 31, 'there remained not אֶחָד one,' that is, one *arob*, οὐδεμία, nec una quidem. The words, the *arob*, may be substituted for 'swarms of flies,' throughout the narrative, with only an apparent exception in the 24th verse; but there, the words עָרֹב כָּבֵד, etc., may be rendered, the *arob* came numerously or grievously (Sept. παρεγένετο ἡ κυνόμυια πλῆθος, 'the dog-fly arrived, a multitude'); since instances of a similar use of the word כָּבֵד occur Gen. l. 9; Exod. ix. 3; x. 14, etc., where it appears to be used like the word *gravis* by the Romans. It has, however, been much debated what particular species is meant. Nothing can be gathered from the references to it in the Hebrew, farther than that it was 'upon Pharaoh, and upon the Egyptians,' that it filled their houses, covered the ground, corrupted or destroyed the land (Query, the inhabitants, Gen. vi. 12), and devoured their persons. (See also Wis. xvi. 9). The rendering of the Septuagint, κυνόμυια, is entitled to much consideration. It is evidently compounded of κύων, a dog, and μυῖα, a fly; and because both the one and the other of these creatures come uninvited, on some occasions, and though driven away, as often return,

so the word formed of the union of the two, is used by ancient authors to indicate *consummate impudence.* Thus Homer represents Mars as applying the epithet to Minerva, for instigating the gods to quarrel (*Il.* xxi. 394). It is also referred to, as an insect, by Ælian, who, in describing the myops, tabanus, or horse-fly, says, it is similar to what is called the κυνόμυια (*Hist. Anim.* iv. 51). Philo, in his *Life of Moses* (i. 23, p. 401, ed. Mangey), expressly describes it as a biting insidious creature, which comes like a dart, with great noise, and rushing with great impetuosity on the skin, sticks to it most tenaciously. It seems likely that Jerome, in translating Exodus, derived the word from ערב, 'to mingle,' and understood by it a mixture of noxious creatures, as did Josephus, Aquila, and all the ancient translators. The diversity of Jerome's renderings in Exodus, however, betokens his uncertainty, and in the Psalms he has adopted that of the Septuagint. More modern writers, reasoning on other senses of the Hebrew word, and which are very numerous, have proposed several different insects. Thus, one of the meanings of ערב is 'to darken,' and Mouffet observes that the name cynomyia agrees with no kind of flies better than with those *black*, large, compressed flies, which boldly beset cattle, and not only obtain ichor, as other flies, but also suck out blood from beneath, and occasion great pain. He observes that they have no proboscis, but, instead of it, have double sets of teeth, like wasps, which they infix deeply in the skin; and adds that they greatly infest *the ears of dogs* (*Theat. Insect.* cxi.) Pliny describes an insect of this kind (*Hist. Nat.* xi. 40). So also Columella (vii. 13). See Pliny by Grandsagne and Cuvier, Parisiis, 1828, vol. ii. p. 461, note. Others have proposed the blatta Orientalis or Ægyptia of Linnæus, as answering considerably to the characteristics of voracity, intrusion into houses, etc. etc. (Forskal, *Descrip. Animal.*, Præf. p. 22). The miracle involved in the plague of flies consisted, partly at least, in the creature being brought against the Egyptians in so great an abundance during *winter.* The particular species is, however, at present undetermined.—J. F. D.

AROD (אָרוֹד = אָרוֹד, *wild ass*, Ges.; *affliction*, Fürst), one of the sons of Gad, and ancestor of the Arodites (Num. xxvi. 17). He is called Arodi (Gen. xlvi. 17).—W. L. A.

AROD (עָרוֹד). This word occurs Job xxxix. 5; and in Dan. v. 21, the plural is found in the Chaldee emphatic state, *Aradîya* (עָרָדְיָא). The rendering of the A. V. is, in the former case, 'wild ass,' in the latter 'wild asses.' In the latter passage Theodoret gives ὀνάγρων, and the onager, ὄνος ἄγριος, is probably the animal intended by the word. In the former passage it is paralleled with the *Perè* (rendered also 'wild ass' in the A. V.), which was probably the designation of the wild mule [PERÈ]. Bochart (Bk. iii. c. 16) regards the name עָרוֹד as onomatopoetic, having reference to the braying of the onager. The Arod is described by Job as having 'its house in the wilderness,' and 'its dwellings in the barren lands' (ver. 6), and this agrees remarkably with the habits of the onager, the favourite resort of which is elevated, rocky, and barren places. It is described as delighting 'to stand on the brink of precipices, whence, with protruded ears, it surveys the scene below, blowing and at length braying in extreme excitement' (Col. C. H. Smith). It was this animal which the soldiers chased on the banks of the Euphrates, as described by Xenophon (*Anab.* Bk. 1, c. v.) He says its flesh is akin to that of the stag, but tenderer. Some have proposed to read ערוד for ערער and ערוער, in Jer. xvii. 6, and xlviii. 6, on the plea that the *heath* is not found in Asia; and in the latter place the LXX. actually give the rendering ὄνος ἄγριος. But though the heath is not found, the *juniper* is, which the Arabs call عرعر *Arar*, and it is this probably which is referred to by the prophet [ARAR].—W. L. A.

AROER (עֲרוֹעֵר; Sept. Ἀροήρ). 1. A town on the north side of the river Arnon, and therefore on the southern border of the territory conquered from the Amorites, which was assigned to the tribes o. Reuben and Gad (Deut. ii. 36; Josh. xii. 2; xiii. 9). The Amorites had previously dispossessed the Ammonites of this territory; and although, in the texts cited, the town seems to be given to Reuben, it is mentioned as a Moabitish city by Jeremiah (xlviii. 19). Burckhardt found the ruins of this town under the name of Ara'yr, on the edge of a precipice overlooking the river (*Travels in Syria*, 372), [a description which agrees with that of the Onomasticon, 'in vertice montis super ripam torrentis Arnon.'] They are merely alluded to by him, and have not been noticed by other travellers. Aroer is always named in conjunction with 'the city that is in the midst of the river;' [but of this no adequate explanation has been suggested. The most probable is, that it was a town situated at the junction of the Modjeb with the Lejûm, where Burckhardt found some ruins (p. 374).]

2. One of the towns 'built,' or probably rebuilt, by the tribe of Gad (Num. xxxii. 34). It is said in Josh. xiii. 25, to be 'before Rabbah' [of Ammon]; but, as Raumer well remarks (*Palästina*, p. 249), this could not possibly have been in the topographical sense of the words (in which *before* means *east of*), seeing that Aroer, as a town on the eastern border of Gad, must have been west of Rabbah. But to a person in Palestine Proper, or coming from the Jordan, Aroer would be *before* Rabbah in the ordinary sense; and it appears to have been thus understood by Burckhardt (*Syria*, 355), who, in journeying from Szalt towards Rabbath Ammon, notices a ruined site, called Ayra, as 'one of the towns built by the tribe of Gad.' This Ayra, about seven miles south-west from Szalt, is probably the same with the *Array*-el-Emir, visited by Legh (p. 246), on his way from Heshbon to Szalt, and which in Berghaus's celebrated map of Palestine is placed two German (nine English) miles W.N.W. of Rabbah. Aroer of Gad is also mentioned in Judg. xi. 33, and 2 Sam. xxiv. 5.

3. A city in the south of Judah, to which David sent presents after recovering the spoil of Ziklag (1 Sam. xxx. 26, 28). At the distance of twenty geographical miles S. by W. from Hebron, Dr. Robinson came to a broad Wady where there are many pits for water, which are called 'Ararah, and which gave name to the valley. In the valley and on the western hill are evident traces of an ancient village or town, consisting only of foundations of unhewn stones, now much scattered, but yet sufficiently distinct to mark them as foundations. Small

fragments of pottery are also everywhere visible. The identity of name satisfies the traveller that he has here found the Aroer of Judah.—J. K.

Addendum.—In Is. xvii. 2, mention is made of 'the cities of Aroer' (עָרֵי עֲרֹעֵר). This has led some to suppose that there was a fourth Aroer further to the north than any of the others, near to Damascus; but this is without any supporting evidence. The LXX. rendering is εἰς τὸν αἰῶνα, which leads to the supposition that they must have read עדי עד; and this is followed by Lowth, who further argues, that as Aroer was itself a city, the phrase 'cities of Aroer' makes no good sense. But this remark is sufficiently met by the occurrence of such a phrase as 'Heshbon and all her cities,' Josh. xiii. 17; and though the words 'the cities are deserted for ever' make a perfectly good sense, the statement is so vague that it can hardly be accepted as befitting the position in which it stands. The other ancient versions all differ from the Hebrew text, the Chaldee rendering 'the deserted cities shall be laid waste,' and the Syriac having *'Ado'ir* instead of *Aroer.* The Hebrew codices, however, present no various readings here. Knobel regards the construction as an instance of the genitive supplying the place of a noun in apposition (comp. Jer. xiv. 17), and renders 'the cities Aroer;' by which he supposes are meant both the towns of that name, and that these are put for the 'east Jordanic towns generally, because the name is assonant with עָרִי, and signifies *naked, stript* = for the towns of the district east of the Jordan shall be *forsaken* of their inhabitants.' Rosenmüller understands by it the Aroer of Gad, with the towns in its vicinity which are said to be deserted, because emptied of their inhabitants by Tiglath Pileser (2 Kings xv. 29); and in this he is followed by Gesenius, Henderson, Alexander, etc.—W. L. A.

ARPHAD, or ARPAD (אַרְפָּד; Sept. Ἀρφάδ), a Syrian city, having its own king, and in Scripture always associated with Hamath, the Epiphania of the Greeks (2 Kings xviii. 34; xix. 34; Is. x. 9; xxxvi. 19). It has very commonly been confounded with the Phœnician Arvad or Aradus. [ARVAD.] Michaelis and others seek Arphad in Raphanæ or Raphaneæ of the Greek geographers (Ptolem. v. 15; Steph. Byzant. in Ἐπιφάνεια; Joseph. *De Bell. Jud.* vii. 1. 3; vii. 5. 1), which was a day's journey west of Hamath (Mannert, vi. p. 431). Some, however, are content to find this Arphad in the Arpha which Josephus (*De Bell. Jud.* iii. 3. 6) mentions as situated on the north-eastern frontier of the northernmost province of Herod Agrippa's tetrarchy. But all these explanations are purely conjectural, and Arphad must still be numbered among unascertained Scriptural sites.—J. K.

ARPHAXAD (אַרְפַּכְשַׁד; Sept. Ἀρφαξάδ), 1. The third son of Shem, and ancestor of Eber; born two years after the deluge, and died at the age of 438 years (Gen. x. 22; xi. 12, ff.) Josephus says that from him the Chaldeans were named Arphaxadeans (Ἀρφαξαδαίους, *Antiq.* i. 6. 4), and in the name אַרְפַכְשַׁד we have already the designation commonly borne by this people כַּשְׂדִּים. Bochart suggests that the name is preserved in Ἀρραπαχῖτις, a province in northern Assyria, near Armenia (Ptol. vi. 1), the primitive country of the Chaldeans; and this Gesenius thinks not improbable. Knobel conjectures that originally the name was אַרְמַכְשַׁד, *the Chaldean highland;* and Ewald traces the first part of the name to the Arab *araph*, to bind, and translates *stronghold of the Chaldeans;* but these seem unlikely designations of a man, which undoubtedly was the first use of the word. The same objection applies to the etymology proposed by Michaelis, from *chesed* and *ararpah*, a limit, qu. *the region of the chas-dim* (Fürst, *kesed-gebeit*), which, otherwise, is preferable.

2. A king of the Medes, who reigned at Ecbatane, and was defeated by Nabuchadonosor, king of the Assyrians, who put him to death (Judith, i. 1, ff.) He has been identified with Deioces, the founder of Ecbatane, by some, and with his son Phraortes by others; but the former of these died in peace, and the latter fell while besieging Nineveh (Herod. i. 102); neither of which accords with the account in Judith. More probable is the conjecture that he was the same as Astyages or Ahasuerus, whom Herodotus makes the last king of the Medes.—W. L. A.

ARROW. This word is frequently used as the symbol of calamity or disease inflicted by God (Job vi. 4; xxxiv. 6; Ps. xxxviii. 2; Deut. xxxii. 23; comp. Ezek. v. 16; Zech. ix. 14). The metaphor thus applied was also in use among the heathen: thus, Ovid [makes Paris say that he had been doomed to be transfixed 'à cœleste sagitta' (*Epist.* xvi. 277). An instance more to the point is *Il.* i. 44-53]. It derived its propriety and force from the popular belief that all diseases were immediate and special inflictions from Heaven.

Lightnings are, by a very fine figure, described as the arrows of God (Ps. xviii. 14; cxliv. 6; Habak. iii. 11; comp. Wisd. v. 21; 2 Sam. xxii. 15).

'Arrow' is occasionally used to denote some sudden or inevitable danger; as in Ps. xci. 5:—'The arrow that flieth by day.' It is also figurative of anything injurious, as a deceitful tongue (Ps. cxx. 4; Jer. ix. 8); a bitter word (Ps. lxiv. 3); a false testimony (Prov. xxv. 18). As symbolical of oral wrong, the figure may perhaps have been derived from the darting 'arrowy tongue' of serpents. The arrow, however, is not always symbolical of evil (see Ps. cxxvii. 4, 5); it is also used in a good sense to denote the energy of the word of God in the hands of the Messiah (Ps. xlv. 5; Is. xlix. 2, and Lowth's note thereon).—(Wemyss's *Clavis Symbolica*, etc. A. Clarke on Job vi. 4).—J. K.

ARROWS. [ARMS; DIVINATION.]

ARSACES, a king of Parthia and Media, who took prisoner Demetrius II., the Syrian king (1 Macc. xiv. 2). This event took place 139 B.C. (Josephus *Antiq.* xiii. 5. 11, and 8. 4). This Arsaces was the sixth prince of the dynasty of the Arsacidæ. His proper name was Mithridates I. He was a man of distinguished bravery, and at the same time just and temperate (Justin. xxxvi. 1; xxxviii. 9; Diod. Sic., *Exc.* p. 112). Strabo says that Arsaces was the common name of the Parthian kings (xv. p. 702). The same name appears still in the Pers. *shah.* Is *Arsaces* = *Ari-shah*, 'prince of the noble?'—W. L. A.

ARTAXERXES, ARTACHSHAST (אַרְתַּחְשַׁסְתְּא) as it is most frequently written) is the title under which more than one Persian king is mentioned

in the Old Testament. The Hebrew form is a slight corruption of אַרְתַּחְשַׁשְׂתָּא, which letters De Sacy has deciphered in the inscriptions of Nakshi Rustam, and which he vocalizes *Artahshetr* (*Antiq. d. l. Perse*, p. 100). Gesenius pronounces them *Artachshatr;* and, by assuming the easy change of *r* into *s*, and the transposition of the *s*, makes Artachshast very closely represent its prototype. The word is a compound, the first element of which, *arta*—found in several Persian names—is generally admitted to mean *great;* the latter part De Sacy conceived to be the Zend *Khshethro*, *King*, to which Gesenius and Pott assent. Thus the sense of *great warrior*, which Herodotus (vi. 98) assigned to the Greek form Artaxerxes, accords with that which etymology discovers in the original Persian title (particularly when we consider that, as the king could only be chosen from the soldier-caste—from the *Kshatriyas*—warrior and king are so far cognate terms); although Pott, according to his etymology of *Xerxes*, takes Artaxerxes to be more than equivalent to Artachshatr—to be 'magnus regum rex' (*Etym. Forsch.* i. p. lxvii.)

The first ARTACHSHAST (אַרְתַּחְשַׁשְׂתָּא, and once pointed *Artachshashta;* Sept. Ἀρθασασθὰ) is mentioned in Ezra iv. 7-24 as the Persian king who, at the instigation of the adversaries of the Jews, obstructed the rebuilding of the Temple, from his time to that of Darius, king of Persia. According to the arguments adduced in the art. AHASUERUS, this king is the immediate predecessor of Darius Hystaspis, and can be no other than the Magian impostor, Smerdis, who seized on the throne B.C. 521, and was murdered after a usurpation of less than eight months (Herod. iii. 61-78). Profane historians, indeed, have not mentioned him under the *title* of Artaxerxes; but neither do Herodotus and Justin (the latter of whom calls him *Oropasta*, i. 9) agree in his *name;* so that this fact is not, of itself, enough to invalidate any deductions which are in other respects sound.

As to the second ARTACHSHAST (אַרְתַּחְשַׁסְתָּא; Sept. Ἀρθασασθά), in the seventh year of whose reign Ezra led a second colony of the Jewish exiles back to Jerusalem (Ezra vii. 1, *sq.*), the opinions are divided between Xerxes and his son Artaxerxes Longimanus. The arguments brought forward by the advocates for Xerxes, among whom are J. D. Michaelis, Jahn, and De Wette, are briefly as follows: That, as the preceding portion of the book of Ezra relates to Darius Hystaspis, it is most natural to expect that the next following section should refer to his successor, Xerxes; that, on the supposition that Artaxerxes is here meant, we not only have to explain how the reign of Xerxes, who had been so favourable to the Jews, is entirely omitted here, but also how the narrative can make such a tremendous leap as from the sixth year of Darius to the seventh of Artaxerxes, a period of fifty-eight years; that, on that supposition, the interval between the seventh year of his reign, when Ezra set out, allows too short a space for the affairs of the colony to have reached that state of disorder in which Nehemiah found them on his arrival at Jerusalem, in the twentieth year of his reign; and, lastly, that Josephus calls the king in question Xerxes (Joseph. *Antiq.* xi. 5. 1, *sq.*)

The supporters of the other alternative that the king here meant is Artaxerxes Longimanus—among whom are J. H. Michaelis, Eichhorn, and Bertholdt, rest on the following reasons, as stated chiefly by Bertholdt: That the coherence between the several portions of the book of Ezra is by no means so strict as to make the first argument conclusive; as, even assuming that *Xerxes* is the person referred to, there is still a gap of thirty-six years between the end of ch. vi. and the beginning of ch. vii.; that the objection, that the interval between the arrivals of Ezra and Nehemiah in Jerusalem is too short (on the supposition that the former left Babylon in the reign of Artaxerxes) to account for the confusion in which the latter found the colony, loses its force, if we consider that the progress of the infant state was necessarily slow in its difficult position, and if we also conceive Ezra's efforts to have been more directed to reform the religious than the civil state of the Jews; that the appeal to Josephus is of no avail, as he calls the king in whose reign Nehemiah returned Xerxes also, which is decidedly incorrect, since Nehemiah went back to Persia in the thirty-second year of the king (xiii. 6), and Xerxes only reigned twenty-one years; that the Apocryphal Esdras, in its version of this history, calls the king Artaxerxes; that, in taking our Artachshast to be Artaxerxes Longimanus, we have the support of a considerable resemblance in the two names; and lastly, that (if Xerxes *is* the Achashverosh of the books of Esther and Ezra) we not only avoid the evil attending the other alternative—the evil of being obliged to recognise him under two widely different names in almost contemporaneous books—but also find Artaxerxes under one and the same name in the books of Ezra and Nehemiah. This last argument proceeds on the assumption that the Artachshast of whom Ezra and Nehemiah speak is the same person; and, as Ezra and Nehemiah were decidedly contemporaries (Neh. viii. 9), the reasons here adduced may derive some additional force from the arguments brought forward below.

The third ARTACHSHAST (the forms in the Hebrew and Sept. are the same as in the last case) is the Persian king who, in the twentieth year of his reign, considerately allowed Nehemiah to gô to Jerusalem for the furtherance of purely national objects, invested him with the government of his own people, and allowed him to remain there for twelve years (Neh. ii. 1, *sq.;* v. 14). It is almost unanimously agreed that the king here intended is Artaxerxes Longimanus, who reigned from the year 464 to 425 B.C. The date of Nehemiah's departure is, therefore, the year 444 B.C. Some few have indeed maintained (and it seems principally for the purpose of reconciling Neh. xiii. 28, with Joseph. *Antiq.* xi. 8. 3, 4) that the king here referred to is Artaxerxes Mnemon, who reigned from the year B.C. 404 to 359; and J. D. Michaelis (*Anmerk. f. Ungel.*) admits that he should not know how to refute any one who advocated that opinion. Bertholdt, however (*Einleit.* iii. 1014), endeavours to find a conclusive argument in the fact that Eliashib, who was the high-priest when Nehemiah arrived at Jerusalem (iii. 1), was the grandson of the high-priest Jeshua, who accompanied the first colony under Zerubbabel (xii. 1, 10). He argues, namely, that the three generations which elapsed between the accession of Cyrus and the arrival of Nehemiah, and which in the ordinary computation amount to ninety-nine years, tally so exactly with the ninety-two years which

intervene between the first year of Cyrus and the twentieth year of Artaxerxes Longimanus, as to render it far more probable that the latter is the Artachshast of the book of Nehemiah; whereas, on the supposition that Artaxerxes Mnemon is the person meant, Eliashib and his father and grandfather must have enjoyed the high-priesthood between them for the incredible period of 154 years. — J. N.

ARTEMAS (Ἀρτεμᾶς), a contraction for Artemidorus (Tit. iii. 12), the name of an esteemed disciple whom St. Paul designed to send into Crete to supply the place of Titus, whom he invited to visit him at Nicopolis.

ARTEMIS (Ἄρτεμις, Acts xix. 24), the Diana of the Romans, is a goddess known under various modifications, and with almost incompatible attributes. As the tutelary divinity of Ephesus, in which character alone she concerns us here, she was undoubtedly a representative of the same power presiding over conception and birth which was adored in Palestine under the name of ASHTORETH. She is therefore related to all the cognate deities of that Asiatic Juno-Venus, and partakes, at least, of their connection with the *moon*. Creuzer has combined a number of testimonies in order to shew how her worship was introduced into Ephesus from the coasts of the Black Sea; and endeavours to point out the several Medo-Persian, Egyptian, Libyan, Scythian, and Cretan elements of which she is compounded (*Symbolik*, ii. 115, *sq.*)

Her earliest image, which was said to have fallen from heaven, was probably very rude, and, to judge from its representation on ancient coins, little more than a head with a shapeless trunk, supported by a staff on each side. There is some dispute as to the material of which her image was made. Most authorities say it was of ebony, the black colour being as Creuzer thinks, symbolical. Pliny relates that Mucianus, who had seen it, affirms that it was of the wood of the vine, and that it was so old that it had survived seven restorations of the temple (*Hist. Nat.* xvi. 79). According to Xenophon, it was of gold (*Anab.* v. 3). The latter image with the full

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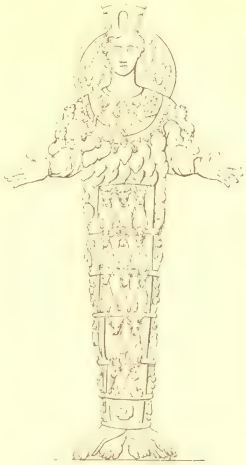
development of attributes, of which we give a representation below, is, as Creuzer says, a Pantheon of Asiatic and Egyptian deities. Even in it, however, we see how little influence Greek art had in modifying its antique rudeness. It is still more like a mummy than a Greek statue. Some of the most significant attributes in this figure are—The turreted head like that of Cybele; the nimbus behind it representing the moon; the Zodiacal signs of the bull, the twins, and the crab on her bosom; below them, two garlands, one of flowers and the other of acorns; the numerous breasts; the lions, stags, and cows in various parts; the bees and flowers on the sides; and others described in Millin's *Galerie Mythol.* i. 26. Her priests were called Megabyzi, and were eunuchs.



97.

The Arabic version of the Acts renders Artemis, in the chapter cited, by *Az Zuhanut*, which is the Arabic name for the planet Venus.—J. N.

ARTICLES. In the later development of languages, logical fulness and accuracy are attained at the expense of conciseness and delicacy; and if not before, at least in this stage the small words called *articles* are uniformly produced. If we confined our view to the languages which are derived from Latin, we might easily believe that the presence of these parts of speech is a symptom and proof that the later and logical stage is already reached: for in French, Italian, Spanish, and Portuguese, derivatives from the Latin *ille* and *unus* fulfil the part of the English *the* and *a*. Nor is the lesson taught by the Greek language apparently very different: for in its earliest extant specimens (the poems of Homer) the word ὁ, ἡ, τὸ, is far oftener used as a demonstrative or relative pronoun, than as the definite article. We seem to be able to trace its growth and establishment in this later function; and we are tempted to infer from its appearing so much earlier in Greek than in Latin, that this is owing to the earlier development of logical acuteness in the Greek mind. Finally, in modern Greek, the old numeral εἷς, ἑνός, one, has given birth to a new indefinite article ἕνας, perfectly analogous to the Italian *uno*, French *un*, and English *a*.

We are here perhaps in danger of building up a theory too rapidly. It is true that in languages generally, the early and poetical style is defective in articles, while the late prosaic, and logical style is even redundant with them. Nevertheless, we cannot safely infer a high logical cultivation, much

less the attainment of the secondary stage of development, from the presence of articles in a language. Hebrew has possessed a definite article as long as it can be traced back; but it would be too much to impute it to an unusually strong and premature argumentative acuteness in the nations of Canaan, whose speech the family of Isaac adopted. That there is a germ of truth in this matter we believe; but until the relation of the Syro-Arabian to the older languages which they supplanted is better understood, it is hazardous to engage in any of these speculations.

So much can be stated as fact. If a language has as yet no definite article, it will gradually form one out of its demonstrative pronoun, provided that it be not tied down to a fixed state by imitating classical models. Under the same circumstances, there is a tendency to generate an indefinite article out of the numeral *one*. Closely akin to the last is the use of the word that properly means *single*, in the sense of the indefinite article—a change which can be traced in the Bagdad dialect of Arabic.

In the Hebrew language the definite article, as printed in our books, appears under the form הַ (*ha*), accompanied by a redoubling of the following consonant, if it be such a consonant as Hebrew euphony allows to be doubled. It is not to be questioned that the real word, when isolated, was הַל (*hal*), corresponding to the Arabic ال (*ăl* or *el*), especially as the final *l* in the Arabic article also is, in numerous cases, assimilated to the consonant which follows. The Hebrews have one demonstrative form אֵלֶּה (*ellĕ*) *these*, which approaches remarkably near to the Arabic; and there is some reason for regarding הַל as a composite, or at least an elongated form, of which הוּא (*hu*) *he*, is the root. To this attach themselves two different consonants to denote the ideas of THAT and THIS, L and DH, which latter becomes Z or D in different dialects. The DH is found in pure Arabic (as, indeed in English, strange to think!); but in Hebrew it is Z, in Chaldee D, in German D, in Greek Τ; though, in these European tongues the idea of THAT predominates over THIS. The L is found in Latin (*ille*, that); and the old Latin words *elli*, *oltra*, are thought to indicate that *yon*, *yonder*, is its primitive sense. Just so, הַלְאָה (*hāl'ā*) for ultra, *beyond*. As regards the *form* of the Hebrew article, it thus appears that the root *ho* or *hu* first took to itself the terminating *l*, and then in pronunciation gradually rubbed it off again.

The radical element of the Greek article vacillates between *ho* and *to;* and a general survey of all the kindred languages makes it probable that these are mere varieties of the same root. In Latin and in Zend the *h* maintains its place throughout; in Sanscrit the Greek *ho* and *to* exist as *sa* and *ta*, this relation of *h* to *s* being notoriously common. In Lithuanian only *ta* is found; and the *seo*, *dha*, of the Anglo-Saxon, sufficiently establish the connection of *sa* with *ta ;* for the sound *th*, by mere lisping, naturally degenerates into either *s* or *t*, and *dh* into *z* or *d*. We are thus nearly brought to a conviction that the two elements *hu* and *dha* of the Syro-Arabian languages were, at a much earlier stage, variations of but one root. Nor is this opinion absurd; so many are the proofs of the extreme antiquity of the *material* which is so differently worked up in extant languages. In fact, the root *hu* (this) shews itself likewise in the Welsh tongue.

The Chaldee branch of the Syro-Arabian has a peculiarity of its own, in compensation for the definite article. This consists in the annexation of the vowel אָ at the end of nouns, to produce what is called the emphatic state; which is practically, it seems, equivalent in sense to the English *the*. Whether this termination has any etymological relation to the Hebrew article is uncertain. In Arabic, especially in its modern Syrian dialect, a very similar elongation of nouns is common, with a view of giving specification or individuality to that which was collective: as طِين (*īn*), fig or figs; طِينَة (*īna*), A fig; سَمْن (*semn*), butter; سَمْنَة (*semna*), A piece of butter. This, however, agrees more nearly to the indefinite than to the definite article; nor does its *construct* form indicate relationship to the Chaldee termination.

It belongs to grammars of the special languages to discuss the uses of the article, and only a few general remarks can find place here. The chief peculiarity in Hebrew occurs with words joined in what is technically called 'regimen' or 'construction;' in which case a *single* article between the two nouns serves to define both of them. Thus, בֶּן הַמֶּלֶךְ (*ben ham-melek*) means, *the* son of *the* king. If the Hebrews wish to join two nouns in this relation, so as to define the latter and leave the former undefined, they are forced to abandon the construct form, and to employ the preposition לְ, which in this case is to be rendered *of*, not *for*. Thus, '*A* Psalm *of* David' is מִזְמוֹר לְדָוִד (*mizmōr le David*). This remark, we believe, was made first by Ewald.

A rule which some have sought to establish is, that when a noun is followed by another noun in the genitive, the latter must take the article, if the former has it. But this is not universally true; for instance, Heb. ix. 13, *εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων*, 'for if *the* blood of bulls and goats,' etc.

It seems to be a general result of the history of the article, that in elevated style there is a tendency to drop it, because such style generally savours of the antique and the poetical. Thus, *οὐρανὸς καὶ γῆ παρελεύσεται*, 'Heaven and earth shall pass away,' is more elevated than '*The* heaven and *the* earth,' etc. But beside and in contrast to this, every language possesses numerous familiar formulas or special words, from which the article is dropped; and to become acquainted with these is always very difficult. In daily life they abound, not only after prepositions, but as nominative cases: thus, to sit *at table;* to travel *by ship;* 'No fear least *dinner* cool.' A dim perception of this fact seems to have led to the rule (as some have wished to make it), that the article may always be omitted after a preposition.

In the above, we have naturally said little of the *indefinite* article, because it occurs but a few times in the New Testament (*μία*, *one*, put for *A*), and never in the Hebrew of the Old Testament. Though of less importance to language, its use appears to be governed by the same general laws which regulate that of the definite article.—F. W. N.

Addendum.—An induction from the widest field

leads to the conclusion that it is a law of Greek construction, that when the article is prefixed only to the first of several words joined by conjunctions, they are together descriptive either of a single subject, or of several subjects forming parts of one whole, concomitants in one series, co-agents in one work, coefficients to one result. Thus expressed, the canon will be found to enunciate a law exemplified by all writers of Greek who use the article. A few apparent exceptions may be adduced; but, as reasons can be assigned for them, they cease to be really exceptions. As illustrative of the rule, the following instances may be given:—Eph. i. 3, εὐλογημένος ὁ θεὸς καὶ πατήρ, where θεὸς and πατήρ refer to the same subject; Heb. ix. 19, τὸ αἷμα τῶν μόσχων καὶ τράγων, where the goats and bulls form parts of one whole; Thuc. i. 1, τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, where the Peloponnesians and the Athenians were actors in one series of transactions; Matt. xi. 1, τοῦ διδάσκειν καὶ κηρύσσειν, where the teaching and preaching are co-efficients to one result, or two parts of one official act, etc. On the other hand, we have, Acts xxvi. 30, ὁ βασιλεὺς καὶ ὁ ἡγεμών, because different subjects are mentioned; Heb. xi. 20, τὸν Ἰακὼβ καὶ τὸν Ἠσαῦ, where we have different subjects receiving different kinds of blessing; Acts xiii. 50, τὰς σεβομένας γυναῖκας καὶ τοὺς πρώτους τῆς πολέως, not only different persons, but different genders; Arist. Pol. i. 1, διώρισται τὸ θῆλυ καὶ τὸ δοῦλον, etc. This canon becomes important in connection with such passages as the following:—Eph. v. 5; 2 Thess. i. 12; 1 Tim. v. 21; Tit. ii. 13; 2 Pet. i. 1; where it may be disputed whether there is only one subject or more. Now it would be incompetent, in the case of the majority of these passages, to apply this canon so as to make them directly attest the *essential* unity of Christ and God; for it may be that they only intimate a unity of *action* between them. But indirectly they sustain the doctrine of our Lord's deity; for how could a mere creature be thus put on a par with God? and where is it taught in Scripture that we are to expect a simultaneous *appearing* of God and of Christ as distinct beings? In the case of 2 Pet. i. 1, it seems hardly possible to give the passage any other rendering than such as shall express the personal unity of God and Christ: ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος I. X. can hardly be translated otherwise than 'in [the] righteousness of our God and Saviour Jesus Christ.' (Middleton, *Doctr. of the Gr. Art.*; Green, *Gram. of the N. T.*, p. 205 ff; Winer, *Gram. of the N. T. Diction*, by Masson, p. 139.)—W. L. A.

ARUBOTH (אַרֻבּוֹת, Sept. Ἀραβώθ), properly *Arubboth*, the seat of one of the twelve officers appointed by Solomon to provide for his household. It was probably in Judah.—W. L. A.

ARUMA (אֲרוּמָה, Sept. Ἀρημά), a town near Shechem, the residence of Abimelech (Judg. ix. 41). Jerome identifies it with Ruma, and says it was called in his day Remphtis, and was not far from Diospolis, *i.e.*, Lydda. This, however, does not accord with the position assigned to it in Judges. Van de Velde thinks he has found it in the ruins *el-Ormah*, south-west of Nabulus.—W. L. A.

ARVAD (אַרְוָד; Ἄραδος, 1 Macc. xv. 23), a place in Phœnicia of which the present name is Ruad, a small island and city on the coast of Syria, called by the Greeks Aradus, by which name it is mentioned in 1 Macc. xv. 23. It is a small rocky island, opposite the mouth of the river Eleutherus, to the north of Tripolis, about one mile in circumference and two miles from the shore. Strabo (xvi. p. 753) describes it as a rock rising in the midst of the waves (πέτρα περίκλυστος); and modern travellers state that it is steep on every side. Strabo also describes the houses as exceedingly lofty, and they were doubtless so built on account of the scantiness of the site; hence, for its size, it was exceedingly populous (Pomp. Mela, l. ii. c. 7.) Arvad is *not* the same as Arpad or Arphad (Michaelis, *Spicil.* ii. 45).—J. K.

ARVADITES (אַרְוָדִים; Sept. Ἀράδιοι, Gen. x. 18; 1 Chron. i. 16), the inhabitants of the island Aradus [ARVAD], and doubtless also of the neighbouring coast. The Arvadites were descended from Arvad, one of the sons of Canaan (Gen. x. 18). Strabo (xvi. p. 731) describes the Arvadites as a colony from Sidon. They were noted mariners (Ezek. xxvii. 8, 11; Strabo, xvi. p. 754), and formed a distinct state, with a king of their own (Arrian, *Exped. Alex.* ii. p. 90); yet they appear to have been in some dependence upon Tyre, for the prophet represents them as furnishing their contingent of mariners to that city (Ezek. xxvii. 8, 11). They early entered into alliance with the Romans, and Aradus is named among the states to which the consul Lucius formally made known the league which had been contracted with Simon Maccabæus (1 Macc. xv. 23).—J. K.

ASA (אָסָא, *healing* or *physician*; Sept. Ἀσσά), son of Abijah, grandson of Rehoboam, and third king of Judah. He began to reign two years before the death of Jeroboam, in Israel, and he reigned forty-one years, from B.C. 955 to 914. The young king, on assuming the reins of government, zealously rooted out the idolatrous practices which had grown up during his minority and under the preceding reigns; and only the altars in the 'high places' were suffered to remain (1 Kings xv. 11-13; 2 Chron. xiv. 2-5). He laboured to improve the military resources of his kingdom, and was eventually in a condition to count on the services of 580,000 men (2 Chron. xiv. 6-8). In the eleventh year of his reign, relying upon the Divine aid, Asa attacked and defeated the numerous host of the Cushite king Zerah, who had penetrated through Arabia Petræa into the vale of Zephathah, with an immense host, reckoned at a million of men (which Josephus divides into 900,000 infantry and 100,000 cavalry, *Antiq.* viii. 12. 1), and 300 chariots (2 Chron. xiv. 9-15). As the triumphant Judahites were returning, laden with spoil, to Jerusalem, they were met by the prophet Azariah, who declared this splendid victory to be a consequence of Asa's confidence in Jehovah, and exhorted him to perseverance. Thus encouraged, the king exerted himself to extirpate the remains of idolatry, and caused the people to renew their covenant with Jehovah (2 Chron. xv. 1-15). It was this clear knowledge of his dependent political position, as the vicegerent of Jehovah, which won for Asa the highest praise that could be given to a Jewish king—that he walked in the steps of his ancestor David (1 Kings xv. 11).

Nevertheless, towards the end of his reign the

king failed to maintain the character he had thus acquired. When Baasha, king of Israel, had renewed the war between the two kingdoms, and had taken Ramah, which he was proceeding to fortify as a frontier barrier, Asa, the conqueror of Zerah, was so far wanting to his kingdom and his God as to employ the wealth of the Temple and of the royal treasures to induce the king of Syria (Damascus) to make a diversion in his favour by invading the dominions of Baasha. By this means he recovered Ramah, indeed; but his treasures were squandered, and he incurred the rebuke of the prophet Hanani, whom he cast into prison, being, as it seems, both alarmed and enraged at the effect his address was calculated to produce upon the people (1 Kings xv. 16-22; 2 Chron. xvi. 7-10). In the three last years of his life Asa was afflicted with a grievous 'disease in his feet;' and trusted for a cure too much in his physicians. At his death he was honoured with a funeral of unusual cost and magnificence (2 Chron. xvi. 11-14). He was succeeded by Jehoshaphat.—J. K.

ASAHEL (עֲשָׂהֵאל, *God's creature;* Sept. Ἀσαήλ), son of David's sister Zeruiah, and brother of Joab and Abishai. He was noted for his swiftness of foot; and after the battle at Gibeon he pursued and overtook Abner, who, with great reluctance, in order to preserve his own life, slew him by a backthrust of his spear, B.C. 1055. There were two others of this name (2 Chron. xvii. 8; xxxi. 13. [ABNER.] (2 Sam. ii. 18-23).—J. K.

ASAIAH (עֲשָׂיָה, 2 Chron. xxxiv. 20; 2 Kings xxii. 12, where he is called Asahiah in the A. V.), an officer of Josiah, one of those who were sent to consult the oracle about the book of the law. Another of this name is mentioned among David's choristers (1 Chron. vi. 30).

ASAPH (אָסָף, *assembler;* Sept. Ἀσάφ), a Levite, son of Barachias (1 Chron. vi. 39; xv. 17), eminent as a musician, and appointed by David to preside over the sacred choral services which he organized. The 'sons of Asaph' are afterwards mentioned as choristers of the temple (1 Chron. xxv. 1, 2; 2 Chron. xx. 14; xxix. 13; Ezra ii. 41; iii. 10; Neh. vii. 44; xi. 22); and this office appears to have been made hereditary in his family (1 Chron. xxv. 1, 2). Asaph was celebrated in after times as a prophet and poet (2 Chron. xxix. 30; Neh. xii. 16), and the titles of eleven of the Psalms (lxxiii. to lxxxiii.) bear his name. The merits of this appropriation are elsewhere examined. [PSALMS.] There were three other persons named Asaph: one who occupied the distinguished post of mazkir (מזכיר) or 'recorder' to king Hezekiah (2 Kings xviii. 18; Isa. xxxvi. 3); another who was keeper of the royal forests under Artaxerxes (Neh. ii. 8).—J. K.

ASCALON. [ASKELON.]

ASCENSION. [JESUS CHRIST.]

ASENATH (אָסְנַת; Sept. Ἀσενέθ), the daughter of Potipherah, priest of On, whom the king of Egypt bestowed in marriage upon Joseph. [JOSEPH.] No better etymology of Asenath has been proposed than that by Jablonski, who (*Panth. Ægypt.* v. i. p. 56, and *Opuscul.* ii. 208) regards the forms Asenath and Ἀσενέθ as representative of a Coptic compound *Assheneit.* The latter part of this word he takes to be the name of Neith, the titular goddess of Sais, the Athene of the Greeks; and considers the whole to mean *worshipper of Neith.* Gesenius, in his *Thesaurus,* suggests that the original Coptic form was *Asneith,* which means *who belongs to Neith*—quæ Neithæ est. That the name refers to this goddess is the generally received opinion (in modern times, Von Bohlen alone has, in his *Genesis,* proposed an unsatisfactory Semitic etymology); it is favoured by the fact that the Egyptians, as Jablonski has shewn, were accustomed to choose names expressive of some relation to their gods; and it appears liable to no stronger objection than the doubt, whether the worship of Neith existed at so early a period as that of the composition of the book of Genesis.—J. K.

ASER. [ASHER.]

ASH (עָשׁ) occurs in Job iv. 19; xiii. 28; xxvii. 18; Is. l. 9; li. 8; Hosea v. 12: in all which places the LXX. read σής, and the Vulg. *tinea;* A. V. *moth.* In Ps. xxxix. 11, עָשׁ, Sept. ἀράχνη, Vulg. *aranea.* The same Hebrew word occurs in the phrase 'moth-eaten,' Job xiii. 28; Sept. σητόβρωτον, *comeditur a tineis;* James v. 2, σητόβρωτα, *a tineis comesta.* The word σής is used also in Ecclus. xix. 3; xlii. 13: Matt. vi. 19, 20; Luke xii. 33. There is no biblical insect whose identity is better ascertained. The following is the chain of evidence through which it is traced. The word σής, adopted by the Sept., unquestionably means 'moth' in the writings of Aristotle (who was contemporary with the translators of the earliest and best rendered portions of the Sept.); for when treating of the generation of insects he says: Γίνεται δὲ καὶ ἄλλα ζῳδάρια, τὰ μὲν ἐν ἐρίοις, καὶ ὅσα ἐξ ἐρίων ἐστίν, οἷον οἱ σῆτες, οἱ ἐμφύονται μᾶλλον ὅταν κονιορτώδη ᾖ τὰ ἔρια. 'Other small creatures are generated, some in wool, and in such substances as are formed from wool, as for instance, moths, or moth worms, which are principally produced in dusty woollen substances:' and, again, speaking of the same insect, γίνεται δὲ ἐν χιτῶνι ὁ σκώληξ οὗτος, 'this worm or insect is produced in garments.' To the same effect, Aristotle's pupil, Theophrastus, speaking of the herb, πολίον, says, τούτο δὲ καὶ πρὸς τοὺς σῆτας τοὺς ἐν τοῖς ἱματίοις ἀγαθόν—'this is good against the moths in clothes' (*Hist. Plant.* i. 16). Menander, educated under Theophrastus, speaking of things which consume, says, τὸ δ' ἱμάτιον οἱ σῆτες, 'moths consume clothes.' Then with regard to the word *tinea,* adopted by the Vulg., Pliny uses it in translating our first quotation from Aristotle ('pulvis in lanis et veste *tineas* creat,' *Hist. Nat.* xi. 41, edit. Harduin), and elsewhere, for the moth, though he also applies the word to other insects, etc.; and from the time of Pliny to Aldrovandus, this, and almost all the other names in natural history, remained the same, and were retained as much as possible by Willughby and Linnæus. The latter, under the order Lepidoptera, genus Phalæna, gives the species of moths, *Tinea tapetzella, T. pellionella,* and *T. recurvaria sarcitella,* as peculiarly destructive to woollen clothes, furs, etc. The following allusions to the moth occur in Scripture;—to its being produced in clothes: 'for from garments cometh a moth' (Ecclus. xlii. 13); to its well-known fragility: 'mortal men are crushed *before* the moth' (Job iv. 19), literally 'before the face

of the moth,' but which words really mean '*like as* the moth is crushed.' The Hebrew word לפני, here translated 'before,' occurs in the sense of *as* or *like* in 1 Sam. i. 16: 'count not thine handmaid (לפני בת־בליעל) as a daughter of Belial:' literally, 'before,' or 'as the face of:' and so the Sept. understood our passage, σητὸς τρόπον. The Latin phrase *ad faciem* occurs in the same sense in Plautus (*Cistell.* i. l. 73): 'ad istam faciem est morbus qui me macerat.' Others take this allusion to the moth in an active sense, thus—'as a garment is consumed by the moth;' so the Vulg. *a tinea.* The allusion to 'the house of the moth' (Job. xxvii. 18) seems to refer plainly to the silky spindle-shaped case, covered with detached hairs and particles of wool, made and inhabited by the larva of the *Tinea sarcitella;* or to the felted case or tunnel formed by the larva of the *Tinea pelliionella;* or to the arched gallery formed by eating through wool by the larva of the *Tinea tapetzella.* References occur to the destructiveness of the clothes-moth: 'as a garment that is moth-eaten' (Job xiii. 28); 'the moth shall eat them up' (Is. l. 9); 'the moth shall eat them up like a garment' (li. 8); 'I will be to Ephraim as a moth,' *i. e.*, will secretly consume him (Hos. v. 12); comp. Matt. vi. 19, 20; Luke xii. 33; James v. 2, metaphorically; and Ecclus. xix. 3—'Moths and worms shall have him that cleaveth to harlots,' but the better reading is σήπη, 'rottenness.' Since the 'treasures' of the Orientals, in ancient times, consisted partly of 'garments, both new and old' (Matt. xiii. 52; and comp. Josh. vii. 21; Judges xiv. 12), the ravages of the clothes-moth afforded them a lively emblem of destruction. Their treasures also consisted partly of corn laid up in barns, etc. (Luke xii. 18, 24); and it has been supposed that the βρῶσις, translated 'rust,' joined with the σής in Matt. vi. 19, 20, refers also to some species of moth, etc., probably in the larva state, which destroys corn. Kuinoel says the 'curculio, or kornwurm,' the larva of the *Tinea granella,* is injurious to corn. Compare the common Roman phrase *blatta et tinea.* Aquila gives βρῶσις for עש in Jer. l. 9; and those words, 'Gods which cannot save themselves from moths,' βρωμάτων, Ep. of Jer. xii., may be another instance. Comp. Mal. iii. 11, Sept. and MS. B. in margin, and Symmachus in Is. v. 9. The word סס occurs, as well as the word עש, in Is. li. 8: 'the עש shall eat them up like a garment, and the סס shall eat them like *wool,*' Sept. ὡς ἔριον βρωθήσεται ὑπὸ σητός (comp. the first quotation from Aristotle), where the similarity between the Hebrew and Greek word is striking. If two species of moth be here alluded to, may not the סס be the distinctive name for the *Tinea tapetzella,* which is peculiarly destructive to 'wool?' [SAS.] The Sept. also gives σής for רקב, Prov. xiv. 30, and for חדק, Micah vii. 4. Moths, like fleas, etc., amid other more immediate purposes of their existence, incidentally serve as a stimulus to human industry and cleanliness; for, by a remarkable discrimination in her instinct, the parent moth never deposits her eggs in garments frequently overlooked or kept clean. Indeed, the most remarkable of all proofs of animal intelligence, is to be found in the larvæ of the watermoth, which gets into straws, and adjust the weight of their case so that it can always float: when too heavy they add a piece of straw or wood, and when too light a bit of gravel (*Transactions of the Royal Society of Edinburgh,* vol. i. p. 42). —J. F. D.

ASH (TREE). [OREN.]

ASHAN (עָשָׁן Josh. xv. 42; xix. 7), called Chor-ashan in 1 Sam. xxx. 30, a Levite town in the tribe of Simeon. According to Eusebius it was 16 miles from Jerusalem, but 15 according to Jerome, who calls it Bethasa. It has not yet been identified.

ASHDOD (אַשְׁדּוֹד; Sept. Ἄζωτος), the AZOTUS of the Greeks and Romans, and so called in 1 Macc. iv. 15; Acts viii. 40 (see also Plin. *Hist. Nat.* v. 14; Ptolem. v. 16); a city on the summit of a grassy hill, near the Mediterranean coast, nearly midway between Gaza and Joppa, being 18 geog. miles N. by E. from the former, and 21 S. from the latter; and more exactly mid-way between Askelon and Ekron, being 10 geog. miles N. by E. from the former, and S. by W. from the latter. Ashdod was a city of the Philistines, and the chief town of one of their five states (Josh. xiii. 3; 1 Sam. vi. 17). It was the seat of the worship of Dagon (1 Sam. v. 5; 1 Macc. xi. 4), before whose shrine in this city it was that the captured ark was deposited and triumphed over the idol (1 Sam. v. 1-9). Ashdod was assigned to Judah; but many centuries passed before it and the other Philistine towns were subdued [PHILISTINES]; and it appears never to have been permanently in possession of the Judahites, although it was dismantled by Uzziah, who built towns in the territory of Ashdod (2 Chron. xxvi. 6). It is mentioned to the reproach of the Jews after their return from captivity, that they married wives of Ashdod; the result of which was that the children of these marriages spoke a mongrel dialect, compounded of Hebrew and the speech of Ashdod (Neh. xiii. 23, 24). These facts indicate the ancient importance of Ashdod. It was indeed a place of great strength; and being on the usual military route between Syria and Egypt, the possession of it became an object of importance in the wars between Egypt and the great northern powers. Hence it was secured by the Assyrians before invading Egypt (Isa. xx. 1, *sq.*); and at a later date it was taken by Psammetichus, after a siege of twenty-nine years, the longest on record (Herodot. ii. 157). The destruction of Ashdod was foretold by the prophets (Jer. xxv. 20; Amos i. 8; iii. 9; Zeph. ii. 4; Zech. ix. 6); and was accomplished by the Maccabees (1 Macc. v. 68; x. 77-84; xi. 4). It is enumerated among the towns which Pompey joined to the province of Syria (Joseph. *Antiq.* xiv. 4. 4, *De Bell Jud.* i. 7. 7), and among the cities ruined in the wars, which Gabinius ordered to be rebuilt (*Antiq.* xiv. 5. 3). It was included in Herod's dominion, and was one of the three towns bequeathed by him to his sister Salome (*Antiq.* xvii. 8. 1). The evangelist Philip was found at Ashdod after he had baptized the Ethiopian eunuch on his professing his belief in Christ (Acts viii. 40). Azotus early became the seat of a bishopric; and we find a bishop of this city present at the councils of Nice, Chalcedon, A.D. 359, Selucia, and Jerusalem, A.D. 536 (Reland, *Palæstina,* p. 609).

Ashdod subsisted as a small unwalled town in the time of Jerome. It was in ruins when Benjamin of Tudela visited Palestine (*Itin.* ed. Asher, i. 79); but we learn from William of

Tyre and Vitriacus that the bishopric was revived by the Latin Christians, at least titularly, and made suffragan of Treves. Sandys (*Travailes*, p. 151) describes it as 'a place of no reckoning;' and Zuallart (*Voyage*, iv. p. 132) speaks of it as an Arab village. And this seems to be its present condition, for Irby and Mangles (p. 180) describe it as inhabited. The site is marked by ancient ruins, such as broken arches, and partly buried fragments of marble columns, there is also what appeared to these travellers to be a very ancient khan, the principal chamber of which had obviously, at some former period, been used as a Christian chapel. The place is still called اسدود *Esdud.* —J. K.

ASHDOTH PISGAH (אַשְׁדּוֹת הַפִּסְגָּה, Sept. Ἀσηδὼθ φασγά). The word Ashdoth by itself occurs twice as a local designation in the O. T. (Josh. x. 40; xii. 8), and in both instances is translated 'springs' in the A. V. In Num. xxi. 15, we have the word in the singular masculine (אֹשֶׁד) used with נחלים, torrents, where it denotes either the bed of the torrent or the ravine down which it flows. Ashdoth Pisgah may thus designate a place where the streams from Mount Pisgah were collected at the base of the hill. The root of the word is an obsolete verb signifying to pour forth; and as in the Arabic the term designating the foot of a mountain is derived from a verb signifying to pour forth, it is concluded that Ashdoth may be the designation of a ravine at the foot of a hill in which the waters from the higher grounds are collected to pour forth as streams. Ashdoth Pisgah would thus designate the ravine at the base of Mount Pisgah, or the base of the hill itself. [PISGAH.]—W. L. A.

ASHER (אָשֵׁר, *happiness;* Sept. Ἀσήρ), one of the sons of Jacob by Zilpah, the handmaid of Leah (Gen. xxx. 13; xxxv. 26), and founder of one of the twelve tribes (Num. xxvi. 44-47). Asher had four sons and one daughter (Gen. xlvi. 17). On quitting Egypt the number of adult males in the tribe of Asher was 41,500, which made it the ninth of the tribes (excluding Levi) in numbers—Ephraim, Manasseh, and Benjamin only being below it. But before entering Canaan an increase of 11,900 —an increase exceeded only by Manasseh—raised the number to 53,400, and made it the fifth of the tribes in population (comp. Num. i. 40, 41; xxvi. 47). The inheritance of this tribe lay in a very fruitful country, on the sea-coast, with Lebanon north, Carmel and the tribe of Issachar south, and Zebulon and Naphtali east. It is usually stated that the whole of the Phœnician territories, including Sidon, were assigned to this tribe. But there are various considerations which militate against this conclusion (see the arguments on both sides in *Pictorial Bible*, Num. xxvi. 24; Josh. xix. 24; Judg. i. 31), and tend to shew that the assigned frontier-line was drawn out to the sea south of Sidon. The strongest text for the inclusion of Sidon (Tyre was not then founded) is that in which it is mentioned to the reproach of the Asherites, that they did not drive out the Sidonians (Judg. i. 31). This Michaelis is disposed to reject as an interpolation; but Dr. Kitto (*Pict. Bib.* in loc.) conceives it to denote that the Asherites were unable to expel the Sidonians, who by that time had encroached southward into parts of the coast actually assigned to the Asherites; and he strengthens this by referring to the subsequent foundation of Tyre, as evincing the disposition of the Sidonians to colonize the coast south of their own proper territories. The Asherites were for a long time unable to gain possession of the territories actually assigned them, and 'dwelt among the Canaanites, the inhabitants of the land' (Judg. i. 32); and, 'as it is not usual to say of a larger number that it dwells among the smaller, the inference is, that they expelled but comparatively few of the Canaanites, leaving them, in fact, a majority of the population' (Bush, note on Judg. i. 32).—J. K.

ASHERAH. [ASHTAROTH.]

ASHES, in the symbolical language of Scripture, denote human frailty (Gen. xviii. 27), deep humiliation (Esth. iv. 1; Jonah iii. 6; Matt. xi. 21; Luke x. 13; Job xlii. 6; Dan. ix. 3). To sit in ashes was a token of grief and mourning (Job ii. 8; Lam. iii. 16; Ezek. xxvii. 30), as was also strewing them upon the head (2 Sam. xiii. 19; Isa. lxi. 3). [MOURNING.] 'Feeding on ashes,' in Ps. cii. 9, appears to express grief, as of one with whose food the ashes with which he is covered mingle. But in Isa. xliv. 20, 'feeding on ashes,' which afford no nourishment, is judged to denote ineffectual means, labour to no purpose. Compare Hos. xii. 1.—J. K.

ASHIMA (אַשִּׁימָא, 2 Kings xvii. 30; Sept. Ἀσιμάθ) is only once mentioned in the Old Testament as the god of the people of Hamath. The Babylonian Talmud, in the treatise 'Sanhedrin' (cited in Carpzov's *Apparatus*, p. 516), and the majority of Jewish writers, assert that Ashima was worshipped under the form of a *goat without wool;* the Talmud of Jerusalem says, under that of a *lamb.* Elias Levita gives the word the sense of *ape;* in which he was, in all probability, deceived by the resemblance in sound to the Latin *simia*, and other fanciful conjectures have been proposed. The opinion, however, that this idol had the form of a goat appears to be the one best supported by arguments as well as by authorities. Thus Pfeiffer (in his *Dubia Vexata*, ad loc.) suggests that ashima may be brought into relation with the word אֹשְׁמָה, which the Samaritan version uses in the sense of some species of goat, as a translation of the original אקו in Deut. xiv. 5. On this ground we might conjecture that the word ashima actually *means* a goat without wool, by deriving it from אָשַׁם, which, though it usually signifies *to be guilty*, yet occurs in the sense of *to be laid waste, to be bare*, as a cognate of יָשַׁם and שָׁמַם: so that ashima would mean *bare, bald.* Besides, as a goat, the Egyptian god Mendes would afford an excellent parallel to Ashima; as likewise the Greek Pan (cf. Lev. xvii. 7).*

It is worthy of mention that the name of this idol furnished Aben Ezra with an opportunity of displaying the inveterate hatred of the Jews against the Samaritans. In his preface to the book of Esther, he asserts that the Samaritan text of Gen.

* [The majority of recent scholars seem to prefer identifying Ashima with Esmun, the Phœnician Æsculapius (Thenius *in loc.*) Gesenius compares the word with the Pers. *asumân*, heaven, and Fürst dismisses it curtly by rendering it *Teufel.*]

i. 1, begins with the words, 'In the beginning Ashima created.' It need hardly be said that there is no trace of this reading either in the Samaritan text or version. Aben Ezra's own words are cited at length in Hottinger's *Exercit. Antimorin.*, p. 40. —J. N.

ASHKENAZ (אַשְׁכְּנַז; Sept. Ἀσχανάζ; Gen. x. 3); and ASHCHENAZ (Jer. li. 27), the proper name of a son of Gomer, son of Japhet, and of a tribe of his descendants. In Jeremiah it is placed with Ararat and Minni, provinces of Armenia; whence it is probable that Ashkenaz was a province of Armenia; or at least that it lay not far from it, near the Caucasus, or towards the Black Sea. Nothing more satisfactory is now attainable. The various fanciful attempts to trace the name may be seen in Winer (*Bib. Realwörr.*, s. v. 'Askenas'). The modern Jews fancy the name denotes the Germans.—J. K.

ASHKENAZI, ELS. A Jewish rabbi, first at Cremona, afterwards at Constantinople, then at Naxos, then at Posen, and ultimately at Cracow, where he died in 1586. He wrote יוֹסֵף לֵלָה, *a Commentary on the Book of Esther*, Crem. 1576. (This has been repeatedly reprinted, and is much esteemed; an edition appeared at Warsaw in 1838, 4to.); מַעֲשֵׂה יי, an Illustration of the Historical Contents of the Pentateuch, in four parts, Ven. 1583, fol. This work has also been frequently reprinted; the last edition appeared at Zolkien in 1802, 8vo.—W. L. A.

ASHPENAZ, chief of the eunuchs of king Nebuchadnezzar, to whose care Daniel and his companions were consigned, and who changed their names (Dan. i. 3, 7).—J. K.

ASHTAROTH (עַשְׁתָּרוֹת; Sept. Ἀσταρώθ), and ASHTAROTH-CARNAIM (עַשְׁתָּרוֹת קַרְנַיִם; Sept. Ἀσταρώθ καὶ Καρναΐν), a town of Bashan (Deut. i. 4; Josh. ix. 10), which was included in the territory of the half-tribe of Manassch (Josh. xiii. 31), and was assigned to the Levites (1 Chron. vi. 71). It is placed by Eusebius six miles from Edrei, the other principal town of Bashan, and twenty-five miles from Bostra. The town existed in the time of Abraham (Gen. xiv. 5); and as its name of Ashtaroth appears to be derived from the worship of the moon under that name [see the following article], there is little need to look further than the crescent of that luminary and its symbolical image for an explanation of the addition CARNAIM, or rather KARNAIM, 'horned.' In 2 Macc. xii. 26, mention is made of the temple of Atergatis (Ashtaroth) in Carnion, which is described as a strongly fortified town of difficult access, but which was taken by Judas Maccabæus, who slew 25,000 of the people therein (2 Macc. xii. 21, 26). Astaroth-Carnaim is now usually identified with Mezareib, the situation of which corresponds accurately enough with the distances given by Eusebius. Here is the first castle on the great pilgrim road from Damascus to Mecca. It was built about 340 years ago by the Sultan Selim, and is a square structure, about 100 feet on each side, with square towers at the angles and in the centre of each face, the walls being 40 feet high. There are no other ruins. (Burckhardt, p. 242; Buckingham's *Arab Tribes*, p. 162.) [The identity of Ashtaroth and Ashtoroth Karnaim has been questioned by some. The strongest arguments against it are, that Eusebius and Jerome regarded the two places as distinct, and that the Samaritan and Arabic versions assign different names to the two. But the statements of both Jerome and Eusebius bearing on this point are far from clearly intimating their distinctness,—and to us Jerome appears rather to incline to their being the same, as he places both in the same region, and refers from the later article to the earlier ('diximus et supra de Ash. Carnaim'—*De Loc. Heb.*) As to the versions, the Arabic is too late to be of much authority, and the name given by the Samaritan to Ashtoroth Car., viz. *Haphinith*, is confessedly unknown.]

ASHTORETH (עַשְׁתֹּרֶת, 1 Kings xi. 5; Sept. Ἀστάρτη) is the name of a goddess of the Sidonians (1 Kings xi. 5, 33), and also of the Philistines (1 Sam. xxxi. 10), whose worship was introduced among the Israelites during the period of the judges (Judg. ii. 13; 1 Sam. vii. 4), was celebrated by Solomon himself (1 Kings xi. 5), and was finally put down by Josiah (2 Kings xxiii. 13). She is frequently mentioned in connection with Baal, as the corresponding female divinity (Judg. ii. 13); and, from the addition of the words, 'and all the host of heaven,' in 2 Kings xxiii. 4 (although the Asherah occurs there, and not 'Ashtoreth, which will be accounted for below), it is probable that she represented one of the celestial bodies. There is also reason to believe that she is meant by the 'queen of heaven,' in Jer. vii. 18; xliv. 17; whose worship is there said to have been solemnised by burning incense, pouring libations, and offering cakes. Further, by comparing the two passages, 2 Kings xxiii. 4, and Jer. viii. 2, which last speaks of the 'sun and moon and all the host of heaven, whom they served,' we may conclude that the *moon* was worshipped under the names of queen of heaven and of 'Ashtoreth, provided the connection between these titles is established.

According to the testimonies of profane writers, the worship of this goddess, under different names, existed in all countries and colonies of the Syro-Arabian nations. She was especially the chief female divinity of the Phœnicians and Syrians—the Baaltis (*i.e.*, בעלתי *domina mea*, equivalent to the Greek address, Δέσποινα!) to Baal; Ἀστάρτη ἡ μεγίστη, as Sanchoniathon calls her (ed. Orelli, p. 34). She was known to the Babylonians as Mylitta (*i.e.*, possibly מוּלדתא, the emphatic state of the feminine participle active of Aphel, *genetrix*), Herod. i. 131; to the Arabians as Alitta, or Alilat, Herod. iii. 8 (*i.e.*, according to Pocock's etymology —*Specim.* p. 110—al Ilahat, *the goddess* [which may, however, also mean the *crescent moon*—see Freytag's *Lex. Ar.*]; or al Hilâl, *the moon;* or, according to Kleuker's suggestion, al Walîd, *genetrix*. See Bergmann, *De Relig. Arab. Anteislamica*. Argentor, 1834, p. 7). The supposed Punic name Tholath, תלת, which Münter, Hamaker, and others considered to mean *genetrix*, and to belong to this goddess, cannot be adduced here, as Gesenius has recently shewn that the name has arisen from a false reading of the inscriptions (see his *Monum. Ling. Phœnic.* p. 114). But it is not at all open to doubt that this goddess was worshipped

at ancient Carthage, and probably under her Phœnician name.

The classical writers, who usually endeavoured to identify the gods of other nations with their own, rather than to discriminate between them, have recognised several of their own divinities in Ashtoreth. Thus she was considered to be *Juno* (Βῆλθις ἡ Ἥρα ἡ Ἀφροδίτη, Hesychius; 'Juno sine dubitatione a Pœnis Astarte vocatur,' Augustin. *Quæst. in Jud.* xvi.); or *Venus*, especially Venus Urania (Cicer. *Nat. Deor.* iii. 23; Ἀστάρτη δὲ ἐστιν ἡ παρ' Ἕλλησιν Ἀφροδίτη προσαγορευομένη, Theodoret. *in Libr.* iii. *Reg. Quæst.* L.; and the numerous inscriptions of Bona Dea Cœlestis, Venus Cœlestis, etc., cited in Münter's *Religion der Karthager*, p. 75); or *Luna* (Οὐρανίαν Φοίνικες Ἀστροάρχην ὀνομάζουσι σελήνην εἶναι θέλοντες, Herodian, v. 13; Lucian *De Dea Syra*, iv.)

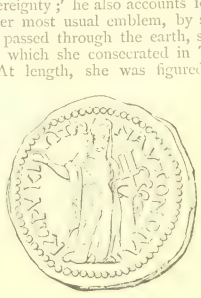
The *fact* that there is a connection between all these divinities cannot escape any student of ancient religions; but it is not easy to discover the precise link of that connection. Winer ingeniously suggests (*Bibl. Realwört.*) that Ashtoreth was confounded with Juno, because she is the female counterpart to Baal, the chief god of the Syrians—their Jupiter, as it were; and with Venus, because the same lascivious rites were common to her worship, and to that of Ashtoreth and her cognate Mylitta (Creuzer's *Symbolik*, ii. 23). But so great is the intermixture and confusion between the gods of pagan religions, 'pro diversitate nominis, non pro numinis varietate,' as Ambrose says, that Münter further identifies Ashtoreth—due allowance being made for difference of time and place—with the female Kabîr, Axiokersa, with the Egyptian Isis, with the Paphian Venus, with the Taurian and Ephesian Diana, with the Bellona of Comana, with the Armenian Anâhîd, and with the Samian, Maltesian, and Lacinian Juno. She has also been considered to be the same as the Syrian *fish-deities*. [ATERGATIS.]

As for the power of nature, which was worshipped under the name of Ashtoreth, Creuzer and Münter assert that it was the principle of conception and parturition—that subordinate power which is fecundated by a superior influence, but which is the agent of all births throughout the universe. As such, Münter maintains, in his *Religion der Babylonier*, p. 21, in opposition to the remarks of Gesenius in his *Jesaias*, iii. 337—that the *original* form under which Ashtoreth was worshipped was the *moon;* and that the transition from that to the *planet* Venus (which we will immediately notice) was unquestionably an innovation of a later date. It is evident that the moon alone can be properly called the queen of heaven; as also that the dependent relation of the moon to the sun makes it a more appropriate symbol of that sex, whose functions as female and mother, throughout the whole extent of animated nature, were embodied in Ashtoreth. [BAAL.]

The rites of her worship, if we may assume their resembling those which profane authors describe as paid to the cognate goddesses, in part agree with the few indications in the Old Test., in part complete the brief notices there into an accordant picture. The *cakes* mentioned in Jer. vii. 18, which are called in Hebrew כונים *Kavvanîm*, were also known to the Greeks by the name χαβῶνες, and were by them made in the shape of a sickle, in reference to the new moon. Among animals, the dove, the crab, and, in later times, the lion, were sacred to her; and among fruits, the pomegranate. No blood was shed *on* her altar; but male animals, and chiefly *kids*, were sacrificed to her (Tacit. *Hist.* ii. 3). Hence some suppose that the reason why Judah promised the harlot a kid, was that she might sacrifice it to Ashtoreth (see Tuch's note to Gen. xxxviii. 17). The most prominent part of her worship, however, consisted of those libidinous orgies, which Augustine, who was an eye-witness of their horrors in Carthage, describes with such indignation (*De Civit. Dei*, ii. 3). Her priests were eunuchs in women's attire (the peculiar name of whom is קְדֵשִׁים, *sacri, i. e.*, cinædi, Galli—1 Kings xiv. 24), and women (קְדֵשׁוֹת, *sacræ, i. e.*, meretrices—Hos. iv. 14, which term ought to be distinguished from ordinary harlots, זונות), who, like the Bayaderes of India, prostituted themselves to enrich the temple of this goddess. The prohibition in Deut. xxiii. 18 appears to allude to the dedication of such funds to such a purpose.

As for the places consecrated to her worship, although the numerous passages in which the authorized version has erroneously rendered אשרה by *grove*, are to be deducted (as is explained below), there are yet several occasions on which *gardens* and *shady trees* are mentioned as peculiar seats of (probably, *her*) lascivious rites (Is. i. 29; lxv. 3; 1 Kings xiv. 23; Hos. iv. 13; Jer. ii. 20; iii. 13). She also had celebrated temples (1 Sam. xxxi. 10).

As to the form and attributes with which Ashtoreth was represented, the oldest known image, that in Paphos, was a white conical stone, often seen on Phœnician remains in the figure which Tacitus describes, *l. c.* as 'Simulacrum non effigie humana; continuus orbis latiore initio tenuem in-ambitum, metæ modo, exsurgens, et ratio in obscuro.' Münter is unwilling to consider this a Lingam symbol; nevertheless, there appears to be some room for disputing his opinion. In Canaan she was probably represented as a *cow*. It is said in the book of Tobit i. 5, that the tribes which revolted sacrificed τῇ Βάαλ τῇ δαμάλει, where the feminine article with Βάαλ is to be remarked. In Phœnicia she had the head of a cow or bull, as she is seen on coins. Sanchoniathon states that 'Astarte adopted the head of a bull as a symbol of her sovereignty;' he also accounts for the *star* which is her most usual emblem, by saying that 'when she passed through the earth, she found a fallen star, which she consecrated in Tyre' (*l. c.* p. 34). At length, she was figured with the



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human form, as Lucian expressly testifies of the Syrian goddess—which is substantially the same as Ashtoreth; and she is so found on coins of Severus, with her head surrounded with rays, sit-

ting on a lion, and holding a thunderbolt and a sceptre in either hand. What Kimchi says of her being worshipped under the figure of a *sheep* is a mere figment of the Rabbins, founded on a misapprehension of Deut. vii. 13. As the words עשתרות צאן there occurring may be legitimately taken as the *loves* of the flock (*Veneres* pecoris), *i. e.*, either the *ewes* or the *lambs*, the whole foundation of that opinion, as well as of the notion that the word *means* sheep, is unsound.

The word Ashtoreth cannot be plausibly derived from any root, or combination of roots, in the Syro-Arabian languages. The best etymology, that approved by Gesenius, Fürst, and others, identify it with the Persian *sitârah*, *star*, with a prosthetic guttural. The latest etymology is that suggested by Sir W. Betham, in his *Etruria Celtica*, ii. 22, who resolves *Astarte* into the Irish elements: As, *out of;* tar, *beyond;* te, *deity—the goddess of long voyages!* Ashtoreth is feminine as to form; its plural Ashtaroth also occurs (and is sometimes erroneously taken to be the proper name of the goddess); but it is understood to denote a plurality of *images* (like the Greek Ἔρμαι), or to belong to that usage of the plural which is found in words denoting *lord* (Ewald's *Hebr. Gram.* § 361; Movers, *Phönizier;* Creuzer, *Symbolik*).

To come now to ASHERAH (אֲשֵׁרָה, Judg. vi. 25): Selden was the first who endeavoured to shew that this word—which in the LXX. and Vulgate is generally rendered *grove*, in which our authorized version has followed them—must in *some* places, for the sake of the sense, be taken to mean a *wooden image* of Ashtoreth (*De Diis Syris*, ii. 2). Not long after, Spencer made the same assertion (*De Leg. Hebræor.* L. ii. 16). Vitringa then followed out the same argument, in his note to Is. xvii. 8. Gesenius, at length, has treated the whole question so elaborately in his *Thesaurus*, as to leave little to be desired, and has evinced that Asherah is a *name*, and also denotes an image of this goddess. [GROVES.]

Some of the arguments which support this partial, or, in Gesenius's case, total rejection of the signification *grove*, for אשרה, are briefly as follows:—It is argued that Asherah almost always occurs with words which denote *idols* and *statues of idols;* that the verbs which are employed to express the making an Asherah, are incompatible with the idea of a grove, as they are such as *to build, to shape, to erect* (except in one passage, where, however, Gesenius still maintains that the verb there used means *to erect*); that the words used to denote the destruction of an Asherah are those of *breaking to pieces, subverting;* that the *image* of Asherah is placed in the Temple (2 Kings xxi. 7); and that Asherah is coupled with Baal in precisely the same way as Ashtoreth is: comp. Judg. ii. 13; x. 6; 1 Kings xviii. 19; 2 Kings xxiii. 4; and particularly Judg. iii. 7, and ii. 13, where the plural form of both words is explained as of itself denoting *images* of this goddess. Besides, Selden objects that the signification *grove* is even incongruous in 2 Kings xvii. 10, where we read of '*setting up* groves *under every green tree.*' Moreover, the LXX. has rendered Asherah by *Astarte*, in 2 Chron. xv. 16 (and the Vulgate has done the same in Judges iii. 7), and, conversely, has rendered *Ashtaroth* by groves, in 1 Sam. vii. 3.

On the strength of these arguments most modern scholars assume that Asherah is a *name* for Ashtoreth, and that it denotes more especially the relation of that goddess to the *planet* Venus, as the lesser star of good fortune. It appears, namely, to be an indisputable fact that both Baal and Ashtoreth, although their primary relation was to the sun and moon, came in process of time to be connected, in the religious conceptions of the Syro-Arabians, with the planets Jupiter and Venus, as the two stars of good fortune. [MENL.] Although the mode of transition from the one to the other is obscure, yet many kindred circumstances illustrate it. For instance, the connection between Artemis and Selene; that between *Juno* and the planet Venus, mentioned in Creuzer ii. 566; the fact that, in the Zendavesta, Anâhîd is the name of the genius of the same planet; and that אסתרא *astro* (which word is only an Aramaic form of the same *sitarah* which, as was remarked above, furnishes the best derivation for Ashtoreth) is also the name of the same planet in the religious books of the Tsalians (Norberg's *Onomast. Cod. Nasawi*, p. 20). It is in reference to this connection, too, that a *star* is so often found among the emblems with which Ashtoreth is represented on ancient coins. Lastly, whereas the word Asherah cannot, in the sense of *grove*, be legitimately deduced from the primitive or secondary signification of any Syro-Arabian root אשר, as a name of the goddess of good fortune, it admits of a derivation as natural in a philological point of view, as it is appropriate in signification. The verb אשר means *to prosper;* and Asherah is the feminine of an adjective signifying *fortunate, happy.*—J. N.

ASHURITES (הָאֲשׁוּרִי), a people named among those over whom Abner made Ishbosheth king (2 Sam. ii. 9). For אשורי some codices read אשרי *Asherites*, and with this the Targum of Jonathan agrees, in which we have בית אשר, *the house of Asher.* If this reading be adopted, the people mentioned were probably those lying between Gilead and Jezreel, on the west of the Jordan. The Vulg., however, has *Gessuri*, and with this the Syr. and Arab. versions agree. Ewald and Thenius adopt this, and think that the people intended are the inhabitants of the district of Geshur. To this it has been objected, that Geshur had already a king, Talmai, whose daughter David married (1 Chron. iii. 2; 2 Sam. xiii. 37); which renders it incredible that Geshur should form part of the territory of Ishbosheth. But the Geshur of Talmai is specifically described as 'Geshur of Syria' (2 Sam. xv. 8); so that it was distinguishable from the district to the north of Jordan, usually so called. In this region the other parts of Ishbosheth's dominions lay; so that it may be the district intended. —W. L. A.

ASIA. This term does not occur in the O. T. In the books of Maccabees it is found—1. As the designation of the territory of Antiochus the Great (1 Macc. viii. 6), in which case it is nearly identical with what was subsequently called Asia Minor; 2. As the designation of the territory of the king of Pergamos (1 Macc. viii. 6); in which case it comprehends Mysia, Lydia, and Phrygia; and 3. As the designation of the territory claimed by the kings of Antioch, who called themselves kings of Asia, though only Cilicia really belonged to them (1 Macc. xii. 39; xiii. 32; 2 Macc. iii. 3).

By Attalus III. the kingdom of Pergamos was (B.C. 133) bequeathed to the Romans, and thenceforward became the Roman province of Asia, and was governed by a prætor till the time of Augustus, who made it a senatorial province, and placed over it a proconsul (ἀνθύπατος, Acts xix. 38). This is the territory which Ptolemy describes as ἡ ἰδίως καλουμένη Ἀσία (*Geogr.* v. 2); it comprehended Phrygia, Mysia, Lydia, and Caria; its chief town was Ephesus. As used in the N. T., it is only the portion of this territory exclusive of Phrygia, which the term Asia commonly denotes (Acts ii. 9 (where it is expressly distinguished from Phrygia); xvi. 6; xix. 10, 22, 26, 27; xx. 4, 16, 18; xxi. 27; xxvii. 2; Rom. xvi. 5 (where the reading of the best authorities is Ἀσίας in place of Ἀχαΐας); 1 Cor. xvi. 19; 2 Cor. i. 8; 2 Tim. i. 15). In some of these passages the wider meaning is given to the term by some interpreters, but without sufficient reason. In Acts vi. 9, 1 Pet. i. 1, and Rev. i. 4, 11, however, this must be admitted. In these passages Asia must be taken to include Phrygia as well as Mysia, Lydia, and Caria, so as to correspond nearly with what was afterwards called Proconsular Asia. The word Asia is traced by Bochart to the Phœnician חצי *middle*, qu. חציה, 'id est pars illa quæ media est inter Africam et Europam' (*Geogr. Sac.* iv. 33, p. 298, ed. 1682). With greater probability, Pott derives it from αὐώς, ἠώς, ἀώς, ἑώς (Sansc. *ushas* aurora), 'so that it denotes Orient, Levant, Anatolia, as opposed to Hesperia' (*Etymol. Forsch.* ii. 190).—W. L. A.

ASIARCHÆ (Ἀσιάρχαι, Acts xix. 31; Vulg. *Asiæ principes;* Tertull. *præsides sacerdotales;* Auth. Vers. 'certain of the chief of Asia'). These asiarchæ, who derived their appellation from the name of the province over which they presided (as Syriarch, 2 Macc. xii. 2, Lyciarch, Cariarch, etc.), were in the province of Asia the chief presidents of the religious rites, whose office it was to exhibit solemn games in the theatre every year, in honour of the gods and of the Roman emperor. This they did at their own expense (like the Roman ædiles), whence none but the most opulent persons could bear the office, although only of one year's continuance. The appointment was much as follows: at the beginning of every year (*i. e.*, about the autumnal equinox), each of the cities of Asia held a public assembly, in order to nominate one of their citizens as asiarch. A person was then sent to the general council of the province, at some one of the principal cities, as Ephesus, Smyrna, Sardis, etc., to announce the name of the individual who had been selected. Of the persons thus nominated by the cities the council designated ten. Some suppose that the whole ten presided as a college over the sacred rites (comp. Strabo, xiv. p. 649); but as in Eusebius (*Hist. Eccles.* iv. 15) Polycarp is said to have suffered martyrdom when 'Philip was *asiarch* and Statius Quadratus proconsul of Asia,' it has been inferred by others that, as in the case of the Irenarch, the names of the ten nominated by the general council were submitted to the proconsul, who chose one of the number to be asiarch; whilst others again think that one chosen by the proconsul was pre-eminently the asiarch, but that the other nine acted as his assessors and also bore that title. Winer contends that the solitary testimony of Eusebius amounts to no more than that one asiarch, Philip, then and there presided at the public games, but not that the arrangements of all the games were made and provided by that one asiarch. (See Kuinoel, Hammond, Bloomfield, etc., on Acts xix. 31; and Winer's *Biblisches Realwörterbuch*, s. v. 'Asiarchæ,' with the authorities there cited).—J. K.

ASKELON (אַשְׁקְלוֹן; Sept. Ἀσκάλων), a city of the Philistines, and the seat of one of their five states (Judg. xiv. 19; 1 Sam. vi. 17; 2 Sam. i. 20). It was situated on the Mediterranean coast, between Gaza and Ashdod, twelve geog. miles north of the former, and ten S. by W. from the latter, and fifty-five W.S.W. from Jerusalem. It was the only one of the five great Philistine towns that was a maritime port, and stood out close to the shore. Askelon was assigned to the tribe of Judah (Josh. xiii. 13; comp. Judg. i. 18); but it was never for any length of time in possession of the Israelites. The part of the country in which it stood abounded in aromatic plants, onions, and vines (Plin. xix. 32; Strabo, xvi. p. 759, Dioscor. i. 124; Colum. xii. 10; Alex. Trall. viii. 3). It was well fortified (Joseph. *De Bell Jud.* iii. 2. 1; comp. Mela, i. 11), and early became the seat of the worship of Derceto (Diod. Sic. ii. 4). After the time of Alexander it shared the lot of Phœnicia and Judæa, being tributary sometimes to Egypt, and at other times to Syria (1 Macc. x. 86; xi. 60; xii. 33; Joseph. *Antiq.* xii. 4. 5). The magnificent Herod was born at Askelon, and although the city did not belong to his dominion, he adorned it with fountains, baths, and colonnades (*De Bell. Jud.* i. 21. 11); and after his death Salome, his sister, resided in a palace at Askelon, which Cæsar bestowed upon her (*Antiq.* xvii. 11. 5). It suffered much in the Jewish war with the Romans (*De Bell. Jud.* ii. 18. 5; iii. 2. 1-3); for its inhabitants were noted for their dislike of the Jews, of whom they slew 2500 who dwelt there (ii. 18. 5; iii. 2. 1). After this Askelon again revived, and in the middle ages was noted not only as a stronghold, but as a wealthy and important town (Will. Tyr. xvii. 21). As a sea-port merely it never could have enjoyed much advantage, the coast being sandy and difficult of access. The town bears a prominent part in the history of the Crusades. After being several times dismantled and re-fortified in the times of Saladin and Richard, its fortifications were at length totally destroyed by the Sultan Bibars A.D. 1270, and the port filled up with stones, for fear of future attempts on the part of the Crusaders (Wilkin, *Gesch. der Kreuz.* vii. 586). This, no doubt, sealed the ruin of the place. Sandys (*Travailes*, p. 151, A.D. 1610) describes it as 'now a place of no note, more than that the Turke doth keepe there a garrison.' Fifty years after (A.D. 1660), Von Troilo found it still partially inhabited. But its desolation has long been complete, and little now remains of it but the walls, with numerous fragments of granite pillars. The situation is described as strong; the thick walls, flanked with towers, were built on the top of a ridge of rock that encircles the town, and terminates at each end in the sea. The ground within sinks in the manner of an amphitheatre (Richardson ii. 202-204; Eli Smith, in *Missionary Herald* for 1827, p. 341). The place still bears the name of Askulan عسقلان.—J. K.

ASMODEUS (Ἀσμοδαῖος), a demon or evil spirit, mentioned in the Apocryphal book of Tobit as having beset Sarah, the daughter of Raguel, and killed the seven husbands whom she had married before Tobit (Tob. iii. 8; vi. 14; viii. 2, 3). The Rabbins have a number of absurd traditions respecting Asmodeus, which may be seen in the original edition of Calmet and in Lightfoot (*Hor. Hebr.* ad Luc. xi. 15). They call him, as well as Beelzebub, 'the prince of devils,' whence the two names have been supposed to refer to the same demon. But this title they also give to 'the angel of death,' as the destroyer of all mankind: hence some derive the name Asmodeus = אשמדי, from the Hebrew שמד *shamad*, to exterminate, and would identify it with Abaddon (see the word), the same as Apollyon, the angel of death. On this assumption the story in Tobit means no more than that the seven husbands died successively on their marriage with Sarah. [The sole ground for identifying Asmodeus with Abaddon is this etymological one. But this is most precarious. It is doubtful if Asmodeus be a Shemitic name, or from a Shemitic root. Reland, after Castell, traces it to a Persic source ازمودن *to tempt*].

ASMONEANS. [MACCABEES.]

ASNAPPER (אָסְנַפַּר; Sept. Ἀσσεναφάρ), the name of the king, or possibly Assyrian satrap, who sent the Cuthean colonies into Palestine (Ezra iv. 10). Taking him for king of Assyria, he is with most probability identified with Esar-haddon, although some believe the name to denote Salmanezer. The title רבא ויקיר (Auth. Vers. 'great and noble') which is given to him belonged to the satraps.

ASP. [PETHEN.]

ASPALATHUS (ἀσπάλαθος), a word which occurs only in Ecclus. xxiv. 15, where it is enumerated with other spices and perfumes to which wisdom is compared. Though this drug is not mentioned in the canonical Scriptures, it is probable that it may have been one of the substances comprehended under the general name of spices. It was no doubt one of the substances employed by the ancients as a perfume and incense, as it is described by Dioscorides (i. c. 19), as well as enumerated by Theophrastus (ix. c. 7), and by both among aromatic substances. It forms one of the ingredients of the cyphi, or compound incense made use of by the Egyptian priests, as related both by Plutarch and Dioscorides. The substance which was called aspalathus has not been very clearly ascertained, though several plants have been indicated as yielding it. *Lignum Rhodium* is sometimes considered to be one of the kinds of aspalathus described by Dioscorides, but this is a produce of the Canary Islands and of the plant called Convolvulus scoparius. From it the perfumers of Paris obtain *l'Huile de bois de Rhodes*. By others aspalathus, which has been supposed to be the same thing as Syrian aloe, or that of Rhodes and of Candia, is thought to have been yielded by species of the genus which has been called Aspalathus, and especially by the species A. creticus, which is now called Anthyllis Hermanniæ; but there does not seem to be sufficient proof of this. Others again have held that aspalathus was a kind of agallochum [AHALIM], and Dr. Harris (sub. Lign.—aloe) seems to have thought that he got rid of a difficulty by suggesting that *ahalim*, which we have shewn to be agallochum, should be rendered ASPALATHA. Arab authors, as Avicenna and Serapion, give *Dar-shi-shan* as the Arabic synonyme of aspalathus. They quote some of their own countrymen as authorities respecting it, in addition to Galen and Dioscorides. Hence it would appear to have been a product of the East rather than of the West, as for such they usually give only the Greek name or its translation, and quote only Greek authorities. Avicenna, in addition to his description, says that some think it may be the root of Indian nard. Hence it may justly be inferred that *Dar-shishan*, which the Arabians thought to be aspalathus, must have come to them from India, or they would not have hazarded this supposition. In India the name *Dar-shishan* is applied to the bark of a tree which is called *kaephul* or *kyphul*. This tree is a native of the Himalayan mountains from Nepal to the Sutlej, and has been figured and described by Dr. Wallich, in his *Tentamen Flore Nepalensis*, p. 59, t. 45, by the name *Myrica sapida*, in consequence of its fruit, which is something like that of the arbutus, being edible. The leaves, on being rubbed, have a pleasantly aromatic though faint smell. The bark forms an article of commerce from the hills to the plains, being esteemed in the latter as a valuable stimulant medicine. It may be seen mentioned by the name ka-i-phul in Gladwin's translation of the Persian *Ulfaz-i-Udwieh*, No. 884, as a synonyme of *Dar-sheeshan*, which is described as an aromatic bark, while at No. 157 *Dar-sheeshan* is considered to be a synonyme of اشتلايوس *ishtelayoos*, which seems to be a corruption of aspalathus from the errors of transcribers in the diacritical points. Kaephul has, moreover, been long celebrated by Sanscrit authors, and it may therefore have easily formed one of the early articles of commerce from the East to the West, together with the Nard, the Costus, and the Lycium of these mountains.—J. F. R.

ASPHALTUM. [CHEMAR.]

ASPHAR (Ἀσφάρ). A 'pool' or 'spring' (λάκκος, by which the LXX. often render בור, באר) in the wilderness of Thecoe, near to which the Jews, under Jonathan and Simon, encamped (1 Macc. ix. 33; Jos. *Antiq.* xiii. 1. 2), to await the attack of Bacchides. It was somewhere near the region of the Nabathites (see ver. 35), and consequently in the direction of Arabia. 'Errant qui de Asphaltite hic cogitant.' Grot. in loc.—W. L. A.

ASS, Equus Asinus of Linnæus; by some formed into a subgenus, containing that group of the Equidæ which are not striped like Zebras, and have forms and characters distinguishable from true horses, such as a peculiar shape of body and limbs, long ears, an upright mane, a tail only tufted at the end, a streak along the spine, often crossed with another on the shoulders, a braying voice, etc. [AROD; AYARIM; ATHON; CHAMOR; PERE.]

ASSEMBLY'S ANNOTATIONS. By this name is commonly designated a work bearing the title of *Annotations upon all the Books of the Old and New Testaments, by the Assembly of Divines*; 2 vols. fol. Lond. 1651, 3d and best edition 1657. It was the conjoint work of several eminent minis-

ters, but was in no respect the product of the Westminster Assembly, except as it is executed in the spirit of their publications, and by persons some of whom had been members of it. The notes on the Pentateuch and on the four gospels are by Ley, sub-dean of Chester; those on Kings, Chronicles, Ezra, Nehemiah, and Esther, by Dr. Gouge; those on the Psalms by Meric Casaubon; on Proverbs by Francis Taylor; on Ecclesiastes by Dr. Reynolds; and on Solomon's Song by Smallwood. The larger prophets fell to the lot of the learned Gataker, the smaller in the first edition, to Pemberton, in the second to Bishop Richardson. The eccentric Dr. Peatley undertook the Pauline Epistles, but did not complete his work; and Downnam and Reading were both employed on the work, though what they did has not been specified. The work is more than respectable; some parts, especially those entrusted to Gataker, are done with superior learning and ability; and the whole, though of various merit, does credit to the piety, scholarship, and judgment of the authors.—W. L. A.

ASSHUR, a son of Shem, who gave his name to Assyria (Gen. x. 11-22). [ASSYRIA.]

ASSIDÆANS (חֲסִידִים *chasidim*, 1 Macc. vii. 13, Ἀσιδαῖοι, the *pious*, or *righteous*); a name derived from the root חסד, a word used to denote a very good or a very bad action, but more frequently the former. As a description of a particular body of men it does not occur in the canonical Scriptures, nor in Josephus; but in the First Book of Maccabees, as above, it is applied to the body of zealous and devoted men who rose at the signal for armed resistance given by Mattathias, the father of the Maccabees, and who, under him and his successors, upheld with the sword the great doctrine of the unity of God, and stemmed the advancing tide of Grecian manners and idolatries.

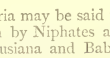
The Jews at a later period gave the name of Chasidim to those pious persons who devoted themselves to a life of austerities and religious exercises, in the hope of hastening the coming of the Messiah, and of making an atonement for their own sins and for the sins of others. The name of Chasidim has also been assumed by a Jewish sect which originated in Poland about a hundred years since, and which still subsists (*Penny Cyclopædia*, art. 'Assidians'). The ideas connected with this later appropriation of the term have, by an obvious association, been carried back to and connected with the Chasidim or Assidæans who joined Mattathias, and who have generally been regarded as a sect subsisting at that time. No such sect, however, is mentioned by Josephus in treating of the affairs of that period; and the texts which refer to them (1 Macc. ii. 42; vii. 13; 2 Macc. xiv. 6) afford no sufficient evidence that the Assidæans formed a sect distinct from other pious and faithful Jews. The analogous Hebrew term Chasidim occurs in various passages of Scripture appellatively for good and pious men (Ps. cxlv. 10; cxlix. 1; Is. lvii. 1; Mic. vii. 2), but is never applied to any sect or body of men. Upon the whole, in the entire absence of collateral information, it seems the safest course to conclude that the Assidæans were a body of eminently zealous men, devoted to the Law, who joined Mattathias very early, and remained the constant adherents of him and his son Judas—not, like the mass of their supporters, rising occasionally and then relapsing into the ordinary pursuits of life. It is possible that, as Jennings conjectures (*Antiq.* p. 298), the name ἁσιδαῖοι, or 'saints,' came to be applied to them by their enemies as a term of reproach, like 'Puritans' formerly in this country, and 'saints' very often in the present day.—J. K.

ASSOS (Ἄσσος), a town of Lesser Mysia, on the northern shore of the Gulf of Adramyttium, opposite the island of Lesbos, or Mitylene. Paul came hither by land from Troas, to meet with his friends who came by sea, in order to take shipping for Mitylene (Acts xx. 13, 14). It is now a miserable village, called Beiram, built high upon the rocks on the side towards the land (Richter, p. 465, *sq.*)

ASSYRIA. According to Gesenius, the Hebrew term אַשּׁוּר is used in three different applications. 1. It expresses the country known to Ptolemy * and the Greeks by the name Assyria. In this case the word is feminine in Hebrew, owing to the ellipse of אֶרֶץ, *the land of*. 2. It is used to express † the *Empire* of Assyria, which comprehended Babylonia and Mesopotamia, and of which the centre was Nineveh. 3. After the subdivision of the Assyrian empire, it was used with reference to those lands in which that empire had formerly flourished, *e.g.*, 1. of Babylonia (2 Kings xxiii. 29; Jer. ii. 18; Lam. v. 6; Judith i. 7; ii. 1; etc.), where Nebuchadnezzar is called king of Assyria; 2. of Persia (Ezra vi. 22), where Darius is called king of Assyria.

History.—Formerly the history of the Assyrian empire was one of the most obscure chapters in the world's annals. Much light has been thrown upon it of late years in the progress of cuneiform discovery, though it must be confessed there are still many points open to elucidation, as well as several whose greater certainty would be desirable.

Nearly all that we know of the history of Assyria from classical authorities is derived from Ctesias, Berosus and Herodotus. The first of these writers attributes to the earlier Assyrian dynasty a duration of 1306 years. ‡ Although Mr. Layard, in his earlier work on Nineveh, is inclined to credit this statement, it has of late been satisfactorily proved erroneous; and from the inscriptions which have been deciphered, we have learnt that the accounts of Berosus and Herodotus are far more worthy of reliance. By them a duration of 526 and 520 years respectively, has, with much greater probability, and in singular accordance with the native monuments, been assigned. The available records of

* The Assyria of Ptolemy had eight districts, that of Strabo nine. In Ptolemy vi. 1, the word is Ἀσσυρία; in Strabo xvi. 736, Ἀτουρία; in Dio. Cass. lxviii. 28, Ἀτυρία. In Persian cuneiform the word is written or Áthurá; while the Babylonian equivalent is 

† In a general way, Assyria may be said to have been bounded on the north by Niphates and Armenia; on the south by Susiana and Babylonia; on the west by the Tigris and Mesopotamia; and on the east by Media and the Zagros chain. It is nearly represented by the modern Kurdistán.

‡ Another reading gives the number as 1360.

the Assyrian empire preserved in cuneiform inscriptions on bricks, slabs, and sculptures, furnish us with the traces of two distinct dynasties. We have the names of an earlier and a later line of kings unconnected with each other. It is, with one or two exceptions, the second of these dynasties which comes in contact with the history of the Hebrew nation: as it is also to this later dynasty that the vast palaces and temples which have recently been discovered by the excavations in Assyria are for the most part to be referred.

The earliest mention of Assyria is in Gen. x. 11. There, however, it is disputed whether or not we should refer the building of Nineveh to Asshur instead of Nimrod, as in fact is done in the Auth. Vers.: 'Out of that land went forth Asshur, and built Nineveh;' or, 'out of that land (of Shinar or Babylonia) he went forth (*i.e.*, Nimrod) to Assyria, and built Nineveh.' The ה to denote motion to a place is not absolutely indispensable in Hebrew, so that we are released from the necessity of regarding אשור as a nominative subject; and it certainly seems more in harmony with the context to suppose that the historian is still speaking of the family of Ham, than to think that he would mix up with it an account of the doings of an individual in the family of Shem, to which Asshur belonged, more especially as he proceeds afterwards, in the same chapter, at the 21st verse, to record the history of this family. Cf. also Micah v. 6, where it would seem that the land of Assyria and the land of Nimrod are identical. If the passage above is read in the way proposed, it would appear that Asshur, in the generation above Nimrod, who was the descendant of Ham, had obtained sufficient footing in the country to cause it to be named after himself, and consequently the mighty hunter must have ejected the original occupiers of the territory when he built the cities ascribed to him, or at least established a dominion over them. Of course, the sequence of events in times so remote is lost in uncertainty.

From the records of Tiglath Pileser I., we learn that a temple had been founded at Asshur, or Kalah Sherghát, as early as the nineteenth century B. C., by Shamas-iva, a son of Ismi-dagon, who was one of the early kings in the series answering to the great Chaldæan dynasty of Berosus, and from this circumstance may be inferred to have ruled over Assyria. In fact, as long as this dynasty lasted, Assyria probably occupied the position of an unimportant dependency of Babylonia, not being mentioned in one single legend, and not furnishing the Chaldæan monarchs with one of their royal titles. At what period Assyria was enabled to achieve her independence, or under what circumstances she achieved it, we have no means of knowing, but the date at which, for several reasons, we may suppose it to have been accomplished is approximately 1273 B.C. Probably an Arabian conquest of Babylonia, which caused the overthrow of this Chaldæan dynasty in the sixteenth century, furnished the Assyrians with an opportunity of shaking off the Babylonian yoke, but it was not till three centuries later that they appear to have gained a position of importance. During the period of Assyrian subjection to Chaldæa, and for long after she became an independent empire, the vice-regal, or the royal city, was probably Asshur, on the west bank of the Tigris, sixty miles south of Nineveh, the name of which is still preserved in the designation given by the Arabs to the neighbouring district, viz., اشور. It may perhaps be as well to observe that the four kings in Gen. xiv., according to Josephus, were only commanders in the army of the Assyrian king, who had then, he says, dominion over Asia. In allusion to which statement, the words of Isaiah, x. 8, have been quoted—'Are not my princes altogether kings.' But this is very improbable, and is really contradicted by recent discoveries, which shew, at least negatively, that Assyria was not then an independent power. Sir H. Rawlinson thinks that he has found the name* of a king stamped upon bricks in Babylonia which corresponds to that of Chedorlaomer, and supposes that this king was the Elamite founder of the great Chaldæan empire of Berosus. Mr. Stuart Poole thinks it not improbable that the expedition of Chedorlaomer was directed against the power of the Egyptian kings of the fifteenth dynasty and their Phœnician allies or subjects. Josephus also calls Chushan Rishathaim—who, in Judg. iii., is said to have been king of Mesopotamia—king of the Assyrians, but this again demands an earlier rise of the Assyrian power than the monuments warrant us in assuming. The first known king of Assyria is Bel-lush† or Belukh, who, with three others in succession, viz., Pudil, Ivalush, Shalmabar or Shalmarish, is reputed to have reigned shortly after its dependence on Babylon had been shaken off. The period from 1273 to 1200 may be assigned to the reign of these kings. They have left no other record but their names upon bricks, etc., which are found only at Kalah Sherghát; and the character in which these are inscribed is so ancient and so mixed with Babylonian forms, that it is for this reason that they are assigned to this period, though the same effects might possibly have been produced at a later period of Babylonian ascendancy. After these names, we are enabled to trace a continuous line of six hereditary monarchs, who, with the exception of the last, are enumerated on the oldest historic relic yet discovered in Assyria. This is the octagonal prism of Kalah Sherghát, on which Tiglath-Pileser I. records the events of the first five years of his reign, and traces back his pedigree to the fourth generation. He calls himself the son of Asshur-rish-ili; the grandson of Mutaggil Nebu; the great grandson of Asshur-dapal-il, whose father was Nin-pala-kura, the supposed successor of Shalmabar or Shalmarish. Of his great grandfather, he relates that, sixty years previously, he had taken down the temple of Anu and Iva before alluded to, which had stood for 641 years, but was then in a ruined condition. His father seems to have been a great conqueror, and perhaps was the first to raise the character of the Assyrian arms, and to gain a foreign reputation. But whatever fame he

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* Kudur-Mapula or Kudur-Mabuk. 'Mabuk in Hamitic is found to be the exact equivalent of Laomer in Semitic. This is a very recent discovery.'—Rawlinson's *Bampton Lectures*, p. 359.

† It is to be remarked, that the orthography of these names is greatly the result of conjecture, and therefore open to modification. In the words of Sir H. Rawlinson, 'their definite phonetic rendering or pronunciation is a matter of exceeding difficulty.'

acquired in this way was eclipsed by that of his son, who says that he won victories in Cappadocia, Syria, and in the Median and Armenian mountains. Particularly a people called Nairi, who probably dwelt at the north-west of Assyria proper, are conspicuous among his conquests. Now, it so happens, that the date of this king can be fixed in a remarkable way, by a rock inscription of Sennacherib at Bavián, which states that a Tiglath-Pileser occupied the throne of Assyria 418 years before the tenth year of his own reign, and as Sennacherib was reigning towards the end of the eighth, or the beginning of the seventh century, this would throw back the time of Tiglath-Pileser's reign to the latter part of the twelfth century B.C.* We also learn from this same rock inscription, that Tiglath-Pileser was himself defeated by Merodach-adan-akhi, the king of Babylon, who carried away with him images of certain Assyrian gods, shewing that Babylon at this period was independent of Assyria, and a formidable rival to her power. Of Asshur-bani-pal I., the son and successor of Tiglath-Pileser, nothing is known. Only one record of him has been hitherto discovered, and this was found at Koyunjik.† This name was softened or corrupted by the Greeks into Sardanapalus. After this king a break occurs in the line of succession which cannot be supplied. It is thought, however, not to have been long, as Asshur-adan-akhi is supposed to have begun to reign about 1050, and therefore to have been contemporary with David. This monarch, and the three kings who succeeded him, are obscure and unimportant, not being known for anything else than repairing and adding to the palaces at Kalah Sherghát. Their names are Asshur-danin-il, Iva-lush II., and Tiglathi-Nin.

With the last of these, however, Asshur ceased to be the royal residence. The seat of government was transferred by his son Asshur-dani-pal to Calah, now supposed to be represented by Nimrúd, forty miles to the north, near the confluence of the upper Záb and the Tigris, and on the east bank of the latter river. The reason of this change is not known, but it is thought that it was connected with the extension of the empire in the direction of Armenia, which would therefore demand greater vigilance in that quarter. This king, Sardanapalus II., pushed his conquests to the shores of the Mediterranean, levied tribute of the kings of Tyre and Sidon, and therefore perhaps of Ethbaal the father of Jezebel. He was also the founder of the north-west palace at Nimrúd, which is second only to that of Sennacherib, at Koyunjik, in magnificence and extent. The next monarch who sat on the Assyrian throne was Shalmanu-bar the son of Sardanapalus. He reigned thirty-one years, spread his conquests farther than any of his predecessors, and recorded them on the black obelisk now in the British Museum. In his reign the power of the first Assyrian empire seems to have culminated. He carried his victorious army over all the neighbouring countries, imposing tribute upon all Babylonia, Mesopotamia, Syria, Media, Armenia, and the Scriptural kingdoms of Hamath and Damascus; the latter under Benhadad and Hazael are alike conspicuous among his vanquished enemies. But what is of paramount interest in the records of this king is the identification in the second epigraph in the above-named obelisk of the name of Jehu the king of Israel, who there appears as Yahua the son of Khumri, and who is said to have given the Assyrian monarch tribute of gold and silver. This name was discovered independently, but almost on the self-same day, both by Dr. Hincks and Colonel Rawlinson, the latter being at Baghdad and the former in the north of Ireland. It is supposed that Jehu is called the son of Khumri or Omri, either as being king of Samaria, the city which Omri built, or as claiming descent from the founder of that city to strengthen his right to the throne, and possibly even as being descended from him on the mother's side.

Shalmanu-bar was the founder of the central palace at Nimrúd, and probably reigned from about 900 to 850 or 860. He was succeeded by his second son Shamas-iva, his eldest having made a revolt during the lifetime of his father, which probably lost him the succession, and was with difficulty quelled by his younger brother. The annals of Shamas-iva extend only over a period of four years. At this time the history is enveloped in much obscurity, but it is probable that the reign of Shamas-iva lasted much longer, as it is with his son and successor Iva-lush III., that the first Assyrian dynasty comes to a close, and the reigns of these two princes are all we have to fill up the interval from 850 to 747, which is about the time it is supposed to have ended. Iva-lush is perhaps the Pul of Scripture. Among those from whom he received tribute are mentioned the people of Khinuri, *i. e.*, Samaria, and Menahem gave Pul 1000 talents of silver to confirm the kingdom in his hand. There is a statue of the god Nebo in the British Museum which is dedicated by the artist 'to his Lord Iva-lush and his lady Sammuramit.' This personage is in all probability the Semiramis of the Greeks, and her age remarkably agrees with that which Herodotus assigns her, viz., five generations prior to Nitocris, who seems with him to represent Nebuchadnezzar. He also speaks of her as a Babylonian princess, and since Iva-lush asserts that Asshur had 'granted him the kingdom of Babylon' he may very likely have acquired it in right of his wife or reigned conjointly with her. But we cannot here replace conjecture by certainty. As we are altogether ignorant of the causes which terminated the first Assyrian dynasty or established the second, the interval between both may have been considerable, and may account for the difficulty above mentioned with respect to the period from the death of Shalmanubar and the end of the first empire. Tiglath-Pileser II., who founded the second empire, appears before us 'without father, without mother.' Unlike the kings before him he makes no parade of his ancestry in his inscriptions, from which circumstance we may fairly assume that he was a usurper. Much uncertainty has arisen about the date of his accession, because he states that he took

* In all probability these two kings are identical, though Mr. Oppert supposes them not to be.

† It may be convenient to remember, that Koyunjik, Khorsabád, Kilah-Sherghát, and Nimrúd, are respectively equivalent to Nineveh, Dur-Sargina, Asshur, and Calah. Also, that the founder of the north-west palace at Nimrúd was Asshur-dani-pal; of the central palace at that place, Shalmanu-bar; of the palace at Khorsabád, Sargon; of the great Koyunjik palace, Sennacherib; and of the south-west palace at Nimrúd and the palace at Nebbi-yunus, Esarhaddon.

tribute from Menahem in his eighth year, which would make it B.C. 767 or 768 (received chronology), whereas it is more likely that it was connected in some way with the change of events in Babylon that gave rise to the era of Nabonassar, or 747. However, as LXX. give the reign of Manasseh thirty-five years instead of fifty-five, this diminution of twenty years would exactly rectify the discrepancy, or else it is possible that in the said inscription Menahem may be by mistake for Pekah, since he is joined with Rezin, whom Scripture always couples with Pekah. The annals of Tiglath-Pileser II. extend over a period of seventeen years, and record his wars against Mesopotamia, Armenia, and Media; he also invaded Babylon, took the city of Sepharvaim or Sippara, and slew Rezin the king of Syria. It was this king whom Ahaz met at Damascus when he saw the altar of which he sent the pattern to Urijah, the priest at Jerusalem. Of Shalmaneser, his probable successor, little is known but what has come down to us in the sacred narrative. His name has not been found on the monuments. Shalmaneser twice invaded Israel; upon the first occasion it seems that Hoshea the king bought him off by tribute, but subsequently revolted upon having made an alliance with Sabaco or So, king of Egypt. Upon this, Shalmaneser again invaded Israel, and besieged Samaria for the space of three years. He is supposed to have died or to have been deposed before the city surrendered, and to have left the final subjugation of it to his successor. This was Sargon or Sargina who came to the throne in B.C. 721, was the founder of a dynasty, and is therefore suspected of being a usurper; he reigned nineteen years after the captives of Samaria had been brought to Assyria; he made war against Babylon, and perhaps placed Merodach-Baladan upon the throne. After this he marched in the direction of Southern Syria and Egypt. At this time the latter country was under the dominion of the twenty-fifth or Ethiopian dynasty, and had recently gained possession of the five Philistine cities, according to the prediction of Is. xix. 18,* 'In that day shall five cities in the land of Egypt speak the language of Canaan.' It is remarkable that Sargon speaks of Gaza as belonging to Egypt, and its king is said to have been defeated at Raphia by the Assyrian monarch. Upon this the Egyptian 'Pharaoh' paid Sargon tribute of gold, horses, camels, etc. Afterwards he made war in Hamath, Cappadocia, and Armenia, turning his arms also against Mount Zagros and the Medes, whose cities he colonised with his Israelitish captives. Later, he made a second expedition into Syria, and took Ashdod by his Tartan, or general (Is. xx. 1),† the king of this place flying to Egypt, which is said to be under the dominion of *Mirukha* or Meroe. At this time, also, Tyre fell under his power. Subsequently, he made a second war upon Babylonia, and drove Merodach-Baladan, who seems to have offended him, into banishment. Finally, the Greeks of Cyprus, who are called 'the *Yatha Nagi* tribes of *Yunau*' or Ionia, are named among those who paid him tribute. He appears to have removed the seat of government from Calah to Khorsabád, called from him Dur-Sargina. At this time the influence of Egyptian taste is manifest in Assyrian works of art. Sargon was succeeded in the year B.C. 702 by his son Sennacherib. He fixed his government at Nineveh, which, being now greatly decayed, he completely restored, and where he built the magnificent structures discovered and excavated by Layard. In the repairs of the great palace alone he is said to have employed no less than 360,000 men among his captives from Chaldæa, Armenia, and elsewhere. Sennacherib immediately after his accession proceeded to Babylon, where Merodach-Baladan had contrived to place himself again upon the throne with the aid of the Susianians. He fought a bloody battle with him, in which the Babylonian was entirely defeated, and then appointed Belibus, or Elibus, viceroy of Babylon. In his second year he marched on the north and east of Assyria, and penetrated to certain Median tribes whom he asserts to have been quite unknown to his predecessors. The Philistines also were subdued by him, and the kings of Egypt who fought with him near Lachish were worsted. Lachish and Libnah fell before his arms, and Hezekiah, at Jerusalem, had to purchase peace by a tribute of 300 talents of silver and 30 talents of gold (2 Kings xviii. 13, 14). This, however, is not recorded in his annals, which extend only to his eighth year, and therefore may have occurred subsequently to the period at which they close. In the year 699 he again marched against Babylon, defeated the party of Merodach-Baladan, deposed the viceroy, Belibus, whom he had himself appointed three years before, and placed his own eldest son, Asshur-nadin, upon the throne. We know that Sennacherib reigned twenty-two years, because we have his twenty-second year stamped on a clay tablet, but it is uncertain when his second expedition to Syria was undertaken: some, however, consider his two Syrian expeditions to have been identical. The object of it was to recover the cities of Lachish and Libnah, which had again fallen under the power of Egypt. While he was warring against Lachish he heard of the convention that Hezekiah had entered into with the king of Egypt, and sent a detachment of his host against Jerusalem, under Rab-Saris and Rab-Shakeh. For some reason which we are not told, these generals found it expedient to retire from Jerusalem and join their master, who had raised the siege of Lachish, at Libnah. Meanwhile, Tirhakah, the Ethiopian, perhaps not yet king of Egypt, advanced from the south to meet Sennacherib and reinforce the Egyptian party against whom he was contending, but before the decisive battle could be fought, the Angel of the Lord had smitten in the camp of the Assyrians 185,000 men. Sennacherib, with the rest of his army, fled in dismay, and the Egyptians perhaps commemorated his disaster in the manner related (Herod. ii. 141). It is not a matter of surprise that this event is unnoticed on the Assyrian monuments. In all probability the murder of Sennacherib by his sons did not immediately follow his defeat at Libnah, but this also we have no means of knowing from the Assyrian records. He was succeeded by one of his younger sons, not his eldest, who had been regent in Babylon, and was probably dead, Esarhaddon, or Asshur-akh-iddina. He was celebrated for his victories and his magnificent buildings. He carried on his father's war with Egypt, which

* This interpretation of the prophecy is perhaps open to question on account of the words that follow—'one shall be called the city of destruction.'

† 'Tartan was the common title of the commander of the Assyrian armies.'—Layard, *Nineveh and Babylon*, p. 148, *n.*

country, as well as Ethiopia, he seems to have subdued. He is also thought to have reigned in his own person at Babylon, and perhaps to have held his court indifferently, either at Nineveh or Babylon, which would account for Manasseh being carried by the captains of the king of Assyria to Babylon (2 Chron. xxxiii. 11); but in B.C. 667, thirteen years after his accession, he was succeeded on the throne of Babylon by Saosduchinus, who was either a rebel or a viceroy appointed by Esarhaddon. About the year 660 his son, Asshurbanipal or Sardanapalus III., succeeded to the throne of Assyria, and with him began the fall of the empire. He may have reigned till 640, but he feebly imitated the conquests of his predecessors, and appears to have contented himself with hunting. He was succeeded by his son Asshur-emit-ili, the last king of whom any records have been discovered. Under him, Assyria was hastening its downfall, and Cyaxares, with his victorious Medes, was preparing for the final attack. If he was not the last king he was the last but one, and the Saracus of Berosus, perhaps his brother, may have succeeded him, or else we must consider Saracus to be identical with Asshur-emit-ili, who corresponded in fate with the war-like Sardanapalus of the Greeks.

The notice of the capture of Nineveh will fall more appropriately under that article. [NINEVEH.]

The Country of Assyria.—Of the general character of the country of Assyria, Scripture of course furnishes us with no materials to form an estimate. In its main geographical and geological features it must necessarily have remained unchanged, and for these we must turn to the pages of modern travellers. In Mr. Layard's two works, and in Colonel Chesney's survey of the Euphrates, there are sundry descriptive touches which are subjoined.

The general features of the country are plain, not to say monotonous, diversified only by occasional ranges, such as the Sinjár, Makloub, etc. Mr. Layard speaks of the 'Assyrian plains uninterrupted by a single eminence and rarely shadowed by a passing cloud.'

'The detached limestone ridges running parallel to the great range of Kurdistan, such as the Makloub, Sinjar, Karachek, and Hamim, are a peculiar feature in the geological structure of the country, lying between the ancient province of Siberia and the Persian Gulf. Hog-backed in form, they have an even and smooth outline when viewed from a distance, but are really rocky and rugged. Their sides are broken into innumerable ravines, producing a variety of purple shadows, ever changing and contrasting with the rich golden tint of the limestone, and rendering these solitary hills, when seen from the plain, objects of great interest and beauty. They are for the most part but scantily wooded with a dwarf oak, and that only on the eastern slope; their rocky sides are generally, even in spring, naked and bare of all vegetation. Few springs of fresh water being found in them, they are but thinly inhabited. In the spring months, when the rain has supplied natural reservoirs in the ravines, a few wandering Kurdish tribes pitch their tents in the most sheltered spots' (*Nineveh and Babylon*, p. 222).

Again he speaks of 'pitching tents in a green lawn enamelled with flowers that furnished a carpet for our tents unequalled in softness of texture or in richness of colour by the looms of Cashmere' (p. 244).

'During our stay at Arban the colour of the great plains was undergoing a continual change; after being for some days of a golden yellow a new family of flowers would spring up, and it would turn almost in a night to a bright scarlet, which would as suddenly give way to the deepest blue. Then the meadows would be mottled with various hues or would put on the emerald green of the most luxuriant of pastures. The glowing descriptions I had so frequently received from the Bedouins of the beauty and fertility of the banks of the Khabour were more than realised. The Arabs boast that its meadows bear three distinct crops of grass during the year, and the wandering tribes look upon its wooded banks and constant greensward as a paradise during the summer months, where man can enjoy a cool shade, and beast can find fresh and tender herbs, whilst all is yellow, parched, and sapless' (p. 273).

'The plain, like all the country watered by the Khabour, was one vast meadow teeming with flowers' (p. 298).

Speaking of the district of the Zibari Kurds to the east of Mosul, Mr. Layard says: 'The country beyond or to the east of the Zab is broken into a number of parallel ranges of wooded hills, divided by narrow ravines. Small villages are scattered here and there on the mountain sides, in the midst of terraces cultivated with wheat and planted with fruit trees. The scenery occasionally assumes a character of beauty and grandeur as the deep green valleys open beneath the traveller's feet, and the lofty snow-capped peaks of Rahwanduz rise majestically in the clear blue sky' (p. 373).

Of the appearance of the lake of Wan, he thus speaks: 'A range of low hills now separated us from the plain and lake of Wan. We soon reached their crest, and a landscape of surpassing beauty was before us. At our feet, intensely blue and sparkling in the rays of the sun, was the inland sea with the sublime peak of the Subhan Dagh mirrored in its transparent waters. The city with its castle-crowned rock and its embattled walls and towers lay embosomed in orchards and gardens. To our right a rugged snow-capped mountain opened midway into an amphitheatre, in which amidst lofty trees stood the Armenian convent of Yedi Klissia (the Seven Churches). To the west of the lake was the Nimroud Dagh and the highlands nourishing the sources of the great rivers of Mesopotamia. The hills forming the foreground of our picture were carpeted with the brightest flowers, over which wandered the flocks, whilst the gaily dressed shepherds gathered around us as we halted to contemplate the enchanting scene' (p. 387).

'We gather from the records of the campaigns of the Assyrian kings that the country both in Mesopotamia and to the coast of the Euphrates, now included in the general term of 'the Desert,' was at that remote period teeming with a dense population both sedentary and nomade; that cities, towns, and villages, rose on all sides; and that consequently the soil brought forth produce for the support of this great congregation of human beings. There are still traces in these now desolate regions of their ancient wealth and prosperity. Mounds of earth covering the ruins of buildings, or the sites of fenced stations and forts, are scattered far and wide over the plains. When the winter rains furrow the face of the land, inscribed stones, graven pottery, and masses of brickwork, the certain signs

of former habitations, are everywhere found by the wandering Arab. All these settlements depended almost exclusively upon artificial irrigation. Hence the dry beds of enormous canals and countless watercourses which are spread like a net-work over the face of the country. Even the traveller accustomed to the triumphs of modern science and civilization, gazes with wonder and awe upon their gigantic works, and reflects with admiration upon the industry, the skill, and the power of those who made them' (p. 636).

Physical Geography and Productions.—'We may infer' (says Captain Felix Jones, in the Journal of the Royal Asiatic Society, vol. xv. p. 298) 'that, in its local features, the region cannot have materially changed since the era in which Nimrod, Asshur, or Ninus, migrated from the plains of Babylonia to found a dynasty or a kingdom beyond the Zab. The great mountain ranges of the Taurus to the north, and Zagros to the north-east and east, in this region sink almost imperceptibly into plains,* traversed at certain intervals only by slight ridges, which, having a direction parallel to the sides of the greater chains, just rise in lines above the soil, or crop forth only in undulations of varying height from W.N.W. to E.S.E. Eastward of the modern Mosul these ridges are most depressed and broken, offering outlets to the pent-up mountain streams which unite to form the upper Záb, as well as to give passage to other tributaries, principally winter torrents or minor rivulets, that issue from the Gebel Maklúb, of which the Khósr-sú or Khorsabad stream is the chief. During winter rains this becomes an impassable barrier, while at other periods it is fordable in most places. It falls into the Tigris in lat. 36° 21′ N., just opposite the modern Mosul; and the Zab debouches in the same way in the par. of 35° 59′ N., enclosing between its broad shingly bed and Khósr stream a highly arable plain, diversified here and there only by gentle undulations and slopes. This plain, a somewhat irregular parallelogram in shape, and in extent twenty-five miles by fifteen, contains most of the Assyrian sites we are yet acquainted with.' Colonel Chesney says (*Survey of Euphrates and Tigris*, vol. i. p. 105): —Mesopotamia, generally, 'is a plain country, abounding with wormwood; but between Baghdad and the Euphrates, a part of the surface is occupied by salt lakes and marshes; and near the two rivers there are several khors, or fresh lakes, the most remarkable being those which inundate the neighbourhood of Akar Kúf, of the Birs Nimrúd, and Lamlúm. The soil of Mesopotamia is generally a sandy clay, the surface of which, in the absence of water, is a positive desert; but wherever it is watered by the numerous inlets and irrigating canals branching from the different rivers, it is rich and productive in the extreme.' The northern parts produce cotton, sugar, indigo, and dates, which are said to excel those of Táfilah. About the Khábúr, however, the date-tree almost ceases to bear; but oranges, grapes, pears, apples, with other fruits and grain, arrive at perfection. The products of the northern part are tobacco, Indian corn, wheat, barley, cotton, and gall-nuts. Melons, apricots, figs, cherries, pomegranates, and quinces also, are abundant, wherever the least care is taken to cultivate them. The climate is subject to the extremities of cold and heat, according to the season. Snow falls occasionally, even in the south. In the summer the average temperature is 104° in the house. In the northern parts the thermometer frequently falls below zero in winter, and the snow continues for some weeks during the coldest part of that season. 'In the summer, and during the greater part of autumn, there is scarcely any rain in Upper Mesopotamia; but during the remainder of the latter season, and till the snow is melted in the lower part of the neighbouring range of the Taurus, it falls abundantly' (p. 107).

'The prevailing trees are the sycamore, the silver poplar, with the tamarisk and liquorice plants, both of which are everywhere very abundant. Below the Khabur,* wormwood covers the plain. Bustards abound; and even wild asses are occasionally seen. Jackals are found in large troops; lions and hyænas are not so numerous; but hares, black and stone-coloured partridges, francolins, Bramin, and common wild geese, ducks, teal, pelicans, cranes, etc., are abundant. The rivers are full of fish, chiefly barbel and carp, which latter grows to an enormous size in the Euphrates. Truffles and wild capers, peas, spinach, and the carob (ceratonia siliqua), are also found in Mesopotamia.'—Chesney, p. 108.

'The country produces great quantities of barley and wheat in their wild as well as cultivated state; but oats do not seem to be sown anywhere by the sedentary Arabs. Onions, spinach, and beans, are the usual vegetables; and these are largely cultivated along the sides of the rivers, where, just after the water recedes, the progress of vegetation is surprising. Some idea may be formed of the productive qualities of the soil, from the fact of eight crops of clover having been cut in the neighbourhood of Basrah during the year. The domestic animals of Mesopotamia are camels, horses, buffaloes, sheep, and goats, all of a superior kind; but the cows and oxen are of an inferior breed. The more northern and hilly portion of this territory produces, in addition to copper, lead, and other minerals, honey, wax, etc.; whilst the southern contains salt, lime, bitumen, and naphtha; but the principal wealth of the people is derived from their vast flocks.'—Chesney, p. 108.

'The most remarkable production in ancient Assyria is the celebrated vegetable known here by the name of manna, which in Turkish is most expressively called Kudret-hal-vassiz, or the Divine sweetmeat. It is found on the leaves of the dwarf oak, and also, though less plentifully and scarcely so good, on those of the tamarisk and several other plants. It is occasionally deposited on the sand and also on rocks and stones. The latter is of a pure white colour, and appears to be more esteemed than the tree manna. It is collected chiefly at two periods of the year, first in the early part of spring, and again towards the end of autumn, in either case the quality depends upon the rain that may have fallen, or at least on the abundance of the dews, for in the seasons which happen to be quite dry it is understood that little or none is obtained. In order to collect the manna the people go out before sunrise, and having placed cloths under the oak, larch, tamarisk, and several other kinds of shrubs, the manna is shaken down in such quan-

* Strabo speaks of τὸ πεδίον τῆς Ἀτουρίας in xvi. 737.

* The wormwood is said by Mr. Rich, *Residence in Kurdistan*, to send forth a refreshing agreeable odour, i. 41.

tities from the branches as to give a supply for the market after providing for the wants of the different members of the family. The Kurds not only eat manna in its natural state, as they do bread or dates, but their women make it into a kind of paste; being in this state like honey, it is added to other ingredients used in preparing sweetmeats, which, in some shape or other are found in every house throughout the East. The manna when partially cleaned is carried to the market at Mosul in goat-skins, and there sold in lumps at the rate of $4\frac{3}{4}$ lbs. for about $2\frac{1}{2}$d. But for family consumption or to send to a distance out of the country, it is first thoroughly cleansed from the fragments of leaves and other foreign matter by boiling. In the natural state it is described as being of a delicate white colour. It is also still, as in the time of the Israelites, like coriander seed, and of a moderate but agreeable sweetness.' Chesney, 123.

Empire and Government.—The Assyrian dominions, as far as we can yet learn from the inscriptions, did not extend much further than the central provinces of Asia Minor and Armenia to the north, not reaching to the Black Sea, though probably to the Caspian. In the east they included the western provinces of Persia; to the south Susiana, Babylonia, and the northern part of Arabia. In the west the Assyrians may have penetrated into Lycia and perhaps Lydia; and Syria was considered within the territories of the great king; Egypt and Meroë (Ethiopia) were the farthest limits reached by the Assyrian armies (*Nineveh and Babylon*, p. 633).

The empire appears to have been at all times a kind of confederation formed by many tributary states, whose kings were so far independent that they were only bound to furnish troops to the superior lord in time of war, and to pay him yearly a certain tribute. Hence we find successive Assyrian kings fighting with exactly the same nations and tribes, some of which were scarcely four or five days' march from the gates of Nineveh. On the occasion of every change these tributary states seem to have striven to throw off the Assyrian yoke, and to have begun by refusing to pay their customary tribute. A new campaign was consequently necessary to bring them to obedience. We learn from the inscriptions that when a city or kingdom was thus subdued, however near it might have been to Nineveh, when not actually forming part of the imperial district, a new ruler was appointed to it, with the title of 'king' written in the same cuneiform characters on the monuments as when applied to the head of the empire.*

Mr. Layard further remarks that the political constitution of the Jewish kingdom was similar to that of the Assyrian empire, which illustrates the words of the sacred historian who says of Solomon that he *reigned over all the kings* on this side the river, 1 Kings iv. 21, 24.

The ancient Eastern monarchies 'were in all cases composed of a number of separate *kingdoms*, each under its own native king; and the sole link uniting them together and constituting them an empire, was the subjection of their petty monarchs to a single suzerain. The Babylonian, Assyrian, Median, and Lydian, were all empires of this type—monarchies wherein a sovereign prince at the head of a powerful kingdom was acknowledged as suzerain by a number of inferior princes, each in his own right sole ruler of his own country. And the subjection of the inferior princes consisted chiefly, if not solely, in two points; they were bound to render homage to their suzerain, and to pay him annually a certain stated tribute.—Rawlinson's *Bampton Lectures*, p. 104.

Religion.—The religion of the Assyrians, like that of most of the nations of antiquity, was a polytheism of considerable variety and extent. The Pantheon consisted of thirteen gods, of whom the chief divinity was the glorified father of the nation—Asshur. Some have supposed this deity to be identical with the Nisroch of Scripture, but this hypothesis is destroyed by the fact that Asshur had no temple at Nineveh in which Sennacherib could have been worshipping when he was slain by his sons Adrammelech and Sharezer. The only temple raised to the honour of Asshur was that in the city to which he gave his name, and which is now called Kalah Sherghát. The symbol of this divinity may perhaps be recognized in the winged globe which is seen in the sculptures hovering over the head of the Assyrian monarch, from which a figure with a horned helmet, the emblem of divinity, is represented as discharging his arrows at the foe. This symbol is called the Ferouher.

Next to Asshur is the triad answering to the classical Jupiter, Neptune, and Pluto, with whom is often associated a supreme female deity. The remaining individuals of the Pantheon were the sky, sun, moon, and planetary bodies.

Illustrations of Scripture.—Scattered up and down in Mr. Layard's two works are various illustrations of Scripture language and customs, of which these are some of the most striking:—In certain sculptures the king is represented as treading on his captives. Cf. Josh. x. 24; Ps. lx. 12, etc. etc.

In a bas-relief from Khorsabád, captives are led before the king by a rope fastened to rings passed through the lip and nose. This sculpture illustrates 2 Kings xix. 28, and Isa. xxxvii. 29.

The wheel within a wheel, mentioned in connection with the emblematical figures in Ezek. i., may refer to the winged circle or wheel, representing, at Nimrúd, the supreme deity.

The 'woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope,' also, of Isa. v. 18, is supposed to refer to the idol worship of those who are represented on sculptures as thus moving their colossal images from the quarry to the temple or palace. The article in הָעָוֹן, at this place, appears to give the noun this concrete sense: 'the iniquity,' *i.e.*, the idol.

On sculptures at Koyunjik, there are supposed to be interesting allusions to the sufferings undergone by the Jewish exiles, to Halah, Habor, etc., *v. Nineveh and Babylon*, p. 440.

The ancient mode of keeping records in Assyria and Babylonia was on prepared bricks, tiles, or cylinders of clay, baked after the inscription was impressed. The characters appear to have been formed by an instrument, or may sometimes have been stamped. The Chaldæan priests informed Callisthenes that they kept their astronomical observations on bricks baked in the furnace; and we

* This fact illustrates the passage in Isaiah (x. 8, 9), 'For he saith *are not my princes altogether kings?* Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?' (p. 634).

have the testimony of Epigenes to the same effect. Ezekiel, who prophesied near the river Chebar, in Assyria, was commanded to *take a tile* and portray upon it the city of Jerusalem, iv. 1.—Layard ii. 185.

The writer in the Journal of the Royal Asiatic Society above quoted, observes, that the words of Nahum ii. 8: 'But Nineveh is of old like a pool of water,' in reality would seem to convey the *primitive* aspect of the site at a certain season of the year. As the broad and rapid currents of the Tigris and Zab flowed past it on the west, south, and south-east, and the Khosr rivulet on the north and north-west, these, at periods of inundation, would be sufficient to submerge the whole. [NINEVEH.]

The accompanying table gives, at one view, the succession of Assyrian kings:—

First Empire.

Bel-lush. *Circiter*, B.C. 1273.
Pudil.
Iva-lush.
Shalma-bar.
Nin-pala-kura.
Hereditary. { Asshur-dapal-il.
Mutaggil-nebu.
Asshur-rish-ili.
Tiglath-Pileser I.
Asshur-bani-pal I.

Hereditary. { Asshur-adan-akhi.
Asshur-danin-il.
Iva-lush II.
Tiglathi-nin.
Asshur-dani-pal.
Shalmanu-bar.
Shamas-iva.
Iva-lush III.

Second Empire.

Tiglath-Pileser II. B.C. 747?
Shalmaneser.
Sargon.
Sennacherib.
Esar-haddon.
Asshur-bani-pal II.
Asshur-emit-ili.
Saracus? B.C. 625.

The writer is under very great obligations to the Paper 'On the Chronology and History of the great Assyrian Empire,' in Rawlinson's *Herodotus*, vol. i. Cf. also Mr. Layard's *Nineveh and its Remains, Nineveh and Babylon;* Sir H. Rawlinson's Papers in the Journal of the Royal Asiatic Society, the Athenæum, and the Literary Gazette; Dr. Hincks' Papers in Dublin University Magazine, and in Transactions of Royal Irish Academy; Oppert's *Rapport.;* Vance Smith on *Prophecies relating to Assyria;* B. G. Niebuhr, *Ueber alter Geschichte;* and M. Niebuhr's *Geschichte Assurs und Babels.* See also Sir H. Rawlinson on the religion of Babylonians and Assyrians in vol. i. of *Herodotus;* Rich's *Kurdistan;* Colonel Chesney's *Euphrates Expedition.*—S. L.

ASTAROTH. [ASHTORETH.]

ASTARTE. [ASHTORETH.]

ASTROLOGY. [IDOLATRY].

ASTRONOMY. In considering the passages in the Bible relating to astronomy, it is important to discriminate between the statements made and the terms employed. The former, in the opinion of many scholars, with whom we fully agree, are consistent with the truths of science, whereas the latter are merely part of the common language of the Hebrews, and, therefore, in accordance with their common opinions. The meanings of these terms thus shew us the degree of scientific knowledge to which the Hebrews attained, but do not, we hold, enable us to form any judgment respecting the relation of revelation and science.

Hebrew astronomy appears to consist of two elements, the earlier of which would be the popular knowledge of the science unconnected with chronology, the later, the special knowledge of the priests necessitated by the ordinances of the Law. The latter may be of Egyptian origin, since 'Moses was learned in all the wisdom of the Egyptians.' We must therefore speak of Shemite astronomy generally, and of Egyptian astronomy, before examining the statements in the Bible bearing upon the main subject. The Shemites rarely have made any advance in mathematical science, not so much from an inaptitude for its pursuit as on account of their national love of an unsettled life. The dwellers in cities among the Shemites are seldom of pure race: on the coasts of Arabia and Africa the great Shemite cities have, from remote ages, held a mixed population. The Arab, like his camel, is miserable, excepting he enjoy the free life of the desert or the plain. So the Israelites, though in times of insecurity they dwelt in the fenced cities of Canaan that they did not build, in their prosperity returned to the tent-life of their forefathers (1 Kings viii. 66). Among them, therefore, we may suppose that no astronomical knowledge would have flourished but that simplest kind which the clear skies of their land would have taught the shepherds who watched their flocks by night. This was the case with the Arabs, who attained a high degree of excellence in this primitive astronomy, without ever making great progress in the theoretical part of the science. The learned men of the court of Baghdád were often strangers, and the Moorish doctors were not in general pure Arabs. This simplest astronomy served with the Arabs, as with the earlier Greeks, to aid in regulating the calendar, the risings or settings of important stars marking the divisions of the year, and the due times for the operations of husbandry. The astronomy of Egypt, though doubtless in its origin the same as that of the Shemites, acquired the wonderful exactness that marked all the sciences of that ancient home of knowledge. The cloudless sky of Egypt, and its warm climate, not only maintained the system of observation, but carried it to the highest point attainable without the aid of modern instruments. The settled life of the inhabitants, and their love of mathematical science, enabled them to found upon these observations a theoretical astronomy, which some hold even to have contained certain of the great truths of Greek and modern science which were lost in the middle ages. By the observation of the solstices and equinoxes, they were enabled to determine the seasons of a solar year, if, as we believe, they used such a period; and to form a cycle of great exactness, adjusting their common or 'vague' year to this tropical one, or at least to the seasons. By the observation of the rising of the dog-star, they

similarly adjusted the sidereal phenomena with the vague year, and formed another great cycle, that of Sothis, containing 1461 vague years and 1460 commencing with the so-called heliacal rising of that star. A series of star-risings marked the decads into which the Sothis-year was divided. These principles are at least as old as the age of the Pyramids of El-Geezeh, which we assign to the twenty-third and twenty-fourth centuries B.C. Moses must have been well versed in this knowledge, and we may therefore suppose that he used it, perhaps by Divine command, in the Law, to such an extent as would be of service for the Hebrew calendar, and yet not too scientific for the priesthood in later ages. At the same time, from its connection with idolatry and astrology, it is probable that the Egyptian astronomy would have been followed rather in principles than in details. We may here allude to the Babylonian astronomy, as to which the interpretation of the inscriptions has not yet so fully enlightened us as in the previous case. Judging from the statements of ancient writers, it must have greatly resembled that of Egypt; but it is not of special importance to our present inquiry, since there is not much reason to suppose that it exercised great influence upon the Hebrews before the age of the rabbinical literature.

The principal references to astronomy in the Bible, in accordance with what has been already stated, either are traceable in chronology, or allude to the primitive observations of the Hebrews. On the first subject our knowledge is extremely slight, depending upon the necessities of the case, and a comparison with the usage of the people in later times, and is thus mainly inferential. There can be no doubt that the beginnings of the months were determined by the observation of the new moon, which long custom must have brought, as among the Arabs, to remarkable exactness. The year was essentially solar, since the most important of the feasts were to be kept at particular periods of the agricultural year. There can be no reasonable doubt that the mode of adjustment in use in the rabbinical times, the addition of an intercalary month when the lunar year had fallen back so far in the seasons, was the ancient institution, for in no other manner could the solar and lunar reckonings be used without deviation from the laws relating to the times when the great feasts should be kept.

The passages illustrating the primitive observations of the Hebrews are mostly of a general character, as the relation of Joseph's dream that the sun and the moon and the eleven stars made obeisance to him (Gen. xxxvii. 9), where we have no certain indication of the heavenly bodies or asterisms intended under the last term; or, as a remarkable place in the Song of Deborah: 'They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon' (Judg. v. 20, 21), where the connection of the stars with the rainy season, as at least indicating it at the times of their rising or setting, is alluded to, but no stars are specified. So again, throughout the Psalms, although mention is made of the grandeur and beauty of the heavens, and, a matter specially to be noted in these days, of the laws by which the Almighty Creator has fixed their order, yet there is no notice of stars by their names. In the book of Job, which, notwithstanding its allusions to Egypt, evidently mainly relates to the life of the desert (circumstances which favour the idea that Moses wrote it while in Midian), we have passages of a special character connected with astronomy. Thus, Job says of God: 'Which maketh 'Ash, Keseel, and Keemah, and the chambers of the south' (ix. 9). And the LORD, speaking of his mighty works, asks Job, 'Canst thou bind the sweet influences of Keemah, or loose the bands of Keseel? Canst thou bring forth Mazzaroth in his season? or 'Aeesh with her sons, canst thou guide them' (xxxviii. 31, 32)? The prophet Amos has a similar passage: he, be it remarked, was a herdman, and not an educated priest, for we read that he 'was among the shepherds of Tekoa' (i. 1), and that when Amaziah the priest of Bethel called him a seer, and told him to go to Judah, there to eat bread and prophesy, he replied: 'I [was] no prophet, neither [was] I a prophet's son; but I [was] a herdman, and a gatherer of sycamore fruit: And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel' (vii. 14, 15). Here, again, we have an exceptional case, and astronomical knowledge is also distinctly connected with the pastoral life, as in Chaldæa of old. The prophet speaks of God as '[Him] that maketh Keemah and Keseel, and turneth the shadow of death into the morning, and maketh the day dark with night' (v. 8). We will now notice these terms, commencing with Mazzaroth, the explanation of which will be useful in guiding us as to the rest.

1. Besides the mention of Mazzaroth, מַזָּרוֹת, in Job, Mazzaloth, מַזָּלוֹת, are spoken of in the Second Book of Kings (xxiii. 5), as objects of idolatrous worship, where we read that Josiah put down them 'that burned incense unto Baal, to the sun, and to the moon, and to Mazzaloth, and to all the host of heaven.' Here the LXX. has *μαζουρώθ*, and whether or not that be the true reading, there can be no doubt that the same objects as the Mazzaroth of the older book are intended. Gesenius (*Thes.* s. v.) supposes, following most of the ancient interpreters, that this term means the signs of the zodiac, mentioning the Arabic word مَنْزِل, a station, and the term فَلَك البروج, 'the sphere or hemisphere of towers,' applied to the zodiac, which, as Dr. Lee observes (*Translat. of Job in loc.*), he incorrectly renders 'the circle of palaces.' He holds, however, that the word means 'forewarners, presagers;' but Dr. Lee, comparing the former Arabic word, is of opinion that it signifies 'mansions,' and there can be no doubt that such is the case, the words being radically identical, and the Arabs using the plural for the مَنَازِل القَمَر, or 'mansions of the moon.'

Are we then to understand the twelve signs of the zodiac or the twenty-eight mansions of the moon? The rabbins say the former, but we cannot prove the antiquity of the zodiac, which, in Egypt at least, seems to be no older than the time of the Greek kings. The rabbins had lost much of the ancient knowledge of their people; the Arabs, on the other hand, seem to have preserved unchanged the

rude science of their forefathers. We prefer, therefore, to suppose that the mansions of the moon are intended; and it may be noticed that, if so, their place in the passage of the Second Book of Kings may not be without significance. The worship of the mansions, which would be stars or asterisms, presents no difficulty. The mansions of the moon with the Arabs were mostly asterisms, but some of them single stars. The pagan Arabs attributed rain and drought, etc., to them, and often prayed to them for rain. The Egyptian decans were stars or asterisms, and certainly connected with idolatry.

2. Keemah כִּימָה, and Keseel כְּסִיל, of the latter of which the plural occurs in Isaiah, perhaps, as the Auth. Vers. renders it, for constellations generally (xiii. 10), 'the heap' or 'cluster,' and the 'confident?' or 'foolish?' are usually held to be the Pleiades and Orion. The latter, is, however, an unsatisfactory supposition, since the two are not mentioned as if near, but rather as if in opposition both in Job and Amos—the prophet apparently connecting Keemah with morning, and Keseel with evening. The writer's brother, Mr. E. S. Poole, renders Keseel scorpio or cor scorpionis with Aben Ezra, well remarking on the passage in Job, that famines generally prevail in the lands of the Bible 'when the sweet influences of the Pleiades are bound, and the bands of Scorpio cannot be loosed,' adding, 'when the best and most fertilizing of the rains, which fall when the Pleiades set at dawn (not exactly heliacally) at the end of autumn, fail; rain scarcely ever falling at the opposite season, when Scorpio sets at dawn' (Smith's *Dictionary of the Bible*, Art. FAMINE).

3. 'Ash עִשׁ, or 'Aesh עִשׁ, for we cannot reasonably doubt that these are but two forms of one name, has been supposed to be equivalent to נַעַשׁ, 'a bier,' the Arabic of which, نَعْش, is the name of the Great Bear or *Wain*, the three stars in the tail being called 'the daughters of the bier,' like the 'sons' mentioned in the Bible. Of the correctness of this identification, there can, we think, be no reasonable doubt.

4. 'The chambers of the south' may possibly mean a constellation, but nothing probable can be said on this subject.

So far the names are probably of constellations, asterisms, or stars: of the planets, one seems to be mentioned in the magnificent passage of Isaiah where the king of Babylon is likened to the star of the morning: 'How art thou fallen from heaven, O Lucifer (הֵילֵל), son of the morning!'* (xiv. 12). Here the planet Venus appears to be intended, the name הֵילֵל well corresponding to the Chald. כּוֹכַב נֹגַהּ, and the Arab. نَجْم. The wandering stars, ἀστέρες πλανῆται, spoken of by St. Jude (13), are not necessarily planets; shooting stars would more probably be the objects taken for the figure. We have not included in this enumeration the 'fleeing serpent,' נָחָשׁ בָּרִחַ, mentioned in Job (xxvi. 13), since it is by no means certain that the reference is not to a marine or river monster, if we compare the two verses preceding (11, 12), in the latter of which there may be a notice of the Exodus.

There are several important places in the Bible relating to astronomy, which are noticed under other articles, which treat of the Cosmogony [CREATION]; the great miracle wrought for Joshua [SUN]; the Sun-dial of Ahaz [DIAL]; and the Star of the Wise Men [STAR IN THE EAST].

The subject of Astrology will be discussed under the head of IDOLATRY.—R. S. P.

ASTRUC, JEAN, a celebrated French physician, was the son of a Protestant minister, and was born at Sauves, in Lower Languedoc, 19th March 1684. He taught medicine first at Montpelier, and afterwards in the college of France at Paris. He died 5th May 1766, at the age of 82. The fame which he enjoyed during his lifetime rested chiefly on his abilities as a teacher, and on his medical writings, which were very numerous. These are now forgotten or neglected, whilst a work which he published anonymously, and of which he seemed half ashamed, in the department of biblical literature, has secured for him a permanent reputation. This work appeared under the title of *Conjectures sur les Memoires Originaux dont il est permis de croire que Moïse s'est servi pour composer le Livre de la Genèse, avec des Remarques qui appuient ou éclaircissent ces Conjectures*, Bruxelles (Paris), 1753, 12mo. In this work Astruc first fully broached the idea that in the composition of Genesis Moses made use of documents (*memoires*) the product of an earlier age. These he supposed to consist of two principal works, distinguished chiefly by the use of the names Elohim and Jehovah, as designations of the divine being, of which portions are distributed through the whole of Genesis; but with these are mixed up fragments of ten other documents. He thus regarded Genesis as a composition from twelve original sources, put together by Moses; and he conjectured that these were originally placed in twelve columns, but through faults of the transcribers came to be afterwards thrown confusedly and oftentimes erroneously together. This theory created an era in biblical inquiry. A crude hint to the same effect had, indeed, been thrown out by the older Vitringa (*Observ. Sac.*, bk. i. ch. 4, § 2), but to Astruc belongs the credit of having first clearly enunciated it as a theory, and applied it to the Mosaic writings. Whether true or false, this theory has been in substance extensively embraced, and has been productive of numerous results. [GENESIS; PENTATEUCH.]—W. L. A.

ASTYAGES (Ἀστυάγης), the last king of the Medes, according to Herodotus, who was conquered by Cyrus. It is mentioned in the first verse of the Apocryphal book, Bel and the Dragon.

ASYLUM, a temple or other sacred place, guarded by rights of consecration, and allowed to extend a protection over human life; so that those who sought its shelter could not be torn from it without the deepest impiety. The word is derived from ἀ and συλάω, and implies an inviolable refuge. It does not occur in the English Bible, but its Hebrew equivalent is מִקְלָט, 'refuge' (from קָלַט, recepit), rendered by the LXX. φυγαδευτήριον, καταφυγή.

The earliest asylum is said to have been founded by the Heraclidæ at Athens, in a temple of Pity,

* This line is a fine, but, of course, accidental, instance of the English hexameter, so rarely successful in our language.

or by Cadmus at Thebes. The temples of Apollo at Delphi and Delos (Liv. xxxv. 51) were regarded as asylums, and the sanctity with which they were invested made them valuable repositories of treasures. Romulus founded a promiscuous asylum in a grove at Rome (Liv. i. 8, Virg. *Æn.* viii. 342), in order to increase the number of his citizens. One of the most famous ancient asylums was the temple of Diana at Ephesus, and its inviolability extended to the distance of an arrow-shot all round the building. We read in the book of Maccabees that the high-priest, Onias III., took refuge in an asylum at Daphne (2 Macc. iv. 34), but he was enticed from its shelter, and put to death. Although the open violation of an asylum excited (as we see in the case of the Megalidæ) the deepest horror, it seems to have been considered perfectly admissible to use either fraud or force to get the criminal beyond the reach of the privilege (Schol. Eurip. *Androm.* 256; 2 Macc. iv. 34); and if all other means failed, it was thought no unpardonable crime to starve the criminal to death, provided that the pollution (ἅγος) of a violated sanctuary were avoided, by dragging him from the sacred limits at the very moment when he was about to expire (Thuc. i. 134).

Although asylums were intended for the preservation of the innocent, not for the convenience of the guilty (Ps. Demosth. *Ep.* 3), it is obvious that they were liable to gross abuse. Ephesus, in consequence of the rights attached to the temple of Artemis, became a nest of robbers (Strabo, xiv. 641); and in Asia Minor generally it was found that the ends of justice were so seriously thwarted by the multitude of sacred places of refuge, that the emperor Tiberius wisely curtailed immunities, which were only advantageous to fraudulent debtors and guilty slaves (Plut. *de Superstit.* p. 166; *De Vit. usur.* p. 828; Tac. *Ann.* iii. 60-63; Suet. *Tib.* 37).

The privilege of sanctuary descended to the middle ages from pagan custom rather than from the Mosaic law. By a law of Justinian, the jus asyli, which had been conferred on temples, was extended to churches (*Instit.* i. tit. 8. s. 2, quoted in Smith's *Dict. Ant.* s. v.), and the right was defended by stringent laws of Gratian, Valentinian, and Theodosius. It still exists in Italy, and its abuses exceed its advantages at the present day, although in troubled and lawless times the existence of such refuges was an invaluable protection against political persecutions.

We now proceed to state the nature of the asyla permitted by Moses, and we shall see that his laws respecting them were framed with a wisdom which rendered these places of refuge a shield of innocent misfortune, while it prevented them from becoming an incentive to reckless crime. The cities of refuge (ערי המקלט), six in number, were appointed to save the accidental homicide from the goel or avenger of blood (Num. xxxv. 6, 12, 25; Josh xx. 1; xxi. 13, 21, 27, 32, 36; 1 Chron. vi. 67, *seq.*) They were so set apart as to be easy of access, and were ranged almost in a quincuncial shape on either side of Jordan. So admirably were they selected, that the persecuted manslayer could *never be more than six miles* from the nearest city of refuge (Kalisch on Ex. xxi. 14). In supposed accordance with Deut. xix. 3, the magistrates, on the 15th of Adar, every year, inspected the roads leading to them, to see that they were free from all impediment, that the streams were bridged, and that signposts, with the words מקלט מקלט, were placed at each cross-road (Maimon. *Rotseach.* c. 8. s. 5). To prevent all carelessness in matters of blood, even the innocent homicide was compelled to remain at the refuge city, apparently in a low position, *until the death of the high-priest*, just as at Athens he was condemned by the Areopagus to ἀπενιαυτισμός. This apparent severity had the double purpose of diminishing the fury of the goel, while it inculcated on the manslayer the awful sacredness of human life. In order to prevent the refugees from praying for the high-priest's death, the mothers of the high-priests are said to have supported them with clothes and food. Two youths were provided as an escort to the fugitive on his way, and the sanctuary extended 2000 cubits beyond the city walls (Num. xxxv. 4, 5). According to Maimonides, from whom several of the above particulars are taken, all the forty-eight Levitical cities possessed in a lesser degree the right of affording a refuge. Both in the Hebrew and in the Gentile asylums an inquiry was, of course, instituted as to the right of the criminal to avail himself of the divine protection (Grot. *de Jure Bell*, ii. 21), but it is not very clear from Scripture (Deut. xix. 11; Josh. xx. 4-6) when and where the trial was held. For farther particulars, see Goodwin's *Moses and Aaron*, ii. 5; Otho *Lex. Rabb.* s. v. *Asylum*; Carpzov. *App. Crit.* p. 336, *seq.* [CITIES OF REFUGE.]

The privilege of ἀσυλία was also extended by Moses to the 'horns of the altar' (Ex. xxi. 14), where a man might remain unharmed until he could be conducted to a city of refuge, if he could prove his innocence. There seems to be no ground for confining this privilege to priests (Maimon. *Hal. Rotseach*, c. 5, in Otho *Lex. Rab.* s. v. *Altar*). Even in Christian times, the holy table was considered to possess a similar privilege (Greg. Naz. *Or.* xx), and from the earliest ages pagan altars have been regarded as affording a sanctuary (Herod. ii. 113; Eur. *Hec.* 149; Virg. *Æn.* xii. 201, etc.) The 'horns of the altar' were projections at each angle (Joseph. *de Bell. Jud.* vi. 5), covered with the same brazen framework as the altar itself, and they had an obviously symbolic meaning (Exod. xxvii. 2; xxx. 2), as well as being necessary to the routine of sacrifice (Ps. cxviii. 27). For similar reasons horned altars were frequent among the ancients (Ov. *Her.* xx. 99; Callim. *Hymn Apoll.* 60). Twice in the history of Judah notorious criminals sought for impunity by 'catching hold of the horns of the altar.' In one of these instances the offender, Adonijah, was freely pardoned (1 Kings i. 50); but Joab, who had followed his example, having been vainly summoned to leave his place of refuge, was killed as he clung there by Benaiah. Since the law (Exod. xxi. 14) expressly exempted such wilful and treacherous murderers as Joab from the right of asylum at the altar, the guilt of the sacrilege rests with him rather than with his executioner (1 Kings ii. 28). Our Lord connects a yet darker murder with the vicinity of the altar, and doubtless means that the sacredness of the place made the guilty deed more heinous (Matt. xxiii. 35). See, on the whole subject of the horns of the altar, Spencer *De Legg. Hebr.* vol. ii. pp. 676-682.

The case of Shimei (1 Kings ii. 36) gives us no right to infer that Jerusalem itself was regarded as an asylum; but we find that in later times such a privilege was granted to the temple and its 'liberties,' 1 Macc. x. 43.—F. W. F.

ATAD (אָטָד) occurs in Judg. ix. 14, 15; Ps. lviii. 9. In the first passage the *atad*, or bramble, is called to reign over the trees. From Ps. lviii. 9, it is evident that the *atad* was employed for fuel: 'Before your pots can feel the thorns.' *Atad* is so similar to the Arabic عوسج *ausuj*, that it has generally been considered to mean the same plant, namely, a species of buckthorn. This is confirmed by *atadmi* being one of the synonymes of *rhamnus*, as given in the supplements to Dioscorides. A species of *rhamnus* is described both by Belon and by Rauwolf as being common in Palestine, and by the latter as found especially in the neighbourhood of Jerusalem. It has been described by Prosp. Alpinus as having an abundance of long branches, on which are found many long and very sharp thorns. So Rauwolf: 'It puts forth long, slender, crooked switches, on which there are a great many

99. Zizyphus Spina Christi.

long, strong, and acute thorns.' This has been supposed by some to be the true Christ's thorn, *Rhamnus*, now *Zizyphus Spina Christi*. The term used by the evangelist (John xix. 25) is akantha (ἄκανθα), which also occurs in Matt. vii. 16; xiii. 7, 22; xxvii. 29; and also in the parallel passages of Mark and Luke. This word is used in as general a sense as 'thorn' is with us, and therefore it would be incorrect to confine it to any one species of plant in all the above passages, though no doubt some particular thorny plant indigenous in the neighbourhood of Jerusalem would be selected for plaiting the crown of thorns. Hasselquist says of the *Zizyphus Spina Christi*, the *Nabca Paliurus Athenæi* of Alpinus, 'In all probability this is the tree which afforded the crown of thorns put upon the head of Christ. It is very common in the East. This plant is very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain: the crown might easily be made of these soft, round, and pliant branches; and what in my opinion seems to be the greater proof is, that the leaves very much resemble those of ivy, as they are of a very deep glossy green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were crowned, that there might be a calumny even in the punishment.' Some have fixed upon *Paliurus aculeatus*, and others upon *Lycium horridum*.—J. F. R.

ATAD. In Gen. l. 11, we read of 'the floor of Atad' as the place 'beyond Jordan,' where the sons of Jacob made their great mourning for him. Some take Atad here as the name of a man, but this is a mistake. The orig. האטד means 'the thorn,' and 'the floor of the thorn' must be held to be the designation of a place. Jerome places it on the east side of the Jordan, and yet he identifies it with Bethagla, which lies on the west side [BETH-HOGLAH]. It was called by the Canaanites, 'the inhabitants of the land,' ABEL MIZRAIM.—W. L. A.

ATALLEPH (עָטְלֵף). This word occurs Lev. xi. 19; Deut. xiv. 18; Is. ii. 20 [in all which places the LXX. give νύκτερις; also in Baruch vi. 22]. In Hebrew the word implies flying in the dark; which, taken in connection with the sentence, 'Moreover the atalleph and every *creeping thing that flieth* is unclean unto you; they shall not be eaten,' is so clear, that there cannot be a mistake respecting the order of animals meant; though to modern zoology neither the species, the genus, nor even the family is thereby manifested; the injunction merely prohibits eating bats, and may likewise include some tribes of insects. At first sight, animals so diminutive, lean, and repugnant to the senses, must appear scarcely to have required the legislator's attention, but the fact evidently shews that there were at the time men or tribes who ate animals classed with bats, a practice still in vogue in the great Australasian islands, where the frugivorous Pteropi of the harpy or goblin family, by our seamen denominated flying-dogs, and erroneously vampyres, are caught and eaten; but where the insectivorous true bats, such as the genera common in Europe, are rejected. Some of the species of harpies are of the bulk of a rat, with from three to four feet of expanse between the tips of the wings; they have a fierce dog-like head, and are nearly all marked with a space of rufous hair from the forehead over the neck and along part of the back.

They reside in the most dense foliage of large trees, whence they fly out at night and do considerable damage to the plantations of fruit-trees. Among them the *Pteropus edulis*, kalong, or edible goblin bat, is conspicuous, and not unfrequently found in our museums of natural history. The first tribe of them, distinguished by being without tails, is not at present known in Egypt or Northern Arabia; but of the second, having tails, a large species was discovered by M. Geoffroy in the pyramids, and a very large one is figured on the oldest monuments. Species of this or of both are

likewise common in Madagascar; and thence it may be inferred that they still exist in Southern Arabia. It was to one or more species of this section of Cheiroptera that we think the Mosaic prohibition was chiefly directed; and it is likewise to them that may be referred the foundation of the ancient legends concerning harpies, which, however much they may be distorted, have a basis of truth. Indeed, when we consider their voice, the faculty they have of feeding with their thumbs, their formidable teeth, their habit of flying in the day during dark weather, and their willingness, though they are frugivorous, to devour not only insects, but also the blood and flesh of small animals, we may admit that originally they were more daring in the presence of man; that their true characters are but moderately amplified by poetical fancy; and that the Mosaic injunction was strikingly appropriate.

In the texts of Scripture, where allusion is made to caverns and dark places, true Vespertilionidæ, or insect-eating bats, similar to the European, are clearly designated.—C. H. S.

ATARGATEION. This word occurs 2 Macc. xii. 26, and is rendered in the A. V., 'temple of Atergatis.' This is probably correct. [ATERGATIS.]

ATARGATIS. [ATERGATIS.]

ATAROTH (עֲטָרוֹת). Several instances of this name (which means *crowns*) occur in the Scriptures. 1. *Ataroth-beth-Joab*, in the tribe of Judah (1 Chron. ii. 54). 2. *Ataroth*, on the borders of Ephraim (Josh. xvi. 2, 7), which some identify with, and others distinguish from, the *Ataroth-Addar* of the same tribe mentioned in Josh. xvi. 5; xviii. 13. 3. *Ataroth*, in the tribe of Gad, beyond the Jordan (Num. xxxii. 3, 34). 4. *Ataroth-Shophan*, in the same tribe (Num. xxxii. 35), which some identify with the preceding; but it appears more likely that the addition was used to distinguish the one from the other. [ATROTH.] Eusebius and Jerome (*Onomasticon*, *s. v.* Ataroth, Ἀταρώθ) mention two places in the tribe of Benjamin called Ataroth; but they do not occur in Scripture. The site of one of these appears to have been discovered by Professor Robinson (*Bib. Researches*, ii. 314) under the name of *Atara*. Another place of the same name (Atara) he found about six miles N. by W. of Bethel, which appears to represent the Ataroth of Ephraim (Josh. xvi. 2, 7). It is now a large village on the summit of a high hill (Robinson, iii. 8).

ATBACH (אַתְבַּח) is not a real word, but a fictitious cabalistic term, denoting by its very letters the mode of changing one word into another by a peculiar commutation of letters. The system on which it is founded is this: as all the letters have a numerical value, they are divided into three classes, in the first of which every pair makes the number *ten;* in the second, *a hundred;* and in the third, *a thousand.*

Thus: אט, בח, גז, דו, every pair making ten.
מס, לע, כפ, יצ, ,, a hundred.
תם, שן, רף, קץ, ,, a thousand.

Three letters only cannot enter into any of these numerical combinations, ה, נ, and ך. The first two are nevertheless coupled together; and the last is suffered to stand without commutation. The commutation then takes place between the two letters of every pair; and the term *Atbach* thus expresses that א is taken for ט, and ב for ח, and conversely. To illustrate its application, the obscure word מנון in Prov. xxix. 21, may be turned by Atbach into סהדה, *testimony*. Buxtorf, *De Abbreviaturis*, s. v.

ATHBASH (אתבש) is a similar term for a somewhat different principle of commutation. In this, namely, the letters are also mutually interchanged by pairs; but every pair consists of a letter from each end of the alphabet, in regular succession. Thus, as the technical term Athbash shews, א and ת, and ב and ש, are interchangeable; and so on throughout the whole series. By writing the Hebrew alphabet twice in two parallel lines, but the second time in an inverse order, the two letters which form every pair will come to stand in a perpendicular line. This system is also remarkable on account of Jerome having so confidently applied it to the word *Sheshak*, in Jer. xxv. 26. His words are, 'Quomodo *Babel* intelligatur *Sesach*, non magnopere laborabit qui Hebrææ linguæ parvam saltem habuerit scientiam.' He then propounds the same system of commutation as that called Athbash (without giving it that name however, and without adducing any higher authority for assuming this mode of commutation, than the fact that it was customary to learn the Greek alphabet first straight through, and then, by way of ensuring accurate retention, to repeat it by taking a letter from each end, alternately), and makes ששך to be the same as בבל. (See Rosenmüller's *Scholia*, ad loc.) Hottinger possessed an entire Pentateuch explained on the principle of Athbash (*Thesaur. Philol.* p. 450).

There is also another system of less note, called ALBAM (אלבם), which is only a modification of the preceding. For in it the alphabet is divided into halves, and one portion placed over the other in the natural order, and the pairs are formed out of those letters which would then stand in a row together.

All these methods belong to that branch of the Cabbala which is called תמורה, *commutation*.—J. N.

ATERGATIS (Ἀτεργάτης, or Ἀταργάτις) is the name of a Syrian goddess, whose temple (Ἀτεργατεῖον) is mentioned in 2 Macc. xii. 26. That temple appears, by comparing 1 Macc. v. 43, to have been situated at Ashteroth-Karnaim. Her worship also flourished at Mabûg (*i. e.*, Bambyce, afterwards called Hierapolis) according to Pliny (*Hist. Nat.* v. 19).

There is little doubt that Atergatis is the same divinity as Derketo. Besides internal evidences of identity, Strabo incidentally cites Ctesias to that effect (xvi. p. 1132); and Pliny uses the terms 'Prodigiosa Atergatis, Græcis autem Derceto dicta' (l. c.) We read that Derketo was worshipped in Phœnicia and at Ascalon under the form of a woman with a fish's tail, or with a woman's face only and the entire body of a fish; that fishes were sacred to her, and that the inhabitants abstained from eating them in honour of her. These facts are found in Lucian (*De Dea Syria*, xiv.), and together with a mythological account of their origin, in Diodorus (ii. 4). Further, by combining the passage in Diodorus with Herodotus

(i. 105), we may legitimately conclude that the Derketo of the former is the Venus Urania of the latter. Atergatis is thus a name under which they worshipped some modification of the same power which was adored under that of Ashtoreth. That the Ἀτεργατεῖον, of 2 Macc. xii. 26 was at Ashteroth-Karnaim, shews also an immediate connection with Ashtoreth. Whether, like the latter, she bore any particular relation to the moon, or to the planet Venus, is not evident. Macrobius makes Adargatis to be the *earth* (which as a symbol is analogous to the *moon*), and says that her image was distinguished from that of the sun by rays 'sursum versum inclinatis, monstrando radiorum vi superne missorum enasci quæcunque terra progenerat' (*Saturnal.* i. 23). Creuzer maintains that those representations of this goddess which contain parts of a fish are the most ancient; and endeavours to reconcile Strabo's statement that the Syrian goddess of Hierapolis was Atergatis, with Lucian's express notice that the former was represented under the form of an entire woman, by distinguishing between the forms of different periods (*Symbolik*, ii. 68). This fish-form shews that Atergatis bears some relation, perhaps that of a female counterpart, to DAGON.

100.

No satisfactory etymology of the word has been discovered. That which assumes that Atergatis is אדיר דג *addîr dag*, i. e., magnificent fish, which has often been adopted from the time of Selden down to the present day, cannot be taken exactly in that sense. The syntax of the language requires, as Michaelis has already objected to this etymology (*Orient. Biblioth.* vi. 97), that an adjective placed before its subject in this manner must be the *predicate* of a proposition. The words therefore would mean 'the fish *is* magnificent' (Ewald's *Hebr. Gram.* § 554). Michaelis himself, as he found that the Syriac name of some idol of Haran was תרעתא, which might mean *aperture*, asserts that that is the Syriac form of Derketo, and brings it into connection with the great *fissure* in the earth, mentioned in Lucian (l. c. xiii.), which swallowed up the waters of the flood (see his edition of Castell's *Lex. Syr.* p. 975). On the other hand, Gesenius (*Thesaur.* sub voce דגון) prefers considering Derketo to be the Syriac דרגתא, for דגתא *fish;* and it is certain that such an intrusion of the Resh is not uncommon in Aramaic.—J. N.

ATHACH (עֲתָךְ). A town in Judah (1 Sam. xxx. 30), conjectured by Bonfrère (*Hieron. Onomast.* p. 28, note 6) to be the same as Ether (Josh. xix. 7). His only ground for this, however, is its being placed beside Ashan.—W. L. A.

ATHALIAH (עֲתַלְיָה or עֲתַלְיָהוּ, *whom Jehovah remembered;* Sept. Γοθολία), daughter of Ahab, king of Israel, doubtless by his idolatrous wife Jezebel. She is also called the daughter of Omri (2 Chron. xxii. 2), who was the father of Ahab; but by a comparison of texts it would appear that she is so called only as being his grand-daughter. Athaliah became the wife of Jehoram, the son of Jehoshaphat, king of Judah. This marriage may fairly be considered the act of the parents; and it is one of the few stains upon the character of the good Jehoshaphat that he was so ready, if not anxious, to connect himself with the idolatrous house of Ahab. Had he not married the heir of his crown to Athaliah, many evils and much bloodshed might have been spared to the royal family and to the kingdom. When Jehoram came to the crown, he, as might be expected, 'walked in the ways of the house of Ahab,' which the sacred writer obviously attributes to this marriage, by adding, 'for he had the daughter of Ahab to wife' (2 Chron. xxi. 6). This king died B.C. 885, and was succeeded by his youngest son Ahaziah, who reigned but one year, and whose death arose from his being, by blood and by circumstances, involved in the doom of Ahab's house. [AHAZIAH.] Before this Athaliah had acquired much influence in public affairs, and had used that influence for evil; and when the tidings of her son's untimely death reached Jerusalem, she resolved to seat herself upon the throne of David, at whatever cost. To this end she caused all the male branches of the royal family to be massacred (2 Kings xi. 1); and by thus shedding the blood of her own grandchildren, she undesignedly became the instrument of giving completion to the doom on her father's house, which Jehu had partially accomplished, B.C. 884. One infant son of Ahaziah, however, was saved by his aunt Jehosheba, wife of the high-priest Jehoiada, and was concealed, within the walls of the temple, and there brought up so secretly that his existence was unsuspected by Athaliah. But in the seventh year (B.C. 878) of her blood-stained and evil reign, the sounds of unwonted commotion and exulting shouts within the Temple courts drew her thither, where she beheld the young Joash standing as a crowned king by the pillar of inauguration, and acknowledged as sovereign by the acclamations of the assembled multitude. Her cries of 'Treason!' failed to excite any movement in her favour, and Jehoiada, the high-priest, who had organized this bold and successful attempt, without allowing time for pause, ordered the Levitical guards to remove her from the sacred precincts to instant death (2 Kings xi.; 2 Chron. xxi. 6; xxii. 10-12; xxiii.)—J. K.

ATHANASIUS, surnamed the Great, was born at Alexandria about the year 296, and died in 373, after having exercised the office of bishop in his native city for 46 years. He was one of the greatest of the Fathers; but it was chiefly in the department of dogmatic and polemical theology that he exercised his great abilities. Among his writings, however, are one or two of an exegetical character, such as his *Liber ad Maxillinum de interpretatione Psalmorum*, and his *Synopsis totius Scripturæ;* and in his great controversial works the classical passages relating to the doctrines of the Trinity, the Incarnation and the Deity of Christ, are carefully expounded by him. He avoids, for the most part, the prevailing vice of his age in the matter of interpretation, that of allegorising, and seeks to elicit the actual and direct sense of the passage. Like all polemics, however, he is apt to suffer a doctrinal bias to sway his exegesis. His

collected works have appeared in several editions; that of Montfaucon (the Benedictine), 3 vols. fol., Paris, 1698, is the best.—W. L. A.

ATHARIM (הָאֲתָרִים, Ἀθαρείμ). In the A. V. this is taken as an appellative, and rendered 'the way of the spies' (Num. xxi. 1). The LXX. and the Arab., however, take it as a proper name. All the other versions agree with the A. V. Gesenius follows the LXX. (*Thes.* s. v.)—W. L. A.

ATHENS (Ἀθῆναι). This celebrated city is mentioned in the N. T. in connection with a visit paid to it by St. Paul (Acts xvii. 15-34). It would be irrelevant to the design of this work to occupy space in detailing the history of Athens; it may suffice for the illustration of the sacred narrative to glance at its claims as the seat of literature and philosophy.

'From the earliest times the Ionians loved the lyre and the song, and the hymns of poets formed the staple of Athenian education. The constitution of Solon admitted and demanded in the people a great knowledge of law, with a large share in its daily administration. Thus the acuteness of the lawyer was grafted on the imagination of the poet. These are the two intellectual elements out of which Athenian wisdom was developed; but it was stimulated and enriched by extended political action and political experience. History and Philosophy, as the words are understood in modern Europe, had their birth in Athens about the time of the Peloponnesian war. There first, also the Oratory of the bar and of the popular assembly was systematically culti-

101. Athens.

vated, and the elements of mathematical science were admitted into the education of an accomplished man. This was the period of the youth of Plato, whose philosophy was destined to leave so deep an impress on the Jewish and Christian schools of Alexandria. Its great effort was to unite the contemplative mysticism of Eastern sages with the accurate science of Greece; to combine, in short, the two qualities—intellectual and moral, argumentative and spiritual—into a single harmonious whole; and whatever opinion may be formed of the success which attended the experiment, it is not wonderful that so magnificent an aim attracted the desires and rivetted the attention of thoughtful and contemplative minds for ages afterwards.

'In the imitative arts of Sculpture and Painting, as well as in Architecture, it need hardly be said that Athens carried off the palm in Greece: yet, in all these, the Asiatic colonies vied with her. Miletus took the start of her in literary composition; and, under slight conceivable changes, might have become the Athens of the world.

'With the loss of civil liberty, Athens lost her genius, her manly mind, and whatever remained of her virtue: she long continued to produce talents, which were too often made tools of iniquity, panders to power, and petty artificers of false philosophy.'—(F. W. N. in former ed.)

St. Paul, on the occasion of his visiting Athens, preached the Gospel there for some time, disputing with the Jews in their synagogues, and with the multitude and the philosophers in the Agora. This led to his being carried to the Areopagus, (see the woodcut p. 206) where he delivered his memorable discourse to the 'men of Athens.' The character which he gives of them in this discourse as inquisitive and superstitious is fully corroborated by the ancient authorities (cf. Demos. *Phil.* i. 5; Pausan. i. 24. 3).

The result of Paul's labours in Athens was the founding of a Christian church there. Of this, however, we learn nothing more from the N. T. and very little from other sources. Tradition confers on Dionysius the Areopagite, who was converted by Paul's preaching, the title of first bishop of that church (Euseb. *Hist. Eccl.* iii. 4).

Quadratus, one of the earliest Christian Apologists was also one of its bishops (*Ibid.* iv. 23).

[ALTAR AT ATHENS; AREOPAGUS; DIONYSIUS THE AREOPAGITE.]

ATHIAS, JOSEPH, a Jewish printer and rabbi, who died at Amsterdam, the place of his residence, in 1700. He is chiefly celebrated for his edition of the Hebrew Bible issued under the editorial superintendence of Leusden in 1661, and in an improved edition in 1667. In preparing this work he was encouraged by all the scholars and leading persons in Amsterdam, and on its completion was rewarded not only by applause from the most competent judges, but with a gold chain and medal from the States-General of Holland, to whom he had dedicated it. Leusden boasts that this Bible is one 'quibus accuratiorem et correctiorem numquam Sol aspexit.' This is probably true, but nevertheless the edition is not immaculate. Some of its defects were pointed out by Clodius in his edition, and still more fully by Jablonski in his (see Jablonski's *Bib. Heb.* Berol. 1669 Præfat.) The latter, however, admits that the edition of Athias 'omnibus, quæ eam præcesserunt, palmam præripere, merito censeri debeat.' Athias printed also a carefully revised edition of the *Biblia Hispanica*, corrected by Sam. De Cazeres, 8vo, Amst. 1661. He was succeeded in his business and in his zeal for Hebrew typography by his son Emmanuel, who issued a very beautiful edition of the Hebrew scriptures with Rashi's commentary in 4 vols. 18mo, Amst. 1700-1703.—W. L. A.

ATHIAS, SOLOMON, the son of Shem Tob, a native of Jerusalem, flourished in the early part of the sixteenth century. He wrote פִּרוּשׁ תְּהִלִּים, a commentary on the Psalter, collected chiefly from Rashi, Kimchi, etc. It was printed with the text at Venice in 1549, fol.—W. L. A.

ATHON (אתון). This word is rendered she-ass in the A. V., but unsatisfactorily, unless we suppose it to refer to a breed of greater beauty and importance than the common, namely, the silver gray of Africa; which being large and indocile, the females were anciently selected in preference for riding, and on that account formed a valuable kind of property. From early ages a white breed of this race was reared at Zobeir, the ancient Bassora, and capital of the Orcheni, from which place civil dignitaries still obtain their white asses and white mules. It is now the fashion, as it was during the Parthian empire, and probably in the time of the Judges, to dapple this breed with spots of orange or crimson or of both colours together; and we agree with the Editor of the *Pictorial Bible* (note on Judg. v. 10) that this is the meaning of the word צָחר *Tzachor* (chequered?); an interpretation which is confirmed by the Babylonian Sanhedrim, who, in answer to King Sapor's offer of a horse to convey the Jewish Messiah, say: 'non est tibi equus centimaculus, qualis est ejus (Messiæ) asinus.' Horses and asses thus painted occur frequently in Oriental illuminated MSS., and although the taste may be puerile, we conceive that it is the record of remote conquest achieved by a nation of Central Asia mounted on spotted or clouded horses, and revived by the Parthians, who were similarly equipped. See *Introduction to Hist. of Horse and the Tangum Horse*, *Naturalist's Library*, vol. xii. No other primæval invasion from the east by horsemen on Tzachor animals than that of the so-called Centaurs is recorded: their era coincides nearly with that of the Judges.—C. H. S.

ATONEMENT. This word appears in the A. V. of the Old Testament as the rendering of the Heb. כֹּפֶר, used only in the plural כֻּפָּרִים, and to 'make atonement,' as the rendering of כִּפֶּר, the Piel of the cognate verb כִּפֶּר. The primary meaning of this verb is to *cover;* and, as sin was covered or hid from the search of avenging justice when an expiation was made, the verb came to be used in this sense, and from it as so used came the noun. The verb is used also not only for the act of expiation (Exod. xxxii. 30; Lev. vi. 7, etc.), but also for the effect of that act, viz., the removal of guilt from the transgressor, and his consequent exemption from punishment, and also the placating or appeasing of the offended party. Thus it is enacted, Lev. i. 2–4, that when an offering is brought unto the Lord, the offerer shall 'put his hand upon the head of the burnt-offering, and it shall be accepted for him to make atonement for him;' where the idea of a transference of guilt from the offerer to his offering, and the removal of it from the former by the latter is clearly set forth, comp. Lev. iv. 20; v. 18; xvi. 6; Num. vi. 11, etc. (The prepositions used after the verb in these passages are not always the same; sometimes עַל, sometimes בְּעַד, but this does not affect the meaning.) When Jacob sent a present before him to his brother Esau, he said 'I will appease him (אכפרה פניו, lit., *I will cover his face*, so that he shall forgive my offence, *I will make atonement before him*, *I will placate him*), etc., Gen. xxxii. 21 (20). So in Prov. xvi. 14 we read, 'The wrath of a king is as messengers of death; but a wise man will pacify it (יכפרנה).' In the New Testament the word atonement occurs only once, Rom. v. 11, as the rendering of καταλλαγή, which is elsewhere translated *reconciling* and *reconciliation*, and so it is given in the margin of the above passage. 'Atonement' is in this instance used in its primary etymological sense, equivalent to *at-one-ment*, a sense in which it occurs in Shakespeare, *e.g.*—'He seeks to make *atonement* between the Duke of Glo'ster and your brothers,' and in Spenser (*Faery Queen*, b. ii. cant. 2, 297) we have, 'So been they both *atone*,' etc. In a theological sense the word means the compensation rendered to the divine government by the death of Christ, as a sacrifice for men's sins. See Grotius, *De Satisfactione Christi;* Magee, *Discourses on Atonement and Sacrifices*, 3 vols.; Smith's *Four Discourses on Sacrifice*, etc.; Symington *on the Atonement;* Wardlaw, *Discourses on the Nature and Extent of the Atonement of Christ;* Candlish *on the Atonement*, Edin. 1860; Thomson, *Bampton Lecture* for 1853.—W. L. A.

ATONEMENT, DAY OF (יוֹם הַכִּפֻּרִים, LXX. ἡμέρα ἐξιλασμοῦ, Talm. יוֹמָא, THE DAY), a great religious festival of the Jews, of which the rule and order are given, Lev. xvi. 1–34; xxiii. 26–32; Num. xxix. 7–11. It was observed on the tenth day of the seventh month (Tisri), and was held as a day of entire rest from all labour (שַׁבָּת שַׁבָּתוֹן, a sabbath of sabbaths), a day of holy convocation

(מקדא קדש), the only day in the year when the entire congregation of Israel fasted (ענה נפש). The fast commenced at sunset on the previous evening, and lasted for twenty-four hours, and was imperative on every member of the community, under pain of being cut off from his people in case of neglect.

The service of the day was conducted by the high-priest. Having provided a young bullock for a sin-offering, and a ram for a burnt-offering, he had first to bathe himself, for the purpose of purification, and then to clothe himself in white linen, without any of his usual splendour of attire, that his appearance might be expressive at once of purity and humiliation. Having taken of the congregation two goats as a sin-offering and a ram as a burnt-offering, and having presented the goats before the Lord at the door of the Tabernacle, he cast lots upon them, one for Jehovah, the other for Azazel. Great difference of opinion exists as to the signification of this word. The more important views may be presented thus:—A. *That Azazel denotes a Person*—1. The devil (Origen, Spencer, Hengstenberg, etc.); 2. An evil demon (Gesenius, Ewald, Rosenmüller, De Wette, Knobel, and many of the Rabbins). B. *That Azazel denotes a Place*—1. A certain place in the wilderness (Vatablus, Deyling, Kimchi, Abenesra, etc.); 2. Any lonely, desolate place (Bochart, Carpzov); 3. A mountain ('Mount Azaz,' Arab. Vers.; some Rabbins, Le Clerc). C. *That Azazel is the goat itself*—LXX. ἀποπομπαῖος, Lev. xvi. 8, 9 (but see Bochart, *Hier.* c. 54, and Suicer, *Thes. s. v.* on this word); Symm. τράγος ἀπερχόμενος, Aq. τρ. ἀπολυόμενος, Theodotion τρ. ἀφιεμενος, Vulg. *caper emissarius*, Eng. V. *scapegoat*, Luther *der ledige bock*, etc.) D. *That Azazel is an abstract term*, denoting—1. A free going away (Michaelis, Jahn); or 2. An entire and utter removal (Tholuck, Winer, Bähr, etc.) The LXX. seem to have some such meaning in view when they rendered the word by ἀποπομπή, Lev. xvi. 10, and ἄφεσις, ver. 26. Of these meanings, the last seems the preferable. The first class is exposed to the objection that it supposes Satan, or an evil demon, set over against Jehovah, and equally entitled with him to receive an offering for sin; a notion utterly repugnant to all Jewish belief and thinking. The rendering 'wilderness' is excluded by the statement in Lev. xvi. 10, that the goat was to be sent to Azazel in the wilderness, which shews that Azazel is not the wilderness itself; and the supposition that some definite place is intended labours under the objection that no such place as Azazel is elsewhere mentioned, and had it been a mountain the addition of הר would not have been omitted. The third class is inconsistent with the express statement of Moses, that the goat was to be sent to Azazel. The only objection that has been offered to the opinion last mentioned is, that it destroys the exact antithesis between Jehovah and Azazel, by making the latter a thing and not a person, like the former. But this assumes that it was the design of Moses, in expressing himself thus, to preserve an exact antithesis, which is by no means evident. If we render 'the one for Jehovah and the other for an utter removal,' a meaning sufficiently clear and good is obtained. It only remains to add, that עזאזל is regarded by those who take this view as the Pealpal form of the verb עזל, *removit*, with the omission of the ל of the penult, and the supplying of its place by an immutable vowel, as in חציצר for הצרצר. This form is intensive. (See Spencer, *De Legibus Hebr. Ritual*, iii. 8; Gesenius, *Thes. s. v.*; Bähr, *Mos. Cultus*, ii. 665; Hengstenberg, *Die Bücher Mosis und Ægyptus* [GOAT, SCAPE]; Tholuck, *Das A. T. im N. T.* p. 79; Thomson, *Bampton Lect.* p. 72.)

These preliminaries having been settled, the high-priest proceeded to offer the victims. First of all, he took a censer full of coals from off the altar, and entered with it into the most holy place, where he put the incense on the coals, and placed it so that the smoke might envelope the capporeth or mercy seat. He then proceeded to offer the bullock of the sin-offering for himself and his house, and, taking of its blood, he entered therewith again into the most holy place, and sprinkled the blood with his finger once upon and seven times before the capporeth. He then went out and slew the goat on which the lot for Jehovah had fallen, and carried off its blood also into the most holy place, and did with it as with the blood of the bullock. Thus atonement was made for himself, his house, and all the congregation of Israel. This done, he took of the blood of the bullock and of the goat and put it on the horns of the altar, and sprinkled of the blood upon it seven times to cleanse and sanctify it, so as that none of the uncleanness arising from the sins of the worshippers might adhere to it. The live goat was then brought forth, and the high-priest having confessed over its head the sins and iniquities of Israel, thereby putting them on the head of the goat, the animal was sent away by the hand of a trustworthy person into the wilderness. The high-priest then took off the dress in which he had performed these rites and left it in the tabernacle of the congregation; bathed himself in the holy place; put on his usual attire; and offered the rams of the burnt-offering for himself and the people. Neither the bullock nor the goat was eaten, but after the fat had been burnt on the altar the remainder was carried beyond the camp and consumed by fire. The man who conveyed the goat into the wilderness and the man who burnt the carcasses of the bullock and the goat, had to wash their clothes and bathe themselves before they could return to the camp. This finished the services of the day.

It has been asked, How often did the high-priest go into the most holy place during the performance of this service? Jewish tradition replies four times; and this is probably correct. The text of Moses expressly states that he went in twice (comp. ver. 14 and 15); and as he could not well carry the censer, and the incense, and the blood within the veil at once, it is probable that he first took in the censer and then came out for the blood. This makes three entrances; and as it is probable that he went in after he had sprinkled the blood upon the altar for the purpose of removing the censer, this would make up the number of four. The statement of the Apostle, Heb. ix. 7, may be easily reconciled with this by understanding the ἅπαξ there of the one entrance in the year not of only one in the day; just as the many acts of the day might be spoken of as one service.

'The name of this festival,' says Bähr 'יום הכפרים intimates its general significancy; the entire festival

had singly and alone expiation for its design, and that in the most extended sense, *universal, all-embracing expiation.*' Along with this it was a day of perfect rest—a sabbath of sabbaths; so that the two ideas of full expiation and perfect rest were thus combined. It was, moreover, a day of *fasting*, not as a sign of grief, but simply as expressive of humiliation before God as the proper state of those who appeared before him to confess their sins and offer atonement for them. With this, the general idea of the day, all the acts of the priest concurred; his slaying of the victims as emblematical of the death penalty which sin entails; his entering the holiest of all with blood, and his sprinkling of it upon and before the capporeth, as betokening the need of a mediator to go for the sinful people into the presence of God, and the need of that mediator's coming with sacrificial blood to his being accepted on behalf of sinners; and his sending away the live goat, after atonement had been made for sin, with the sins that had been expiated on its head, into utter and perpetual banishment, as intimating that sin atoned for was sin utterly taken away, so that when sought for it could not be found. In all these there were presented, in lively symbol, the great truths of a redemptory system by means of propitiation. There was here also a typical foreshadowing of the great truth of Christianity—redemption through the expiatory sufferings and vicarious intercession of the Lord Jesus Christ, who hath taken away sins by the sacrifice of Himself, who hath entered into the heavenly temple with atoning blood, and who appareth in the presence of God for us. (See, besides the works already referred to, Lightfoot, *Temple Service*, ch. 15; Magee, *Discourses and Dissertations on Atonement and Sacrifices*, 3 vols.; J. Pye Smith, *Four Discourses on the Sacrifice and Priesthood of Christ*, etc., 2d. ed. 1842; Chevallier, *Hulsean Lecture for* 1826, pt. iii.; Litton, *Bampton Lecture for* 1856, lects. 3 and 4; Russell, *On the Old and New Covenants*, ch. iii.; Alexander, *Congregational Lecture for* 1840, lect. viii.; Kurz. *Das Mos. Opfer;* Fairbairn, *Scripture Typology*, vol. ii. For the Rabbinical account of the service as performed in the second Temple, see the treatise entitled Yoma in the Mishna, and for the ceremonies observed by the later Jews, etc., B. Picard, *Ceremonies et Coutumes Religieuses*, etc., i. c. 6, p. 18, and Buxtorf, *Synagoga Judaica*, c. xx.)—W. L. A.

ATROTH (עַטְרוֹת), a city built by the children of Gad (Num. xxxii. 35). This name is omitted by the LXX.; and doubtless it is to be regarded as only part of the name, of which Shophan, which follows, is the other part, the city being called Atroth-Shophan, to distinguish it from the Ataroth mentioned in the preceding verse. The Vulgate gives the two as distinct names, *Etroth et Sophan*, in which it is followed by Luther and the Eng. A. V.; but the Targum of Onkelos, the Samar. and Syr. of the Polyglot, unite the two. So Diodati, Dutch Vers., Zunz, and most recent translators and exegetes.—W. L. A.

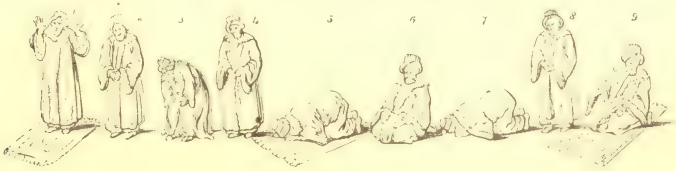
ATTALIA (Ἀττάλεια), a maritime city of Pamphylia, in Asia Minor, near the mouth of the river Catarrhactes. It derived its name from its founder, Attalus Philadelphus, king of Pergamos (Strabo, xiv. p. 667). It was visited by Paul and Barnabas, A.D. 45 (Acts xiv. 25). It still exists under the name of Adalia, the ruins of which attest its former consequence (Leake's *Asia Minor*, p. 193; Forbes and Spratt's *Lycia*).—J. K.

ATTALUS (1 Macc. xv. 22), a king of Pergamos, about B.C. 139. It is not certain whether this was Attalus II., who, according to Strabo (xiii. 624), enjoyed the title of *Amicus Pop. Rom.;* or Attalus III., his nephew and successor.

ATTERSOL, William. A clergyman of the Church of England, who was ejected, in 1662, from the living of East Hoodley, in Sussex. He laboured as a non-conformist minister afterwards at Isfield, in the same county. He was the author of a *Commentary on Philemon*, Lond. 1612, and a *Commentary on Numbers*, Lond. 1618. These commentaries are of a practical character, and are homiletical rather than exegetical. He published also a work on the sacraments, entitled *The New Covenant*, Lond. 1614, and *three Treatises on Luke* xiii. 1; xii. 1; *Jonah* iii. 4.—W. L. A.

ATTITUDES. The usages of the Hebrews in respect to attitudes were very nearly, if not altogether, the same as those which are still practised in the East, and which the paintings and sculptures of Egypt shew to have been of old employed in that country. These sources supply ample materials for illustration, which it may be well to arrange under those heads into which such acts naturally divide themselves.

Adoration and Homage.—The Moslems in their prayers throw themselves successively, and according to an established routine, into the various postures (nine in number) which they deem the



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most appropriate to the several parts of the service. For the sake of reference and comparison, we have introduced them all above; as we have no doubt that the Hebrews employed on one occasion or another nearly all the various postures which the Moslems exhibit on one occasion. This is the chief difference. In public and common worship the Hebrews prayed *standing* (1 Kings viii. 54; Ezra ix. 5; Dan. vi. 10; 2 Chron. vi. 13; but in their separate and private acts of worship they

assumed the position which, according to their modes of doing homage or shewing respect, seemed to them the most suitable to their present feelings or objects. It would appear, however, that some form of kneeling was most usual in private devotions.

STANDING in public prayer is still the practice of the Jews. This posture was adopted from the synagogue by the primitive Christians; and is still maintained by the Oriental churches. This appears, from their monuments, to have been the custom also among the ancient Persians and Egyptians, although the latter certainly sometimes kneeled before their gods. In the Moslem worship, four of the nine positions (1, 2, 4, 8) are standing ones; and that posture which is repeated in three out of these four (2, 4, 8), may be pointed out as the proper Oriental posture of reverential standing, with folded hands. It is the posture in which people stand before kings and great men.

While in this attitude of worship, the hands were sometimes stretched forth towards heaven in supplication or invocation (1 Kings viii. 22; 2 Chron. vi. 12, 29; Is. i. 15). This was perhaps not so much the conventional posture (1) in the Moslem series, as the more natural posture of standing adoration with outspread hands, which we observe on the Egyptian monuments. The uplifting of

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one hand (the right) only in taking an oath was so common, that to say, 'I have lifted up my hand,' was equivalent to 'I have sworn' (Gen. xiv. 22; comp. xli. 44; Deut. xxxii. 40). This posture

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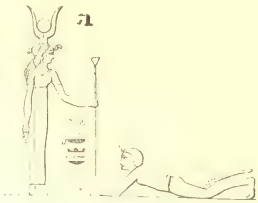
was also common among other ancient nations; and we find examples of it in the sculptures of Persia (fig. 1) and Rome (fig. 2).

KNEELING is very often described as a posture of worship (1 Kings viii. 54; Ezra ix. 5: Dan. vi. 10; 2 Chron. vi. 13; comp. 1 Kings xix. 18; Luke xxii. 41; Acts vii. 60). This is still an Oriental custom, and three forms of it occur (5, 6, 9) in the Moslem devotions. It was also in use, although not very frequent, among the ancient Egyptians; who likewise, as well as the Hebrews (Exod. xxxiv. 8; 2 Chron. xxix. 29; Is. i. 15), sometimes prostrated themselves upon the ground. The usual mode of prostration among the Hebrews by which they expressed the most intense humiliation, was by bringing not only the body but the head to the ground. The ordinary mode of pros-



105.

tration at the present time, and probably anciently, is that shewn in one of the postures of Moslem worship (5), in which the body is not thrown flat upon the ground, but rests upon the knees, arms, and head. In order to express devotion, sorrow,

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compunction or humiliation, the Israelites threw dust upon their heads (Josh. vii. 6; Job. ii. 12; Lam. ii. 10; Ezek. xxiv. 7; Rev. xviii. 19), as was done also by the ancient Egyptians, and is still done by the modern Orientals. Under similar circumstances it was usual to smite the breast (Luke xviii. 13). This was also a practice among the Egyptians (Herod. ii. 85), and the monuments at

107.

Thebes exhibit persons engaged in this act while they kneel upon one knee.

In 1 Chron. xvii. 16 we are told that 'David the king came and *sat* before the Lord,' and in that posture gave utterance to eloquent prayer, or rather thanksgiving, which the sequel of the chapter contains. Those unacquainted with Eastern

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manners are surprised at this. But there is a mode of sitting in the East which is highly respectful and

even reverential. It is that which occurs in the Moslem forms of worship (9). The person first kneels, and then sits back upon his heels. Attention is also paid to the position of the hands, which they cross, fold, or hide in the opposite sleeves. The variety of this formal sitting which the foregoing figure represents is highly respectful. The prophet Elijah must have been in this or some other similar posture when he inclined himself so much forward in prayer that his head almost touched his knees (1 Kings xviii. 42).

SUPPLICATION, when addressed externally to man, cannot possibly be exhibited in any other forms than those which are used in supplication to God. Uplifted hands, kneeling, prostration, are common to both. On the Egyptian monuments,

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suppliant captives, of different nations, are represented as kneeling or standing with outspread hands. This also occurs in the sculptures of ancient Persia (Persepolis). The first of the Egyptian figures is of peculiar interest, as representing an inhabitant of Lebanon. *Prostration*, or *falling at the feet* of a person, is often mentioned in Scripture as an act of supplication or of reverence, or of both (1 Sam. xxv. 24; 2 Kings iv. 37; Esth. viii. 3; Matt. xviii. 29; xxviii. 9; Mark v. 22; Luke viii. 41; John xi. 32; Acts x. 25). In the instance last referred to, where Cornelius threw himself at the feet of Peter, it may be asked why the apostle forbade an act which was not unusual among his own people, alleging as the reason—'I myself also am a man.' The answer is, that among the Romans, prostration was *exclusively* an act of adoration, rendered only to the gods, and therefore it had in him a significance which it would not have had in an Oriental (Kuinoel, *ad Act.* x. 26). This custom is still very general among the Orientals; but, as an act of reverence merely, it is seldom shewn except to kings: as expressive of alarm or supplication, it is more frequent.

Sometimes in this posture, or with the knees bent, as before indicated, the Orientals bring their forehead to the ground, and before resuming an

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erect position either kiss the earth, or the feet, or border of the garment of the king or prince before whom they are allowed to appear. There is no doubt that a similar practice existed among the Jews; especially when we refer to the original words which describe the acts and attitudes of salutation, as נפל ארצה *to bend down to the earth*, השתחוה ארצה *to fall prostrate on the earth*, כרע אפים ארצה *to fall with the face to the earth*, and connect them with allusions to the act of kissing the feet, or the hem of the garment (Matt. ix. 20; Luke vii. 38, 45). *Kissing the hand* of another as a mark of affectionate respect, we do not remember as distinctly mentioned in Scripture.

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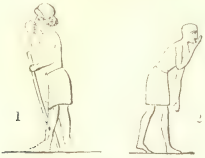
But as the Jews had the other forms of Oriental salutation, we may conclude that they had this also, although it does not happen to have been specially noticed. It is observed by servants or pupils to masters, by the wife to her husband, and by children to their father, and sometimes their mother. It is also an act of homage paid to the aged by the young, or to learned and religious men by the less instructed or less devout. Kissing one's own hand is mentioned as early as the time of Job (xxxi. 27), as an act of homage to the heavenly bodies. It was properly a salutation, and as such an act of adoration to them. The Romans in like manner kissed their hands as they passed the temples or statues of their gods. [On the ground that *adoration* is derived from *ad* and *os*, it has been maintained that the kissing of the hand to the Deity was not only the primary but the only genuine species of adoration. But this etymology of the word is at best very dubious (Döderlein, *Lat. Syn.* ii. 188), and it is certain that this was only one mode amongst several of expressing by outward gesture reverence to the object of worship. We read in Scripture, besides, of *kneeling*, of *bending the body*, of *prostration on the ground*, as acts of adoration and worship (comp. Gen. xvii. 17; xxiv. 26; Ex. xxxiv. 8; 2 Kings xviii. 42; 2 Chron. vi. 13; Job i. 20; Ps. xcv. 6; Matt. xxvi. 39; xvii. 14, etc.) The last of these (השתחויה, προσκύνησις) was used especially when any favour was implored, but it was not confined to this, nor was it used exclusively as an act of homage to the Divine Being. It was sometimes accompanied with a kiss (Ex. xviii. 7), and in cases of earnest entreaty by laying hold of the knees of the party addressed (Matt. xxviii. 9; comp. Hom. *Il.* i. 427). The most remarkable form of adoration, however, was that performed by the kissing of the hand. That this was in use from very ancient times is evident from Job xxxi. 26, 27; and that it prevailed as a common custom with the heathen is attested by Minucius Felix (Ut vulgus superstitiosus solet manum ori admovens, osculum labiis pressit: *Octav.* c. 2, ap. fin.), and by Pliny (In adorando dexteram ad osculum referimus: *N. H.* xxviii. 2, ed. Lugd. 1563). This act is best de-

scribed as a holding of the hand before or upon the mouth, the design of which is said originally to have been to prevent the breath from reaching the superior, but which came ultimately to indicate simply the highest degree of reverence or submission (comp. Judg. xviii. 19; Job xxi. 5; xxix. 9; xl. 4; Is. lii. 15). Comp. Brissonius, ii. *De formul.* p. 840.] The same is exhibited on the monuments of Persia and of Egypt. In one of the sculptures at Persepolis a king is seated on his throne, and before him a person standing in a bent posture, with his hand laid upon his mouth as he



112.

addresses the sovereign (fig. 1). Exactly the same attitude is observed in the sculptures at Thebes, where one person, among several (in various postures of respect) who appear before the scribes to be registered, has his hand placed thus submissively upon his mouth (fig. 2).

It appears from 1 Sam. x. 1, 1 Kings xix. 18, Ps. ii. 12, that there was a peculiar kiss of homage, the character of which is not indicated. It was probably that kiss upon the forehead expressive of high respect which was formerly, if not now, in use among the Bedouins (*Antar.* ii. 119).

Bowing.—In the Scriptures there are different words descriptive of various postures of respectful bowing; as קדד *to incline or bow down the head*, כרע *to bend down the body very low*, ברך *to bend the knee*, also *to bless*. These terms indicate a conformity with the existing usages of the East, in which the modes of bowing are equally diversified, and, in all likelihood, the same. These are—2. placing the right hand upon the breast, with or without an inclination of the head or of the body;

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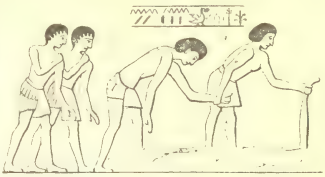
1. touching the lips (is this the kissing of the hand noticed above?) and the forehead with the right hand, with or without an inclination of the head or of the body, and with or without previously touching the ground; 3. bending the body very low, with folded arms; 4. bending the body and resting the hands on the knees: this is one of the postures of prayer, and is indicative of the highest respect in the presence of kings and princes. In the Egyptian paintings we see persons drop their arms towards the ground while bowing to a superior, or standing respectfully with the right hand resting on the left shoulder.

It is observable that, as before noticed, the word ברך, *barak*, means *to bless* and *to bend the knee*, which suggests the idea that it was usual for a person to receive a blessing in a kneeling posture.



114.

We know also that the person who gave the blessing laid his hands upon the head of the person blessed (Gen. xlviii. 14). This is exactly the case at the present day in the East, and a picture of the existing custom would furnish a perfect illustration of the patriarchal form of blessing. This may be perceived from the annexed engraving, which, with some of the other attitudes given in

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this article, is from Lane's *Translation of the Arabian Nights Entertainments*—a work which, in its notes and pictorial illustrations, affords a more complete picture of the persons, manners, and habits of the people of south-western Asia and of Egypt, than all the books of travels put together.—J. K.

ATTUDIM (עתודים, from sing. עתוד), used only in the plural, as a designation of animals of the goat species. In the A. V. it is translated sometimes 'rams' (Gen. xxxi. 10, 12), sometimes 'he goats' (Num. vii. 17; Ps. l. 9), and sometimes simply 'goats' (Ps. l. 13; Prov. xxvii. 26). The singular occurs frequently in Arabic عَتُود, and is defined in the Camoos as *a young goat of a year old* (Bochart, *Hieroz.* bk. ii. ch. 53, p. 646, where other authorities are adduced). The name is derived from עתד, *to set, place, prepare;* and hence Bochart infers it describes the animal as fully grown, and so prepared for all its functions and uses; while others think no more is implied by the name than that this animal was strong and vigorous. The attudim were used in sacrifice (Ps. lxvi. 15), and formed an article of commerce (Ezek. xxvii. 21; Prov. xxvii. 26). In Jer. l. 8, the word is employed for the leaders of a flock; and in Is. xiv. 9, and Zech. x. 3, it is used metaphorically for princes or chiefs.—W. L. A.

AUGUSTI, Geo. Christ. Wil., D.D., was born at Esehenberga, in the duchy of Gotha, 27th Oct. 1771, and died at Coblentz 28th April 1841. He was successively professor of philosophy, of

Oriental languages, and of theology at Jena; of theology at Breslau, and of the same at Bonn. His works are numerous, and belong to all departments of sacred science. In that of Biblical literature, he wrote *Grundriss einer Histor. Krit. Einleitung ins A. T.*, Leipz. 1806, 1827; *Versuch eines histor. dogmat. Einleit. in die Heilige Schrift*, Leipz. 1832; *Die Kathol. Briefe neu übersetz und erklärt*, 2 vols., Lemgo 1803-8; besides many articles in journals. He was the colleague of De Wette in the first edition of the German translation of the Bible, which in later editions bears De Wette's name alone; and of Höpfner, in the first three numbers of the *Exeget. Handbuch*, ed. *A. T.*, Leipz. 1797-1800. He also edited the *Libri Apocryphi, V. T.*, with various lections, Lips. 1804. His writings are distinguished by learning, clearness of discrimination, and sound sense. In the beginning of his career he was a neologist, but as he advanced in life he became much more evangelical both in his sentiments and in the tone of his writings. The difference between his *Grundriss* and his *Versuch* in this respect is very marked. Among his other works, his *Denkwürdigkeiten aus d. Christl. Archäologie*, 12 vols., Leipz. 1817-31, issued in an abridged form in 3 vols. Leipz. 1836, is the most remarkable.—W. L. A.

AUGUSTINUS, Aurelius, a native of Tagaste, a town of Numidia, was born 15th Nov. 354, and died at Hippo, of which he was bishop, on the 28th of August 430. The writings of this great thinker are very numerous; they are chiefly devoted to theological and philosophical investigations; but he wrote also largely in exposition of Scripture. There are extant from his pen, besides three treatises on Genesis and some minor expositions, the following works, which are more or less exegetical in their character—*Quæstiones in Pentateuchum; Quæst. Evangelicæ; De Consensu Evangeliorum; Expositio inchoata in Ep. ad Romanos; Expos. quarundem propositionum in Ep. ad Rom.; Expos. Ep. ad Galatas; Annotationes in Jobum; In Evangel. Joannis Tractatus; In Ep. I. Joan. Tractatus; Enarrationes in Psalmos.* Many of his *Sermones* are also of an expository character. Augustine was more successful in laying down hermeneutical principles than in applying them. The rules he has given in his tract, *De Doctrina Christiana*, for the exposition of Scripture, are marked by all the sagacity and comprehensiveness of his mind (see Clausen, *Hermeneutik*, pp. 162-5; Davidson, *Hermeneutics*, p. 133); but in the specimens of his expositions which are extant, he has widely departed from his own canons. He indulges to a large extent in allegorical interpretations, especially in his treatment of the Old Testament; the reason of which may be that assigned by Sixtus Senensis—'Cum Hebraici sermonis ignarus esset et in Græcis literis parum instructus, necesse illi fuit a propriæ literæ sensu ad extortas allegorias discedere' (*Bibl.*, bk. iv. p. 212). Notwithstanding many deficiencies, however, his expositions will ever possess an interest and a value to the student of Scripture, for they are everywhere imbued with the deep thoughtfulness and rich experimental earnestness of the author, whilst in many cases one is constrained to feel that the close sympathy between the mind of the expositor and the mind that was breathed into the sacred words, has enabled him to bring out more truly and fully the truths taught than any process of mere philological investigation could have done (see Clausen, *Aurel. Augustinus Hippo. Sac. Script. Interpres*, Havniæ, 1827). Of his collected works, the best editions are that of the Benedictines, Paris, 1679-1700, 8 vols. fol.; and that issued at Antwerp in 1700-1703, in 12 vols. fol.—W. L. A.

AUGUSTUS (*Venerable*), the title assumed by C. Octavius, who, after his adoption by Julius Cæsar, took the name of C. Julius Cæsar Octavianus, and was the first peacefully acknowledged emperor of Rome. He was emperor at the birth and during half the lifetime of our Lord; but his name has no connection with Scriptural events [except as it was he who confirmed Herod in his power], and occurs only once (Luke ii. 1) in the New Testament. The successors of the first Augustus took the same name or title, but it is seldom applied to them by the Latin writers. In the eastern part of the empire the Greek Σεβαστὸς (which is equivalent) seems to have been more common, and hence is used of Nero (Acts xxv. 21).—J. K.

AUGUSTUS' BAND (Acts xxvii. 1), probably one of the cohorts stationed at Cæsarea which formed a body-guard to the emperor, and was employed, as in this instance, on service especially relating to him (see Meyer *in loc.*)—W. L. A.

AURANITIS. [Hauran.]

AURIVILLIUS, Karl, professor of oriental languages at Upsala, was born at Stockholm in 1717, and died 19th Jan. 1786. He published several dissertations on subjects connected with biblical and Oriental literature, of which thirty were collected by J. D. Michaelis, and issued under the title, *Car. Aurivillii Dissertationes ad sacras literas et philologiam orientalem pertinentes*, Gött. et Lips., 1790. These dissertations are of standard value; they bear marks of profound scholarship and most judicious thinking on every page. Aurivillius was employed by Gustavus III. to translate the Scriptures into the Swedish; but he had only proceeded a little way in this work when he was cut off.—W. L. A.

AUTENRIETH, In. Hen. Fred. von, M.D., was born at Stuttgart, 20th Oct. 1772, and died 2d May 1835, at Tübingen, where he was professor of Medicine. He was the author of a treatise, *Ueber das Buch Hiob.*, Tüb. 1823, and of an essay, *Ueber den Ursprung der Beschneidung bei wilden und halbwilden Völkern mit beziehung auf die Besch. d. Israeliten*, Tüb. 1829.—W. L. A.

AVA (עַוָּא; Sept. Ἀϊά, 2 Kings xvii. 24), also Ivah (עִוָּה; Sept. Ἀβά, 2 Kings xviii. 34; xix. 13; Is. xxxvii. 13), the capital of a small monarchical state conquered by the Assyrians, and from which king Shalmaneser sent colonies into Samaria. Some take it for the river, or rather the town which gave name to the river Ahava of Ezra viii. 21 (Bellerman, *Handbuch*, iii. 374). Iken (*Dissertt. Philol. Theolog.* p. 152) would identify it with the Phœnician town Avatha, mentioned in the *Notitia Vet. Dignitatum Imper. Rom.* (but the reading here is rather doubtful: Reland, *Palæst.* p. 232, *sqq.*); or with the town of Abeje, between Beirut and Sidon, which Paul Lucas mentioned as

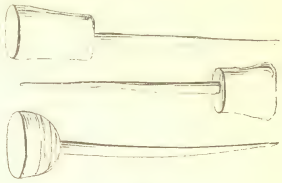
the seat of a Druse prince. But these are mere conjectures. Michaelis derives the name from ܥܘܐ or عوي, latrare, and supposes it to be the land of the Avites between Tripoli and Beirut, because they are described as worshippers of נבחז *Nibhaz* (2 Kings xvii. 31), an idol which he compares with the great stone dog that formerly stood in that quarter, on which account the Lycus obtained its name of Nahr-el-Kelb, Dog-river (comp. Mannert, vi. 1. 380). It is most probable, however, that Ava was a Syrian or Mesopotamian town, of which no trace can now be found either in the ancient writers or in the Oriental topographers.—J. K.

AVEN (אָוֵן; Sept. Ὦν). This word occurs Amos i. 5 as the name of a plain (בקעה) near Damascus. It is probably that lying between the ridges of Lebanon and Anti-Lebanon, called (Josh. xi. 17) 'the valley of Lebanon,' and which still bears the name of El-Bukă'a. Here was Baalbek, the Syrian Heliopolis [BAALGAD], and this may have led to the application to this district of the term *Aven*, which means 'nothingness, emptiness,' and is used of idols (Is. lxvi. 3). The LXX. *On* refers it directly to Heliopolis, that being the designation of the Egyptian city of this name. In Ez. xxx. 17 they give Ἡλιουπολίς. In these passages there is a play on the word for the purpose of expressing contempt for the idolatry which, in the estimation of the heathen, gave that city its fame. [BETHAVEN].—W. L. A.

AVIM, AVITES (עָוִים; Sept. Εὐαῖοι). [This word has three distinct applications in the O. T. It is—1. a Gentile name, from עוא, and designates the inhabitants of that city, 2 Kings xvii. 31 [AVA]; 2. the name of a town in Benjamin (Ruins-town), Josh. xviii. 22; 3. the designation of] a people who originally occupied the southernmost portion of that territory in Palestine along the Mediterranean coast, which the Caphtorim or Philistines afterwards possessed (Deut. ii. 23). As the territory of the Avim is mentioned in Josh. xiii. 3, in addition to the five Philistine states, it would appear that it was not included in theirs, and that the expulsion of the Avim was by a Philistine invasion prior to that by which the five principalities were founded. The territory began at Gaza, and extended southward to 'the river of Egypt' (Deut. ii. 23), forming what was the sole Philistine kingdom of Gerar in the time of Abraham. The original country of the Avim is called Hazerim in Deut. ii. 23. [GERAR; PHILISTINES.] [These Avim have been identified with the Hivites; but, 1. the words עוים and חוי are radically distinct; 2. the district belonging to the Hivites is different from that of the Avites. [HIVITES.] From the etymology of the word, the Avim are supposed to have been dwellers in ruins. 'To what an antiquity,' exclaims Mr. Stanley, 'does this carry us back!—ruins before the days of those who preceded the Philistines;' *Sin. and Palest.* p. 119.]

AVITH (עֲוִית, Sept. Γετθαίμ), a town of Idumea, the seat of Hadad, the son of Bedad (Gen. xxxvi. 35; 1 Chron. i. 46). In the latter passage the textual reading is עיות, but this evident mistake is corrected in the K'ri, which is followed by the A. V. Knobel (Genesis *in loc.*) suggests that the name Avith survives in *Ghoweythe*, a range of hills on the east side of the Moabites (Burckhardt's *Syr.* p. 375).—W. L. A.

AWL (מַרְצֵעַ; Sept. ὀπήτιον). The Hebrew word, which denotes an awl or other instrument for boring a small hole, occurs in Exod. xxi. 6; Deut. xv. 17. Considering that the Israelites had at that time recently withdrawn from their long sojourn in Egypt, there can be no doubt that the instruments were the same as those of that country, the forms of which, from actual specimens in the British Museum, are shewn in the annexed cut. They are such as were used by the sandal-makers and other workers in leather.—J. K.



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AXE. Several instruments of this description are so discriminated in Scripture as to shew that the Hebrews had them of different forms and for various uses. 1. גרזן *garzen*, which occurs in Deut. xix. 5; xx. 19; 1 Kings vi. 7; Is. x. 15. From

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these passages it appears that this kind was employed in felling trees, and in hewing large timber for building. The conjecture of Gesenius that, in 1 Kings vi. 7, it denotes the axe of a stonemason is by no means conclusive. The first text supposes a case of the head slipping from the helve in felling a tree. This would suggest that it was shaped like fig. 3, which is just the same instrument as our common hatchet, and appears to have been applied by the ancient Egyptians to the same general use as with us. The reader will observe the contrivance in all the others (wanting in this) of fastening the head to the haft by thongs. 2. מעצד *maatzad*,

which occurs only in Is. xliv. 12; and Jer. x. 3. From these passages it appears to have been a lighter implement than the former, or a kind of adze, used for fashioning or carving wood into shape; it was, probably, therefore, like figs. 4 to 7, which the Egyptians employed for this purpose. Some texts of Scripture represent axes as being employed in carving images—the use to which the prophets refer. The differences of form and size, as indicated in the figures, appear to have been determined with reference to light or heavy work: fig. 5 is a finer carving-tool. 3. קרדם *quardom;* this is the commonest name for an axe or hatchet. It is this of which we read in Judg. ix. 48; Ps. lxxiv. 5; 1 Sam. xiii. 20, 21; Jer. xlvi. 22. It appears to have been more exclusively employed than the *garzen* for felling trees, and had therefore probably a heavier head. In one of the Egyptian sculptures the inhabitants of Lebanon are represented as felling pine-trees with axes like fig. 1. As the one used by the Egyptians for the same purpose was also of this shape, there is little doubt that it was also in use among the Hebrews. [4. ברזל *barzel*, literally 'iron' 2 Kings vi. 5], but an an axe is certainly intended, the passage is valuable as shewing that some axe-heads among the Hebrews were of iron. Those which have been found in Egypt are of bronze, which was very anciently and generally used for the purpose.—J. K.

AYARIM (עִירִים). This word is rendered *foals*, Gen. xxxii. 15; *ass-colts*, Judg. x. 4; xii. 14; and *young asses*, Is. xxx. 6, 24. The singular (עִיר) also is used, Gen. xlix. 11, and Job xi. 12; in the former of which it is rendered *foal*, in the latter *wild ass's colt*. Gesenius gives the meaning *young ass, ass's colt*, and with this agrees the general opinion. But on what does this rest? Not certainly on the usage of the word; for in none of the above passages are the animals denoted *necessarily* young, whilst in several of them it can only be an adult animal that is meant. The animals that bare the sons of Jair, and the sons and nephews of Abdon, the animals that shared with camels the burdens they carried, and that were employed to ear the ground, could not have been mere colts. It may be added that had it been the *foal* of the ass that was intended in Gen. xxxii. 16 (15), we should probably have had after אתנות simply ובניהם, as in the beginning of the verse after גמלים. The root of the word is עיר *fervere, aestuare*, which is supposed to have given a name to the ass from its lascivious tendencies. This also is unfavourable to the supposition that the *colt* is intended by it. The term seems rather to denote the animal in its full vigour and maturity.—W. L. A.

AZAL, AZEL (אֶצֶל). 1. The name of a man (LXX. Ἐσήλ), 1 Chron. viii. 37, 38; ix. 44. 2. The designation given to the termination of the cleft of Olivet represented in vision to the prophet (LXX. Ἰασόδ, V. R. ἀσαήλ) Zech. xiv. 5. Jerome takes this as an appellative, and renders *usque ad proximum*. Others regard it as a proper name, and that of the gate of Jerusalem up to which the cleft should reach (Hitzig, *Kl. Pr.* in loc. Henderson, *Min. Pr.* in loc.)—W. L. A.

AZARIAH (עֲזַרְיָה, *whom Jehovah aids*, answering to the German name *Gotthelf;* Sept. Ἀζαρίας), a very common name among the Hebrews, and hence borne by a considerable number of persons mentioned in Scripture.

1. A high-priest (1 Chron. vi. 9) [the son of Ahimaaz, and grandson of Zadok, whom he seems to have immediately succeeded, 1 Kings iv. 2].

2. Son of Johanan, a high-priest (1 Chron. vi. 10). [The statement that 'he it is that executed the priest's office in the temple that Solomon built,' should probably be transferred to his grandfather, ver. 9.]

3. The high-priest who opposed king Uzziah in offering incense to Jehovah (2 Chron. xxvi. 17).

4. A high-priest in the time of Hezekiah (2 Chron. xxxi. 10).

5. The father of Seraiah, who was the last high-priest before the Captivity (1 Chron. vi. 14).

6. [One of 'the priests, the men of the plain,' who repaired part of the wall of Jerusalem by his own house (Neh. iii. 23)].

7. Captain of king Solomon's guards (1 Kings iv. 5).

8. Otherwise called Uzziah, king of Judah. [UZZIAH.]

9. A prophet who met king Asa on his return from a great victory over the Cushite king Zerah (2 Chron. [xv. 1; in v. 8 perhaps the words 'Oded the prophet' are to be omitted.]

10. 11. Son of Jeroboam, and A. son of Obed, two persons to whom the high-priest Jehoiada made known the secret of the existence of the young prince Joash, and who assisted in placing him on the throne (2 Chron. xxiii. 1).

12. Two of the seven sons of king Jehoshaphat (2 Chron. xxi. 2).

13. One of the 'proud men' who rebuked Jeremiah for advising the people that remained in Palestine, after the expatriation to Babylon, not to retire into Egypt; and who took the prophet himself and Baruch along with them to that country (Jer. xliii. 2-7).

14. The Hebrew name of Abed-nego, one of Daniel's three friends who were cast into the fiery furnace (Dan. i. 7; iii. 9).

AZARIAH, MIN HA-ADOMIM [ROSSI DE.]

AZAZEL. [ATONEMENT, DAY OF.]

AZEKAH (עֲזֵקָה, Ἀζηκά), a town in the plain of Judah with dependent villages ('Daughters'); see Josh. x. 10, 11; xv. 35; 1 Sam. xvii. 1; 2 Chron. xi. 9; Neh. xi. 30; Jer. xxxiv. 7. It has not been yet identified, though *Tell Zakariya* has been suggested as its existing representative.—W. L. A.

AZEM (עֶצֶם), the Pausal-form of *Ezem*, a town of Judah (Josh. xv. 29; xix. 3).

AZMAVETH (אַזְמָוֶת; Sept. Ἀζμώθ). This word occurs both as the name of a place and as a man's name. It was evidently a Benjamite name, as of those who are named as bearing it most were, and all may have been, of that tribe; and the place seems to have been in Benjamin, for it is named along with Anathoth, Kirjath-jearim, and other Benjamite towns. Probably it was the place that gave name to the men, for we read of the Benei-Azmaveth, two of whom were among those that came to help David (1 Chron. xii. 3), and forty-two of whom returned from the Captivity with

Zerubbabel (Ezra ii. 24). Of the men named simply Azmaveth there are three—1. Azmaveth the Barhumite, or Baharumite (*i. e.*, of Bahurim), one of the mighty men of David (2 Sam. xxiii. 31; 1 Chron. xi. 33); 2. A descendant of Saul and Jonathan (1 Chron. viii. 36; ix. 42; in the former of these passages his father is called Jehoadah, in the latter Jarah); 3. The son of Adiel and overseer of David's treasures (1 Chron. xxvii. 25).—W. L. A.

AZMON (עַצְמוֹן), a place on the southern boundary of Palestine, near to Hazar-addar, and between which and the river of Egypt, the boundary-line 'fetched a compass' (נסב גבול, Num. xxxiv. 5; Josh. xv. 4). In the former of these passages the LXX. give 'Ασεμωνά, in the latter Σελμωνά. It has been identified with Aseimeh, a place lying to the west of Kudeis (Kadesh). (Williams, *Holy City*, i. 467.)—W. L. A.

AZNOTH-TABOR (אַזְנוֹת־תָּבוֹר; Sept. 'Αζανώθ Θαβώρ), a land-mark on the western boundary of Naphthali. Eusebius places it in the plain on the confines of Dio-Cæsarea.

AZZAH (עַזָּה), the proper mode of spelling the Hebrew name which is elsewhere rendered Gaza. The name occurs in this form in Deut. ii. 23; Jer. xxv. 20; which last clearly shews that Gaza is intended.

B

BA'AL. The word בַּעַל *ba'al*, as it signifies *lord*, *master*, is a generic term for *god* in many of the Syro-Arabian languages. As the idolatrous nations of that race had several gods, this word, by means of some accessory distinction, became applicable as a name to many different deities. There is no evidence, however, that the Israelites ever called Jehovah by the *name* of Baal; for the passage in Hos. ii. 16, which has been cited as such, only contains the word *baal* as the sterner, less affectionate representative of *husband*.

1. BAAL (הַבַּעַל), with the definite article, Judg. ii. 13; Sept. ὁ Βάαλ, but also ἡ Βάαλ, Jer. xix. 5; xxxix. 35; Rom. xi. 4) is appropriated to the chief male divinity of the Phœnicians, the principal seat of whose worship was at Tyre. The idolatrous Israelites adopted the worship of this god (almost always in conjunction with that of Ashtoreth) in the period of the Judges (Judg. ii. 13); they continued it in the reigns of Ahaz and Manasseh, kings of Judah (2 Chron. xxviii. 2; 2 Kings xxi. 3); and among the kings of Israel, especially in the reign of Ahab, who, partly through the influence of his wife, the daughter of the Sidonian king Ethbaal, appears to have made a systematic attempt to suppress the worship of God altogether, and to substitute that of Baal in its stead (1 Kings xvi. 31); and in that of Hoshea (2 Kings xvii. 16), although Jehu and Jehoiada once severally destroyed the temples and priesthood of the idol (2 Kings x. 18, *sq.*; xi. 18).

We read of altars, images, and temples erected to Baal (1 Kings xvi. 32; 2 Kings iii. 2). The altars were generally on heights, as the summits of hills or the roofs of houses (Jer. xix. 5; xxxii. 29). His priesthood, the proper term for which seems to be כְּמָרִים, were a very numerous body (1 Kings xviii. 19), and were divided into the two classes of prophets and of priests (unless the term 'servants,' which comes between those words, may denote a third order—a kind of Levites; 2 Kings x. 19). As to the rites by which he was worshipped, there is most frequent mention of incense being offered to him (2 Kings xxiii. 5), but also of bullocks being sacrificed (1 Kings xviii. 26), and even of children, as to Moloch (Jer. xix. 5). According to the description in 1 Kings xviii., the priests, during the sacrifice, danced (or, in the sarcastic expression of the original, *limped*) about the altar, and, when their prayers were not answered, cut themselves with knives until the blood flowed, like the priests of Bellona (Lucan. *Pharsal.* i. 565; Tertull. *Apologet.* ix.; Lactant. *Div. Instit.* i. 21). We also read of homage paid to him by bowing the knee, and by kissing his image (1 Kings xix. 18; comp. Cicero, *In Verrem*, iv. 43), and that his worshippers used to swear by his name (Jer. xii. 16).

As to the power of nature which was adored under the form of the Tyrian Baal, many of the passages above cited shew evidently that it was one of the heavenly bodies; or, if we admit that resemblance between the Babylonian and Persian religions which Münter assumes, not one of the heavenly bodies really, but the *astral spirit* residing in one of them; and the same line of induction as that which is pursued in the case of Ashtoreth, his female counterpart, leads to the conclusion that it was the *sun*. Nevertheless, the same difference of opinion between Gesenius and Münter as that on the subject of Ashtoreth meets us here in the case of Baal, and of the Babylonian Bel, which we shall, in what follows, regard as being essentially the same god. The former—who has stated his arguments in his *Thesaurus*, in his *Jesaias*, and at some length in the *Allgemeine Encyclopædie*, vols. viii. and xvi.—maintains that the idolatry of Babylon was astrological, and that, from the connection between Aramæan and Phœnician religious ideas, Baal and Bel were representatives of the *planet Jupiter*, as the greater star of good fortune. He builds much on the facts, that the Arabian idolaters worshipped this planet under the name of Mushterî, and sacrificed a sucking-child to him on a Thursday (*dies Jovis*), and that his temple was pyramidal (see Norberg's *Onomast. Cod. Nas.* p. 28); that Bel is also the name of this planet in the Tsabian books; and that the Romans called the Babylonian Bel by the name of Jupiter. He asserts that the words 'to Baal, to the sun,' in 2 Kings xxiii. 5, so far from proving the identity of Baal and the sun, rather directly oppose it; and, as it is impossible to deny that the sun was worshipped by the Phœnicians, he evades the force of the passage from Sanchoniathon, cited below, by arguing that, even allowing that the sun was the chief Tyrian god according to the entire religious system, it does not follow that he was necessarily the Baal κατ' ἐξοχήν, the most worshipped god of Tyre or Babylon; just as, in the middle ages, the excessive worship of patron saints and of the Virgin Mary was compatible with a theoretical acknowledgment of the Supreme Being.

Münter, on the other hand, in his *Religion der Babylonier*, does not deny the astrological character of the Babylonian religion, but maintains that, together with and besides that, there existed in very

early times a cosmogonical idea of the *primitive power of nature*, as seen in the two functions of *generation* and of *conception* or parturition; that this idea is most evident in the Kabiric religion, but that it exists all over the East; and that the sun and moon were the fittest representatives of these two powers. He does not admit that the Tsabian books, or Ephraem Syrus, are any authority for the religious notions of the Babylonians at a period so remote from their own time, and especially when they are opposed by better and older testimonies. Among these, he relies much on the statement of Sanchoniathon (p. 14, ed. Orelli), that the Phœnicians considered the sun to be '*μόνος οὐρανοῦ κύριος*,' calling him 'Beelsamen, which is the Zeus of the Greeks.' Balsamen (*i. e.*, בעל שמין *lord of the heavens*) also occurs in Plautus (*Pœnul.* act. v. s. 2. 67), where Bellermann, Lindemann, and Gesenius recognize it to be the same name. Isidorus Hispalensis has the words, 'Apud Assyrios Bel vocatur, quadam sacrorum suorum ratione, et Saturnus et Sol' (*Orig.* viii. 11). We moreover find בעל חמן (*i. e.*, *deus solaris*, from חמה, the *sun*, Job xxx. 28, with the adjective ending *ân;* see Ewald's *Hebr. Gram.* § 341) in several Carthaginian inscriptions (in Gesen. *Mon. Ling. Phœn*, p. 164), which is an evidence that the Carthaginians worshipped the sun.

As to Gesenius's assertion that 2 Kings xxiii. 5 is opposed to the identity of Baal and the sun, a consideration of the whole passage would seem to shew he has judged hastily. The words are, 'which burnt incense to Baal, to the sun, and to the moon, and to the zodiacal signs, and to all the host of the heavens.' Now the omission of the *and* before the sun appears decidedly to favour the notion that the sun is an apposition to Baal, and not a distinct member of the same co-ordinate series. This view might, perhaps, recommend itself to those who appreciate the peculiar use of *and* in the Hebrew syntax. Besides *solar images* (as he himself interprets חמנים) are mentioned in 2 Chron. xxxiv. 4, as being placed on the altars of the Baals; which is not well reconcilable with any other theory than that of the identity of Baal and the sun.

In a certain sense, every argument which goes to shew that Ashtoreth was the moon is also, on account of the close conjunction between her and Baal, as valid a reason for Baal being the sun; for the two gods are such exact correlates, that the discovery of the true meaning of the one would lead, by the force of analogy, to that of the other. Nevertheless, as has been already observed in the article ASHTORETH, it must be admitted that the astrological view did subsequently prevail, and that the planets Jupiter and Venus became mysteriously connected with some modifications of the same powers which were primarily worshipped under the cosmogonical ideas of Bel and Mylitta, sun and moon. This relation between Baal and the planet Jupiter is noticed in the article GAD. For the relation between Baal and Moloch, and that between Baal and Melkarth, the Tyrian Hercules, see MOLOCH and HERCULES. [BAL.]

2. BAAL BERITH (בַּעַל בְּרִית, *covenant lord;* Sept. Vat. Βααλβερίθ; Alexand. Βάαλ διαθήκης; Judg. ix. 4) is the name of a god worshipped by the people of Shechem (Judg. viii. 33; ix. 4, 46), who, on account of the signification of the name, has been compared to the Ζεὺς Ὅρκιος of the Greeks, and the Latin *Deus Fidius*. Bochart and Creuzer think that this name means 'God of Berytus;' but as the name of that town is probably to be recognized in the ברותה of Ezek. xlvii. 16, there is hardly any ground for their opinion.

3. BAAL PEOR (בַּעַל פְּעוֹר, or sometimes only פעור, respectively represented in the Sept. by Βεελφεγώρ, and Φογώρ) appears to have been properly the idol of the Moabites (Num. xxv. 1-9; Deut. iv. 3; Jos. xxii. 17; Ps. cvi. 28; Hos. ix. 10); but also of the Midianites (Num. xxxi. 15, 16).

It is the common opinion that this god was worshipped by obscene rites; and, from the time of Jerome downwards, it has been usual to compare him to Priapus. Selden and J. Owen (*De Diis Syris*, i. 5; *Theologoumena*, v. 4) seem to be the only persons who have disputed whether any of the passages in which this god is named really warrant such a conclusion. The utmost that those passages express is the fact that the Israelites received this idolatry from the women of Moab, and were led away to eat of their sacrifices (cf. Ps. cvi. 28); but it is very possible for that sex to have been the means of seducing them into the adoption of their worship, without the idolatry itself being of an obscene kind. It is also remarkable that so few authors are agreed even as to the general character of these rites. Most Jewish authorities (except the Targum of Jonathan on Num. xxv.) represent his worship to have consisted of rites which are filthy in the extreme, but not lascivious (see Braunius, *De Vestit. Sacerd.* i. p. 7, for one of the fullest collections of Jewish testimonies on this subject). If, however, it could be shewn that this god was worshipped by libidinous rites, it would be one more confirmation of the relation between Baal and the *sun;* as, then, Baal Peor would be a masculine phasis of the same worship as that of which Mylitta is, both in name and rites, the female representative. The sense assigned by the Rabbins to the verb פער is now generally considered untenable. Peor (*hiatus*) is supposed to have been the original name of the mountain, and Baal Peor to be the designation of the god worshipped there. The verb נצמד, *to be bound, coupled*, which is only used in the Old Testament to denote being joined to Baal Peor, has been supposed to express either some obscene rite, or some mere symbol of initiation in the worship of this god. The Sept. renders it by *ἐτελέσθησαν*; and J. D. Michaelis first tried to reconcile the primitive sense of *binding* with the notion of initiation, by taking it to mean binding on *fillets*. Gesenius, however, points to the same verb in Ethiopic, in the sense of *to serve, to worship;* and maintains that that is its force here. Nevertheless Hitzig, in his note to Hos. ix. 10, still tries to shew that the verb may mean *to wear a band*, as symbol of initiation; and argues that יִנָּזְרוּ, there used, as contrasted with the appropriate word יִצָּמְדוּ, implies the correspondence between the נזר and the צמיד (cf. 2 Sam. i. 10). Some identify this god with CHEMOSH.

4. BAALZEBUB (בַּעַל זְבוּב, *Fly-lord;* Sept. τῷ Βάαλ μυῖαν θεόν, always; where more than one emendation appears necessary) occurs in 2 Kings i. 2-16, as the god of the Philistines at Ekron, whose oracle Ahaziah sent to consult. There is much

diversity of opinion as to the signification of this name, according as authors consider the title to be one of honour, as used by his worshippers, or one of contempt. The former class find a parallel to him in the Ζεὺς Ἀπόμυιος of Elis, and suppose that he was regarded as the god who delivered his worshippers from the annoyance of flies. We are unable, however, to discern the appositeness of this parallel. The name *Fly-lord* appears rather to mean the god of flies than the averter and destroyer of flies. As this name is the one used by Ahaziah himself, it is difficult to suppose that it was not the proper and reverential title of the god; and the more so, as Beelzebub, in Matt. x. 25, seems to be the contemptuous corruption of it. Any explanation, therefore, of the symbolical sense in which flies may have been regarded in ancient religions, and by which we could conceive how his worshippers could honour him as the *god of flies*, would appear to us much more compatible with his name than the only sense which can be derived from the Greek parallel. This receives some confirmation, perhaps, from the words of Josephus (*Antiq.* ix. 2. 1), who says, 'Ahaziah sent to the god *Fly*, for that is the name of the god' (τῷ θεῷ). The analogy of classical idolatry would lead us to conclude that all these Baals are only the same god under various modifications of attributes and emblems; but the scanty notices to which we owe all our knowledge of Syro-Arabian idolatry do not furnish data for any decided opinion on this subject.—J. N.

BAAL is often found as the first element of compound names of places. In this case, Gesenius thinks that it seldom, if ever, has any reference to the god of that name; but that it denotes the place which *possesses*, which is the *abode* of the thing signified by the latter half of the compound—as if it was a synonyme of בית. The best support of this opinion is the fact that *baal* and *beth* are used interchangeably of the same place; as Baalshalisha and Baaltamar are called by Eusebius Bethshalisha and Bethtamar. [BAAL-PERAZIM.]—J. N.

1. BAALAH, BAALE-JUDAH, KIRJATH-BAAL. [KIRJATH JEARIM.]

2. BAALAH (בַּעֲלָה, Josh. xv. 29), BALAH (בָּלָה, Josh. xix. 3), BILHAH (בִּלְהָה, 1 Chron. iv. 29), a town in the tribe of Simeon, usually confounded with Baalath; but, as the latter was in Dan and this in Simeon, they would appear to have been distinct.

3. BAALATH (בַּעֲלָת; Sept. Γεβεελάν), a town in the tribe of Dan (Josh. xix. 44), apparently the same that was afterwards rebuilt by Solomon (1 Kings ix. 18). Many have conjectured this Baalath to be the same as Baalbek; but in that case it must have lain in northernmost Dan, whereas the possession of it is ascribed to that tribe when its territory was wholly in the south of Judah, and many years before the migration (recorded in Judg. xviii.) which gave Dan a northern territory. Correspondingly, Josephus places the Baalath of Solomon (which he calls *Baleth*) in the southern part of Palestine, near to Gazara (*Antiq.* viii. 6. 1), within the territory which would have belonged to Dan, had it acquired possession of the lands originally assigned to it. The Talmud affirms that Baalath lay so near the line of separation between Dan and Judah, that the fields only were in the former tribe, the buildings being in the latter.

4. BAALATH-BEER (בַּעֲלַת בְּאֵר; Sept. Βαιλέκ), probably the same as the Baal of 1 Chron. iv. 33—a city of Simeon; called also Ramath-Negeb, or Southern Ramath (Josh. xix. 8; comp. 1 Sam. xxx. 27).

5. BAAL-GAD (בַּעַל גָּד; Sept. Βαλαγάδ), a city 'in the valley of Lebanon under Mount Hermon' (Josh. xi. 17; xii. 7). We are also informed that among those parts of Palestine which were unsubdued by the Hebrews at the death of Joshua, was 'all Lebanon towards the sun-rising, from Baal-gad, under Mount Hermon, unto the entering into Hamath' (Josh. xiii. 5). This position of Baal-gad is not unfavourable to the conclusion which some have reached, that it is no other than the place which, from a temple consecrated to the sun, that stood there, was called by the Greeks *Heliopolis*, *i.e.*, city of the sun; and which the natives called and still call Baalbek.

Baalbek, in the Syrian language, signifies *the city of Baal*, or of the sun; and, as the Syrians never borrowed names from the Greeks, or translated Greek names, it is certain that when the Greeks came into Syria they found the place bearing this name or some other signifying 'city of the sun,' since they termed it Heliopolis, which is doubtless a translation of the native designation. We entertain no doubt that it was then called Baalbek by the natives. Now the question is, whether this word has the same meaning as Baal-gad, and if not, whether any circumstances can be pointed out as likely to occasion the change of name. If we take Baal for the name of the idol, then, as in the case of Baalbek, the last member of the word must be taken as a modifying appellation, not as in itself a proper name; and as Gad means *a troop, a multitude*, or *a press of people*, Baal-gad will mean *Baal's crowd*, whether applied to the inhabitants, or to the place as a resort of pilgrims. The syllable *bek* has precisely the same meaning in the Arabic.

If this should not seem satisfactory, we may conclude that *Baal* was so common an element in the composition of proper names, that it is not sufficiently distinctive to bear the stress of such an interpretation; and may rather take it to signify (as Gesenius says it always does in geographical combinations) the place where a thing is found. According to this view Baal-gad would mean *the place of Gad*. Now Gad was an idol (Is. lxv. 11), supposed to have been the god or goddess of good fortune (comp. Sept. Τύχη; Vulg. *Fortuna*), and identified by the Jewish commentators with the planet *Jupiter*. [GAD.] But it is well known that Baal was identified with Jupiter as well as with the sun; and it is not difficult to connect Baalbek with the worship of Jupiter. John of Antioch affirms that the great temple at Baalbek was dedicated to Jupiter; and in the celebrated passage of Macrobius (*Saturnal.* i. 23), in which he reports that the worship of the sun was brought by Egyptian priests to Heliopolis in Syria, he expressly states that they introduced it under the name of Jupiter (sub nomine *Jovis*). This implies that the worship of Jupiter was already established and popular at the place, and that heliolatry previously was not; and therefore we should rather expect the town to have

borne some name referring to Jupiter than to the sun; and may be sure that a name indicative of heliolatry must have been posterior to the introduction of that worship by the Egyptians; and, as we have no ground for supposing that this took place before or till long after the age of Joshua, it could not then be called by any name corresponding to Heliopolis.*

Baalbek is pleasantly situated on the lowest declivity of Anti-Libanus, at the opening of a small valley into the plain El-Bekaa. Through this valley runs a small stream, divided into number-

11 Baalbek.

less rills for irrigation. The place is in N. lat. 34° 1′ 30″, and E. long. 36° 11′, distant 109 geog. miles from Palmyra, and 38¾ from Tripoli.

6. Baal-Hamon (בַּעַל הָמוֹן; Sept. Βεελαμών), a place where Solomon is said to have had a vineyard (Cant. viii. 11). Rosenmüller conceives that if this Baal-Hamon was the name of a place that actually existed, it may be reasonably supposed identical with Baal-Gad or Heliopolis; for Hamon may have been a corruption of Amon, the Hebrew way of pronouncing the Ammon of the Egyptians (see Nah. iii. 8), whom the Greeks identified with Jupiter (*Bib. Geog.* ii. p. 253). We are not inclined to lay much stress on this conjecture. There was a place called Hamon, in the tribe of Asher (Josh. xix. 28), which Ewald thinks was the same as Baal-Hamon. The book of Judith (viii. 3) places a Balamon (Βαλαμών) or Belamon (Βελαμών) in central Palestine, which suggests another alternative.

7. Baal-Hazor (בַּעַל חָצוֹר; Sept. Βελασώρ), the place where Absalom kept his flocks, and held his sheep-shearing feast (2 Sam. xiii. 23). The Targum makes it 'the plain of Hazor.' It is said to have been 'beside Ephraim,' not in the tribe of that name, but near the city called Ephraim, which was in the tribe of Judah, and is mentioned in 2 Chron. xiii. 19; John xi. 54. This Ephraim is placed by Eusebius eight miles from Jerusalem on the road to Jericho; and is supposed by Reland to have been between Bethel and Jericho (*Palæstina*, i. 377).

8. Baal-Hermon (בַּעַל הֶרְמוֹן). The Septuagint makes two names of this in 1 Chron. v. 23, Βαάλ, Ερμών; and in Judg. iii. 3, where the original has 'Mount Baal-Hermon,' it has ὄρους τοῦ Ἑρμών, Mount Hermon. It seems to have been a place in or near Mount Hermon, and not far from Baal-Gad, if it was not, as some suppose, the same place.

9. Baal-Meon (בַּעַל מְעוֹן; Sept. Βεελμεών; Num. xxxii. 38; 1 Chron. v. 8; otherwise Beth-Meon, Jer. xlviii. 23; and Beth-Baal-Meon, Josh. xiii. 17), a town in the tribe of Reuben beyond the Jordan, but which was in the possession of the Moabites in the time of Ezekiel (xxv. 9). At the distance of two miles south-east of Heshbon, Burckhardt found the ruins of a place called *Myoun*, or (as Dr. Robinson corrects it) *Mâ'n*, which is doubtless the same, although Eusebius makes the distance greater.

10. Baal-Perazim (בַּעַל פְּרָצִים; Sept. Βαάλ Φαρασίν). This name, meaning 'place of breaches,'

* [Gesenius rejects this opinion as unfounded (*Thes.* in voc.), and so does Räumer (*Palästina*. p. 215, 3d ed). Robinson identifies Baal-Gad with the modern Banias (*Lat. Res.* p. 409), in which he is probably right.]

which David imposed upon a place in or near the valley of Rephaim, where he defeated the Philistines (2 Sam. v. 20; comp. 1 Chron. xiv. 11; Is. xxviii. 21), is important as being the only one with the prefix Baal of which we know the circumstances under which it was imposed; and we are thus enabled to determine that the word was sometimes at least used appellatively without any reference to the name of the idol Baal or to his worship.

11. BAAL-SHALISHA (בַּעַל שָׁלִישָׁה; Βαιθαρισά, Cod. Alex. Βαιθαρισάθ, 2 Kings. iv. 42), a place in the district of Shalisha (1 Sam. ix. 4). Eusebius and Jerome describe it as a city fifteen Roman miles north from Diospolis, near Mount Ephraim.

12. BAAL-TAMAR (בַּעַל תָּמָר; Sept. Βαὰλ Θαμάρ), a place near Gibeah, in the tribe of Benjamin, where the other tribes fought with the Benjamites (Judg. xx. 33). Eusebius calls it *Bethamar*; thus affording an instance of that interchange of *Beth* and *Baal* which is also exemplified in the preceding article and in Baal-Meon.

13. BAAL-ZEPHON (בַּעַל צְפוֹן; Sept. Βεελσεπφῶν), a town belonging to Egypt, on the border of the Red Sea (Exod. xiv. 2; Num. xxxiii. 7). Forster (*Epist. ad J. D. Michaelem*, p. 28) believes it to have been the same place as Heroopolis ('Ηρωωπόλις) on the western gulf of the Red Sea (Plin. *Hist. Nat.* v. 12; Strabo, xvii. p. 836; Ptolem. iv. 5), where Typhon (which Forster makes in Coptic ΔΩΨΩΝ; but, *contrà*, see Rosenmüller, *Alterthum*. iii. 261) was worshipped. But according to Manetho (Joseph. *Contra Apion*. i. 26), the name of Typhon's city was Avaris (Ἀΰαρις). In fact, nothing is known of the situation of Baal-zephon; and whatever conjectures may be formed respecting it must be connected with a consideration of the route taken by the Israelites in leaving Egypt, for it was 'over against Baal-zephon' that they were encamped before they passed the Red Sea. [EXODUS.]—J. K.

BAAL also appears as forming part of a personal proper name in BAAL-HANAN. Two persons bearing this name are mentioned in Scripture: 1. One of the early kings of Idumea (Gen. xxxvi. 38, 39; 1 Chron. i. 49, 50); 2. One of David's officers who was set over the olive trees and the sycamore trees that were in the Shephelah (1 Chron. xxvii. 28). He is described as a Gederite, by which is probably intended a native of Gederah, a town situated in that district. Baal-hanan (בעל חנן) may be interpreted *Baal is gracious*, but it may also mean *possessor of grace;* and this is the more probable meaning of it as borne by an Israelite.—W. L. A.

BAALIS (בַּעֲלִיס; Sept. Βελεισσά), a king of the Ammonites, at whose instigation Gedaliah was slain by Ishmael, the son of Nethaniah (Jer. xl. 14).

BAANA (בַּעֲנָא; Sept. Βανά, Βαανά). The name of—1. one of Solomon's officers who had the charge of providing for the king's household (1 Kings iv. 12); 2. the father of Zadok, one of those who laboured in the rebuilding of Jerusalem (Neh. iii. 4). This name seems to be the same as BAANAH (בַּעֲנָה), which, indeed, occurs once in the A. V. for it by mistake (1 Kings iv. 16). Baanah is the name of—1. a captain of Saul's army, who, with his brother Rechab, murdered Ishbosheth, and brought his head to David. For this David caused them to be executed (2 Sam. iv. 2-12); 2. the father of Heleb or Heled, one of David's mighty men, a Netophathite (2 Sam. xxiii. 29); 3. one of those who returned from captivity with Zerubbabel (Ezra ii. 1; Neh. vii. 7).

BAASHA (בַּעְשָׁא; Sept. Βαασά), the son of Ahijah, and third king of Israel. The name, according to Gesenius, is derived from בעשׁ, an obsolete word, signifying *to be bad;* whilst others derive it from עשׂה, *to work*, or from עָשׁ, *a moth*, or from עשׁק, *to oppress;* all alike uncertain. He instigated a conspiracy against Nadab, the son of Jeroboam, and having slain him, took possession of his throne. His reign was that of a restless, warlike, and ungodly prince. Constantly at war with the king of Judah, he at one time advanced almost to Jerusalem, and reduced its king to such extremities, that he had to call to his aid Benhadad, king of Syria, who by attacking the territory of Baasha compelled him to retire from Judah. The town of Ramah, which he had begun to build in order to blockade the king of Judah, was demolished by the latter after his retreat, and the materials used to build the towns of Mizpeh and Geba. Baasha reigned twenty-four years (from 953 to 930, B.C., according to Ussher; 955 to 932, according to Thenius; 961 to 937, according to Ewald). He lived at Thirza, where also he was buried (1 Kings xv. 16; xvi. 6; 2 Chron. xvi. 1-6).—W. L. A.

BABEL. [BABYLON.]

BABEL, TOWER OF. In Gen. xi. 1-9 we have an account of the commencement of the building of a city and a tower by the early occupants of the plain in the land of Shin'ar. This tower was to be of brick, cemented by bitumen, and the top of it was to reach unto heaven, an expression which probably means no more than that it was to be very high (comp. Deut. i. 28; ix. 1, and the use of οὐρανομήκης in the classics, *e.g.*, *Od.* v. 239; Herod. ii. 138; Æsch. *Ag.* 92). The building of this tower was arrested in the course of its progress by the divine interposition; but whether it was left ultimately in its originally unfinished state, or was completed on a humbler scale, and turned to some other use, no record remains to tell. Tradition asserts that it was utterly cast down, and that Babylon was built out of its ruins (Abydenus in Eusebius, *Præp. Evangel.*, bk. ix. ch. 15; Sybilla in Joseph. *Antiq.*, bk. i. ch. 4, § 3). Benjamin of Tudela says it was struck with fire from heaven, which rent it to the foundations, a tradition which still subsists among the Arabs, and to which the calcined and vitrified masses which surround the base of the Birs Nemroud seem to give some countenance (Bochart, *Phaleg*, bk. i. ch. 9; Asher's *Translation of Benjamin of Tudela's Itinerary;* Rich, *Memoirs on the Ruins of Babylon*).

Various hypotheses have been advanced as to the *design* of the original builders in the erection of this tower. That they actually dreamt of reaching heaven by such an erection is not to be supposed, though this hypothesis has found supporters (Euseb. and Joseph. *locc. citt.*); nor is it likely that they fell upon this device in order to preserve themselves from a second deluge, as Josephus sug-

gests, for from this risk they must have felt themselves exempt, having God's promise that such a disaster should not recur. The reason assigned in the Bible is simply that they might make to themselves a name, lest they should be scattered abroad upon the face of the whole earth. These words, however, have been variously interpreted. The word rendered *name* (שֵׁם) has been taken by some in the sense of *sign*, or *monument;* and it has been supposed that the purpose of the tower was to serve as a guide to the nomadic inhabitants of that district, by which they might find their way to the central residence of the community (Perizonius, *Orig. Babyl.*, pp. 193, 194). The objections to this are, that שֵׁם nowhere has this meaning; that the phrase עשׂה שם has a fixed signification in Scripture, that, namely of acquiring fame or celebrity (see 2 Sam. viii. 13; Is. lxiii. 12, 14; Jer. xxxii. 20; Dan. ix. 15); and that for the mere purpose of a signal tower there was no need in that level district of an erection so immense as this seems to have been. The LXX. have rendered the latter clause of the verse by πρὸ τοῦ διασπαρῆναι ἡμᾶς, and this Philo, the Vulgate, and several of the ancient fathers have followed; but for this there is no authority, as פֶּן never signifies *before;* and besides, it seems very improbable that such an idea, as that which this rendering imputes to the builders of Babel, would enter into their minds. Cocceius (in loc.) and Heidegger (*Hist. Patriarch.*, t. i., exerc. 21, § 11) think that שֵׁם denotes here a senate or body of persons who might preserve the true tradition of the Noachic faith, and thereby maintain a permanent bond throughout the race; and Kurz (*Hist. of the Old Covenant*, i. 110) thinks that the *Shem* they sought to set up had reference to the *Shem* God had chosen, and that in their Hamite pride they resolved to combine their energies, and provide for themselves a salvation independent of that which God had provided. All this seems fanciful and farfetched. The explanation of Rosenmüller is, that the passage represents these builders as resolving to erect in their city a lofty tower, in order that, by adorning and dignifying their society, they might attract all, both then and in time to come, to it, and so prevent the bond of community from being dissolved (*Scholia*, in loc.) In such a design, however, there is nothing impious, and it is plain that impiety prominently marked the scheme in question. The suggestion of the Targumists, Jonathan Ben Uzziel, and the Hierosolymitan, that the building was intended for idolatrous worship, and as the centre of a great warlike confederacy, is probably not far from the truth (*Bib. Polyglott. Londin.* vol. iv.)

Bochart repudiates the tradition that the building was destroyed, and adopts the opinion that it survived the dispersion, and became the temple of Belus, described by Herodotus. In this he follows Jewish tradition, and has been followed by the majority of more recent scholars. Of late, however, the claims of the ruined mound known as Birs Nemroud to be regarded as the site of the tower of Babel have been urged by several writers. Neither opinion seems to rest on satisfactory evidence. The temple of Belus, described by Herodotus, was a much later erection, and there is nothing to connect it with the tower mentioned by Moses but Jewish tradition resting on conjecture. The erection at Birs Nemroud was also of much later date, and besides, was not like the tower of Babel, within the city, but several miles from it; at least, if it be as Rawlinson and others conclude, on the site of the ancient Borsippa. The utmost that can be said is, that in the plan of these erections, and in the materials of which they are composed, we may find something to guide us in determining what sort of building the tower of Babel was.

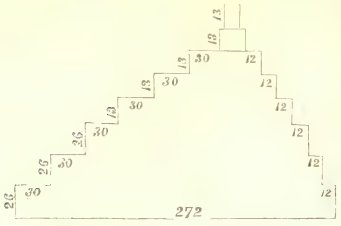
Herodotus says of the temple of Belus:—'It had gates of brass, and was two stadia every way, being quadrangular; in the middle of the temple a solid tower was built, a stadium in height and breadth; and on this tower was placed another, and another still on this, to the number of eight towers in all; the ascent was on the outside, and was made by a winding passage round all the towers; and about half way up the ascent there is a landing, and seats for rest, where those ascending may repose; and in the highest tower there is a large temple, and in the temple a large bed well furnished, and beside it a golden table, but there is no statue erected in it; and by night no one lodges in it, except a single woman of the country, whom the god has selected from the rest, as say the Chaldæans, who are the priests of this God' (bk. i. ch. 181).

The Birs Nemroud (palace of Nimrod) is a huge mass of ruins, composed of brick, slag, and broken pottery. It rises to the height of 198 feet, and has on its summit a compact mass of brickwork, 37 feet in height by 28 in breadth; so that the whole is 235 feet in height.

119. Birs Nemroud.

When entire, it is supposed to have consisted of a series of seven platforms, rising one above the other, but extending farther from the centre in front than behind, so as to present the appearance of a much more perpendicular ascent in back than in front. These steps are supposed to have been ornamented with different colours, and to have been surmounted by a temple, such as that described by Herodotus as crowning the temple of Belus, or a dwelling for the priests. The grand entrance was by the back, approached by a vestibule, the ruins of which constitute the mound on the right of the larger mass in the cut. The front faced the north-east; the back looked to the south-west. This restoration is to a considerable extent conjectural,

but as it is made after careful study of similar mounds in other places, it is probably not far from



120. Restored elevation of the Birs Nemroud.

the truth (Layard, *Nineveh and Babylon*, p. 497; Rich, *Memoirs on the Ruins of Babylon;* Fergusson, *Handbook of Architecture*, i. 183; Rawlinson, *Translation of Herodotus*, ii. p. 582-3; and in Smith's *Dict. of the Bible*).—W. L. A.

BABINGTON, GERVASE, an Anglican bishop, was born in Nottingham towards the middle of the sixteenth century. He was educated at Cambridge, and became a fellow of Trinity College. He was successively bishop of Llandaff, of Exeter, and of Worcester. He died in 1610. His works have been collected in one vol. fol., Lond. 1622. They are chiefly composed of notes on the books of the Pentateuch, designated by the author 'Comfortable Notes,' and belonging to the class of homiletical rather than that of exegetical commentaries. They are the product, however, of a man of sound and extensive learning, and have the richness of the olden style of thought in them. He wrote also on the Ten Commandments, and on the Lord's Prayer. —W. L. A.

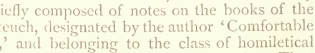
BABYLON, BABYLONIA.* The word בבל is used in the Hebrew Scriptures to express the city known by that name, and also the country of Babylonia, as, *e.g.*, in Ps. cxxxvii., 'By the rivers of Babylon we sat down and wept;' 2 Kings xxiv. 1, etc., etc. Cyrus also is termed king of בבל, or Babylonia, in Ezra, v. 13, and Artaxerxes in Neh. xiii. 6, after the Babylonian rule, properly so called, had given place to that of the Persians. There seems to be no good reason for giving up the etymology of the word indicated in Gen. xi. 9, from בלל, *to mix, confound;* 'because the Lord did there confound the speech of all the earth.' Gesenius gives instances of words similarly formed, *v.* his Thesaurus, *s. v.* Some, indeed, have suggested that the origin of the name is to be sought in the Arabic باب بل *the gate or court of Bel;* or, supposing با to be used for بيت (*v.* examples given by Gesenius), *the house* or *temple of Bel.* Others say that it means *the gate of the god Il*, or *the gate of God*, the term gate being here used in a sense analogous to that in which we speak now-a-days of the sublime *Porte.* But it appears to us that, though the foundation of the Babel kingdom by Nimrod is related in Gen. x. 10, and the building of the tower of Babel is not mentioned till the following chapter, yet that this was really the earlier event in point of time, and that most probably Nimrod took what he found of the unfinished city in the plains of Shinar, and made that 'the beginning of his kingdom,' consequently he would adopt the name which he already found in vogue, and of which the origin is what it is said to have been at Gen. xi. 9. To make the narrative consistent with itself, it seems necessary to understand it thus.

Description.—The description of Babylon given by Herodotus, who appears to have known it from having been there, is not easy to be reconciled with the statements of other ancient writers who visited it, or with the character and position of those remains which are now supposed to represent this famous city. The description of Herodotus is to this effect: The city stood on a broad plain, and was exactly square, being 120 furlongs in length each way, so that the circumference of it was 480 furlongs. It was surrounded by a broad and deep moat, which was kept full of water, and beyond this there was a high wall, no less than 50 royal cubits in width, and 200 in height. It must be borne in mind that there are other statements somewhat different from these. Ctesias gives the circumference as 360 stadia, and others make it 365, 368, and 385. Also with respect to the walls, Ctesias makes them to be 200 common cubits in height, there being the difference of three fingers' breadth between the royal and common cubit. This measurement in Pliny becomes 200 feet, and in Strabo 75. Jeremiah makes allusion to the height and breadth of the walls of Babylon. Col. Rawlinson has recorded it as his opinion that they did not exceed 60 or 70 English feet.

It seems perfectly incredible to suppose that a city so large as Babylon could have been surrounded with walls which would have been higher than St. Paul's Cathedral, and yet that no vestige of these walls can be discovered. M. Oppert, however, believes that he has found traces of them, or at least of the gates and towers of them, in some of the tels or mounds which are common on both sides of the Euphrates. Herodotus affirms also that of the soil which was taken out of the moat surrounding the city, bricks were made of which the walls were built, and that, instead of cement, they used hot bitumen, brought from the Is, a small stream which flows into the Euphrates at the point where the city of the same name stands, eight days' journey from Babylon. This place is probably the same with that which is now called Hit, and Col. Rawlinson supposes it to be identical with the Ahava of Ezra viii. 15, 21. Upon the top of the walls, and along the edges of them, they constructed buildings of a single chamber, facing one another, leaving room between them for a four-horse chariot to turn.

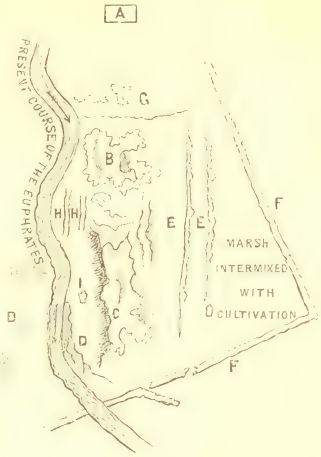
There were 100 brazen gates, with lintels and side posts of brass. The city was divided into two portions by the river, which ran through the midst of it. The city wall was brought down on both sides to the edge of the stream, and thence from the corner of the wall a fence of burnt brick was carried along each bank of the river. The houses were mostly three and four storeys high. The

* In Persian cuneiform, bábirush—



The Babylonian cuneiform writes it in many ways.

streets all ran in straight lines parallel to the river, and at right angles to it. At the river end of these latter streets were low gates of brass in the fence that skirted the bank opening on the water. Besides the outer wall there was another within of less thickness, but very little inferior to it in strength. There was also a fortress in the centre of each division of the town. In the one was the king's palace, surrounded by a wall of great strength and size, in the other was the temple of Bel, a square inclosure two furlongs each way, with gates of solid brass. Now, the first point in this statement which requires to be explained is the extraordinary magnitude ascribed to the city. Even supposing the more moderate dimensions of other historians are preferred, yet even these would make the size of Babylon to have been four or five times that of London. It is of course not to be imagined that the population was condensed and concentrated within this space, after the manner of our modern cities. On the contrary, it probably contained a tract of arable and pasture land very nearly, if not quite sufficient to supply the wants of the citizens, besides a large territory laid out in parks and orchards, paradises and gardens, for their recreation and amusement. It is, however, a fact that no traces of the wall which may have enclosed this space are visible in our time. Strange and unaccountable as it may appear, it is nevertheless certain that the besom of destruction has swept them all away. The modern traveller wanders over the supposed site of ancient Babylon and searches in vain for the ruins of her walls. We might almost say the ruins of the city, for it must be confessed that all that remains of it is scarcely enough to warrant us in saying that a great city ever existed there. The modern remains of Babylon consist of a few mounds on the left bank of the Euphrates, a little above, and on the opposite side to Hillah. They occupy a space of about three miles long and two miles broad, and are almost entirely enclosed by two ramparts, which form a triangle having the river for its base. They lie chiefly in three groups, of which the most northerly is to this day called by the Arabs Bábil. This was designated by Rich, Mujellibe, which name is said now to be given to the second mound, the truth apparently being that the term is or was applied indifferently to several mounds in that locality. The word represents a vicious pronunciation, and ought by rights to be written 'Mukallabeh,' which would mean 'overturned.' In the south of this mound, and about a mile from it, commences the second, which is known by the name of 'Kasr,' or Palace. Further still to the south we have the third and last of these ruins, known as the tomb of Amrám, said to have been the son of one of the caliphs who was killed in the battle of 'Hillah.' The general position of these ruins will be better understood by reference to the accompanying plan. In this plan A represents Bábil, B the Kasr, C the mound of Amrám. These are the main points of the ruin, but in addition to these there are others. For instance, F F is the irregular rampart mentioned above. G is a similar rampart bounding the Kasr on the north. E E two long lines of rampart about 100 yards apart, probably represent the great reservoir of Babylon, connected with the river by G, the Shebil. This reservoir was called Yapur-Shapu, and was enlarged by Nebuchadnezzar, though perhaps built by one of the early kings. D D are embankments on either side the Euphrates. H H appear to represent the embankments of a water-course, running southward till impeded by a mass of rubbish at K.



121.

One great difficulty that occurs in the attempt to identify the present ruins of Babylon with the ancient city, is the fact that they are nearly all, without exception, to be found on the eastern side of the river; whereas it is stated plainly by Herodotus, Diodorus, Pliny, etc., that the Euphrates flowed through the city, and Herodotus says that it divided the temple of Belus from the palace of the king; or, in other words, the mound of Babel from what is now called the 'kasr.' Mr. Layard supposes this to be accounted for by the tendency of the river to flow westward, which has therefore obliterated the ruins originally standing on the right bank; but Mr. Rawlinson rejects this opinion, and thinks that Herodotus probably mistook for the river the canal called Shebil, which, as stated above, would flow in the required direction, and divide the temple of Belus from the palace of the king.

In a line with the mound Amrám, on both sides of the Euphrates, there are apparently the ruins of another palace, of which some of the bricks are found stamped with the name of Neriglissar, perhaps the Nergal-sharezer of Holy Writ. It seems better to describe the present appearance of the site by the help of recent travellers than to attempt a description which must, after all, be made up of their materials. 'The ruins at present existing,' says Mr. Layard, 'stand upon the eastern bank of the Euphrates, and are enclosed within an irregular triangle formed by two lines of rampart and the river, the area being about eight miles. This space contains three great masses of building, the high pile of unbaked brick work, called by Rich Mujellibe, but which is known to the Arabs as Babil, the building denominated the Kasr or palace, and also the mound upon which stands the modern

tomb of Amrám-ibn-ali.' The distance of these ruins from Baghdad is about fifty miles, according to Loftus, and the road lies across a barren desert tract. 'Near the village of Mohawill,' says Mr. Layard, 'it crosses a wide and deep canal, still carrying water to distant gardens. On the southern bank of this artificial stream is a line of earthen ramparts, which are generally believed to be the most northern remains of the ancient city of Babylon. From their summit the traveller scans a boundless plain, through which winds the Euphrates, with its dark belt of evergreen palms. Rising in the distance, high above all surrounding objects, is the one square mound in form and size more like a natural hill than the work of men's hands. This is the first great ruin to the east of the river. Beyond it long lines of palms hem in the Euphrates, which now winds through the midst of the ancient city. To the vast mound of Bábil ascend long undulating heaps of earth, bricks, and pottery; a solitary mass of brick-work rising from the summit of the largest mound, marks the remains known to the Arabs as the Mujellibe, or the 'over-turned.' Other shapeless heaps of rubbish cover, for many an acre, the face of the land. The lofty banks of ancient canals fret the country like natural ridges of hills. Some have long been choked with sand; others still carry the waters of the river to distant villages and palm groves. On all sides fragments of glass, marble, pottery, and inscribed brick, are mingled with that peculiar nitrous and blanched soil which, bred from the remains of ancient habitations, checks or destroys vegetation, and renders the site of Babylon a naked and hideous waste. Owls start from the scanty thickets, and the foul jackal skulks through the furrows. Surely 'the glory of kingdoms and the beauty of the Chaldees' excellency is as when God overthrew Sodom and Gomorrah. Wild beasts of the desert lie there, and their houses are full of doleful creatures; and owls dwell there, and satyrs dance there; and the wild beasts of the islands cry in their desolate houses, and dragons in her pleasant palaces,' for her day has come.

'The traveller, before reaching Bábil, when about four miles distant, follows a beaten track, winding amidst low mounds, and crossing the embankments of canals long since dry, or avoiding the heaps of drifted earth which cover the walls and foundations of buildings. The mounds seem to be scattered without order, and to be gradually lost in the vast plains to the eastward. But southward of Bábil, for the distance of nearly three miles, there is almost an uninterrupted line of mounds, the ruins of vast edifices collected together as in the heart of a great city. They are inclosed by earthen ramparts, the remains of a line of walls which, leaving the foot of Bábil, stretched inland about two and a half miles from the present bed of the Euphrates, and then, turning nearly at right angles, completed the defences on the southern side of the principal buildings that mark the site of Babylon on the eastern bank of the river. Between its most southern point and Hillah, as between Mohawill and Bábil, can only be traced low heaps and embankments scattered irregularly over the the plain. It is evident, as he observes, that the space inclosed within this continuous rampart could not have contained the whole of that mighty city, whose magnificence and extent were the wonder of the ancient world. From Amrám, the last of the great mounds, a broad and well-trodden track winds through thick groves of palms. About an hour's ride beneath pleasant shade brings the traveller to the falling gateway of the town of Hillah. A mean bazaar, crowded with Arabs, camels, and asses, leads to a bridge of boats across the Euphrates.' The following description of this place, the modern representative of Babylon, by Mr. Layard, will also be read with interest:—'Hillah may contain 8000 or 9000 inhabitants; a few half-ruined mosques and public baths are its principal buildings; the bazaar supplies the desert Arabs with articles of clothing, arms, dates, coffee, and corn, and contains a few common Manchester goods, and English cutlery and hardware. The Euphrates flows through the town, and is about 200 yards wide and 15 feet deep; a noble stream, with a gentle current, admirably fitted for steam navigation. The houses, chiefly built of bricks taken from the ruins of ancient Babylon, are small and mean. Around the town, and above and below it for some miles, are groves of palm trees, forming a broad belt on both sides of the river. In the plain beyond them, a few canals bear water to plots cultivated with wheat, barley, and rice.'

The complete absence of remains is to be explained by the nature of the material used in the erection of even the most costly edifices. In the immediate vicinity of Babylon there were no quarries of alabaster or of limestone such as existed near Nineveh. The city was built in the midst of an alluvial country far removed from the hills. The comparatively recent deposits of the mighty rivers which have gradually formed the Mesopotamian plains consist of a rich and very thick clay. Consequently, stone for building purposes could only be obtained from a distance. The black basalt, a favourite material amongst the Babylonians for carving detached figures, and for architectural ornaments, as appears from numerous fragments found amongst the ruins, came from the Kurdish mountains, or from the north of Mesopotamia. It was probably floated down the Euphrates and Tigris on rafts from these districts. Limestone of an inferior quality might have been quarried nearer to the city, but it seems to have been little used for building purposes. The Assyrian alabaster could have been brought from Nineveh, and the water communication by the rivers and canals offered great facilities for transport: yet enormous labour and expense would have been required to supply such materials in sufficient quantities to construct an entire edifice, or even to panel the walls of its chambers. The Babylonians were, therefore, content to avail themselves of the building materials which they found on the spot. With the tenacious mud of their alluvial plains, mixed with chopped straw, they made brick, whilst bitumen and other substances collected from the immediate neighbourhood furnished them with an excellent cement. A knowledge of the art of manufacturing glaze and of compounding colours enabled them to cover their bricks with a rich enamel, thereby rendering them equally ornamental for the exterior and interior of their edifices. The walls of their palaces and temples were also coated, as we learn from several passages of the Bible, with mortar and plaster, which, judging from their cement, must have been of fine quality. The fingers of the man's hand wrote the words of condemnation of the Babylonian

empire 'upon the plaster of the wall of the king's palace.' Upon those walls were painted historical and religious subjects, and various ornaments, and, according to Diodorus Siculus, the bricks were enamelled with the figures of men and animals. Images of stone were no doubt introduced into the buildings. We learn from the Bible that figures of the gods in this material, as well as in metal, were kept in the Babylonian temples. But such sculptures were not common, otherwise more re-

Lion of Babylon.

mains of them must have been discovered in the ruins.

The bricks of Babylon are said by Sir R. Ker Porter to be of two kinds, sun-dried and fire-burnt. The former is generally the largest, as it is of a coarser fabric than the latter, but its solidity appears to be equal to the hardest stone. It is composed of clay mixed with chopped straw or broken reeds to compact it, and then dried in the sun. He observes also that, considering so many centuries have passed since Babylon became a deserted habitation, and its position in the neighbourhood of populous nations, our surprise ought to be not that we find so little of its remains, but that we see so much. From her fallen towers have arisen not only all the present cities in her vicinity, but others which, like herself, are long ago gone down into the dust. Since the days of Alexander we find four capitals at least built out of her remains. Seleucia by the Greeks, Ctesiphon by the Parthians, Almaidan by the Persians, Kufa by the Caliphs, with towns, villages, and caravansaries without number. Scarce a day passed while he was there without his seeing people digging in the mounds of Babylon for bricks, which they carried to the river and then conveyed in boats to wherever they were wanted.

Early History.—It is not easy to give a general or popular sketch of the early history of Babylonia, seeing that the discoveries which have lately been made in it are the results of some of the most profound of Col. Rawlinson's researches, which involve a familiarity with names and writers not ordinarily met with in the range of biblical or classical reading. Indeed, the names which have been disinterred and brought to light by the excavations in Babylonia and Chaldæa were entirely lost to the world till within a very recent period. In the case of a very few it is perhaps possible to establish an identification with certain proper names with which we are familiar in the Scriptures, but in the great majority of instances we are introduced to persons of whom till now we have never before heard. It has been, nevertheless, clearly ascertained that these excavations have presented us with names of a line of kings who must have flourished during a period of upwards of 600 years, and can be traced backward to an epoch of very remote antiquity. Bricks have been found, for instance, which bear stamped upon them the name of Urukh, who seems to have been the founder of several of the great Chaldæan capitals, and whose reign may be placed as far back as B.C. 2234. These bricks exist in abundance at Mugheir, Warka, Senkereh, and Niffer, and being generally found in the base of the various buildings, while the bricks of other monarchs appear in the upper storeys of them, this circumstance would seem to point to the conclusion that he was the original founder of these cities. He styles himself king of Hur and Kinzi Accad. The former of these names being Ur of the Chaldees, of which the modern representation is Mugheir, while the latter is an ethnic designation of the Hamite race, and answers to the Accad of Genesis. The son of this king was Ilgi: he has left fewer relics than his father, but from other inscriptions is known to have completed some of the buildings at Mugheir which had been left unfinished by him.

We are enabled to fix approximately the date of another early king of Babylonia by a remarkable series of ascertained dates. For instance, an inscription of Sennacherib on the rocks at Bavián relates his recovery of certain gods which had been carried to Babylon by Merodach-adan-akhi, 418 years before, upon the defeat of Tiglath-pileser by the latter monarch. This recovery took place in the

tenth year of Sennacherib's reign, and we may reasonably assign the same date, viz., B. C. 692, to this inscription. Moreover, the cylinders at Kalah Sherghât relate that the same Tiglath-pileser rebuilt in the city of Asshur, 60 years after it had been pulled down on account of its unsoundness, a temple which had stood for a period of 641 years from its first foundation. The original builder of this temple was Shamas-Iva, or Shamas-Phul, the son of Ismi-dagon. Now, adding together these various dates, viz., 692 B. C., the date of the Bavián inscription, the 418 previous years intervening from the defeat of Tiglath-pileser, the 60 and 641 years already specified, and allowing 50 years for the reigns of Shamas-Iva and Ismi-dagon, together with the interval that probably elapsed between the defeat and the rebuilding of the temple, we obtain a total of 1861 years, which will represent approximately the date of Ismi-dagon's accession.

The commencement of the Babylonian empire was probably about 2234 B. C., for which date there is very considerable evidence. For example, the chronological scheme of Berosus makes the first Chaldæan empire to extend from the middle of the twenty-third century before Christ, to the end of the sixteenth, and as we find a list of more than twenty kings before and after the given date 1861, it is of course evident that the period assigned by Berosus is at once brought within the limits of probability. We know, moreover, from the same historian, that the first Chaldæan dynasty consisted of eleven kings, while from Berosus, Ptolemy, and others, we learn that the various dynasties reigning in Chaldæa extended over a space of 1662 years. Berosus, however, gives the entire chronological scheme of the Babylonians as 36,000 years, of which a period of 34,080 years is assigned to mythical dynasties, consequently to make up this sum the number 258 is required, which is missing in the MS., but which singularly enough is a very reasonable period, to have comprised the reigns of eleven kings, leaving an average of about 23½ years for the duration of each reign. The first ruling dynasty of Berosus is a Median one of eight kings, reigning 224 years. As this dynasty probably was not of the same ethnic variety as the subsequent dynasties which were Hamite or Semitic, we may disregard it, and then, reckoning backwards from the capture of Babylon by Cyrus, obtain a fixed date 2234 B.C. for the foundation of the first great Chaldæan empire. Now it is very remarkable that we are enabled to obtain almost precisely the same date from other independent calculations. For instance, Callisthenes visited Babylon in the year 331, when he found that stellar observations had been recorded for 1903 years. Now we may infer that they were kept from the commencement of the empire, wherefore, adding these numbers together, we obtain once more the required 2234.

There is one king who may be considered almost as ancient as Urukh and Ilgi, who is also described by a title which Sir H. Rawlinson reads Apda Martu, and translates Ravager of the West. His name is Kudur Mapula or Mabuk. He has been supposed to represent the Chedorlaomer of Scripture, and to confirm this supposition it has lately been discovered that Mabuk is in the Hamite dialect what Laomer or El-ahmar, 'Rufus,' is in the Semitic. Few points in connection with the cuneiform discoveries can offer more interest than this, which leads us at once up to Abraham, and, as it were, makes us spectators of the battle which he fought for the deliverance of Lot. The father of Kudur, whom he seems to have succeeded, was Sinti-shil-khak, the last element in whose name appears again in that of the Ethiopian king Tir-khak, or Tir-hakah. After Kudur Mapula, but with a considerable interval, we must place the Ismi-dagon before mentioned, whose date can be obtained approximately from the Assyrian inscriptions. In the title of this king Babylon is not yet noticed, but mention is made of Niffer, from which circumstance we may infer that in his age the cities of Babylonia proper had risen to metropolitan importance, while, before his time, the southern portion of the province was exclusively possessed of that dignity. The son of Ismi-dagon was the builder of the great cemeteries, the remains of which are still to be seen in the mounds at Mugheir. He is called the governor of Hur. It may readily be supposed that his name is difficult to read with certainty; Rawlinson gives it as Ibil-anu-duma. Nothing is known of this king's son and successor, and the name which is read as Gurguna is extremely doubtful. It is equally uninteresting and unprofitable to record the uncertain names of the rest of this line of kings,—nothing is known of their achievements. The only feature to be noticed is the frequent occurrence of the word for the moon-god as an element in their own names. This fact shews us very plainly the estimation in which the worship of the heavenly bodies was held at that early time, though it is not easy to assign a reason for the prevalence of the word in the particular instances where it occurs. It appears that about 2234 the inhabitants of southern Babylonia, who were of Cushite origin, and therefore of the same ethnic stock with the first colonists of Arabia and Ethiopia, acquired some sort of supremacy over the other tribes who were settled in the districts of Babylonia. Very good reasons have been advanced by Rawlinson for connecting in one common origin the inhabitants of southern Babylonia with those of Arabia and Ethiopia. This common origin indeed is indicated in the account of Gen. x. 6, which tells us that Cush and Mizraim were brothers, while Nimrod, the great father of the Chaldæan race, was descended from Cush.

A glance at the scheme given by Berosus shews us that the earliest occupants of Babylonia, leaving out the mythical Chaldæan dynasty, were Medes, who in the twenty-third century B. C. were displaced by a primitive Hamite dynasty, probably represented in the Bible by Nimrod, and embracing perhaps the two monumental kings Urukh and Ilgi. It was by these kings that the cities named in Genesis as forming the kingdom of Nimrod are supposed to have been founded. The period assigned by Berosus to this dynasty, from 2234 to 1976, is in accordance with the dates obtained from the monuments. A break may be supposed to have occurred at the termination of this period, when a change of dynasty took place, and the Hamite kings were displaced by Chaldæans, who appear to have emigrated from Susiana to the Euphrates. This was the commencement of the great Chaldæan dynasty of Berosus, which lasted for 458 years, till B.C. 1578. The leader of these Chaldæans from Susiana was perhaps the Chedorlaomer of Scripture, though a difficulty occurs in his identification, inasmuch as in Genesis he is called king of Elam, the Elamites being a people of Semitic origin, while the inscriptions of Susa appear to be Hamitic. Col. Rawlin-

son, however, suggests that in the earliest times there may not have been so very marked a difference between the Hamite and Semitic tongues. It is to the line of kings thus supposed to commence with Chedorlaomer that the names referred to above as those of his successors are to be assigned. Next to nothing is known of the history of these kings. Their names very doubtfully read, together with certain territorial titles, are all that remain to assure us that they ever existed. This second Chaldæan dynasty of Berosus was succeeded, according to him, in 1518, by what he calls an Arab dynasty, of which, however, no traces have been discovered on the monuments. Mention indeed is often made in the Assyrian inscriptions of several Arab tribes who attained distinction and importance, and in the time of Sargon some had even passed into Media and became known as the Arabs of the East, but there is no evidence of an Arabian line of kings ruling over Babylonia, and at present the testimony of Berosus on this subject is unconfirmed. Of the Assyrian dynasty which, according to this historian, succeeded the Arabian, notice is made under the article Assyria. As therefore during the ascendency of the Assyrian power, Babylonian history was merged in that of Assyria, we must pass on to the period at which Babylon again became dominant, which dates from the so-called era of Nabonassar, or 747 B.C. The origin of the change of events at Babylon, resulting in the accession of Nabonassar to the throne, is not ascertained; neither is it definitely known who Nabonassar was or how he raised himself to the throne.

Later History.—It seems that in some way the establishment of the lower Assyrian dynasty under Tiglath-pileser was connected with the successful movement of Nabonassar at Babylon, but we must wait for subsequent discoveries to enlarge our information on this point. It is equally a matter of uncertainty whether or not Nabonassar secured the throne to his posterity. Four insignificant names follow his in the list of Ptolemy, but the fifth king is more worthy of consideration. This is Mardocempalus, the Merodach-Baladan of Isaiah. Of him we know from the inscriptions that he was attacked by Sargon in his twelfth year, who conquered and expelled him from his kingdom, when he either assumed the crown himself, or gave it to Arceanus, one of his sons. Scripture informs us that at an earlier period Merodach-Baladan had been moved by curiosity concerning the astronomical wonder that had happened to Hezekiah, and consequently had sent ambassadors to him for the professed purpose of making inquiries about it, and congratulating him on his recovery. Probably, however, he meant more than this by such an embassy, and perhaps a design was entertained of forming a league with those powers to whom Assyria was likely to be obnoxious or dangerous; and it may have been in consequence of his acting on such a design that Sargon was induced to chastise him in the way he did. It was, however, only for a time that Mardocempalus was deposed; he contrived to seat himself again on the throne, though but for half a year, for Sargon's more powerful son and successor, Sennacherib, attacked and defeated him, together with his allies, the Susianians, and he was obliged once more to flee for his life. After plundering the city Sennacherib placed on the throne Belibus or Elibus, who ruled at Babylon from 702 to 699. The party of Mardocempalus, however, appears to have regained strength once more, which was the cause of Babylonia being again invaded by Sennacherib, who removed Belibus, and put in his place his own son Asshur-Nadin. The period of the next few years is one of obscurity, as it does not appear whether Asshur-Nadin and his successors ruled in their own right, or were viceroys of Sennacherib; but about the year 680 we arrive at a time of more certainty, for it was at this period that Esarhaddon, the king of Assyria, resolved on reigning at Babylon as well as Nineveh, instead of placing a viceroy in the former city, as his predecessors had done. He may have held his court alternately at both places between 680 and 607, for many tokens of his rule have been found at Babylon, but that which is of special interest is the light this fact throws on the narrative of 2 Chron. xxxiii. 11-13, which states that the king of Assyria took Manasseh, the king of Judah, and carried him to Babylon. It is thus by the aid of cuneiform discoveries that we are enabled to explain how it was that a king of Assyria should take a captive prince to Babylon. Moreover, the accuracy of the sacred historian is confirmed, as Esarhaddon was the only Assyrian monarch who reigned both at Nineveh and at Babylon. The sons of Merodach-Baladan, who had the support of the Susianians, and still continued to annoy Esarhaddon in his residence at Babylon, were eventually removed, and thirteen years after his accession Esarhaddon felt himself sufficiently strong to appoint a viceroy in that city, which he intrusted to one Saosduchinus, who held the office for about twenty-eight years, and was succeeded by Ciniladanus, the last of the viceroys, and perhaps his brother. This man is said to have reigned for twenty-two years, but nothing is known of Babylonian history during that period. The next time that light breaks in upon it is when Babylon is about to rise to the proudest position she ever attained, and to enjoy that degree of prosperity and supremacy she had so long envied Nineveh. According to Abydenus, Nabopolassar was a general in the service of Saracus, the Assyrian monarch, and commissioned by him to oppose Cyaxares and his Medes in their advances on Nineveh. Proving treacherous, however, he went over to the army of the Median, who readily accepted his services, and consolidated his adherence by giving his daughter Amyitis to Nebuchadnezzar, the son of Nabopolassar. Cyaxares and Nabopolassar appear to have shared the conquered dominions between them, the former taking the northern and eastern portions of the Assyrian empire, while the valley of the Euphrates and Syria, Phœnicia, and Palestine fell to the lot of Nabopolassar. Josiah was at this time king of Judah; he was unaffected by the change of sovereigns 'beyond the river,' and therefore it is passed over without direct notice in Scripture, though we see that the Assyrian power was succeeded by the Babylonian in holding the sovereignty over Judæa. Nabopolassar very probably removed the mass of the inhabitants of Nineveh to Babylon, and employed them in the various works in which he and his son engaged. The chief events of his reign are the wars he made with Alyattes, king of Lydia, and with Neco, the son of Psammetichus, king of Egypt. In the former case he assisted Cyaxares the Mede, in the latter he was helped by Josiah, king of Judah, who met his death at Megiddo

through devotion to his cause. After this battle Neco seems to have gained all the territories from the river of Egypt to the Euphrates, and on his return in triumph to Egypt to have deposed Jehoahaz and made Jehoiakim king in his stead. At this time Nabopolassar was unable, from sickness or old age, to endure the fatigues of a campaign, but in the fourth year of Jehoiakim he sent his son, Nabu-kuduri-uzur, with a large army, against Neco, who met him at Carchemish, but was completely routed. This is the battle spoken of in Jer. xlvi. 2, *seq.* The result of it was that all the territory as far as the river of Egypt was recovered, and that the king of Egypt came not any more out of his land. 2 Kings xxiv. 7.

Nebuchadnezzar was on the borders of Egypt when he heard of his father's death, after reigning twenty-one years. He returned with all speed to secure his succession to the throne, and immediately began to employ the host of captives he had accumulated, in those gigantic works which were the marvels of his own and succeeding times. These works consisted of enormous fortifications, in the form of an outer and an inner wall, the former of which enclosed a space of more than 130 square miles; an entirely new palace, which he completed in fifteen days, and of which the ruins are seen in the modern Kasr. The great canal, 400 miles long, running from Hit to the Persian Gulf, large enough for ships, and serving also for the purposes of irrigation and defence against the Arabs, besides the reconstruction of various cities of Babylonia, Borsippa, Sippara, Cutha, etc., on whose bricks his name is almost exclusively found. He also built the famous hanging garden, which was probably an artificial hill planted with trees, said to have been made in honour of his wife, the Median princess, to remind her of the mountainous and wooded scenery of her native country, together with various temples, remains of which still exist in the mound of Babil and the Birs-Nimrúd.

But the attention of the king was not absorbed in such undertakings. Soon after his accession to the throne, Judæa and Phœnicia rebelled, and Nebuchadnezzar, with the aid of Cyaxares and the Medes, marched against the rebels, invested Tyre with a portion of his army, and with the rest besieged Jerusalem.

Jehoiakim, who had depended on the Egyptians, finding no help from them, surrendered, but was put to death by Nebuchadnezzar, who placed in his stead his son Jeconiah. He, however, probably shewing signs of disloyalty, was, after three months, deposed and carried captive to Babylon, while Zedekiah, his uncle, was placed on the throne. Tyre continued to resist all the king of Babylon's efforts to reduce it, and, in fact, was not taken till thirteen years after it had been first invested. Three years before its fall, Jerusalem had finally rebelled. The accession of Uaphris or Apries, or Pharaoh-Hophra, had inspired the Jews with further hopes of regaining their independence, and Zedekiah sent ambassadors to Egypt to solicit aid against the king of Babylon; but before his request was responded to, Nebuchadnezzar had besieged the city. It is true that, on the report of the Egyptian's approaching, he raised the siege to meet them, Jer. xxxvii. 5; but it was only to return again to capture the city, put out the eyes of Zedekiah, and carry him captive to Babylon. This was in the nineteenth year of Nebuchadnezzar, the capture of Tyre was in the following year. The whole extent of his reign was forty-two years, but for a period of seven years, probably some time subsequent to the captivity, he was the subject of that dreadful affliction recorded by Daniel. As yet no allusion to this event has been found in the monuments. He appears to have reigned some time after his recovery from what is said, Dan. iv. 36, and the year of his death was B.C. 561. He was succeeded by his son Evil-Merodach, who 'spoke kindly to Jehoiachin, and did lift up his head out of prison.' His reign, however, lasted but two years, when he is said to have been murdered by Neriglissar or Nergal-shar-uzzar, the husband of his sister. Of this monarch little is known. It is possible, but not certain, that he was the Nergalsharezer of the taking of Jerusalem; if so, it must have been nearly thirty years before. He reigned but three years and a half, and was succeeded by his son Laborosoarchod or Labossoracus. This king, who was but a child, reigned only for nine months. Some of his courtiers made a conspiracy, and murdered him, and then elected one of their own number to the throne. This was Nabonidus, Nabonadius or Labynetus, who began to reign, B.C. 555, shortly before the war between Cyrus and Crœsus. He was persuaded to join a league with Egypt and Lydia against the rising power of Persia, and upon the fall of Crœsus would probably have come to his assistance if the movements of Cyrus had not been too rapid for him. As it was, the principal effect that this event had upon him was to increase his diligence in the fortification of his own city. The works attributed by Herodotus to Nitocris are most probably to be assigned to him; and, as Babylon was not besieged till fifteen years after the fall of Crœsus, he had abundance of time to prepare for any enemy, both in the way of fortification, and also in that of laying up abundance of provision against a siege. His name is found stamped upon the bricks of the river walls ascribed by Herodotus to Nitocris. When Cyrus appeared before the city, he had only to fight one battle, and the Babylonians retreated to their strongholds, trusting, perhaps, too exclusively to those very fortifications and defences which Nabonadius had made so fatally strong. We know not how long the siege lasted, but, after waiting for a religious festival, Cyrus put in action the stratagem of turning the river, and thus, contrary to all human foresight, brought about the fulfilment of the predictions in Jer. li.—contrary to all human foresight, for there were many possibilities of defeat in the scheme of Cyrus, and any one of them would have proved fatal. A flood-gate might have broken, or a dyke burst, and swamped a large portion of his army, or the sinking of the water might have been observed, and then the water-gates of the city would have been closed, and his design frustrated. In the capture of Babylon was fulfilled the prophecy of Isaiah, ch. xxi., spoken 170 years before, while in the present condition of the site we observe the truth of the yet more magnificent chapters xiii. and xiv. It is but natural to suppose that the city was taken at the extremities, before the inhabitants of the centre were aware of or suspected it. In the words of Jeremiah, 'One post ran to meet another, and one messenger to meet another, to shew the king of Babylon that his city was taken at one end.' Nabonadius, indeed, is supposed to

have been at Borsippa when Babylon was taken, having fled thither on the defeat of his army by Cyrus before the walls. It seems, however, that he left in Babylon his son Bil-shar-uzar, whom he had a few years before admitted to a share in the government, and thus the accounts of Berosus and Daniel, hitherto at variance, may be reconciled. It was Belshazzar who spent the time which ought to have been devoted to vigilance, in feasting and revelry, and who was in Babylon when the Medes took it. It was Nabonadius who was really the king, but at this time was shut up in Borsippa with his army. Upon hearing of the calamity that had befallen his empire and his son, Nabonadius surrendered himself on the approach of Cyrus, who, having orders to destroy the fortifications of the captured city, had marched upon Borsippa. Cyrus treated him well, and, according to Berosus, he died there. After this, Babylon twice sustained a siege in the reign of Darius Hystaspis, and once in that of Xerxes. It may well be supposed to have suffered in all these attacks, but it still continued to be the second city of the Persian empire till the time of Alexander. Had his life not been cut short, he intended to have restored it to its ancient splendour, and made it the capital of his vast dominions; but henceforth Babylon gradually decayed. In the time of Strabo and Diodorus it was in ruins, but Jerome, in the fourth century, was told that it had been converted into a paradise for the Persian kings, and that the walls had been repaired in order to preserve the game. What is its present condition and aspect has been shewn above. Such is the end of this devoted city, 'the glory of kingdoms, the beauty of the Chaldees' excellency,' which has become 'as when God overthrew Sodom and Gomorrah.'

The writer is under great obligations to the various essays on the subject in vol. i. and ii. of Rawlinson's *Herodotus;* but see also Ker Porter's *Travels;* Rich's *Memoir on Babylon;* Winer's *Wörterbuch;* Layard's works; Rawlinson's *Notes on the Early History of Babylonia;* Loftus' *Chaldæa;* Oppert's *Rapport;* M. Niebuhr's *Geschichte Asshur's;* etc. etc.—S. L.

BACA, VALLEY OF (עֵמֶק הַבָּכָא; Sept. κοιλὰς τοῦ κλαυθμῶνος). In Ps. lxxxiv. 6, the writer speaks of the blessedness of those who passing 'through the valley of Baca make it a well.' It is probable that there was some place actually bearing this name, to which reference is here made; though the LXX. seem to have regarded Baca as only an appellative from בְּכִי *tears*, and with this agree the Vulg., *in valle lacrymarum*, and all the ancient versions. A common opinion is that בָּכָא is the mulberry tree, and that the valley was so called from its being filled with trees of this sort. As this tree probably got its name from the falling of drops, like tears, from its wounded leaf, the meaning would even, on this interpretation, come to much the same as the former. It is probable, however, that there is really no reference to the Baca-tree here. Without relinquishing the opinion that there was a place actually bearing the name of the Valley of Weeping (Burckhardt mentions a Wady Baka, or Valley of Weeping, which has its name from the fact that a Bedouin, fleeing before an enemy, lost his dromedary here, and, as he could not keep up with his companions, sat down and wept), we may regard this name as introduced by the Psalmist with a special reference to a period of sorrow and gloom through which those he refers to pass, and which he places in contrast with the joy of Zion; comp. Ps. cxxvi. 5, 6, and the use of the phrase 'valley of the shadow of death,' Ps. xxiii. 4. A valley was symbolical of depression, and a valley of tears would readily symbolize a season in which grief and misery were added to depression. (See Hengstenberg, *in loc.*) —W. L. A.

BACCHIDES (βακχίδης), an officer of the king of Syria, who had occupied the position of the king's friend to Antiochus Epiphanes, and was sent by Demetrius, his successor, to enforce the appointment of Alcimus as high-priest at Jerusalem, and to take vengeance on the Jews, who were under the leadership of Judas Maccabæus. Before this he held rule, ἐν τῷ πέραν τοῦ ποταμοῦ, that is, on the further side of the Euphrates, Mesopotamia. Coming into Judæa with a large body of troops, he endeavoured, first by deceit, and afterwards by open force, to subdue Judas, but without success. He then returned to the king, and Alcimus, whom he left to maintain his pretensions to the high-priest's office, soon followed him. On the defeat, by the Jews, of a force sent against them, under Nicanor, Bacchides and Alcimus were again despatched into Judæa with an army of picked men (τὸ δεξιὸν κέρας), through fear of whom the Jews, in large numbers, deserted from Judas, so that he was worsted and slain. Jonathan Maccabæus, who succeeded his brother, maintained his ground against the Syrian power so successfully, that Bacchides retired, on the death of Alcimus, and left the land in peace for two years. At the close of this period he returned, at the solicitation of the antipatriotic faction among the Jews; but being again successfully opposed by Jonathan, he made peace with him, and finally left the country, with Jonathan as its governor, under the Syrian king (1 Macc. vii. 8-25; ix. 1-73; Joseph. *Antiq.* xii. 10, 11; xiii. 1). These events occurred B.C. 161-158.—W. L. A.

BACCHUS. This name appears in the A. V. as the equivalent of the Greek Διόνυσος, 2 Macc. vi. 7; xiv. 33. The latter occurs also in (the so-called) 3 Macc. ii. 29. In all these instances this mythic deity is named in connection with circumstances which would indicate that he was an object of special abhorrence to the Jews; for, in the first, it is stated that the Jews were compelled to go in procession to Bacchus; in the second, the erection of a temple to him is threatened in order to compel the priests to deliver up Judas to Nicanor; and in the third, the branding with the ivy leaf, sacred to him, is reported as inflicted on them by way of punishment. This falls in with what Tacitus says, that it was a mistake to imagine that, because the priests of the Jews accompanied their singing with flute and cymbals, and had garlands of ivy, and a golden vine was found in the temple, they worshipped Bacchus, for that this was not at all in accordance with their institutes (nequaquam congruentibus institutis, *Hist.* v. 5). As Bacchus was the god of wine, and in general of earthly festivity and jollity, and as his rites sanctioned the most frantic excesses of revelry and tumultuous excitement, he would necessarily be an object of abhorrence to all who believed in and worshipped Jehovah. Probably, also, the very fact that some things connected with

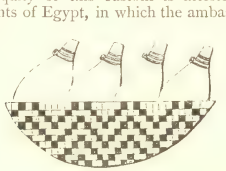
the Jewish worship had, as mentioned by Tacitus, and still more fully by Plutarch (*Symposiac.* iv. qu. 6), led to the supposition that they reverenced Bacchus may have produced in their minds a more determined recoil from and hatred of all pertaining to his name. (For the mythological history and attributes of Bacchus, see Smith's *Dict. of Biog. and Mythol.* s. v. Dionysus; Creuzer, *Symbolik und Mythologie*, pt. iii. bk. 3 ch. 2 of Moser's Abridgment; Moritz, *Mythol. of the Greeks and Romans*, E. T., p. 103.)—W. L. A.

BACHUR. [LEVITA.]

BAD. [BYSSUS.]

BADGER. [TACHASH.]

BAG, a purse or pouch (Deut. xxv. 13; Job xiv. 17; 1 Sam. xvii. 40; Luke xii. 33). The money deposited in the treasuries of Eastern princes, or intended for large payments, or to be sent to a government as taxes or tribute, is collected in long, narrow bags or purses, each containing a certain amount of money, and sealed with the official seal. As the money is counted for this purpose, and sealed with great care by officers properly appointed, the bag, or purse, passes current, as long as the seal remains unbroken, for the amount marked thereon. In the receipt and payment of large sums, this is a great and important convenience in countries where the management of large transactions by paper is unknown, or where a currency is chiefly or wholly of silver: it saves the great trouble of counting or weighing loose money. This usage is so well established, that, at this day, in the Levant, 'a purse' is the very name for a certain amount of money (now five pounds sterling), and all large payments are stated in 'purses.' The antiquity of this custom is attested by the monuments of Egypt, in which the ambassadors of



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distant nations are represented as bringing their tributes in sealed bags of money to Thothmes III.; and we see the same bags deposited intact in the royal treasury. When coined money was not used, the seal must have been considered a voucher not only for the amount, but for the purity of the metal. The money collected in the Temple, in the time of Joash, seems to have been made up into bags of equal value after this fashion; which were probably delivered, sealed, to those who paid the workmen (2 Kings xii. 10; comp. also 2 Kings v. 23; Tobit ix. 5; xi. 16).—J. K.

BAGOAS (Βαγώας), an eunuch, the servant of Holofernes (Judith xii. 11, etc.) The name was a common one for an eunuch (comp. Ovid. *Am.* ii. 2, 1; Plut. *De fort. Alex.* ii. p. 337). It is said to *mean* eunuch in Persian (Plin. *H. N.* xiii. 9; Burmann on Ovid, *l. c.*); but this is a mistake (see Pott, *Etymol. Forsch.* I. xxxvii.)—W. L. A.

BAHAT (בֹּהַט), a species of stone used in ornamental pavement (Esth. i. 6). The Sept. render it by σμαραγδίτης, and the Syr. ܒܗܛܐ. It was probably some species of marble, but of what kind we have no means of determining. Gesenius, from reference to the root בהט, *to feign*, or *be white*, suggests that it was either white marble, or a composition that imitated marble.—W. L. A.

BAHURIM, a place not far from Jerusalem, beyond the Mount of Olives, on the road to the Jordan, where Shimei cursed and threw stones at David (2 Sam. xvi. 5; Joseph. *Antiq.* vii. 9. 4). [Here also was the house in the court of which was the well where Jonathan and Ahimaaz were concealed from the servants of Absalom (2 Sam. xvii. 18); and here Phaltiel took leave of his wife Michal when she was claimed from him by David (iii. 16). All the notices we have of the place are thus connected with the history of David. It is also contained in the word Barhumite (2 Sam. xxiii. 31). [AZMAVETH.]

BAJITH (הַבַּיִת). This word occurs Is. xv. 2. It does not appear that there was any place of this name. The Targum and Syriac V. connect this with the following word, omitting the copula, and read Beth-Dibon, and this is approved by Lowth and others; but for such an alteration of the text there is no authority. The Vulg. treats the word as an appellative, and translates *domus;* and this is followed by Vatablus, Pagnini, and others of the older interpreters, and by Gesenius, Zunz, Henderson, Knobel, etc., among the more recent. In this case it means the temple of some Moabitish idol, probably Chemosh, their great deity. In favour of this is the use of the definite article before בית, and the mention of במות in the parallelism, as well as the reference to the 'high place,' whither Moab had gone, in ch. xvi. 12. Ewald, however, takes the word as a proper name, and so does Vitringa and several of the older interpreters. On the ground of the conjunction of Dibon and Nebo with Beth-Diblathaim, in Jer. xlviii. 22, some have fixed on this as the Beth here mentioned; but this is purely conjectural, and very precarious.—W. L. A.

BAKER, BAKING. [BREAD.]

BALAAM (בִּלְעָם; Sept. and Philo, Βαλαάμ; Josephus, Βάλαμος). The name is derived by Vitringa from בַּעַל and עָם, *lord of the people;* but by Simonis from בָּלַע and עָם, *destruction of the people*—an allusion to his supposed supernatural powers. His father's name בְּעוֹר comes likewise from a root which means *to consume* or *devour.* It is deserving of notice that בלע, the first king of the Edomites, was also the son of a בְּעוֹר *Beor* (Gen. xxxvi. 32). In 2 Peter ii. 15, Balaam is called the Son of *Bosor*, which Gesenius attributes to an early corruption of the text, but Dr. Lightfoot considers it to be a Chaldaism, and infers from the apostle's use of it, that he was then at Babylon. (Works, vol. vii. p. 80: *Sermon on the way of Balaam.*) In Rev. ii. 14, 15, 'those that hold the doctrine of Balaam' are evidently distinguished from the Nico-

laitans. [NICOLAITANS.] The first mention of this remarkable person is in Numbers xxii. 5, where we are informed that Balak 'sent messengers unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people.' Twelve Hebrew MSS. examined by Dr. Kennicott, two of De Rossi's, the Samaritan text, with the Syriac and Vulgate versions, instead of בני עמו 'children of his people,' read בני עמון 'children of Ammon.' This is approved by Houbigant and Kennicott, but is inconsistent with Deut. xxiii. 4, which informs us that Pethor was in Mesopotamia; for the Ammonites, as Rosenmüller observes, never extended so far as the Euphrates, which must be the river alluded to. If the received reading be correct, it intimates that Pethor was situated in Balaam's native country, and that he was not a mere sojourner in Mesopotamia, as the Jewish patriarchs were in Canaan. In Joshua xiii. 22, Balaam is termed 'the Soothsayer' קוסם, a word which, with its cognates, is used almost without exception in an unfavourable sense. Josephus calls him μάντις ἄριστος, *an eminent diviner* (*Antiq.* iv. 6. sec. 2); and what is to be understood by this appellation may be perhaps best learned from the following description by Philo:—'There was a man at that time celebrated for divination, who lived in Mesopotamia, and was an adept in all the forms of the divining art; but in no branch was he more admired than in augury; to many persons and on many occasions he gave great and astounding proofs of his skill. For to some he foretold storms in the height of summer; to others drought and heat in the depth of winter; to some scarcity succeeding a fruitful year, and then again abundance after scarcity; to others the overflowing and the drying up of rivers; and the remedies of pestilential diseases, and a vast multitude of other things, each of which he acquired great fame for predicting' (*Vita Moysis*, sec. 48). Origen speaks of Balaam as famous for his skill in magic, and the use of noxious incantations, but denies that he had any power to bless, for which he gives the following reason:—'*Ars enim magica nescit benedicere quia nec dæmones sciunt benefacere.*' (*In Num. Hom.* xiii.) Balak's language, 'I wot he whom thou blessest is blessed' (Numb. xxii. 6), he considers as only designed to flatter Balaam, and render him compliant with his wishes.

Of the numerous paradoxes which we find in 'this strange mixture of a man,' as Bishop Newton terms him, not the least striking is that with the practice of an art expressly forbidden to the Israelites ('there shall not be found among you one that useth divination (קסם קסמים, Deut. xviii. 10), for all that do these things are an abomination to the Lord'—ver. 12), he united the knowledge and worship of Jehovah, and was in the habit of receiving intimations of his will: 'I will bring you word again as the Lord (Jehovah) shall speak unto me' (Num. xxii. 8). The inquiry naturally arises, by what means did he become acquainted with the true religion? Dr. Hengstenberg suggests that he was led to renounce idolatry by the reports that reached him of the miracles attending the Exodus; and that having experienced the deceptive nature of the soothsaying art, he hoped by becoming a worshipper of the God of the Hebrews, to acquire fresh power over nature, and a clearer insight into futurity. In the absence of more copious and precise information, we may reasonably conjecture that Jacob's residence for twenty years in Mesopotamia contributed to maintain some just ideas of religion, though mingled with much superstition. To this source and the existing remains of Patriarchal religion, Balaam was probably indebted for that truth which he unhappily 'held in unrighteousness' (Rom. i. 18).

On the narrative contained in Numbers xxii. 22-35 a difference of opinion has long existed, even among those who fully admit its authenticity. The advocates for a literal interpretation urge, that in a historical work and a narrative bearing the same character, it would be unnatural to regard any of the occurrences as taking place in vision, unless expressly so stated;—that it would be difficult to determine where the vision begins, and where it ends;—that Jehovah's 'opening the mouth of the ass' (Num. xxii. 28) must have been an external act; and, finally, that Peter's language is decidedly in favour of the literal sense: 'The dumb ass, speaking with man's voice, forbad the madness of the Prophet' (2 Pet. ii. 16). Those who conceive that the speaking of the ass and the appearance of the Angel occurred in vision to Balaam (among whom are Maimonides, Leibnitz, and Hengstenberg) insist upon the fact that dreams and visions were the ordinary methods by which God made himself known to the Prophets (Num. xii. 6); they remark that Balaam, in the introduction to his third and fourth prophecies (xxiv. 3, 4, 15), speaks of himself as 'the man who had his eyes shut' (שׁתם = סתם and סתם, *v.* Lam. iii. 8), and who, on falling down in prophetic ecstasy, had his eyes opened; that he expressed no surprise on hearing the ass speak; and that neither his servants nor the Moabitish princes who accompanied him appear to have been cognizant of any supernatural appearance. Dr. Jortin supposes that the Angel of the Lord suffered himself to be seen by the beast, but not by the Prophet; that the beast was terrified, and Balaam smote her, and then fell into a trance, and in that state conversed first with the beast and then with the Angel. The Angel presented these objects to his imagination as strongly as if they had been before his eyes, so that this was still a miraculous or preternatural operation. In dreaming, many singular incongruities occur without exciting our astonishment; it is therefore not wonderful if the Prophet conversed with his beast in vision, without being startled at such a phenomenon (*v.* Jortin's 'Dissertation on Balaam,' pp. 190-194).

Balaam's prophecies, as Herder remarks (*Geist der Ebräischen Poesie*, ii. 221), 'are distinguished for dignity, compression, vividness, and fulness of imagery. there is scarcely anything equal to them in the later Prophets, and' (he adds, what few readers, probably, of Deut. xxxii., xxxiii., will be disposed to admit) 'nothing in the discourses of Moses.' Dr. Hengstenberg has ably discussed the doubts raised by Dr. de Wette and other German critics respecting the antiquity and genuineness of this portion of the Pentateuch. (Dr. Jortin's *Six Dissertations*, Lond. 1755, pp. 171-194; Bishop Butler's *Sermons at the Rolls Chapel*, Serm. vii.; Bishop Newton *On the Prophecies*, vol. i. ch. 5. *Discours Historiques, etc.*, par. M. Saurin, Amst. 1720, tome ii. *Disc.* 64; *Die Geschichte Bileams und seine Weissagungen erläutert*, von E. W. Hengstenberg, 1842, translated by J. E. Ryland, Edin. 1848; Blunt's *Undesigned Coincidences in the Writings both of the Old and New Testament*,

Lond. 1859, pp. 82-87; *Origenis Opera*, Berl. 1840, tom. x. pp. 168-258.)—J. E. R.

BALADAN. [MERODACH-BALADAN.]

BALAK (בָּלָק, *empty;* Sept. Βαλάκ), son of Zippor, and king of the Moabites (Num. xxii. 2, 4), who was so terrified at the approach of the victorious army of the Israelites, who in their passage through the desert had encamped near the confines of his territory, that he applied to Balaam, who was then reputed to possess great influence with the higher spirits, to curse them. The result of this application is related under another head. [BALAAM.] From Judg. xiv. 25, it is clear that Balak was so certain of the fulfilment of Balaam's blessing, 'blessed is he that blesseth thee, and cursed is he that curseth thee' (Num. xxiv. 9), that he never afterwards made the least military attempt to oppose the Israelites (comp. Mic. vi. 5; Rev. ii. 14).—E. M.

BALANCE. The Hebrew word usually rendered 'balance' in the A.V. is מֹאזְנַיִם (moznaim, and Chald. מאזְנַיָן Dan. v. 27, LXX. σταθμός, σταθμία, *Vulg.* 'bilances'), a word derived from אָזַן 'be weighed.' The dual form shews that the ordinary balance with scales is intended. Another word translated 'balance' is פֶּלֶס, LXX. ζύγον, *Vulg.* statera (Ps. lxii. 9), by which many suppose that an instrument like our *steelyard* is intended. That the steelyard was an invention known to the ancients is certain, for specimens of them, elaborately adorned, have been found at Pompeii and Herculaneum (*Mus. Borbon.* i. 55). Still it was probably not known until the Roman era, and indeed is said to have been called Trutina Campana, from its invention in Campania (*Dict. of Ant.*, s.v. *Trutina*). No traces of its use have been found either in the tombs or temples of Egypt or Assyria, and this is a sufficient proof that the instrument was unknown in those countries. The only reason for supposing that the Jews were acquainted with it is the contrast between פֶּלֶס and מאזנים in Is. xl. 12; Prov. xvi. 11. It is clear that our translators supposed the words to be synonymous, for they have rendered '*peles*' by 'scales,' which would certainly have been the more appropriate rendering of '*moznaim*.' The meaning of the verse is not that a 'steelyard' was used for the great mountains, while the lesser hills were all thrown together into 'scales,' but merely that God meted the elevations of the world with exactest reference to the good of its inhabitants. It is therefore better with Kimchi (on Is. xxvi. 7), to understand by פֶּלֶס, not a steelyard, but the *iron beam* of the balance. The variation of the term, although the same thing is meant, occurs constantly in Hebrew poetry. A third word, קָנֶה 'reed,' is once rendered 'balance' (Is. xlvi. 6), and here undoubtedly the word means 'the beam,' which is used by synecdoche for the balance itself. Balances are only once mentioned in the New Testament (Rev. vi. 5, ζύγον).

Before the introduction of coins balances were of the utmost importance for the weighing of gold and silver in every commercial transaction (Gen. xxiii. 16; xliii. 21; Is. xlvi. 6; Jer. xxxii. 9), so that a balance was required to be of exquisite delicacy. Allusions to this are found in Is. xl. 15, Ecclus. xxviii. 29, 'small dust of the balance,' 'a little grain of the balance;' and all dishonesty in the treatment of the scales is sternly forbidden and denounced (Lev. xix. 35; Hos. xii. 7; Am. viii. 5; Mic. vi. 11; Prov. xi. 1; xvi. 11). Hence arose the Rabbinic rule that the scales should be made of marble which could not wear away. In Dan. v. 27 some have seen an allusion to the curious Oriental custom of *weighing* a king against quantities of gold and silver, a custom mentioned in Sir T. Roe's Voyage to India (Taylor's *Calmet*, *Frag.* 186), but in all probability the expression is quite general. The phrase 'weights of the bag' (Prov. xvi. 11), alludes to the Jewish custom of carrying balances and weights at the girdle in a sort of pouch (Chardin's *Voyages*, iii. 422). The weights used were stones (אבנים), hence the marginal reading, 'a perfect stone,' in Prov. xi. 1. Fraudulent dealers carried *two sets* of stones, of which one was of lighter weight. This dishonesty is exposed in Deut. xxv. 13. 'Thou shalt not carry in thy bag (אבן ואבן) *a stone and a stone*,' i. e., divers weights, as in A.V. For the earliest known weight קְשִׂיטָה, (Kesitah, Gen. xxxiii. 19; Job xlii. 11, 'piece' A.V., 'lamb' *marg.*), and all other particulars respecting weights as mentioned in the Bible, see WEIGHTS. The Jews do not seem to have had any officers whose especial duty it was to superintend weighing transactions like the Quebbaneh or public weighers of Egypt, the Greek ζυγόσταται (Artemid. ii. 37), or Latin *libripendes* (Plin. xxxiii. 3), but care was always taken that the money used should be of full weight' (Gen. xliii. 21).

The Jews must evidently from the earliest ages have been acquainted with balances of ingenious construction, for they were known to the Egyptians earlier than to other nations, although even among the Greeks, the invention of a particular kind of balance (where the equalization of opposite lots is ascertained by a plummet), is ascribed by Pliny to the mythical age of Daedalus. A balance of this kind was in use among the Egyptians as early as the time of Osirtasen, the cotemporary of Joseph.

In Sir G. Wilkinson's *Anc. Egypt* will be found a description of several balances of great antiquity. In the common balance 'the beam passed through a ring suspended from a horizontal rod immediately above and parallel to it, and when equally balanced, the ring, which allowed the beam to play freely, shewed when the scales were equally poised, and prevented the beam from tilting when goods were taken out of one scale and yet suffered to remain in the other. To the lower part of the ring a small plummet was fixed, and this being touched and found to hang freely, shewed, without looking at the beam, that the weight was just' (*Anc. Egypt*, iii. 239, and Plate 234). A figure of Thoth, under the shape of a baboon, was often placed at the top of the balance as an emblematical ornament; and the instrument occasionally appears in death scenes as a type of judgment (*Ibid.* and ii. 10).

It is probable that the Jews knew the constellation *Libra* as one of the signs of the Zodiac. (2 Kings xxiii. 5; Job xxxviii. 32.) [ASTRONOMY.] —F. W. F.

BALDNESS (קָרְחָה; Sept. φαλάκρωσις, φαλάκρωμα) may be artificial or natural. Artificial baldness, caused by cutting or shaving off the hair of

the head, a custom among all the ancient and Eastern nations, in token of mourning for the death of a near relative (Jer. xvi. 6; Amos viii. 10; Micah i. 16), Moses forbade to the Israelites (Deut. xiv. 1), probably for the very reason of its being a heathen custom; for a leading object of his policy was to remove the Jews as far as possible from the ways and customs of the surrounding nations. Natural baldness, though Moses did not consider it as a symptom of leprosy, and declared the man afflicted with it to be clean and sound (Lev. xiii. 40, *sq.*), yet was always treated among the Israelites with contempt (*ibid.*), and a bald man was not unfrequently exposed to the ridicule of the mob (2 Kings ii. 23; Is. iii. 24: comp. Suet. *Caes.* 45; *Domit.* 18); perhaps from the suspicion of being under some leprous taint, as the Hebrew word קרח originally implied an *ulcer*, or an *ulcered person*. The public prejudice thus entertained against a bald-headed man was perhaps the main reason why he was declared unfit for the priestly office (Lev. xxi. 20; *Mishn. tit. Bechoroth*, vii. 2). [HAIR].—E. M.

BALM. [TSORI.]

BAMAH (בָּמָה, *a height* or *high place*). This word occurs as a proper name, Ez. xx. 29. It is more probably, however, merely an appellative. The passage is to the last degree obscure; but there seems no reason to suppose that any place called Bamah is referred to. The 'high place' of the latter clause is parallel to the 'high place' of the former.—W. L. A.

BAMOTH (בָּמוֹת, pl. of the preceding), called more fully BAMOTH HAGGAY, or B. of the valley (Num. xxi. 19, 20), a place in Moab which formed one of the stations of the Israelites in their journey through the wilderness. It is commonly regarded as the same place which is elsewhere called Bamoth Baal (Josh. xiii. 17; comp. Num. xxii. 41), in the territory of Reuben. It has been conjecturally identified with the place now called Wâlè, on the Wadi Wâleh (Kruse ap. Seetzen. *Reise*, iv. 225).—W. L. A.

BANI (בָּנִי, *built;* Sept. Βανί, Βοννί, Βανουί), the name of one of David's mighty men (2 Sam. xxiii. 36), and of several other persons mentioned in Scripture (1 Chron. vi. 46; ix. 4; Neh. iii. 17; ix. 4, 5; x. 14; xi. 22; Ezra ii. 10 (called Binnui, Neh. vii. 15); x. 29, 34, 38; Neh. viii. 7; x. 15). Whether these are different persons, or repetitions of the same, cannot always be satisfactorily determined.

BANNER. [STANDARDS.]

BANOLAS, LEON DE. [RALBAG.]

BANQUETS. The entertainments spoken of in Scripture, on however large a scale, and of however sumptuous a character, were all provided at the expense of one individual; the ἔρανος of the Greeks, to which every guest present contributed his proportion, being apparently unknown to the Jews, or at least practised only by the humbler classes, as some suppose that an instance of it occurs in the feast given to our Lord, shortly before his Passion, by his friends in Bethany (Matt. xxvi. 2; Mark xiv. 1: comp. with John xii. 2). Festive meetings of this kind were held only towards the close of the day, as it was not till business was over that the Jews freely indulged in the pleasures of the table; and although in the days of Christ these meals were, after the Roman fashion, called *suppers*, they corresponded exactly to the dinners of modern times, the hour fixed for them varying from five to six o'clock P.M., or sometimes later.

On occasions of ceremony the company were invited a considerable time previous to the celebration of the feast; and on the day and at the hour appointed, an express by one or more servants, according to the number and distance of the expected guests, was despatched to announce that the preparations were completed, and that their presence was looked for immediately (Matt. xxii. 8; Luke xiv. 17). (Grotius, *in loc.;* also Morier's *Journey*, p. 73.) This custom obtains in the East at the present day; and the second invitation, which is always verbal, is delivered by the messenger in his master's name, and frequently in the very language of Scripture: 'Behold I have prepared my dinner; my oxen and fatlings are killed, and all things are ready' (Matt. xxii. 4). It is observable, however, that this after-summons is sent to none but such as have been already invited, and have declared their acceptance; and, as in these circumstances, people are bound by every feeling of honour and propriety to postpone all other engagements to the duty of waiting upon their entertainer, it is manifest that the vehement resentment of the grandee in the parable of the great supper, where each of the guests is described as offering to the bearer of the express some frivolous apologies for absence, was, so far from being harsh and unreasonable, as infidels have characterized it, fully warranted and most natural according to the manners of the age and country. By accepting his invitation they had given a pledge of their presence, the violation of which on such trivial grounds, and especially after the liberal preparations made for their entertainment, could be viewed in no other light than as a gross and deliberate insult.

At the small entrance door a servant was stationed to receive the tablets or cards of those who were expected; and as curiosity usually collected a crowd of troublesome spectators, anxious to press forward into the scene of gaiety, the gate was opened only so far as was necessary for the admission of a single person at a time, who, on presenting his invitation ticket, was conducted through a long and narrow passage into the receiving-room; and then, after the whole company were assembled, the master of the house shut the door with his own hands—a signal to the servant to allow himself to be prevailed on neither by noise nor by importunities, however loud and long continued, to admit the bystanders. To this custom there is a manifest reference in Luke xiii. 24, and Matt. xxv. 10 (Morier's *Journey*, p. 142).

One of the first marks of courtesy shewn to the guests, after saluting the host, was the refreshment of water and fragrant oil or perfumes; and hence we find our Lord complaining of Simon's omission of these customary civilities (Luke vii. 44; see also Mark vii. 4). [ANOINTING.] But a far higher, though necessarily less frequent attention paid to their friends by the great, was the custom of furnishing each of the company with a magnificent habit of a light and showy colour, and richly embroidered, to be worn during the festivity (Eccles. ix. 8; Rev. iii. 4, 5). The loose and flowing style

of this gorgeous mantle made it equally suitable for all; and it is almost incredible what a variety of such sumptuous garments the wardrobes of some great men could supply to equip a numerous party. In a large company, even of respectable persons, some might appear in a plainer and humbler garb than accorded with the taste of the voluptuous gentry of our Lord's time; and where this arose from necessity or limited means, it would have been harsh and unreasonable in the extreme to attach blame, or to command his instant and ignominious expulsion from the banquet-room. But where a well-appointed and sumptuous wardrobe was opened for the use of every guest,—to refuse the gay and splendid costume which the munificence of the host provided, and to persist in appearing in one's own habiliments, implied a contempt both for the master of the house and his entertainment, which could not fail to provoke resentment—and our Lord therefore spoke in accordance with a well-known custom of his country, when, in the parable of the marriage of the king's son, he describes the stern displeasure of the king on discovering one of the guests without a wedding garment, and his instant command to thrust him out (Matt. xxii. 11). At private banquets the master of the house of course presided, and did the honours of the occasion; but in large and mixed companies it was anciently customary to elect a governor of the feast (John ii. 8; see also Ecclus. xxxii. 1), who should not merely perform the office of chairman, ἀρχιτρίκλινος, in preserving order and decorum, but take upon himself the general management of the festivities. As this office was considered a post of great responsibility and delicacy, as well as honour, the choice which among the Greeks and Romans was left to the decision of dice, was more wisely made by the Jews to fall upon him who was known to be possessed of the requisite qualities—a ready wit and convivial turn, and at the same time firmness of character and habits of temperance [ARCHITRICLINUS]. The guests were scrupulously arranged according to their respective ranks. This was done either by the host or governor, who, in the case of a family, placed them according to seniority (Gen. xliii. 33), and in the case of others, assigned the most honourable a place near his own person; or it was done by the party themselves, on their successive arrivals, and after surveying the company, taking up the position which it appeared fittest for each according to their respective claims to occupy. It might be expected that among the Orientals, by whom the laws of etiquette in these matters are strictly observed, many absurd and ludicrous contests for precedence must take place, from the arrogance of some and the determined perseverance of others to wedge themselves into the seat they deem themselves entitled to. See Morier, *Second Journey;* Clarke, *Travels;* Malcolm, *Sketches of Persia*, i. ch. 9; Joseph. *Antiq.* xv. 2. The knowledge of these peculiarities serves to illustrate several passages of Scripture (Prov. xxv. 6, 7; Matt. xxiii. 6; and especially Luke xiv. 7, where we find Jesus making the unseemly ambition of the Pharisees the subject of severe and merited animadversion).

It would be difficult within a short compass to describe the form and arrangements of the table, as the entertainments spoken of in Scripture were not all conducted in a uniform style. In ancient Egypt, as in Persia, the tables were ranged along the sides of the room, and the guests were placed with their faces towards the walls. Persons of high official station were honoured with a table apart for themselves at the head of the room; and in these particulars every reader of the Bible will trace an exact correspondence to the arrangements of Joseph's entertainment to his brethren. According to Lightfoot (*Exercit. on John* xiii. 23), the tables of the Jews were either wholly uncovered, or two-thirds were spread with a cloth, while the remaining third was left bare for the dishes and vegetables. In the days of our Lord the prevailing form was the triclinium, the mode of reclining at which is described elsewhere [ACCUBATION]. This effeminate practice was not introduced until near the close of the Old Testament history, for amongst all its writers prior to the age of Amos יָשַׁב, *to sit*, is the word invariably used to describe the posture at table (1 Sam. xvi. margin, and Ps. cxxviii. 3, implying that the ancient Israelites sat round a low table, cross-legged, like the Orientals of the present day), whereas ἀνακλίνω, signifying a recumbent posture, is the word employed in the Gospel.

The convenience of spoons, knives, and forks being unknown in the East, or, where known, being a modern innovation, the hand is the only instrument used in conveying food to the mouth, and the common practice, their food being chiefly prepared in a liquid form, is to dip their thin wafer-like bread in the dish, and folding it between their thumb and two fingers, enclose a portion of the contents. It is not uncommon to see several hands plunged into one dish at the same time. But where the party is numerous, the two persons near or opposite are commonly joined in one dish; and accordingly, at the last Passover, Judas, being close to his master, was pointed out as the traitor by being designated as the person 'dipping his hand with Jesus in the dish.' The Apostle John, whose advantageous situation enabled him to hear the minutest parts of the conversation, has recorded the fact of our Lord, in reply to the question, 'Who is it?' answering it by 'giving a sop to Judas when he had dipped' (John xiii. 26); and this leads us to mention it as not the least among the peculiarities of Oriental manners, that a host often dips his hand into a dish, and lifting a handful of what he considers a dainty, offers the ψωμίον or sop to one of his friends. However the fastidious delicacy of a European appetite might revolt at such an act of hospitality, it is one of the greatest courtesies that an Oriental can shew, and to decline it would be a violation of propriety and good manners (see Jowett's *Christian Researches*). In earlier ages, a double or a more liberal portion, or a choice piece of cookery, was the form in which a host shewed his respect for the individual he delighted to honour (Gen. xliii. 34; 1 Sam. i. 5; ix. 23; Prov. xxxi. 15; see Voller's *Grec. Antiq.* ii. 387; Forbes, *Orient. Mem.* iii. 187).

While the guests reclined in the manner described above, their feet, of course, being stretched out behind, were the most accessible parts of their person, and accordingly the woman with the alabaster-box of ointment could pay her grateful and reverential attentions to Jesus without disturbing him in the business of the table. Nor can the presence of this woman, uninvited and unknown even as she was to the master of the house, appear at all an incredible or strange circumstance, when

we consider that entertainments are often given in gardens, or in the outer courts, where strangers are freely admitted, and that Simon's table was in all likelihood as accessible to the same promiscuous visitors as are found hovering about at the banquets and entering into the houses of the most respectable Orientals of the present day (Forbes, *Orient. Mem.*) In the course of the entertainment servants are frequently employed in sprinkling the head and person of the guests with odoriferous perfumes, which, probably to counteract the effects of too copious perspiration, they use in great profusion, and the fragrance of which, though generally too strong for Europeans, is deemed an agreeable refreshment (see Ps. xlv. 8; xxiii. 5; cxxxiii. 2).

The various articles of which an Oriental entertainment consists, bread, flesh, fish, fowls, melted butter, honey, and fruits, are in many places set on the table at once, in defiance of all taste. They are brought in upon trays—one, containing several dishes, being assigned to a group of two, or at most three, persons, and the number and quality of the dishes being regulated according to the rank and consideration of the party seated before it. In ordinary cases four or five dishes constitute the portion allotted to a guest; but if he be a person of consequence, or one to whom the host is desirous of shewing more than ordinary marks of attention, other viands are successively brought in, until, if every vacant corner of the tray is occupied, the bowls are piled one above another. The object of this rude but liberal hospitality is, not that the individual thus honoured is expected to surfeit himself by an excess of indulgence in order to testify his sense of the entertainer's kindness, but that he may enjoy the means of gratifying his palate with greater variety; and hence we read of Joseph's displaying his partiality for Benjamin by making his 'mess five times so much as any of theirs' (Gen. xliii. 34). The shoulder of a lamb, roasted, and plentifully besmeared with butter and milk, is regarded as a great delicacy still (Buckingham's *Travels*, ii. 136), as it was also in the days of Samuel. But according to the favourite cookery of the Orientals, their animal food is for the most part cut into small pieces, stewed, or prepared in a liquid state, such as seems to have been the 'broth' presented by Gideon to the angel (Judg. vi. 19). The made-up dishes are 'savoury meat,' being highly seasoned, and bring to remembrance the marrow and fatness which were esteemed as the most choice morsels in ancient times. As to drink, when particular attention was intended to be shewn to a guest, his cup was filled with wine till it ran over (Ps. xxiii. 5), and it is said that the ancient Persians began their feasts with wine, whence it was called 'a banquet of wine' (Esther v. 6).

The hands, for occasionally both were required, besmeared with grease during the process of eating, were anciently cleaned by rubbing them with the soft part of the bread, the crumbs of which, being allowed to fall, became the portion of dogs (Matt. xv. 27; Luke xvi. 21). But the most common way now at the conclusion of a feast is for a servant to go round to each guest with water to wash, a service which is performed by the menial pouring a stream over their hands, which is received into a strainer at the bottom of the basin. This humble office Elisha performed to his master (2 Kings iii. 11).

People of rank and opulence in the East frequently give public entertainments to the poor. The rich man, in the parable, whose guests disappointed him, despatched his servants on the instant to invite those that might be found sitting by the hedges and the highways—a measure which, in the circumstances, was absolutely necessary, as the heat of the climate would spoil the meats long before they could be consumed by the members of his own household. But many of the great, from benevolence or ostentation, are in the habit of proclaiming set days for giving feasts to the poor; and then, at the time appointed, may be seen crowds of the blind, the halt, and the maimed, bending their steps to the scene of entertainment. This species of charity claims a venerable antiquity. Our Lord recommended his wealthy hearers to practise it rather than spend their fortunes, as they did, on luxurious living (Luke xiv. 12); and as such invitations to the poor are of necessity given by public proclamation, and female messengers are employed to publish them (Hasselquist saw ten or twelve thus perambulating a town in Egypt), it is probably to the same venerable practice that Solomon alludes in Prov. ix. 3.—R. J.

BAPTISM (*βάπτισμα, βάπτισμος*), the act of baptizing (*βαπτίζειν*), or the being baptized (*βαπτίζεσθαι*), is the designation of a rite instituted by our Lord Jesus Christ as the initiatory rite of his religion. It is administered by the application to the person of water, 'for (*εἰς*) the name of the Father, and of the Son, and of the Holy Ghost' (Matt. xxviii. 19). Respecting the meaning and intent of this ordinance, the proper mode of administering it, and the persons to whom it is to be administered, great differences of opinion have been entertained, which have led to keen and protracted controversies among the followers of Christ. It forms no part of the design of this article to attempt a decision of these controversies; but in a work such as this, a statement of the facts belonging to the subject, and of the opinions of different parties on the points controverted, seems imperatively required. In attempting to present this, we shall consider—

I. THE USAGE OF *βαπτίζειν* BY THE CLASSICAL WRITERS.—No instance occurs in these writers of the use of *βάπτισμα*, and only one in a very late author (Antyllus) of the use of its equivalent *βάπτισμος*; but the verb occurs frequently, especially in the later writers. It is used to designate:—1. *The dipping of an object into water, or any other fluid, or quasi-fluid, for any purpose whatever:* as *βάπτισον σεαυτὸν εἰς θάλασσαν*, dip yourself into the sea (for the purpose of bathing or washing), Plut. *Mor.*, p. 166 A.; *βαπτίζειν τὸν Διόνυσον πρὸς τὴν θάλατταν*, *Ibid.*, p. 914. 2. *The immersing or sinking of an object:* as *Οὐδὲ γὰρ τοῖς ἀκολύμβοις βαπτίζεσθαι συμβαίνει ξύλων τρόπον ἐπιπολάζουσι*, where *βαπτίζεσθαι*, in the sense of 'immersed,' is contrasted with *ἐπιπολάζουσι*, in the sense of 'float;' *ἐν ὕδασι γενέσθαι τὴν πορείαν συνέβη, μέχρι ὀμφαλοῦ βαπτιζόμενων*, being immersed up to the navel, Strabo, *Geogr.* xiv. p. 667; *μόλις ἕως τῶν μαστῶν δι πεζοὶ βαπτιζόμενοι διέβαινον*, *Polyb.* iii. So Pindar says (*Pyth.* ii. 145), *ἀβάπτιστός εἰμι, φελλὸς ὡς*, where the cork of the fisherman is styled unbaptized, in contrast to the net which sinks into the water. From this, by metonomy of cause for effect, is derived the sense *to drown*, as *ἐβάπτισ' εἰς τὸν οἶνον*. I drowned him in the

wine, Julian Ægypt. *Anacreont.* 3. *The covering over of any object by the flowing or pouring of a fluid on it;* and metaphorically (in the passive), the *being overwhelmed or oppressed:* thus, the Pseudo-Aristotle speaks of places full of bulrushes and sea weeds, which, when the tide is at the ebb, are not baptized (*i.e.*, covered by the water), but at full tide are flooded over (*Mirabil. Auscult.*, sec. 137, p. 50, in Westerman's edit. of the *Script. Rer. Mir. Gr.*); Diodorus Siculus (bk. i.) speaks of land animals being destroyed by the river overtaking them, and baptizing them (διαφθείρεται βαπτιζόμενα); Plato and Athenæus describe men in a state of ebriety as baptized (*Sympos.*, p. 176 B.; and *Deipnos.* v.), and the former says the same of a youth overwhelmed with sophistry (*Euthyd.* 277 D.); Plutarch denounces the forcing of knowledge on children beyond what they can receive as a process by which the soul is baptized (*De Lib. educ.*), and he speaks of men as baptized by debts (*Galbæ*, c. 21); Diodorus Sic. speaks of baptizing people with tears (bk. i. c. 73), and Libanius says, 'He who hardly bears what he now bears, would be baptized by a little addition' (*Epist.* 310), and 'I am one of those baptized by that great wave' (*Ep.* 25). 4. *The washing or wetting of an object, whether by aspersion or immersion;* as Ἀσκὸς βαπτίζῃ, δῦναι δέ τοι οὔ θέμις ἐστι, 'As a bladder thou shalt be washed (*i.e.*, by the waves breaking over thee), but thou canst not go down' (*Orac. Sibyll. de Athenis*, ap. Plutarch. *Thesei*).

From this it appears, that in classical usage βαπτίζειν is not fixed to any special mode of applying the baptizing element to the object baptized; all that is implied by the term is, that the former is closely in contact with the latter, or that the latter is wholly in the former.

II. The use of Βαπτίζειν by the LXX.—Here the word occurs only four times, viz., 2 Kings v. 14, 'And Naaman went down and baptized himself (ἐβαπτίσατο) seven times in the river Jordan,' where the original Hebrew is טבל, from טבל to *dip, plunge, immerse;* Is. xxi. 4, 'Iniquity baptizes me (ἡ ἀνομία με βαπτίζει), where the word is plainly used in the sense of *overwhelm*, answering to the Heb. בעת *to come upon suddenly, to terrify;* Judith xii. 7, 'She went out by night . . . and baptized herself (ἐβαπτίζετο) at the fountain;' and Ecclus. xxxi. [xxxiv.] 30, 'He who is baptized from a corpse' (βαπτιζόμενος ἀπὸ νεκροῦ), etc. In these last two instances the word merely denotes *washed*, without indicating any special mode by which this was done, though in the former the circumstances of the case make it improbable that the act described was that of *bathing* (comp. Num. xix. 19).

In the Greek, then, of the LXX., βαπτίζειν signifies *to plunge, to bathe*, or *to overwhelm.* It is never used to describe the act of one who dips another object in a fluid, or the case of one who is dipped by another.

III. Usage of Βαπτίζειν and its derivatives in the N. T.—Confining our notice here simply to the philology of the subject, the instances of this usage may be classified thus:—

1. *The verb or noun alone, or with the object baptized merely:* as βαπτισθῆναι, Matt. iii. 13, 14; βαπτισθεὶς, Mark xvi. 16; βαπτίζων, Mark i. 4; βαπτίσωνται, vii. 4; βαπτίζεις, John i. 25; ἐβάπτισα, 1 Cor. i. 14, etc.; βάπτισμα αὐτοῦ, Matt. iii. 7; ἓν βάπτισμα, Eph. iv. 5; βάπτισμα, Col. ii. 12; 1 Pet. iii. 21, etc.; βαπτισμοὺς ποτηρίων, Mark vii. 4, 8; βαπτισμῶν διδαχῆς, Heb. vi. 2; διαφόροις βαπτισμοῖς, ix. 10.

2. *With addition of the element of baptism:* as ἐν ὕδατι, Mark i. 8, etc.; ἐν πνεύματι ἁγίῳ καὶ πυρί, Matt. iii. 11, etc.; ὕδατι, Luke iii. 16, etc. The force of ἐν in such formulæ, has by some been pressed, as if it indicated that the object of baptism was *in* the element of baptism; but by most the ἐν is regarded as merely the nota dativi, so that ἐν ὕδατι means no more than the simple ὕδατι, as the ἐν πλοίῳ of Matt. xiv. 13 means no more than the πλοίῳ of Mark vi. 32. See Matthiæ, sec. 401, obs. 2; Kühner, sec. 585, Anm. 2. The use of ἐν after βαπτίζω in relation to the element of baptism, is a departure from classical usage, according to which εἰς, or πρὸς, with the accusative, or the simple dative (though rarely) is used.* Only in one instance does the classical usage appear in the N. T., Mark i. 9, where we have εἰς τὸν Ἰορδάνην, and this can hardly be regarded as a real exception to the ordinary usage of the N. T., because εἰς here is local rather than instrumental. On this difference of usage stress has been laid as indicative of a difference of signification between βαπτίζω as used in the N. T., and as used by the classical writers. In connection with this may be noticed the phrases καταβάινειν εἰς τὸ ὕδωρ, and ἀποβαίνειν ἐκ or ἀπὸ τοῦ ὕδατος. According to some, these decisively prove that the party baptized, as well as the baptizer, went down *into* the water, and came up *out* of it. But, on the other hand, it is contended that the phrases do not necessarily imply more than that they went to (*i.e.*, to the margin of) the water and returned thence.

3. *With specification of the end or purpose for which the baptism is effected:* This is usually indicated by εἰς: as βαπτίζοντες εἰς τὸ ὄνομα, Matt. xxviii. 19, and frequently; ἐβαπτίσθημεν εἰς χριστὸν . . . εἰς τὸν θάνατον αὐτοῦ, Rom. vi. 3, al.; εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν, 1 Cor. x. 3; εἰς ἓν σῶμα ἐβαπτίσθημεν, xii. 13; βαπτισθήτω ἕκαστος . . . εἰς ἄφεσιν ἁμαρτιῶν, Acts ii. 38, etc. In these cases εἰς retains its proper significancy, as indicating the *terminus ad quem*, and tropically, that *for* which, or *with a view to* which the thing is done; modified according as this is a person or a thing. Thus, to be baptized for Moses, means to be baptized with a view to following or being subject to the rule of Moses; to be baptized for Christ, means to be baptized with a view to becoming a true follower of Christ; to be baptized for his death, means to be baptized with a view to the enjoyment of the benefits of his death; to be baptized for the remission of sins, means to be baptized with a view to receiving this; to be baptized for the name of any one, means to be baptized with a view to the realization of all that the meaning of this name implies, etc. In one passage Paul uses ὑπὲρ to express the end or design of baptism, βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, 1 Cor. xv. 29; but here the involved idea of *substitution* justifies the use of the preposition. Instead of a preposition, the genitive of object is sometimes used, as βάπτισμα μετανοίας, Luke iii. 3, al.

* Meyer (on Matt. iii. 11) has adduced Polyb. v. 47. 2, and Odyss. ix. 392, as instances of ἐν used by the classical writers after βαπτίζω. But in the former instance the verb used before ἐν is καταδύνω, and in the latter it is βάπτω.

= βάπτισμα εἰς μετανοίαν, the baptism which has μετανοία as its end and purpose.

4. *With specification of the ground or basis on which the baptism rests.*—This is expressed by the use of ἐν in the phrases ἐν ὀνόματι τινος, and once by the use of ἐπὶ with the dative, Acts ii. 38: 'to be baptized on the name of Christ, *i. e.*, so that the baptism is grounded on the confession of his name' (Winer, p. 469). Some regard these formulæ as identical in meaning with those in which εἰς is used with ὄνομα, but the more exact scholars view them as distinct.

These two last-mentioned usages are peculiar to the N. T., and arise directly from the new significancy which its writers attached to baptism as a rite.

Hitherto we have kept within the field of pure philology; we must now advance to the consideration of baptism as an act. And here it may be of advantage to consider the instances in the N. T. in which baptism is used in a non-ritual sense before we proceed to notice it as a rite.

IV. Non-ritual Baptisms mentioned in the N. T.—These are:—

1. The baptism of *utensils and articles of furniture;* Mark vii. 4, 8.

2. The baptism of *persons;* Mark vii. 3, 4; Luke xi. 38, etc.

These are the only instances in which the verb or noun is used in a strictly *literal* sense in the N. T., and there may be some doubt as to whether the last instance should not be remanded to the head of ritual baptisms. These instances are chiefly valuable as bearing on the question of the *mode* of baptism; they shew that no special mode is indicated by the mere use of the word baptize, for the washing of cups, of couches, and of persons, is accomplished in a different manner in each case: in the first by dipping, or immersing, or rinsing, or pouring, or simply wiping with a wet cloth; in the second by aspersion and wiping; and in the third by plunging or stepping into the bath.

3. *Baptism of affliction:* Mark x. 38, 39; Luke xii. 50. In both these passages our Lord refers to his impending sufferings as a baptism which he had to undergo. Chrysostom, and some others of the fathers, understand this objectively, as referring to the purgation which his sufferings were to effect (see the passages in Suicer, *Thes.* s. v. βάπτισμα, i. 7); but this does not seem to be the idea of the speaker. Our Lord rather means that his sufferings were to come on him as a mighty overwhelming torrent (see Kuinoel on Matt. xx. 22, 23; Blomfield, *ibid.*) Some interpreters suppose there is an allusion in this language to submersion as essential to baptism (see Olshausen *in loc.*; Meyer on Mark x. 38); but nothing more seems to be implied than simply the being overwhelmed in a figurative sense, according to what we have seen to be a common use of the word by the classical writers.

4. *Baptism with the Spirit:* Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 33; Acts i. 5; xi. 16; 1 Cor. xii. 13. In the first of these passages, it is said of our Lord that he shall baptize with the Holy Spirit and with fire. Whether this be taken as a hendiadys = the Spirit as fire, or as pointing out two distinct baptisms, the one by the Spirit the other by fire; and whether on the latter assumption the baptism by fire means the destruction by Christ of his enemies, or the miraculous endowment of his apostles, it does not concern us at present to inquire. Regarding the intent of baptism by the Spirit, there can be little room for doubt or difference of opinion; it is obviously a figurative mode of describing the agency of the Divine Spirit given through and by Christ, both in conferring miraculous endowments and in purifying and sanctifying the heart of man. By this Spirit the disciples were baptized on the day of Pentecost, when 'there appeared unto them cloven tongues of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and they began to speak with tongues as the Spirit gave them utterance' (Acts ii. 3, 4); by this Spirit men are saved when they are 'born again of water and of the Spirit' (John iii. 5); when they receive 'the washing of regeneration and renewing of the Holy Ghost' (Tit. iii. 5); and when there is the putting away from them of the filth of the flesh, and they have the answer of a good conscience towards God (1 Pet. iii. 21); and by this Spirit believers are baptized for one body, when through his gracious agency they receive that Spirit, and those impulses by which they are led to realize their unity in Christ Jesus (1 Cor. xii. 13).* Some refer to the Spirit's baptism also, the apostle's expression, ἐν βάπτισμα, Eph. iv. 5; but the common and more probable opinion is, that the reference here is to ritual baptism as the outward sign of that inner unity which the εἷς Κύριος and the μία πίστις secure and produce (see Alford, Ellicott, Meyer, Matthies, etc., etc., *in loc.*) In this figurative use of the term 'baptism,' the *tertium comparationis* is found by some in the Spirit's being viewed as the element *in* which the believer is made to live, and in which he receives the transforming influence; whilst others find it in the biblical representation of the Spirit as coming upon men, as poured upon them (Is. xxxii. 15; Zech. xii. 10; Joel ii. 28; Acts ii. 17), and as sprinkled on them like clean water (Ezek. xxxvi. 25).

5. *Baptism for Moses.*—In 1 Cor. x. 2, the apostle says of the Israelites: 'And they all received baptism ('the middle voice is selected to express a *receptive* sense,' Meyer) for Moses (εἰς τὸν Μωυσῆν ἐβαπτίσαντο) in (or by, ἐν) the cloud, and in (or by) the sea.' In the Syr. V. εἰς τ. M. is translated ܠܘܬ ܡܘܫܐ, *per manum Mosis;* and this is followed by Beza and others. Others render *una cum Mose;* others *auspiciis Mosis;* others *in Mose, i. e.*, 'sub ministerio et ductu Mosis' (Calvin), etc. But all these interpretations are precluded by the proper meaning of εἰς, and the fixed significance of the phr. βαπτίζειν εἰς in the N. T. The only rendering that can be admitted, is 'for Moses,' *i. e.*, with a view to him, in reference to him, in respect of him. 'They were baptized for Moses, *i. e.*, they became bound to fidelity and obedience, and were accepted into the covenant which God then made with the people through Moses' (Rückert *in loc.*; see also Meyer and Alford on the passage).

V. Ritual Baptism.—In writing to the Hebrews the apostle makes mention of 'divers baptisms' (διαφόροις βαπτισμοῖς) as amongst the carnal ordinances of the ancient dispensation.

* 'Dieses βαπτισθῆναι ἐν ἑνὶ πνεύματι ist εἰς ἓν σῶμα geschehen d. h. (εἰς telisch), es hatte die Bestimmung dass wir Alle Einem Leib ausmachen sollten.'—Meyer, *in loc.*

That there were ritual baptisms practised by the Jews there can be no doubt, and the connection in which the apostle introduces the expression strongly favours the conclusion, that he refers under it to the sprinkling of the blood upon the altar, and the sprinkling of the unclean with the water of separation (Halley *on the Sacraments*, i. 383). Beyond the use of the word, however, it does not appear that any connection subsists between these baptisms and the ritual baptism of the N. T.

The earliest mention of baptism as a rite is in the account which the evangelists give of the working of John the Baptist. Whether there existed amongst the Jews previous to this an ordinance of baptism in the case of proselytes from heathenism, is a point which has been keenly discussed, but which it does not seem necessary to consider here. [PROSELYTE.] It may suffice to remark, that as John's baptizing appears to have excited no surprise among the Jews, but to have been regarded by them as the proper and accredited mode by which a new teacher might designate those who professed themselves his disciples, the presumption is, that the rite was one with which they were familiar from their own practice in regard to converts from heathenism.

1. *John's Baptism.*—John, the forerunner of Jesus, appeared preaching and baptizing; and great multitudes submitted to his baptism (Matt. iii. 1-6; Mark i. 4, 5; Luke iii. 3).

The baptism of John was a baptism with water unto repentance. He came announcing the near approach of the kingdom of heaven, and of the new state of things which would then be introduced; he rebuked the prevailing sins of his day with stern severity, and called upon all to repent; and he made disciples of those who came to him by baptizing them. He thus, as Paul says, 'baptized with the baptism of repentance, saying unto the people, that they should believe on Him who should come after him, that is, on Christ Jesus' (Acts xix. 4). It has not been supposed by any that John's baptism *effected* repentance in those on whom it was administered; on the contrary, this is strenuously denied even by those who are most disposed to attach to Christian baptism regenerating power (see Pusey, *Tracts for the Times*, No. 67). The only difference of opinion as to the significance of John's baptism lies between those who maintain that it was a token of the sincerity of the parties who submitted to it—a sign that they had really repented and embraced John's doctrine; and those who find in it merely a badge of discipleship, a designation of those who enrolled themselves among John's followers, an outward expression of their willingness to be taught by him, with a view to that repentance and remission of sins which he preached. This latter view seems the more correct, because —1. It preserves the just sense of the phrase βαπτίζειν εἰς, used to describe the design of John's baptism (Mark i. 4); 2. It best accords with Paul's description of the intention of John's baptism, as announced by himself, viz., that they should believe on Him who was coming; and 3. It is supported by the historical facts, that the multitudes who received John's baptism were such, that it was impossible to ascertain by any just test the sincerity of each one's profession, whilst of not a few John himself knew that they were not real converts, but were in many cases very ignorant, and in some cases bad men (Matt. iii. 7-12; Luke iii. 7-17). We cannot for a moment suppose that John would have administered what he regarded as a sign or token of actual conversion to persons whom he knew to be unconverted, or even to persons of whose conversion he possessed no credible evidence.

Among those who submitted to the baptism of John was our Lord himself. With the cavils and criticisms which this part of the evangelical narrative has provoked, we have here no concern [see JESUS CHRIST]; all that legitimately comes before us at present is involved in the question, Why did He who had no sins to confess, and no repentance to make, insist upon submitting to a baptism which was of repentance, with a view to the remission of sins? The proper answer to this question has been furnished by our Lord himself. In reply to the remonstrance of John, who humbly shrank from seeming to assume any semblance of superiority over Him whose advent he had come to announce, Jesus said, ἄφες ἄρτι· οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. The ἄρτι here has reference to the *existing* relations between John and Jesus, relations which were to be reversed when the latter should come forth as the Teacher of Israel, but which were still in force so long as the 'burning and shining light' of John's ministry was in the ascendant, whilst that of Jesus was still beneath the horizon. And this may suggest to us the true reason why our Lord sought John's baptism, as expressed by his own words. Our Lord appeared as a Jew, subject to all the divine ordinances; in the mission and working of John He recognized a divine ordinance, part of that δικαιοσύνη which every Jew was bound to observe; through it was the divinely appointed transit to the Messianic dispensation; and through it consequently He who had come to inaugurate and announce that dispensation must needs pass, that as God's servant He might fulfil all the Father's will. In this sense our Lord's baptism by John had the same significancy that the baptism of others by John had; it was a confession of submission to John's teaching, and a profession of readiness for the coming dispensation. Jesus, who had begun his earthly career as a disciple of Moses, became a disciple of John when he appeared as the herald of the economy which was to supersede that of Moses; and so passed on to his own high place as the author and administrator of the new economy by the path which God had seen meet to appoint. Had the baptism of John been a sign or seal of repentance, it could not have been submitted to by Him who knew no sin; but as a mere outward designation of submission to John's teaching, and acceptance of his announcement that the kingdom of the Messiah was coming, and of a consequent change from Judaism towards (εἰς) Christianity, it could be properly received by Him; and he saw meet to receive it, that he in receiving it, and John in administering it, might fulfil all that God had appointed.

It has been a point much debated whether John's baptism was the same as that administered by the disciples and apostles of Christ, or different from it. What has lent some keenness to the discussion of this question is, that, on the one hand, it enters into the controversy between the Catholics and the Reformers, the Anglicans and Evangelicals, respecting the efficacy of the sacraments, and, on the other, touches the question whether we, as Christ's

followers, are baptized with the same baptism as that to which our Lord submitted. By most, the identity of the two baptisms is denied; by the Sacramentarians, because, as John's baptism confessedly did not effect a spiritual change, if it is to be viewed as identical with Christian baptism, it would follow that neither does the latter effect a spiritual change; and by others for various reasons. The decision of the question depends mainly upon three considerations. 1. When John says, 'I baptize with water unto repentance, but He that cometh after me is mightier than I. . . . He shall baptize you with the Holy Ghost and with fire (Matt. iii. 11); does he intend by the concluding clause to describe the baptism by water, which the disciples administered in obedience to Christ's command, or that inner spiritual baptism which Christ reserves to himself? If the former, then John undoubtedly asserts a radical difference between his baptism and Christian baptism, but he does so by ascribing direct saving agency to the act of baptism as administered by the followers of Christ; so that those who accept this argument for the difference of the two must accept it as necessarily involving the doctrine of baptismal salvation. On the other hand, if the latter of the alternative interpretations be taken, the passage must be held as proving nothing to the point, its decision attaching to a matter not in dispute, viz., the inferiority of ritual to spiritual baptism. 2. As John baptized for a Christ who was to come, and the apostles baptized for a Christ who had come, it has to be determined whether these two ends were not so different as to constitute a difference in the baptisms. Those who would assimilate the two contend that both were baptisms for the same Christ, and that the fact of the one being prospective and the other retrospective is a mere accident that cannot affect the essential identity of the two; but to this it is replied, that as John still stood on Old Testament ground, and baptized for the expectation of a coming visible theocracy (see Neander, *Leben Jesu*, p. 57, E. T. p. 56), his conception of the Christ as the Theocratic King must have been so different from that entertained by the apostles, who preached Christ as the propitiatory and glorified Saviour, that we cannot regard his baptism, and that of the apostles, as really baptisms for the *same* Christ, the one being a baptism for a temporal Christ, the other being a baptism for a spiritual Christ. 3. In Acts xix. 5, we read that certain who had received John's baptism were rebaptized by Paul 'for the name of the Lord Jesus.' This fact has, from the earliest times, been urged as decisive of the question. There is, however, the counterfact to be dealt with, that the immediate disciples of our Lord seem to have received no other baptism than that of John, and we must consequently either conclude that they were not baptized at all, or admit the validity of John's baptism as equivalent to Christian baptism. Various attempts have been made to weaken the conclusiveness of the argument from the rebaptism of John's disciples. Among others, it has been ingeniously suggested that the disciples of John, who were rebaptized by Paul, had been baptized with John's baptism *subsequently* to Christ's death, when John's dispensation had passed away, and when, consequently, his baptism had become invalid; and that in this, and not in any intrinsic difference between John's baptism and that of Christ, lay the reason of their rebaptism (Halley, *Cong. Lect. on the Sacraments*, vol. i. p. 198). But besides the want of any conclusive evidence in support of the supposition that these disciples of John had been baptized *after* the death of Christ, it may be argued that even granting this supposition, the case would prove the very opposite of what it is adduced to prove, for it would prove that John's baptism was valid only so long as his dispensation lasted, but ceased to be so after it had passed; so that there was the same reason for rebaptizing one who had received John's baptism as there was for rebaptizing one who had been baptized as a proselyte under the Mosaic dispensation. The whole question is encompassed with difficulty; but the evidence, on the whole, seems in favour of the ancient opinion, that John's baptism was not Christian baptism, but one peculiar to and which terminated with his intermediate dispensation. (For a view of both sides of the question, see, on the one side, Hall's *Terms of Communion*, *Works*, vol. ii. p. 20, ff; and on the other, Halley's *Cong. Lect. on the Sacraments*, Lect. 4).

2. *Christian Baptism.*—During his personal ministry on earth, our Lord did not baptize with water; as it was his prerogative to give the higher and real baptism, that of the Spirit, it was probably not fit that He should administer the lower and merely ritual. His disciples, however, baptized, and doubtless in his name and into the faith of Him as the Messiah (John iv. 1, 2; comp. iii. 25, 26), though this can hardly be called Christian baptism. Properly speaking, Christian baptism was instituted when our Lord, after his resurrection, gave the commission to his apostles to 'go into all the world and preach the gospel to every creature.' He then authorized and enjoined upon them to 'teach (make disciples of, μαθητεύσατε) all nations, baptizing them for the name of the Father, the Son, and the Holy Spirit, teaching (διδάσκοντες) them to observe all things whatsoever He had commanded them' (Matt. xxviii. 19, 20; comp. Mark xvi. 15). In this commission the primary duty laid on the apostles was that of preaching the gospel; as a result of this was the discipulising of nations; and as consequent again upon this was the baptizing of them for the name of the Father, and the Son, and the Holy Ghost, and the teaching of them to observe all that Christ, as the Head of the new dispensation, had enjoined. All this lies so obviously on the mere surface of the passage, that no doubt or dispute can arise on any of these points. When, however, we come to ask, What is implied in discipleship? in what relation does baptism stand to the discipulising of nations? and what is intended by men being baptized for the name of the Father, the Son, and the Holy Ghost? differences of opinion make themselves apparent.

By a 'disciple' some contend is meant a man truly converted to God through faith in Jesus Christ; and they who hold this view regard baptism as a sign and obsignation of such conversion in the case of those baptized. In opposition to this, others maintain that the state of discipleship into which nations are to be brought is simply that of learners in the school of Christianity; and they who take this view hold baptism to be, in relation to such, merely the designation of them as disciples, and an outward significant expression, on their part, of their willingness to submit to Christian teaching, so that it may be appropriately ad-

ministered to all who are brought under such teaching.

The baptismal formula, εἰς τὸ ὄνομα τοῦ Π. καὶ τοῦ Υ. καὶ τοῦ Α. Π., has sometimes been interpreted as meaning no more than that baptism is administered by the authority of the Triune God; but this is now generally repudiated by interpreters as philologically inadequate. It has also been interpreted as denoting simply 'in cœtum Christianorum recipi' (Kuinoel on Matt. xxviii. 19); but this is at once set aside by the consideration that reception into the church is not an explanation of the baptismal formula, but a practical result consequent, among other things, on the rite itself. The opinion now most generally received is, that the *name* of the Father, Son, and Holy Ghost means the revealed fact, lying at the basis of Christianity, of the Three-One-God, and that to be baptized, εἰς, *into*, *for*, *with respect to*, or *with a view to* this, means that by submitting to this rite men acknowledge this revealed fact, receive God thus revealed as their God, and profess willingness to be taught all that He has enjoined. The formula does not necessarily imply that all who receive baptism are true believers in the doctrines of Christianity; it implies no more than a willingness, and an obligation on their part, to submit to the teaching of these doctrines with a view to being ultimately saved by them. In connection with the preaching of the gospel, men become μάθηται, and by baptism the μαθητεύσω is carried forward; for thereby they become bound to aim at the full apprehension of the revealed truth concerning God the Father, Son, and Holy Ghost, as the consummation of their faith and their salvation (See Meyer and Alford on Matt. xxviii. 16).

In fulfilment of this commission, the apostles went forth preaching, and baptizing, and teaching. With them preaching ever took the higher place; they regarded themselves as sent not to baptize, but to preach the gospel (1 Cor. i. 17); it was by the proclamation of the glad tidings of salvation, and not by any mere ritual observance, that men were to be saved. But when men were so far moved by their preaching as to become willing to submit to their teaching, and to Christ as the author of their religion, they baptized men, and thenceforward treated them as disciples or learners in Christ's school.

The baptisms recorded in the N. T. are those of the multitude on the day of Pentecost (Acts ii. 41); of the multitude in Samaria, among whom was Simon Magus (Acts viii. 12, 13); of the Ethiopian Eunuch by Philip (Acts viii. 36, 38); of Saul by Ananias (Acts ix. 18, 22, 16); of Cornelius and his company by Peter (Acts x. 47, 48); of Lydia and her household, and the Philippian jailor and his household, by Paul (Acts xvi. 14, 15; 33, 34); of the twelve disciples of John by Paul (Acts xix. 5); and of Crispus and Gaius, and the household of Stephanas, by Paul (1 Cor. i. 14, 16). These baptisms were generally performed 'for the name of Jesus Christ,' or simply 'for Christ,' because, in accepting Christ as their Lord and Teacher, men professed submission to all that constitutes Christianity.

As administered by the apostles, baptism had a clear and well understood significance, and their authority determined at once how and to whom it was to be administered. Since their day, however, much obscurity has gathered around these points, and much difference of opinion and keen discussion has, in consequence, arisen in the Church.

Christians have entertained different views as to the *design* of Baptism. The principal are the following:—

1. *That it is a direct instrument of grace:* the application of water to the person by a properly qualified functionary being regarded as the appointed vehicle by which God bestows regenerating grace upon men. This general view assumes different modifications when the question what is implied in this regenerating grace comes to be determined. With one school it means the actual infusion into the soul of moral goodness (see *Concil. Trident. Decreta*, Sess. iv. c. 2; *Catechs. Rom.* ii. 2, 50; Bellarmin, *De Baptismo*, c. 12; Pusey, *On Baptism; Tracts for the Times*, No. 67); with another it means a capacity conferred, which, if rightly used, will lead to salvation (Wilberforce, *Doctrine of Holy Baptism*); with a third it means an actual goodness hypothetically imparted to all baptized persons, but really received only by those predestinated to salvation (Faber, *Primitive Doctrine of Regeneration;* Mozley, *Prim. Doct. of Baptismal Regeneration*); and with a fourth it means simply a change of federal condition (Waterland, *Works*, vol. vi. p. 343-362; Bethell, *General View of the Doctrine of Regeneration in Baptism*, ch. 2).

2. *That though not an instrument it is a seal of grace;* divine blessings being thereby confirmed and obsignated to the individual. This is the doctrine of the Confessions of the majority of the Reformed Churches.

3. *That it is neither an instrument nor a seal of grace, but simply a ceremony of initiation into Church membership.* This is the Socinian view of the ordinance. See *Racovian Catechism*, Qu. 345.

4. *That it is a token of regeneration;* to be received only by those who give evidence of being really regenerated. This is the view adopted by the Baptists.

5. *That it is a symbol of purification:* the use of which simply announces that the religion of Christ is a purifying religion, and intimates that the party receiving the rite assumes the profession, and is to be instructed in the principles of that religion. This opinion is extensively entertained by the Congregationalists of England. (See Halley's *Lectures on the Sacraments;* Godwin, *On Baptism.*)

Which of these views is to be preferred, we do not here attempt to decide. No distinct enunciation is given in the New Testament on the subject, and from apostolic practice little can be inferred, inasmuch as, from the peculiar circumstances in which the apostles stood, several of the above-named ends were usually combined together in each act of baptism. It was almost always in those days a form of profession, a sign of regeneration, and a symbolic announcement of the purifying character of the Christian religion.

Differences of opinion have also been introduced respecting the proper *mode* of baptism. Some contend that it should be by *immersion* alone; others, that it should be only by *affusion* or *sprinkling;* and others, that it matters not in which way it be done, the only thing required being the ritual application of water to the person. The first class appeal to the use of βαπτίζω by the classical authors, with whom they affirm it is always used in the sense of *dipping* or *immersing;* to the use

of the prepositions ἐν and εἰς in the N. T. in construction with this verb; and to such expressions as 'being buried with Christ in baptism,' etc., where they understand an allusion to a typical burial, by submersion in water. The second class rely upon the usage of βαπτίζω by the sacred writers, who, they allege, employ it frequently where immersion is not to be supposed as when they speak of 'baptism with fire,' and 'baptism with the spirit;' upon the alleged impossibility of immersing such multitudes as, we learn, were baptized at once in Jerusalem on the day of Pentecost; upon the supposed improbability of an Eastern female, like Lydia, allowing herself to be publicly immersed by a man whom she had never seen before; upon the language used by Paul at Philippi, when he commanded water to be *brought* into the room, that he might baptize the jailor and his family, language which, it is said, cannot be understood of such a quantity of water as would be required to immerse in succession a whole household; and upon the use of the term *baptism*, to designate what is elsewhere spoken of as the *outpouring* of the Spirit. The third class maintain, that, according to universal usage, βαπτίζω signifies simply *to wet*, and that the following preposition determines whether it is to be taken in the sense of wetting by immersion or not; they contend that βαπτίζω ἐν signifies 'I wet with,' whilst βαπτίζω εἰς means properly 'I wet by putting into;' they urge especially that the word as used in the N. T. possesses so much of a *technical* character, that it is not possible from it to deduce any correct inference as to the *mode* of baptizing; and they adduce historical evidence to shew that baptism was performed indifferently by immersion or affusion as convenience dictated. (Wall, *History of Infant Baptism with Reply to Gale;* Ewing, *Essay on Baptism*, 2d ed.; Carson, *Baptism in its Mode and its Subjects;* Halley, *On the Sacraments;* Moses Stuart, *On* βαπτίζω; Beecher, *On ditto;* Godwin, *On Baptism.*)

In fine, differences of opinion have arisen respecting the proper *subjects* of baptism.

1. There are who maintain that baptism is to be administered only to those who believe and give evidence of being regenerated. This opinion is grounded chiefly upon the positions that, Repentance and Faith are distinctly prescribed in the N. T. as conditions of baptism, and the alleged fact that the apostles did not baptize any, until satisfied that they sincerely believed. It is urged also by the advocates of this opinion, against the practice of infant baptism, that not only are infants excluded from baptism by their inability to comply with the required terms, but that they are virtually excluded by their baptism not being expressly *enjoined* in the N. T. It is also alleged that infant baptism was unknown to the Early Church, and was a corrupt invention of the patristic age. (Cox, *On Baptism;* Carson, *On ditto;* Gale's *Reply to Wall;* Booth, *Pædobaptism Examined.*)

2. There are who contend that baptism is to be administered not only to believers who have not been before baptized but to the infant offspring of believers. This opinion is chiefly based on the covenant established by God with Abraham. This covenant it is maintained was the everlasting covenant, the covenant of grace; under it a connection of a spiritual kind was recognised as existing between parents and their children; in virtue of this the latter received the sign of the covenanted blessings; no evidence can be adduced that this divinely-appointed connection has been abrogated, though the sign of the covenant has been changed; on the contrary, there is abundant evidence to shew that the apostles administered to the children of converts to Christianity the same rite, that of baptism, which they administered to the converts themselves. It is also affirmed by this party that the requiring of faith and repentance as a condition of baptism in the case of adults cannot be fairly held as including children, inasmuch as by the same reasoning children dying in infancy would be excluded from salvation. It is denied that the absence of any express injunction to baptize children virtually prohibits their baptism; and the assertion that infant baptism was unknown in the primitive age is rebutted by historical evidence (Baxter, *Plain Scripture Proof of Infants' Church Membership and Baptism;* Wardlaw, *On Infant Baptism*, 3d edit.; Williams' *Reply to Booth;* Monro, *On God's Covenant and Church.*)

3. There are who assert that baptism is to be administered to all who either will place themselves under Christian instruction, such as adults who have grown up as heathens, Jews, or infidels; or who may be thus placed by their parents or guardians, such as infants. In support of this view, stress is laid upon our Lord's words when he commanded his apostles to go and teach and baptize *all nations;* the 'baptizing being regarded as associated with the 'teaching' and commensurate with it, whilst what is said about 'believing' is regarded as relating to something which may or may not follow the teaching and baptizing, but which is declared to be essential to salvation. It is argued that the apostolic practice was altogether in accordance with this view of our Lord's commission, inasmuch as the multitudes frequently baptized by the apostles were such, that to obtain satisfactory evidence of the knowledge and piety of each individual was impossible in the time which elapsed between the apostles' preaching and the baptizing to which it led; whilst such cases as those of Simon Magus and the Philippian Jailor shew that even very ignorant men, and men who could not possibly give what any person would receive as credible evidence of piety, were at once baptized. The practice of the apostles also in baptizing whole households, including children and servants, without asking any questions as to their knowledge and belief, is urged in favour of this opinion, as well as the practice of the church (Halley, *On the Sacraments; Reply to Wardlaw;* Godwin, *On Baptism*).

V. Baptism for the Dead.—In 1 Cor. xv. 29, Paul asks, 'What shall they do who are baptized for the dead (οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν)? If the dead rise not at all, why are they at all (καὶ) baptized for the dead.' On this difficult passage much has been written, and various explanations of the phrase, 'baptized for the dead,' have been offered. 'Tanta,' says Bengel (*Gnom.* in loc), 'est interpretationum varietas, ut is qui, non dicam varietates ipsas, sed varietatum catalogos colligere vult, dissertationem scripturus sit.' Of these interpretations, a collection may be seen in Poole's *Synopsis;* Wolf, *Curæ Philol. in. N. T.;* Heydenreich, *Comment. in Ep. I., Pauli ad Cor.;* Meyer, *Krit. Exeget. Handbuch;* Alford, *Gr. Test.;* and Brown's *Resurrection of Life*, Edin. 1852. In the former edition of this work, a conspectus of these

was given by Professor Jacobi of Halle, which is here retained.

'They chiefly turn upon the question, whether the baptism here mentioned is the *general* church-baptism, or some *particular* one independent of the former. We shall examine, first—

'A. *Those interpretations which take it to be some particular application of baptism.*

'From the wording of the sentence, the most simple impression certainly is, that Paul speaks of a baptism which a living man receives in the place of a dead one. This interpretation is particularly adopted by those expounders with whom grammatical construction is paramount.

'Foremost among the older critics is Ambrose (Hilar): 'In tantum natum et stabilem vult ostendere resurrectionem mortuorum, ut exemplum det eorum, qui tam securi erant de futura resurrectione, ut etiam pro mortuis baptizarentur, si quem forte mors prævenisset, timentes, ne aut male aut non resurgeret, qui baptizatus non fuerat; vivus nomine mortui tinguebatur.' Among the moderns are Erasmus, Scaliger, Grotius, Calixtus; and of the more recent the most considerable are Augusti (*Archæol.* iv.), Meyer (who understands ὑπέρ = *to the advantage, in favour*, which may indeed well be the case), Billroth and Rückert, who supposes that the Corinthians, convinced of the necessity and benefit of baptism, but erroneously considering it not as a symbol, but as a real means of purifying the heart itself, had taken it into their heads to give the benefit thereof also to the dead, by administering baptism to them by a substitute, a living person, and thus imagined that a *baptism by proxy* was practicable. De Wette considers this the only possible meaning of the words.

'With regard to this interpretation, some doubt arises as to the actual existence at that time of such a custom, since the only information respecting it would be this passage, though Rückert thinks this is sufficient evidence. It is true, that they refer to the Shepherd of Hermas (*Simil.* ix. 16); but all that can be inferred from it is, that they had at that time already begun to evince an overdue and extravagant respect for outward baptism. Tertullian (*Contr. Marcion*, v. 10) seems in a more direct way to speak of the existence of the custom: 'Noli apostolum novum statim auctorem aut confirmatorem ejus (institutionis) denotare, ut tanto magis sisteret carnis resurrectionem, quanto illi qui vanè pro mortuis baptizarentur, fide resurrectionis hoc facerent. Habemus illum alicubi unius baptismi definitorem. Igitur et pro mortuis tingui pro corporibus est tingui; mortuum enim corpus ostendimus' (comp. *De Resurrect. Carn.* 48). Tertullian in these words distinguishes a false application of baptism by substitution, from the general one adhered to by the apostle; he thinks that the apostle confirms baptism *pro mortuis*, not in that erroneous but in a proper sense, compatible with his other and general views of baptism. Of that erroneous practice, however, Tertullian, in this as in the other place, evidently knows no more than what is indicated by Paul in the above passage; neither does he mention that such a custom had prevailed in his time among the Marcionites or any others (comp. Neander, *Hist. of the Church*, ii. 194, Clark's ed.) More certain information is given by Chrysostom, who relates of the Marcionites (*Homil.* 40, ad 1 Cor.) that when a catechumen died among them, a living person used to lay himself under the bed of the deceased, and answer in his stead the customary questions, after which the deceased was baptized. He says that they referred to the approval of St. Paul in the above passage. It is true that this absurd custom is certainly met with among the uncultured and superstitious Marcionites of later times, yet is it highly improbable, as Neander justly observes, that such a custom should ever have emanated from Marcion himself, who had entered so deeply into the spirit of the Pauline 'Faith.'

'A similar account is given by Epiphanius (*Hæres.* xxviii. 7) of the Gnostic sect of Cerinthus, who were much opposed to the Marcionites: 'In this country,—I mean, Asia,—and even in Galatia, their school flourished eminently; and a traditional fact concerning them has reached us, that when any of them had died without baptism, they used to baptize others in their name, lest in the resurrection they should suffer punishment as unbaptized.' We are not justified in denying credence to this statement, though there is just suspicion against Epiphanius from his total want of critical judgment, and his erroneous supposition that Paul was particularly combating the opinions of Cerinthus, a supposition which he applies also to the passage before us. In the *Concil. Carthagin.*, A.D. 397, can. 6, and *Codex Eccles. Afric.*, can. 18, it is forbidden to administer baptism and the holy communion to the dead: but here baptism *by proxy* is not alluded to, and we have therefore no reason to assume that this custom then existed in those parts. Augusti (l. l. vii., p. 42) refers to the proselyte baptism of the Jews, where, he thinks, parents underwent the rite for their children. But all the authorities quoted in its favour by Lightfoot (ad Math. iii. 6) prove nothing as to *substitution;* and even if they did so, it would still be highly improbable that the Gentile churches would have adopted it from them (comp. Schneckenburger, *De Bapt. Proselyt.*, p. 79).

'All therefore we can infer from the above statements is, that baptism by substitution had taken place among the Marcionites, and perhaps also among the Cerinthians and other smaller sects towards the end of the fourth century; but that it existed between that period and the time when Paul wrote the above passage is wholly unsubstantiated. Is it possible to suppose that in the various quarters of the church of which we have any information, no notice whatever should have been taken either by a synodical decree, or by a contemporary writer within that period, of a custom, which, the earlier it existed, must have appeared only so much the more offensive? Is it not therefore evident that if it is found 300 years afterwards, it was not a continuation of the primitive custom, but had arisen independently of the latter, either in imitation of it, or from a mistaken interpretation of this passage?

'The idea, then, that such a superstitious custom existed in the Corinthian community is devoid of all historical evidence; and we must confess that the clearer the sense of the words becomes the more obscure becomes the thing itself.

'The difficulties will still more increase, if we were to admit, with Olshausen, Rückert, and De Wette, that the apostle approved of the absurd practice in question, since he would thus be brought into contradiction with his own principles on the importance of faith and external works, which he

developes in his Epistle to the Galatians. Even Ambrose (l. c.) had already correctly judged, when he said, 'Exemplo hoc non factum illorum probat, sed fidem fixam in resurrectione ostendit.' In the words of Paul we discover no opinion of his own concerning the justice or injustice of the rite; it is merely referred to as an *argumentum ex concesso* in favour of the object which he pursues through the whole chapter (comp. 1 Cor. ii. 5). However much may be objected against this interpretation, it is by far more reasonable than the explanations given by other critics. The Corinthian community was certainly of a mixed character, consisting of individuals of various views, ways of thinking, and different stages of education; so that there might still have existed a small number among them capable of such absurdities. We are not sufficiently acquainted with all the particulars of the case to maintain the contrary, while the simple grammatical sense of the passage is decidedly in favour of the proposed interpretation.

'2. Origen (*Dial. contr. Marcion.*), Luther, Chemnitz, and Joh. Gerhard, interpret the words as relating to baptism over the graves of the members of the community, a favourite *rendezvous* of the early Christians. Luther says that, in order to strengthen their faith in the resurrection, the Christians baptized over the tombs of the dead. In that case ὑπὲρ with genit. must be taken in its local sense, quite an isolated instance in the New Testament (comp. Winer, *Grammat.* p. 263). The custom alluded to, moreover, dates from a much later period.

'3. The above-quoted passage of Epiphanius mentions also a view, according to which νεκροὶ is not to be translated by *dead*, but *mortally ill* persons, whose baptism was expedited by sprinkling water upon them on their death-bed, instead of immersing them in the usual way; the rite is known under the name of *baptismus clinicus*, *lectualis*. But few of the modern theologians (among whom, however, are Calvin and Estius) advocate this view, which transgresses not less against the words of the text than against all historical knowledge of the subject.

'B. *The interpretations which suppose that the text speaks of general church baptism.* To these belongs the oldest opinion we know of, given in Tertullian (l. c. comp. *De Resurrect. Carn.* 48): 'Quid et ipsos baptizari ait, si non quæ baptizantur corpora resurgunt?' According to this view ὑπὲρ is here taken in the sense of *on account of*, and νεκρῶν in that of *dead bodies*, *they themselves*, the baptized, as dead persons. The notion which lies at the bottom of this version is, that the body possesses a guarantee for resurrection in the act of baptism, in which it also shares. The sinking *under* and rising *up* is with them a symbol of burying and resurrection. Some of the Greek Fathers also favour this interpretation, and more especially Theodoret, who thus developes the notion: 'He who undergoes baptism is therein buried with his Lord, that having partaken in his death, he may become partaker in his resurrection also. But if the body is a corpse and rises not, why is it ever baptized?' Chrysostom: 'Paul said, Unless there is a resurrection, why art thou baptized for corpses, that is, for mere bodies. For to this end art thou baptized, for the resurrection of thy dead body, etc.' The idea thus developed is by itself admissible, and harmonizes well with the whole course of ideas pursued by Paul from ver. 19. The form of the sentence, however, becomes uncommonly harsh, because of the transition: 'else what shall they do who are baptized on account of the dead? (on account of themselves, who are dead)? Indeed, it is by far more jarring than Rom. v. 6, which is quoted as a parallel passage.

'2. The words of Chrysostom, just quoted, certainly convey also the same meaning as regards 'the dead,' but differ from the two former interpretations with regard to ὑπὲρ: 'in behalf of the dead' thus means 'in the belief of the resurrection of the dead.' This ungrammatical version is adopted by Theophylact; 'Why are men baptized at all in behalf of resurrection, that is, in expectation of resurrection, if the dead rise not?' (Isidor. Pelus. 'If bodies rise not at all, why do we believe that in baptism they are changed to incorruptibility?' perhaps with reference to our passage).

'3. Pelagius, Olearius, Fabricius, are of opinion that the phrase, 'on account of the dead,' or 'of those who are dead,' although strictly plural, here alludes to an individual, namely, to Christ, 'on account of whom' we are baptized, alluding to Rom. vi. 3. Though the plural is in itself admissible (Winer, *Gram.* p. 163), its use here would nevertheless be rather strange, there being no ground whatever for the use of so peculiar a phraseology; neither can we account for the fact, that the regular construction of βαπτίζω with εἰς should have been converted into the unprecedented construction with ὑπὲρ. Vater justifies the plural, by including in it *John the Baptist;* Semler understands it of Christ and those of the Apostles and teachers of the church who were already dead at that time; Flatt, by adding, on account of Christ, and those who have died in him (in the belief in him):—all quite inadmissible combinations.

'4. Among the best interpretations is that of Spanheim and Joh. Christ. Wolf. They consider 'the dead' to be martyrs and other believers, who, by firmness and cheerful hope of resurrection, have given in death a worthy example, *by which* (ὑπὲρ) others were also animated to receive baptism. Still this meaning would be almost too briefly and enigmatically expressed, when no particular reason for it is known, while also the allusion to the exemplary death of many Christians could chiefly apply to the martyrs alone, of whom there were as yet none at Corinth.

'5. Olshausen's interpretation is of a rather doubtful character. In the first instance he interprets ὑπὲρ = *instead of, in favour of;* and the meaning of the passage he takes to be, that 'all who are converted to the church are baptized—*for the good* of the dead, as it requires a certain number, a 'fulness of believers, before the resurrection can take place. Every one therefore who is baptized is so for the good of believers collectively, and of those who have already died in the Lord' (both of which we can hardly suppose νεκρῶν to embrace at once!) Olshausen is himself aware that the apostle could not have expected that such a difficult and remote idea, which he himself calls 'a mystery,' would be understood by his readers without a further explanation and development of his doctrine. He therefore proposes an interpretation as already suggested by Clericus and Döderlein (*Instit. Theol. Christ.* ii. 405). In this explanation, it is argued, that the miseries and hardships Christians have to struggle against in this life

can only be compensated by resurrection. Death causes, as it were, vacancies in the full ranks of the believers, which are again filled up by other individuals. 'What would it profit those who are baptized *in the place* of the dead (to fill up their place in the community) if there be no resurrection? The tendency of the whole connection of the text, however, would rather lead us to expect the question, 'What would the *dead* profit by it?' since the tenor of the passage decidedly refers to them. To make ὑπὲρ = ἀντί, therefore, is quite unsuitable; not to mention, that the idea—to enter into the ranks of Christians—must first be supposed to be contained in the word 'baptism,' in order to draw from it the figure of *substitution*. A reference is made, in support of the opinion which considers ὑπὲρ = ἀντί, to Dionys. Halicar. (*Antiq.* viii.), where he is treating of a new conscription, which was to be made to fill up the ranks rendered vacant by the death of the soldiers who had fallen in the war, and the expression there used is—οὗτοι ἠξίουν ὑπὲρ τῶν ἀποθανόντων στρατιωτῶν ἑτέρους καταγράφειν. Nor are there wanting other similar passages in proof of this; but we must bear in mind, that in Dionys. the word denotes a literal substitution, while in our passage the *substitution* is figurative, far-fetched, and hard to unriddle. It is not probable that the Apostle should not have said ἀντί, if he had really wished to express that thought. Moreover, the very essence of the argument, the notion that resurrection is the compensation for the sufferings of life, is here not at all given, nor even hinted at except we connect the ἐπεί directly with ver. 19, a thing quite impossible. A somewhat similar opinion is expressed by F. J. Herman, that ὑπὲρ = præter (עַל, Genes. xxvii. 9), 'Cur præter eos qui jam mortui sunt, alii quoque baptismum suscipiunt, et ita initiati religionem Christianorum profitentur, si tamen nulla erit resurrectio mortuorum nec melioris vitæ præmium expectandum est?' In this sense, however, ὑπὲρ would require the accusative.

'C. βαπτιζόμενοι, in a *figurative sense*.

'Some (referring to the words of Christ, Matt. xx. 22) take it in the sense of the *baptism of passion, suffering:* this is evidently too forced to require refutation.'

The uncertainty which attaches to this phraseology led Valcknaer to suggest that we should read βαπτ. ἀπ' ἔργων νεκρῶν, in place of β. ὑπὲρ τῶν νεκ.; but this is pure conjecture, however ingenious, and, besides, gives a meaning to the passage which seems pointless and inapposite to the writer's purpose.—W. L. A.

BAQAR (בָּקָר [in Arab. بَقَر, from a verb signifying to *cleave, divide*, to wit, *the ground;* comp. Lat. *armentum* from *aro*, *trio* from *tero*]). This word is used to designate both the individual animal, and collectively the class to which it belongs, or a multitude of individuals of the class. It is applicable to all ruminants, but is especially used to designate the Bovidæ or Beeve tribe (the ox, or cow, or a herd of such), and the genus of the larger antelope.

The earliest pastoral tribes appear to have had domesticated cattle in the herd; and judging from the manners of South Africa, where we find nations still retaining in many respects primeval usages, it is likely that the patriarchal families, or at least their movables, were transported on the backs of oxen in the manner which the Caffres still practise, as also the Gwallahs and grain-merchants in India, who come down from the interior with whole droves bearing burdens. But as the Hebrews did not castrate their bulls, it is plain some other method of enervation (*bistournure?*) was necessary in order to render their violent and brutal indocility sufficiently tractable to permit the use of a metal ring or twisted rope passed through the nostrils, and to ensure something like safety and command to their owners. In Egypt, emasculation, no doubt, was resorted to, for no ring is observable in the numerous representations of cattle, while many of these indicate even more entire docility in these animals than is now attained.

The breeds of Egypt were various, differing in the length and flexures of the horns. There were some with long horns, others with short, and even none, while a hunched race of Nubia reveals an Indian origin, and indicates that at least one of the nations on the Upper Nile had come from the valleys of the Ganges; for it is to the east of the Indus alone that that species is to be found whose original stock appears to be the mountain yak (*Bos grunniens*). It is born with two teeth in the mouth, has a groaning voice, and is possessed of other distinctive characters. Figures of this species or variety bear the significant lotus flower suspended from the neck, and, as is still practised in India, they are harnessed to the cars of princesses of Nubia. These, as well as the straight-backed cattle of Egypt, are all figured with evident indication of beauty in their form, and they are in general painted white with black, or rufous clouds, or entirely red, speckled, or *grandinated*, that is, black with numerous small white specks; and there are also beeves with white and black occasionally marked in a peculiar manner, seemingly the kind of tokens by which the priesthood pretended to recognize their sacred individuals. The cattle of Egypt continued to be remarkable for beauty for some ages after the Moslem conquest; for Abdollatiph, the historian, extols their bulk and proportions, and in particular mentions the Al-chisiah breed for the abundance of milk it furnished and for the beauty of its curved horns.

The domestic buffalo was unknown to Western Asia and Egypt till after the Arabian conquest; it is now common in the last-mentioned region and far to the south, but not beyond the equator; and from structural differences it may be surmised that there was in early ages a domesticated distinct species of this animal in Africa. In Syria and Egypt the present races of domestic cattle are somewhat less than the large breeds of Europe, and those of Palestine appear to be of at least two forms, both with short horns and both used to the plough, one being tall and lanky, the other more compact; and we possess figures of the present Egyptian cattle with long horns bent down and forwards. From Egyptian pictures it is to be inferred that large droves of fine cattle were imported from Abyssinia, and that in the valley of the Nile they were in general stall-fed, used exclusively for the plough, and treated with humanity. In Palestine the Mosaic law provided with care for the kind treatment of cattle; for in treading out corn—the Oriental mode of separating the grain from the straw—it was enjoined that the ox should not be muzzled (Deut. xxv. 4), and old cattle that had long served

in tillage were often suffered to wander at large till their death—a practice still in vogue, though from a different motive, in India. But the Hebrews and other nations of Syria grazed their domestic stock, particularly those tribes which, residing to the east of the Jordan, had fertile districts for that purpose. Here, of course, the droves became shy and wild; and though we are inclined to apply the passage in Ps. xxii. 12, to wild species, yet old bulls, roaming at large in a land where the lion still abounded, no doubt became fierce; and as they would obtain cows from the pastures, there must have been feral breeds in the woods, as fierce and resolute as real wild Uri—which ancient name may be a mere modification of Reem. [REEM.]—C. H. S.

BAR (בַּר), a Hebrew word meaning *son*, but used only poetically in that language (Ps. ii. 12; Prov. xxxi. 2). In Syriac, however, Bar (ܒܪ or ܒܪܐ) answered to the more common Hebrew word for *son*, i. e., בֵּן *ben;* and hence in later times, in the New Testament, it takes the same place in the formation of proper names which *Ben* had formerly occupied in the Old Testament.

BAR (בַּר). This word, cognate with בר *pure*, is used to designate properly corn which has been winnowed or purified from the chaff, and is stored up for use (Gen. xli. 35, 49; Prov. xi. 26; Joel ii. 24). In one instance it is used to designate corn standing in the field (Ps. lxv. 14). The word may be compared with the Arab. بر *wheat*, the Lat. *far*, Goth. *baris*, Ang. Sax. (still retained in Scotch) *bere*, Gr. *φορβή*, etc.—W. L. A.

BARABBAS (Βαραββᾶς, probably בַּר אַבָּא, *son of Abba*, a common name in the Talmud), a person who had forfeited his life for sedition and murder (Mark xv. 7; Luke xxiii. 25). As a rebel, he was subject to the punishment laid down by the Roman law for such political offences; while, as a murderer, he could not escape death even by the civil code of the Jews. But the latter were so bent on the death of Jesus, that, of the two, they preferred pardoning this double criminal (Matt. xxvii. 16-26; Mark xv. 7-15; Luke xxiii. 18-25; John xviii. 40). Origen says that in some copies Barabbas was also called *Jesus*. The Armenian Version has the same reading: 'Whom will ye that I shall deliver unto you, Jesus Barabbas, or Jesus that is called Christ?' Griesbach, in his *Comment.*, considers this as an interpolation; while Fritzsche has adopted it in his text. We can certainly conceive that a name afterwards so sacred may have been thrown out of the text by some transcriber.—E. M.

[Tischendorf, in his last edition, rejects this reading. Dr. Alford (Smith's *Dict. of the Bible*, s. v.) justly observes, that 'the contrast in ver. 20, that they should ask Barabbas and destroy Jesus, seems fatal to it.']

BARACHEL (בַּרְכֵאל, Sept. Βαραχιήλ), the father of Elihu the Buzite (Job xxxii. 2, 6).

BARACHIAS (Βαραχίας), father of the Zechariah (Zacharias) mentioned in Matt. xxiii. 35. [ZECHARIAH].

BARAK (בָּרָק, *lightning;* Sept. Βάρακ), son of Abinoam of Kedesh-Naphtali, a Galilean city of refuge in the tribe of Naphtali (Judg. iv. 6; comp. Josh. xix. 37; xxi. 32). He was summoned by the prophetess Deborah to take the field against the hostile army of the Canaanitish king Jabin, commanded by Sisera, with 10,000 men from the tribes of Naphtali and Zebulon, and to encamp on Mount Tabor, probably because the 900 chariots of iron (Judg. iv. 3), in which the main force of Sisera consisted, could not so easily manœuvre on uneven ground. After some hesitation, he resolved to do her bidding, on condition that she would go with him, which she readily promised. Confiding, therefore, in the God of Israel, he attacked the hostile army by surprise, put them to flight, and routed them to the last man (Judg. iv. 14, 15, 16). In conjunction with Deborah, he afterwards composed a song of victory in commemoration of that event (*ibid*). [DEBORAH.]—E. M.

BARBARIAN (*βάρβαρος*). This term is used in the New Testament, as in classical writers, to denote other nations on the earth in distinction from the Greeks. 'I am debtor both to the Greeks and Barbarians'—*Ἕλλησί τε καὶ βαρβάροις* (Rom. i. 14); 'der Griechen und der Ungriechen'—Luther; 'To the Grekes and to them which are no Grekes'—Tyndale, 1534, and Geneva, 1557; 'To the Grekes and to the Ungrekes'—Cranmer, 1539. In Coloss. iii. 11, 'Greek nor Jew—Barbarian, Scythian'—*Βάρβαρος* seems to refer to those nations of the Roman empire who did not speak Greek, and *Σκύθης* to nations not under the Roman dominion (Dr. Robinson). In 1 Cor. xiv. 11, the term is applied to a difference of language: 'If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian ('as of another language,' *Geneva Vers.*), and he that speaketh shall be a barbarian ('as of another language' *Geneva Vers.*) unto me.' Thus Ovid, 'Barbarus hic ego sum, quia non intelligor ulli,' *Trist.* v. 10. 37. In Acts xxviii. the inhabitants of Malta are called *βάρβαροι*, because they were originally a Carthaginian colony, and chiefly spoke the Punic language. In the Septuagint, *βάρβαρος* is used for the Hebrew לַעַז, 'A people of *strange* language' (Ps. cxiv. 1); in the Chaldee paraphrase מעמא ברבראי. In the Rabbinical writers לעז is applied to foreigners in distinction from the Jews; and in the Jerusalem Talmud it is explained by יונית, *i.e.*, the Greek language; Rabbi Solomon remarks, that whatever is not in the Holy tongue, is called לעז (Buxtorf, *Lex. Talm.*) According to Herodotus, the Egyptians called all men barbarians who did not speak the same language as themselves: *μὴ σφίσι ὁμογλώσσους*, ii. 158. Clement of Alexandria uses it respecting the Egyptians and other nations, even when speaking of their progress in civilization, as in his *Strom.* i. c. 16, sec. 74: *Οὐ μόνῃ δὲ φιλοσοφίας, ἀλλὰ καὶ πάσης σχεδὸν τέχνης εὑρεταὶ Βάρβαροι. Αἰγύπτιοι γοῦν πρῶτοι ἀστρολογίαν εἰς ἀνθρώπους ἐξήνεγκαν, ὁμοίως δὲ καὶ Χαλδαῖοι.*—'Barbarians have been inventors not only of philosophy, but likewise of almost every art. The Egyptians, and in like manner the Chaldæans, first introduced among men the knowledge of astrology.' In a singular pas-

sage of Justin Martyr's first Apology, the term is applied to Abraham and other distinguished Hebrews: 'We have learned and have before explained, that Christ is the first begotten of God, being the Word (or reason) λόγον ὄντα, of which the whole human race partake. And they who live agreeably to the Word (or reason) οἱ μετὰ λόγου βιώσαντες, are Christians, even though esteemed atheists: such among *the Greeks* were Socrates, Heraclitus, and the like; and among *the barbarians* ('among other nations,' Chevallier's *Trans.*) ἐν βαρβάροις, Abraham, Ananias, Azarias, Misael, and Elias, and many others.'—*Apol.* i. 46. Strabo (xiv. 2) suggests that the word *Bar-bar-os* was originally an imitative sound, designed to express a harsh dissonant language, or sometimes the indistinct articulation of the Greek by foreigners, and instances the Carians, who on the latter account he conjectures were termed by Homer βαρβαρόφωνοι (*Il.* ii. 867). The word appears to have acquired a reproachful sense during the wars with the Persians; their country was called ἡ βάρβαρος (γῆ). (Rost u. Palm, *Lex.* s. v. Βάρβαρος.)—J. E. R.

BARBURIM (בַּרְבֻּרִים). This word occurs 1 Kings v. 3 (iv. 23), and is translated in the A. V. 'fowls,' fattened (אבוסים) for Solomon's table. The Targ. of Jonathan gives the same rendering. Kimchi makes them *capons*, and the Jerusalem Targ. *geese*. Gesenius approves this last on etymological grounds, deriving the word from ברר to *cleanse, purify*, and supposing an allusion to the *white* plumage of the goose. Many of the rabbins derive the name from Barbary, and suppose the allusion is to some fowl from that country. Bochart has devoted a whole chapter to the inquiry, and after a careful examination of different opinions, comes to the conclusion that not birds, but beasts, are intended by the word. His main argument is, that the adjective אבוס is used only of fatted beasts; which is true (*Hierozoic.* ii. 127-135). Lee (*Lex.* in voc.) follows Bochart, though he gives a somewhat different account of the origin of the word; Bochart deriving it from ברר *eligere*, and Lee from בר *purus*, but both agreeing that it signifies *choice beasts*.—W. L. A.

BAREQETH (בָּרֶקֶת, Exod. xxviii. 17), and BAREQATH (בָּרְקַת, Ezek. xxviii. 13), a species of gem, so called probably from its sparkling brilliancy (from ברק, *to lighten, to flash like lightning*). In all the passages in which this word occurs, it is rendered by the LXX. σμάραγδος, and by the Vulg. *emeraldus*; Josephus, also, in his account of the high priest's breastplate, calls it σμάραγδος (*De Bell. Jud.* v. 5. 7; *Antiq.* iii. 7. 5). This is the most probable identification of the word. The smaragd was what is now known as the Oriental emerald; a gem of the Corundum species, which contains many varieties; transparent, in some cases colourless, but in most presenting a beautiful green of different shades. Pliny mentions twelve kinds of the smaragd (*H. N.*, bk. xxxvii. ch. 5, sec. 16). Braun contends that one of these is the biblical bareqeth, and borrows an argument for this from the etymological resemblance between that word and the Gr. σμάραγδος (*De Vest. Sacerdot. Heb.*, p. 517); and this Gesenius thinks valid (*in voc.*) The rendering in the A. V. is *carbuncle*, which has less in its favour. This gem belongs to the same family with the emerald, but is of the ruby species, and of a deep red colour. [NOPHECH.]—W. L. A.

BARHUMITE. [AZMAVETH; BAHURIM.]

BAR-JESUS (Βαρισοῦς). [ELYMAS.]

BAR-JONA (Βὰρ Ἰωνᾶ, *son of Jonas*), the patronymic appellation of the Apostle Peter (Matt. xvi. 17). [PETER.]

BARNABAS (בַּר נְבוּאָה; Βαρνάβας). His name was originally Ἰωσῆς, *Joses*, or Ἰωσήφ, *Joseph* (Acts iv. 36); but he received from the apostles the surname of Barnabas, which signifies *the Son of Prophecy*. Luke interprets it by υἱὸς παρακλήσεως, *i. e., Son of Exhortation*. The Hebrew term and its cognates are used in the Old Testament with a certain latitude of meaning, and are not limited to that of foretelling future events. Thus Abraham is termed in Gen. xx. 7 נביא, Sept. προφήτης, as being a person admitted to intimate communion with the Deity, and whose intercession was deemed of superior efficacy. In Exod. vii. 1, Jehovah declares to Moses, 'I have made thee a god to Pharaoh, and Aaron, thy brother, shall be thy *prophet*,' נביאך, which Onkelos translates by כתורגמנך, *thy interpreter* (Buxtorf, *Lex. Talmud.*) In like manner προφητεία, in the New Testament, means not merely prediction, but 'includes the idea of declarations, exhortations, or warnings uttered by the prophets while under divine influence' (Dr. E. Robinson). 'He that *prophesieth* (ὁ προφητεύων) speaketh unto men, unto edification, and *exhortation* (παράκλησιν), and comfort' (1 Cor. xiv. 3). Of Silas and Judas it is said, 'being *prophets*, they *exhorted* (παρεκάλεσαν) the brethren' (Acts xv. 32). It can hardly be doubted that this name was given to Joses to denote his eminence as a Christian teacher. In Acts xiii. 1, his name is placed first in the list of prophets and teachers belonging to the church at Antioch. Chrysostom, however, understands the surname in the same way as the Auth. Vers., *Son of Consolation*, and supposes that it was given to Barnabas on account of his mild and gentle disposition: 'This Barnabas was a mild and gentle person. His name means *Son of Consolation:* hence he became a friend of Paul; and that he was very kind and easy of access is proved by the instance before us, and by the case of John (Mark). (*In Act. Apost.* Hom. xxi.) He is described by Luke as 'a good man, full of the Holy Ghost and of faith' (Acts xi. 24). He was a native of Cyprus, but the son of Jewish parents of the tribe of Levi. From Acts iv. 36, 37, it appears that he was possessed of land, but whether in Judæa or Cyprus is not stated. He generously disposed of the whole for the benefit of the Christian community, and 'laid the money at the apostles' feet.' As this transaction occurred soon after the day of Pentecost, he must have been an early convert to the Christian faith. According to Clement of Alexandria (*Strom.* ii. c. 20, vol. ii. p. 192, ed. Klotz), Eusebius (*Hist. Eccles.* i. 12), and Epiphanius (*Hær.* xx. 4), he was one of the seventy disciples (Luke x. 1). It has been maintained that Barnabas is identical with Joseph Barsabas, whose name occurs in Acts i. 23. Most modern critics, however, embrace the contrary opinion, which they conceive is supported by the circumstantial manner in which Barnabas is first mentioned. However

similar in sound, the meanings of the names are very different; and if no further notice is taken of Barsabas (a circumstance which Ullman urges in favour of his identity with Barnabas), the same may be affirmed of Matthias. Chrysostom observes, on Acts iv. 36, 'This person is not, in my opinion, the same that is mentioned with Matthias; for he was called Joses and Barsabas, and afterwards surnamed Justus; but this man was surnamed by the apostles Barnabas, *Son of Consolation;* and the name seems to have been given him from the virtue, inasmuch as he was competent and fit for such a purpose' (*In Act. Apost.* Hom. xi. 1).

When Paul made his first appearance in Jerusalem after his conversion, Barnabas introduced him to the apostles, and attested his sincerity (Acts ix. 27). This fact lends some support to an ancient tradition that they had studied together in the school of Gamaliel—that Barnabas had often attempted to bring his companion over to the Christian faith, but hitherto in vain—that meeting with him at this time at Jerusalem, not aware of what had occurred at Damascus, he once more renewed his efforts, when Paul threw himself weeping at his feet, informed him of 'the heavenly vision,' and of the happy transformation of the persecutor and blasphemer into the obedient and zealous disciple (Acts xxvi. 16).

Though the conversion of Cornelius and his household, with its attendant circumstances, had given the Jewish Christians clearer views of the comprehensive character of the new dispensation, yet the accession of a large number of Gentiles to the church at Antioch was an event so extraordinary, that the apostles and brethren at Jerusalem resolved on deputing one of their number to investigate it. Their choice was fixed on Barnabas. After witnessing the flourishing condition of the church, and adding fresh converts by his personal exertions, he visited Tarsus to obtain the assistance of Saul, who returned with him to Antioch, where they laboured for a whole year (Acts xi. 23-26). In anticipation of the famine predicted by Agabus, the Antiochian Christians made a contribution for their poorer brethren at Jerusalem, and sent it by the hands of Barnabas and Saul (Acts xi. 28-30), who speedily returned, bringing with them John Mark, a nephew of the former. By divine direction (Acts xiii. 2) they were separated to the office of missionaries, and as such visited Cyprus and some of the principal cities in Asia Minor (Acts xiii. 14). Soon after their return to Antioch, the peace of the church was disturbed by certain zealots from Judæa, who insisted on the observance of the rite of circumcision by the Gentile converts. To settle the controversy, Paul and Barnabas were deputed to consult the apostles and elders at Jerusalem (Acts xv. 1, 2); they returned to communicate the result of their conference (ver. 22), accompanied by Judas Barsabas and Silas, or Silvanus. On preparing for a second missionary tour, a dispute arose between them on account of John Mark, which ended in their taking different routes; Paul and Silas went through Syria and Cilicia, while Barnabas and his nephew revisited his native island (Acts xv. 36-41). In reference to this event, Chrysostom remarks—'Τί οὖν; ἐχθροὶ ἀνεχώρησαν; μὴ γένοιτο. Ὁρᾷς γὰρ μετὰ τοῦτο Βαρνάβαν πολλῶν ἐγκωμίων ἀπολαύοντα παρὰ Παύλου ἐν ταῖς ἐπιστολαῖς. Παροξυσμός, φησίν, ἐγένετο, οὐκ ἔχθρα οὐδὲ φιλονεικία:' 'What then? Did they part as enemies? Far from it. For you see that after this Paul bestows in his Epistles many commendations on Barnabas. There was 'a sharp fit of anger' (Doddridge) he (Luke) says, not enmity, nor love of strife.' At this point Barnabas disappears from Luke's narrative, which to its close is occupied solely with the labours and sufferings of Paul. From the Epistles of the latter a few hints (the only authentic sources of information) may be gleaned relative to his early friend and associate. From 1 Cor. ix. 5, 6, it would appear that Barnabas was unmarried, and supported himself, like Paul, by some manual occupation. In Gal. ii. 1 we have an account of the reception given to Paul and Barnabas by the apostles at Jerusalem, probably on the occasion mentioned in Acts xv. In the same chapter (ver. 13) we are informed that Barnabas so far yielded to the Judaizing zealots at Antioch, as to separate himself for a time from communion with the Gentile converts. The date of this occurrence has been placed by some critics soon after the apostolic convention at Jerusalem (about A.D. 52); by others, on the return of Paul from his second missionary journey (A.D. 55). Dr. Paley thinks 'that there is nothing to hinder us from supposing that the dispute at Antioch was prior to the consultation at Jerusalem, or that Peter, in consequence of this rebuke, might have afterwards maintained firmer sentiments' (*Horæ Paulinæ*, ch. v.) The same view has been taken by Hug and Schneckenburger; but (as Dr. Neander remarks) though Paul may not follow a strict chronological order, it is difficult to believe that he would not place the narrative of an event so closely connected with the conference at Jerusalem, at the beginning, instead of letting it follow as supplementary (*History of the Planting of the Christian Church*, vol. i. p. 248, Eng. Transl.) It has been inferred from 2 Cor. viii. 18, 19, that Barnabas was not only reconciled to Paul after their separation (Acts xv. 39) but also became again his coadjutor; that he was 'the brother whose praise was in the Gospel through all the churches.' Chrysostom says that some suppose the brother was Luke, and others Barnabas. Theodoret asserts that it was Barnabas, and appeals to Acts xiii. 3, which rather serves to disprove his assertion, for it ascribes the appointment of Paul and Barnabas to an express divine injunction, and not to an elective act of the church; and, besides, the brother alluded to was chosen, not by a single church, but by several churches, to travel with Paul (χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, 2 Cor. viii. 19). In Colos. iv. 10, and Philemon, ver. 24, Paul mentions Mark as his fellow-labourer; and at a still later period, 2 Tim. iv. 11, he refers with strong approbation to his services, and requests Timothy to bring him to Rome; but of Barnabas (his relationship to Mark excepted) nothing is said. The most probable inference is, that he was already dead, and that Mark had subsequently associated himself with Paul. For the latter years of Barnabas we have no better guides than the *Acta et Passio Barnabæ in Cypro*, a forgery in the name of John Mark, and, from the acquaintance it discovers with the localities of Cyprus, probably written by a resident in that island; and the legends of Alexander, a Cyprian monk, and of Theodore, commonly called Lector (that is, an ἀναγνωστής, or reader) of Constantinople: the two

latter belong to the sixth century. According to Alexander, Barnabas, after taking leave of Paul, landed in Cyprus, passed through the whole island, converted numbers to the Christian faith, and at last arrived at Salamis, where he preached in the synagogue with great success. Thither he was followed by some Jews from Syria (the author of the *Acta* names Barjesus as their leader), who stirred up the people against him. Barnabas, in anticipation of his approaching end, celebrated the Eucharist with his brethren, and bade them farewell. He gave his nephew directions respecting his interment, and charged him to go after his decease to the Apostle Paul. He then entered the synagogue, and began as usual to preach Christ. But the Jews at once laid hands on him, shut him up till night, then dragged him forth, and, after stoning him, endeavoured to burn his mangled body. The corpse, however, resisted the action of the flames; Mark secretly conveyed it to a cave about five stadia from the city; he then joined Paul at Ephesus, and afterwards accompanied him to Rome. A violent persecution, consequent on the death of Barnabas, scattered the Christians at Salamis, so that a knowledge of the place of his interment was lost. This account agrees with that of the pseudo Mark, excepting that, according to the latter, the corpse was reduced to ashes. Under the emperor Zeno (A.D. 474-491), Alexander goes on to say, Peter Fullo, a noted Monophysite, became patriarch of Constantinople. He aimed at bringing the Cyprian church under his patriarchate, in which attempt he was supported by the emperor. When the bishop of Salamis, a very worthy man, but an indifferent debater (*ὀλιγοστὸς δὲ πρός διάλεξιν*), was called upon to defend his rights publicly at Constantinople, he was thrown into the greatest perplexity. But Barnabas took compassion on his fellow-countryman, appeared to him by night no less than three times, assured him of success, and told him where he might find his body, with a copy of Matthew's gospel lying upon it. The bishop awoke, assembled the clergy and laity, and found the body as described. The sequel may be easily conjectured. Fullo was expelled from Antioch; the independence of the Cyprian church acknowledged; the manuscript of Matthew's gospel was deposited in the palace at Constantinople, and at Easter lessons were publicly read from it; and by the emperor's command a church was erected on the spot where the corpse had been interred. These suspicious visions of Barnabas are termed by Dr. Cave, 'a mere addition to the story, designed only to serve a present turn, to gain credit to the cause, and advance it with the emperor.'

Neither Alexander nor Theodore is very explicit respecting the copy of Matthew's gospel which was found with the corpse of Barnabas. The former represents Barnabas as saying to Anthemius, *ἐκεῖ μοῦ τὸ πᾶν σῶμα ἀποκείται, καὶ εὐαγγέλιον ἰδιόχειρον δ ἐξέλαβον ἀπὸ Ματθαίου*—'There my whole body is deposited, and an autograph gospel which I received from Matthew.' Theodore says, *ἔχον ἐπὶ στηθοῦς τὸ κατὰ Ματθαῖον εὐαγγέλιον, ἰδιόγραφον τοῦ Βαρνάβα*—'Having on his breast the Gospel according to Matthew, *an autograph of Barnabas*.' The pseudo Mark omits the latter circumstance. If we believe that, as Alexander reports, it was read at Constantinople, it must have been written not in Hebrew, but in Greek. The year when Barnabas died cannot be determined with certainty; if his nephew joined Paul after that event, it must have taken place not later than A.D. 63 or 64. 'Chrysostom,' it has been asserted, 'speaks of Barnabas as alive in A.D. 63.' The exact statement is this: in his *Eleventh Homily on the Epistle to the Colossians* he remarks, on ch. iv. 10, 'touching whom ye received commandments, if he come unto you receive him'—*ἴσως παρὰ Βαρνάβα ἐντολὰς ἔλαβον*—'perhaps they received commands from Barnabas.'

There is a vague tradition that Barnabas was the first bishop of the church at Milan, but it is so ill supported as scarcely to deserve notice. It is enough to say that the celebrated Ambrose (b. A.D. 340, d. 397) makes no allusion to Barnabas when speaking of the bishops who preceded himself (*v.* Hefele, *Das Sendschreiben des Apostels Barnabas*, pp. 42-47).

From the incident narrated in Acts xiv. 8-12 Chrysostom infers that the personal appearance of Barnabas was dignified and commanding. When the inhabitants of Lystra, on the cure of the impotent man, imagined that the gods were come down to them in the likeness of men, they called Barnabas Zeus (their tutelar deity), and Paul, Hermes, because he was chief speaker: *ἐμοὶ δοκεῖ καὶ ἀπὸ τῆς ὄψεως ἀξιοπρεπὴς εἶναι ὁ Βαρνάβας* (*In Act. Apost.* Hom. xxx.)

BARNABAS, GOSPEL OF. A spurious gospel, attributed to Barnabas, exists in Arabic, and has been translated into Italian, Spanish, and English. It was probably forged by some heretical Christians, and has since been interpolated by the Mohammedans, in order to support the pretensions of their prophet. Dr. White has given copious extracts from it in his *Bampton Lectures*, 1784; *Sermon* viii. p. 358, and Notes, p. 41-69 (See also Sale's *Koran*, *Prelim. Dissert.* sec. 4). It is placed among the Apocryphal books in the Stichometry prefixed by Cotelerius to his edition of the Apostolical Constitutions (Lardner's *Credibility*, part ii. ch. 147). It was condemned by Pope Gelasius I. (Tillemont, *Mémoires*, etc. i. p. 1055).

BARNABAS, EPISTLE OF. The title of this ancient composition is found in the Stichometries (or catalogues of the sacred books) of the ninth century; but from that period to the seventeenth century the work itself remained entirely unknown. Jacob Sirmond, a Jesuit, in copying the transcript of a Greek manuscript of Polycarp's *Epistle to the Philippians*, which belonged to Turrianus (a member of the same order), discovered another piece appended to it, which proved to be the Epistle (so called) of Barnabas. It was also found in two manuscripts of Polycarp, at Rome, which Cressolius collated. Sirmond sent a copy to the Benedictine, Hugo Menard, who had not long before found an ancient Latin translation of the Epistle of Barnabas in the Abbey of Corbey. About the same time Andreas Schottus (also a Jesuit) obtained a manuscript containing the Epistles of Polycarp and Barnabas; this was transcribed by Claudius Salmasius, and given, with a copy of the Corbey version, to Isaac Vossius. Vossius shortly after paid a visit to Archbishop Usher, who was then preparing for publication an ancient Latin version of the shorter Ignatian Epistles. It was agreed between them to annex to this work the Epistle of Barnabas. But it had hardly been sent to press when the great fire at Oxford occurred (1644), in

which the manuscript was destroyed, with all the archbishop's notes, and only a few pages saved which were in the corrector's hands. These were afterwards inserted by Bishop Fell, in the Preface to his edition of Barnabas, Oxford, 1685. The first edition of Barnabas appeared at Paris, in 1645; it had been prepared by Menard, but, in consequence of his death, was edited by Luke d'Acherry. In the following year a new and much improved edition was published by Vossius, for which he collated three manuscripts; it was appended to his *editio princeps* of the Ignatian Epistles. In 1672 Cotelerius published his magnificent edition of the Apostolic Fathers. Besides the Greek text, and Corbey's version of Barnabas, it contained a new translation and valuable notes by the editor. The reprint, in 1724, contained additional notes by Davis and Le Clerc. In 1685 two additions appeared; Bishop Fell's, already noticed, and one by Stephen le Moyne, at Leyden, in the first volume of his *Varia Sacra*, with copious notes. It is also contained in Russel's edition of the Apostolic Fathers, Lond. 1746, and in the first volume of Galland's *Biblioth. vet. Patrum*, Ven. 1765. A convenient edition is that by Hefele, in his *Patrum Apost. Opera*, Tüb., 1839 and 1842. [The latest is that of Dressel in his *Patr. Apost. Opp.* Lips. 1857.] Four German translations have appeared, by Arnold (1696), Glüsing (Hamb. 1723), Grynœus (1772), and Most (1774); it was translated into English, by Archbishop Wake (*The genuine Epistles of the Apostolic Fathers*, etc., Lond. 1693 and 1710); and a French translation by Le Gras is inserted in Desprez's Bible, Paris, 1717. On comparing the Corbey version with the Greek text, it appears that the latter wants four chapters and a half at the beginning, and the former four chapters at the end; thus each supplies the deficiencies of the other. To a very recent period all the Greek manuscripts were found similarly defective; plainly shewing that they were all derived from the same source, and formed only one family of manuscripts; but early in 1859 Tischendorff obtained from the monastery on Mount Sinai an invaluable manuscript, containing about twenty books of the Old Testament, in the Septuagint version, the New Testament complete, and, at the end, *the whole* of the Epistle of Barnabas, and the first part of the Shepherd of Hermas. In his *Notitia ed. Cod. Bib. Sinaïtici*, Lipsiæ, 1860, he has given a facsimile of one column of the Epistle of Barnabas, and two of the Shepherd of Hermas.

The Epistle of Barnabas consists of twenty-one chapters. The first part (i. 17) treats of the abrogation of the Mosaic dispensation, and of the types and prophecies relating to Christ; the last four chapters are composed entirely of practical directions and exhortations. The names and residence of the persons to whom it is addressed are not mentioned, on which account, probably, it was called by Origen a *Catholic* Epistle (Origen. *Contr. Cels.* lib. i. p. 49). But if by this title he meant an epistle addressed to the general body of Christians, the propriety of its application is doubtful, for we meet with several expressions which imply a personal knowledge of the parties. It has been disputed whether the persons addressed were Jewish or Gentile Christians. Dr. Hefele strenuously contends that they were of the former class. His chief argument appears to be, that it would be unnecessary to insist so earnestly on the abolition of the Mosaic economy in writing to Gentile converts. But the Epistle of Paul to the Galatians is a proof to what danger Gentile Christians were exposed in the first ages from the attempts of Judaizing teachers; so that, in the absence of more exact information, the supposition that the persons addressed were of this class, is at least not inconsistent with the train of thought in the Epistle. But more than this: throughout the Epistle we find a distinction maintained between the writer and his friends on the one hand, and the Jews on the other. Thus in chap. iii., 'God speaketh to *them* (the Jews), concerning these things, 'Ye shall not fast as ye do this day,' etc.; but to *us* he saith, 'Is not this the fast that I have chosen?' etc.; and at the end of the same chapter, 'He hath shewn these things to all of *us* that we should not run *as proselytes* to the Jewish law'—'*ante ostendit omnibus nobis ut non incurramus tanquam proselyti ad illorum legem.*' This would be singular language to address to persons who were Jews by birth, but perfectly suited to Gentile converts. In chap. xiii. he says, 'Let us inquire whether the covenant be with *us* or with *them*' (the Jews), and concludes with quoting the promise to Abraham (with a slight verbal difference), 'Behold I have made thee a father of the nations which *without circumcision* believe in the Lord,' a passage which is totally irrelevant to *Jewish* Christians. For other similar passages, see Jones *On the Canon*, part. iii. chap. 39.

Whether this Epistle was written by Barnabas, the companion of St. Paul, has been a subject of controversy almost ever since its publication in the seventeenth century. Its first editors, Usher and Menard, took the negative, and Vossius the affirmative side of the question. Of modern critics, Hug, Ullman, Neander, Winer, Hefele, and Dressel agree with the former, and Rosenmüller, Gieseler, Bleek, Henke, and Rordam with the latter. The external evidence for its genuineness, it may be allowed, is considerable; but besides some conflicting testimonies, criteria furnished by the Epistle itself lead to the opposite conclusion. We shall present a view of both as succinctly as possible.

I. The first writer who alludes to this Epistle is Clement of Alexandria. 1. He quotes a sentence from the tenth chapter, and adds, 'These things saith Barnabas' (*Strom.* ii. 15. sec. 67, vol. ii. p. 165, ed. Klotz. Lips. 1831). 2. A sentence from chap. xxi., of which he says, 'Barnabas truly speaks mystically' (*Strom.* ii. 18. sec. 84, vol. ii. p. 174). 3. Again, quoting chap. x., 'Barnabas says' (*Strom.* v. 8. sec. 52, vol. iii. p. 38). 4. After quoting two passages from chap. i. and ii., he calls the author *the apostle Barnabas* (*Strom.* ii. 6. sec. 31, vol. ii. p. 142). 5. He cites a passage from chap. iv. with the words 'the apostle Barnabas says' (*Strom.* ii. 7. sec. 35, vol. ii. p. 144). 6. He prefaces a passage from chap. xvi. with 'I need not say more, when I adduce as a witness the apostolic Barnabas, who was one of the Seventy, and a fellow-labourer with Paul' (*Strom.* ii. 20. sec. 116, vol. ii. p. 192). 7. He makes two quotations from chap. vi., which he introduces with these words: 'But Barnabas also, who proclaimed the word with the apostle, in his ministry among the Gentiles' (*Strom.* v. 10. sec. 64, vol. iii. p. 46). The name of Barnabas occurs in another passage (*Strom.* vi. 8. sec. 64, vol. iii. p. 136), but probably by a lapse of memory, instead of Clemens Ro-

manus, from whose first Epistle to the Corinthians a sentence is there quoted. There is also an evident allusion to the Epistle of Barnabas in *Pædag.* ii. 10. sec. 83, vol. i. p. 245, and in some other passages, though the author's name is not mentioned.

II. Origen quotes this Epistle twice. 1. The sentence in chap. v. respecting the apostles, which he says 'is written in the Catholic Epistle of Barnabas' (*Contr. Cels.* i. 49). 2. A passage from chap. xviii.: 'To the same purpose Barnabas speaks in his Epistle, when he says, that 'there are two ways, one of light, the other of darkness,'' etc. (*De Princip.* iii. 2).

On these testimonies it has been remarked, that both these Alexandrian fathers have quoted works unquestionably spurious without expressing a doubt of their genuineness: thus Clement refers to the Revelation of Peter, and Origen to the Shepherd of Hermas, which he believed to be inspired ('quæ scriptura valde mihi utilis videtur, et, ut puto, divinitus inspirata,' *In Ep. ad Rom. Comment.* lib. x.); and though Clement speaks of the *apostolic* Barnabas, he evidently does not treat this Epistle with the same deference as the canonical writings, but freely points out its mistakes. Tertullian calls all the seventy disciples apostles, and in this inferior and secondary sense, as Dr. Lardner observes, Clement terms Barnabas an apostle.

III. Eusebius, in the noted passage of his *Ecclesiastical History* (iii. 25), quoted at length (in the original) by De Wette, in his *Lehrbuch der historisch-kritischen Einleitung in die Bibel*, etc., Berlin, 1840, Theil. i. sec. 32, and translated by Lardner, *Credibility*, part ii. chap. 72), says, 'The Epistle reputed to be written by Barnabas is to be ranked among the books which are '*spurious*'—ἐν τοῖς νόθοις κατατετάχθω . . . ἡ φερομένη Βαρνάβα ἐπιστολή; and elsewhere, 'He (Clement of Alexandria) makes use of testimonies out of those scriptures that are controverted (ἀπὸ τῶν ἀντιλεγομένων γραφῶν), that called the Wisdom of Solomon, and of Jesus the Son of Sirach, and the Epistle to the Hebrews, and *that of Barnabas* and of Clement, and of Jude' (*Hist. Eccles.* vi. 13). He also observes of Clement, 'In his book called Hypotyposes, he gives short explications of all the canonical Scriptures (πάσης τῆς ἐνδιαθήκου γραφῆς),* not neglecting even the *controverted* books (τὰς ἀντιλεγομένας), I mean that of Jude and the other Catholic Epistles, *the Epistle of Barnabas*, and that called the Revelation of Peter.'

IV. Jerome, in his work on illustrious men, or *Catalogue of Ecclesiastical Writers*, thus speaks of Barnabas: 'Barnabas of Cyprus, called also Joseph, a Levite, was ordained, with Paul, an apostle of the Gentiles: he wrote an Epistle for the edification of the church, which is read among the *Apocryphal* scriptures' (*Catal. Vir. illust.* cap. vi.); and in his *Commentary on Ezekiel* xlii. 19, 'Many parts of the Scriptures, and especially the Epistle of Barnabas, which is reckoned among the *Apocryphal* Scriptures,' etc. In another place he quotes, as the words of Ignatius, the passage relative to the apostles, which is cited by Origen from the Epistle of Barnabas (Lardner's *Credibility*, pt. ii. ch. 114).

* 'Libri canonici vocantur ἐνδιάθηκοι quia efficiunt utrumque Testamentum (διαθήκην Græci appellant) vetus scilicet et novum' (Suiceri *Thes.* s. v. ἐνδιάθηκος).

It is evident, as Valesius (with whom Lardner and Hefele agree) has remarked, that Eusebius uses the term νόθα, not in the strict sense of *spurious*, but as synonymous with ἀντιλεγομένα, i.e., *disputed*, *controverted*, and applies it to writings which were received by some, but rejected by others. The term *apocryphal* also, used by Jerome, was applied both by Jews and Christians to works which (though the authors were known) were not considered canonical. The use of these terms, therefore, in reference to the Epistle before us, cannot be deemed as absolutely decisive against its genuineness. The following considerations, however, omitting some of less weight which have been urged by different writers, will, it is believed, go far to prove that Barnabas was not the author of this Epistle.

1. Though the exact date of the death of Barnabas cannot be ascertained, yet from the particulars already stated respecting his nephew, it is highly probable that that event took place before the martyrdom of Paul, A.D. 64. But a passage in the Epistle (ch. xvi.) speaks of the temple at Jerusalem as already destroyed: it was consequently written after the year 70.

2. Several passages have been adduced to shew that the writer (as well as the persons addressed) belonged to the Gentile section of the Church; but waiving this point, the whole tone of the Epistle is different from what the knowledge we possess of the character of Barnabas would lead us to expect, if it proceeded from his pen. From the hints given in the Acts he appears to have been a man of strong attachments, keenly alive to the ties of kindred and father-land; we find that on both his missionary tours his native island and the Jewish synagogues claimed his first attention. But throughout the Epistle there is a total absence of sympathetic regard for the Jewish nation: all is cold and distant, if not contemptuous. 'It remains yet that I speak to you (the 16th chapter begins) concerning the temple; how those *miserable men*, being deceived, have put their trust in the house.' How unlike the friend and fellow-labourer of him who had 'great heaviness and continual sorrow in his heart for his brethren, his kindred according to the flesh' (Rom. ix. 2).

3. Barnabas was not only a Jew by birth, but a Levite; from this circumstance, combined with what is recorded in the Acts, of the active part he took in the settlement of the points at issue between the Jewish and the Gentile converts, we might reasonably expect to find, in a composition bearing his name, an accurate acquaintance with the Mosaic ritual—a clear conception of the nature of the Old Economy, and its relation to the New Dispensation, and a freedom from that addiction to allegorical interpretation which marked the Christians of the Alexandrian school in the second and succeeding centuries. But the following specimens will suffice to shew that exactly the contrary may be affirmed of the writer of this Epistle; that he makes unauthorized additions to various parts of the Jewish Cultus; that his views of the Old Economy are confused and erroneous; and that he adopts a mode of interpretation countenanced by none of the inspired writers, and to the last degree puerile and absurd. The inference is unavoidable, that Barnabas, '*the Son of Prophecy*,' '*the Man full of the Holy Spirit and of faith*,' was not the author of this Epistle.

(1.) The writer denies that circumcision was a

sign of the covenant. 'You will say the Jews were circumcised for a sign, and so are all the Syrians and Arabians, and all the idolatrous priests.' Herodotus ii. 104, indeed, says 'the Phœnicians and Syrians of Palestine acknowledge that they learned this custom from the Egyptians;' but Josephus, both in his *Antiquities* and *Treatise against Apion*, remarks that he must have alluded to the Jews, because they were the only nation in Palestine who were circumcised (*Antiq.* viii. 10, sec. 3; *Contr. Apion.* i. 22). 'How,' says Hug, 'could Barnabas, who travelled with Paul through the southern provinces of Asia Minor, make such an assertion respecting the heathen priests?'

(2.) Referring to the goat (chap vii.), either that mentioned in Num. xix. or Lev. xvi., he says, 'All the priests, and they only, shall eat the unwashed entrails with vinegar.' Of this direction, in itself highly improbable, not a trace can be found in the Bible, or even in the Talmud.

(3.) In the same chapter, he says of the scapegoat, that all the congregation were commanded to spit upon it, and put scarlet wool about its head; and that the person appointed to convey the goat into the wilderness took away the scarlet wool and put it on a thorn-bush, whose young sprouts, when we find them in the field, we are wont to eat; so the fruit of that thorn only is sweet. On all these particulars the Scriptures are silent.

(4.) In chap. viii. our author's fancy (as Mr. Jones remarks) seems to grow more fruitful and luxuriant. In referring to the red heifer (Num. xix.), he says that men in whom sins are come to perfection (ἐν οἷς ἁμαρτίαι τέλειαι) were to bring the heifer and kill it; that three youths were to take up the ashes and put them in vessels; then to tie a piece of scarlet wool and hyssop upon a stick, and so sprinkle every one of the people. 'This heifer is Jesus Christ; the wicked men that were to offer it are those sinners who brought him to death; the young men signify those to whom the Lord gave authority to preach his Gospel, being at the beginning twelve, because there were twelve tribes of Israel.' But why (he asks) were there *three* young men appointed to sprinkle? To denote Abraham, Isaac, and Jacob. And why was wool put upon a stick? Because the kingdom of Jesus was founded upon the cross, etc.

(5.) He interprets the distinction of clean and unclean animals in a spiritual sense. 'Is it not (Ἄρα οὐκ—*v.* Dr. Hefele's valuable note, p. 85) the command of God that they should not eat these things?—(Yes.) But Moses spoke in spirit (ἐν πνεύματι). He named the swine, in order to say, Thou shalt not join those men who are like swine, who, while they live in pleasure, forget their Lord,' etc. He adds—'Neither shalt thou eat of the hyæna: that is, thou shalt not be an adulterer.' If these were the views entertained by Barnabas, how must he have been astonished at the want of spiritual discernment in the apostle Peter, when he heard from his own lips the account of the symbolic vision at Joppa, and his reply to the command—'Arise, Peter, slay and eat. But I said, Not so, Lord, for nothing common or unclean hath at any time entered into my mouth' (Acts xi. 8).

(6.) In chap. ix. he attempts to shew that Abraham, in circumcising his servants, had an especial reference to Christ and his crucifixion:—'Learn, my children, that Abraham, who first circumcised in spirit, having a regard to the Son (*in Jesum*, Lat. Vers.), circumcised, applying the mystic sense of the three letters (λαβὼν τριῶν γραμμάτων δόγματα—*den geheimen Sinn dreier Buchstaben anwendend*, Hefele). For the Scripture says that Abraham circumcised 318 men of his house. What then was the deeper insight (γνῶσις) imparted to him? Mark first the 18, and next the 300. The numeral letters of 18 are I (Iota) and H (Eta), I = 10, H = 8; here you have Jesus Ἰησοῦν; and because the cross in the T (Tau) must express the grace (of our redemption), he names 300; therefore he signified Jesus by two letters, and the cross by one.'

It will be observed that the writer hastily assumes (from Gen. xiv. 14) that Abraham circumcised only 318 persons, that being the number of 'the servants born in his own house,' whom he armed against the four kings; but he circumcised his household nearly twenty years later, including not only those born in his house (with the addition of Ishmael), but 'all that were bought with money' (Gen. xvii. 23). The writer evidently was unacquainted with the Hebrew Scriptures, by his committing the blunder of supposing that Abraham was familiar with the Greek alphabet some centuries before it existed.

J. P. Lange, *Das apostolische Zeitalter*, Braunschweig, 1854, ii. 440-448; *A new and full Method of settling the Canonical Authority of the New Testament*, by the Rev. Jeremiah Jones, Oxford, 1827, vol. ii. part iii. ch. 37-43; *Das Sendschreiben des Apostels Barnabas aufs Neue untersucht, übersetzt, und erklärt*, von Dr. Carl Joseph Hefele, Tübingen, 1840; *Patrum Apostolicorum Opera*, edidit C. J. Hefele, Tubingæ, 1839; *PP. App. Opp.*, ed. A. R. M. Dressel, Lips. 1857; Lardner's *Credibility*, part ii. ch. i.; Neander, *Allgemeine Gesch. der Christl. Religion und Kirche*, i. 653, 1100, or, *History of the Christian Religion and Church*, translated by Jos. Torrey, 1847, vol. ii. pp. 438-440; *Lives of the most eminent Fathers of the Church*, by William Cave, D.D., Oxford, 1840, vol. i. pp. 90-105.—J. E. R.

BARQANIM (בַּרְקָנִים), translated *briers* in the Auth. Vers., occurs in Judg. viii. 7, 16, where Gideon is described as saying, 'then I will tear your flesh with the *thorns* (*qotsim*) of the wilderness, and with *briers* (*barqanim*).' The Seventy in their version retain the original name. There is no reason for believing that *briers*, as applied to a rose or bramble, is the correct meaning; but there is nothing to lead us to select any one preferably from among the numerous thorny and prickly plants of Syria as the *barqanim* of Scripture. Rosenmüller, however, says that this word signifies 'a flail,' and has no reference to thorny plants. —J. F. R.

BARRENNESS is, in the East, the hardest lot that can befall a woman, and was considered among the Israelites as the heaviest punishment with which the Lord could visit a female (Gen. xvi. 2; xxx. 1-23; 1 Sam. i. 6, 29; Is. xlvii. 9; xlix. 21; Luke i. 25; Niebuhr, p. 76; Volney, ii. 359). According to the Talmud (*Yeramoth*, vi. 6) a man was *bound*, after ten years' childless conjugal life, to marry another woman (with or without repudiation of the first), and even a third one, if the second proved also barren. Nor is it improbable that Moses

himself contributed to strengthen the opinion of disgrace by the promises of the Lord of exemption from barrenness as a blessing (Exod. xxiii. 26; Deut. vii. 14). Instances of childless wives are found in Gen. xi. 30; xxv. 21; xxix. 31; Judg. xiii. 2, 3; Luke i. 7, 36. Some cases of unlawful marriages, and more especially with a brother's wife, were visited with the punishment of barrenness (Lev. xx. 20, 21); Michaelis, however (*Mosaïsches Recht*, v. 290), takes the word עֲרִירִים here in a figurative sense, implying that the children born in such an illicit marriage should not be ascribed to the real father, but to the former brother, thus depriving the second husband of the share of patrimonial inheritance which would otherwise have fallen to his lot if the first brother had died childless.

This general notion of the disgrace of barrenness in a woman may early have given rise, in the patriarchal age, to the custom among barren wives of introducing to their husbands their maid-servants, and of regarding the children born in that concubinage as their own, by which they thought to cover their own disgrace of barrenness (Gen. xvi. 2; xxx. 3). [CHILDREN.]—E. M.

BARRETT, JOHN, D.D., Fellow of Trinity College, Dublin, was born in 1753, and died November 15, 1807. He held several offices in the University, and left behind him a name for great learning, and almost equal eccentricity. He superintended an edition in fac simile of the Dublin Codex Rescriptus of Matthew's Gospel (Codex Z), 4to, Dubl. 1801. To this he has prefixed Prolegomena, and has added in an Appendix a collation of the Codex Montfortianus, also preserved in the Library of Trinity College, Dublin. In the Prolegomena Dr. Barrett discusses at considerable length several questions, and among the rest the genealogy of our Lord. The book is an admirable specimen of typography, but with this its praise must end. The fragments of the palimpsest are given in copperplate engravings, and opposite to each is Dr. Barrett's rendering of the uncial letters into those now commonly used in printed Greek. In this he has committed many mistakes; nor has he done justice to the MS. of which he professed to furnish a fac simile. Lachmann has pronounced him 'hominem hujus artis, ultra quam credi potest, imperitum;' and though this judgment is perhaps too severe, it cannot be denied that, in the main, it is just. A much more careful and complete collation of Codex Z has been accomplished by Mr. Tregelles (Davidson, *Biblical Criticism*, ii. 311; Tregelles' *Account of the Printed Text of the N. T.*, p. 166), and of the Cod. Montfort. by Dr. Dobbin, Lond. 1854.—W. L. A.

BARRINGTON, JOHN SHUTE, first Viscount Barrington; born 1678, died 1734; was the youngest son of Benjamin Shute, his mother being a daughter of Caryl, author of the Commentary on Job. He wrote and published various religious treatises, the principal of which was his *Miscellanea Sacra, or a New Method of considering so much of the History of the Apostles as is contained in Scripture; an Abstract of their History; an Abstract of that Abstract, and four Critical Essays.* Lond. 1725, 2 vols. 8vo. His lordship, in this work, treats on such subjects as the following:—the teaching and witness of the Spirit; the supernatural gifts bestowed on the first preachers; the nature of the apostolic office; the time when Paul and Barnabas became, and were known to be, apostles; the apostolical decree, Acts xv. 23-30, etc. Throughout the several essays regard is had to the various methods and instrumentalities by which Christianity was originally propagated, and the success resulting from these, the whole being intended to work out a demonstration of the divine origin and truth of the Christian religion. It may be added, that while some very valuable information is given on the various subjects discussed, the erudition displayed is by no means extensive, and the reasoning, though clear, by no means profound. What chiefly delights the student of the *Miscellanea Sacra*, is the author's candour and liberality. These are apparent on every page. The second and complete edition of this work was published by his son Shute, Bishop of Durham, Lond. 1770, 3 vols. 8vo. Lord Barrington took an active part in all questions bearing on toleration, and wrote several anonymous pamphlets on subjects relating to dissenters, to whom, though he left them, he always remained friendly, and generally worshipped with them. As a friend and follower of Locke, such a course was to be expected from him. He was inclined to Arianism.—W. J. C.

BARSABAS. [JOSEPH BARSABAS; JUDAS BARSABAS.]

BARTACUS (Βαρτάκος), the father of Apame, the concubine of Darius (1 Esdr. iv. 29). He is called ὁ θαυμαστός (Vulg. *mirificus*), which may be an appellation appropriate to his rank (as we say, 'His Worship'); or it may contain some allusion to the meaning of his name. In the Syr. V. we have ܒܪܬܟܐ, 'the magnate Artac,' a form which calls up a multitude of names beginning with the syllables *Arta* (luminous, or worshipful), in use among the Persians. We may compare Artac with Ἀρτούχας, Xen. *Anab.* iv. 3, 4; Ἀρτακάμας, vii. 8, 25; Ἀρτόκας, Diod. ii. 32; Ἀρταχαίης and Ἀρταῖος, Herod. vii. 22, 66, 117, etc. For the *B* in Bartacus, compare Οἰβάρης and Βουβάρης (Herod. vi. 33; v. 21; Aesch. *Pers.* 980, cf. Schol. ap. Schutz, iv. 255).—W. L. A.

BARTHOLIN, THOMAS, a distinguished Danish physician, born at Copenhagen Oct. 20, 1619, and died Dec. 4, 1680. Besides many works of a purely professional character, he wrote some on biblical medicine and antiquities. These are—*De Armillis Veterum*, Hafn. 1647; *Miscellanea Medica*, Ibid. 1672, Francof. 1705; *De Morbis Biblicis*, Hafn. 1672; *De Paralyticis N. T. Comment.* Ibid. 1673, Lips. 1685.—W. L. A.

BARTHOLOMEW (Βαρθολομαῖος בַּר תַּלְמַי, i. e., *the son of Tolmai:* תלמי) is a name that occurs in the Old Testament (Josh. xv. 14, Sept. Θολαμί, Θολμαΐ; Auth. Vers., *Talmai;* 2 Sam. xiii. 37, Sept. Θολμί, Θολμαί). In Josephus, we find Θολομαῖος (*Antiq.* xx. 1, sec. 1). The Θολομαῖος in *Antiq.* xiv. 8. 1, is called Πτολεμαῖος in *Bell. Jud.* i. 9, sec. 3, not improbably by an error of the transcriber, as another person of the latter name is mentioned in the same sentence. Bartholomew was one of the twelve apostles, and is generally supposed to have been the same individual who in John's gospel is called Nathanael. The reason of this opinion is, that in the first three gospels Philip and Bartholomew are constantly named together,

while Nathanael is nowhere mentioned; on the contrary, in the fourth gospel the names of Philip and Nathanael are similarly combined, but nothing is said of Bartholomew. Nathanael therefore must be considered as his real name, while Bartholomew merely expresses his filial relation. He was a native of Cana in Galilee (John xxi. 2), and introduced by Philip to Jesus, who, on seeing him approach, uttered that eulogy on his character which has made his name almost synonymous with sincerity: 'Behold an Israelite indeed, in whom is no guile!' (John i. 47).* He was one of the disciples to whom our Lord appeared after his resurrection, at the Sea of Tiberias (John xxi. 2); he was also a witness of the Ascension, and returned with the other apostles to Jerusalem (Acts. i. 4, 12, 13). Of his subsequent history we have little more than vague traditions. According to Eusebius (*Hist. Eccles.* v. 10), when Pantænus went on a mission to the Indians (towards the close of the second century), he found among them the Gospel of Matthew, written in Hebrew, which had been left there by the apostle Bartholomew. Jerome (*De Vir. Illustr.* c. 36) gives a similar account, and adds that Pantænus brought the copy of Matthew's Gospel back to Alexandria with him. But the title of Indians is applied by ancient writers to so many different nations, that it is difficult to determine the scene of Bartholomew's labours. Mosheim (with whom Neander agrees) is of opinion that it was a part of Arabia Felix, inhabited by Jews, to whom alone a Hebrew gospel could be of any service. Socrates (*Hist. Eccles.* i. 19) says that it was the India bordering on Ethiopia; and Sophronius reports that Bartholomew preached the Gospel of Christ Ἰνδοῖς τοῖς καλουμένοις εὐδαίμοσιν. This apostle is said to have suffered crucifixion at Albanopolis, in Armenia, or, according to Nicephorus, at Urbanopolis in Cilicia. A spurious gospel which bears his name is in the catalogue of apocryphal books condemned by Pope Gelasius (Fabricius, *Cod. Apoc.* i. 137; Mosheim, *Commentaries on the Affairs of the Christians, etc., translated by Vidal*, vol. ii. pp. 6, 7; Tillemont, *Mémoires, etc.*, i. 960, 1160; Neander, *Allgemeine Geschichte*, i. 113, E. T. i. 112; Cave, *Lives of the Apostles*, Oxford, 1840, pp. 387-392).—J. E. R.

BARTIMÆUS (Βαρτίμαιος, *i. e.* בַּר טִמַּאי, *son of Tim'ai*), the blind beggar of Jericho whom Christ restored to sight (Mark x. 46).

BARTOLOCCI, Julio, an Italian scholar, born at Celano in 1613, and died 1st Nov. 1687. He was a monk of the order of St. Bernard, and professor of Hebrew at the college Della Sapienza at Rome. He devoted himself to Jewish literature. His *Bibliotheca Magna Rabbinica*, 4 vols. fol., Rom. 1675-1693, of which the last was published after his death by one of his pupils, Imbonat, is a storehouse of information in that department, though a deficiency of judgment and critical sagacity renders the work less useful than it otherwise might be. A fifth volume was added by Imbonat, which appeared under the title *Bibl. Latina Hebraica* in 1694.—W. L. A.

BARUCH (בָּרוּךְ, *blessed = Benedict;* Sept. Βαρούχ; Joseph. Βαροῦχος), son of Neriah, and brother of Seraiah, who held a distinguished office in the court of Zedekiah (Jer. li. 59). He was of the illustrious family of Judah, and of distinguished acquirements (Joseph. *Antiq.* x. 9, sec. 1), and is especially known as the faithful friend and amanuensis of the prophet Jeremiah (Jer. xxxii. 12; xxxvi. 4 ff., 32), whose oracles he wrote down twice (B.C. 605) in the reign of Jehoiakim (Jer. xxxvi. 4, 17; xlv. 1). He was imprisoned with Jeremiah by Nebuchadnezzar during the siege of Jerusalem, and when he was released at the capture of that city (B.C. 586) he at first remained at Masphatha, but was afterwards compelled to go to Egypt with 'the remnant of Judah that were returned from all nations' (Jer. xliii. 6; Joseph. *Antiq.* x. 9, sec. 6), where, as St. Jerome tells us, according to the tradition of the Jews, he and the prophet Jeremiah died 'before the destruction of the country by Nebuchadnezzar' (*Comment. in Is.* xxx. 6, 7). According to another tradition, however, he is said to have remained in Egypt till the death of Jeremiah, and then to have gone to Babylon, where he died in the twelfth year after the destruction of Jerusalem. There are two apocryphal books or letters extant which purport to be the productions of Baruch.—C. D. G.

BARUCH, The First Book or Epistle of, is given in the Paris and London Polyglots in Syriac and Latin.

1. *The Design of this Epistle.*—The design of this epistle is to comfort the nine tribes and a half who were beyond the river Euphrates, by assuring them that the sufferings which they have to endure in their captivity, and which are far less than they deserve, are but for a season, and are intended to atone for their sins, and that God, whose love towards Israel is unchangeable, will speedily deliver them from their troubles, and requite their oppressors. They are, therefore, not to be distracted by the prosperity of their wicked enemies, which is but momentary, but to observe the law of Moses, and look forward to the day of judgment, when all that is now perplexing will be rectified.

2. *The Method or Plan of the Epistle.*—The method which the writer adopted to carry out the design of this epistle will best be seen from a brief analysis of its contents. Being convinced of the unchangeable love of God towards his people (chap. i. 2), and of the close attachment subsisting between all the tribes (3), Baruch feels constrained to write this epistle before he dies (4), to comfort his captive brethren under their sufferings (5), which are far less than they deserve (6), and are designed to atone for (7, 8), as well as to wean them from, their sins (9), so that God might gather them together again. Baruch then informs them, first of all, that Zion has been delivered to Nebuchadnezzar because of the sins of the children of Israel (11, 12). That the enemy, however, might not boast that he had destroyed the sanctuary of the Most High by the strength of his own arm, God sent angels from heaven to destroy the forts and

* We have thus the highest evidence of the falsehood in one instance (and the apostle John is another), of the assertion of the pseudo-Barnabas 'that Jesus selected for his apostles men laden with the greatest sins (ὑπὲρ πᾶσαν ἁμαρτίαν ἀνομωτέρους), in order to shew that he came not to call the righteous, but sinners to repentance' (*Ep. Barnab.* ch. v.: Hefele's *Das Sendschreiben, etc.*, p. 160).

walls, and also to hide some of the vessels of the temple (13–16); whereupon the enemy carried the Jews as captives to Babylon, and left only few in Zion (17), this being the burden of the epistle (18, 19). But they are to be comforted (20), for whilst he was mourning over Zion, and praying for mercy (21, 22), the Lord revealed words of consolation to Baruch, that he might comfort his brethren, which is the cause of his writing this epistle (23, 24), viz., that the Most High will punish their enemies, and that the day of judgment is nigh (25, 26). The great prosperity of the world (27), its splendid government (28), great strength (29) and glory (30), luxurious life (31), barbarous cruelty (32), and glorious dominion (33), which the Gentiles now enjoy, notwithstanding their wickedness, will speedily vanish, for the day of judgment is at hand (34), when every thought and deed will be examined and made manifest (35, 36). The captive Jews are, therefore, not to envy any of the present things, but patiently to look forward to the promises of the latter days (37, 38), the fulfilment of which is rapidly approaching, and for which they are to prepare themselves, lest, by neglecting this, they might lose both this world and the world to come (39–41). All that now happens tends to this truth (chap. ii. 1–7). This Baruch sets forth to lead his brethren to virtue (8), and to warn them of God's judgment before he dies (9), that they may give heed to the words of Moses, who, in Deut. iv. 26; xxx. 19; xxxi. 28; xxviii., foretold what would befall them for leaving the law (9–12). Baruch also assures them that after they have suffered, and become obedient, they shall receive the reward laid up for them (13, 14), charges them to regard this epistle as a testimony between him and his brethren that they may be mindful of the law, the holy land, their brethren, the covenant of their forefathers, the solemn feasts and Sabbaths (15, 16), to transmit it, together with the law, to their children (17), and to be instant in prayer to God that He may pardon their sins, and impute unto them the righteousness of their forefathers (18, 19), for 'unless God judges us according to the multitude of his mercies, woe to us all who are born' (20). He moreover assures them that notwithstanding the fact that they have now no prophets and holy men in Zion to pray for them, as in former days, yet if they rightly dispose their hearts, they will obtain incorruptible treasures for their corruptible losses (21–27), and admonishes them constantly to remember these things, and prepare themselves, whilst in possession of this short life, for the life that is to come (28–35), when repentance will be impossible, as the judgment pronounced upon every one will be final (36–39); and to read the epistle on the solemn fast (40, 41).

3. *The Unity of the Epistle.*—The foregoing analysis will shew that every part of this epistle contributes to the development of the main design of the writer, thus demonstrating the unity of the whole. This is moreover corroborated by the uniformity of diction which prevails throughout this document. It must, however, be admitted that hypercriticism may find some ground for scepticism in the latter part of it, viz., ii. 21–41. But even if it could be shewn that this is a later addition, it would not interfere with the design of the whole.

4. *The Author, Date, and Canonicity of the Epistle.*—With the solitary exception of the learned and eccentric William Whiston (*A Collection of Authentic Records*, part i., page 25, London, 1727), this epistle has been and still is regarded by all scholars as pseudepigraphic, and we question whether a critic could be found in the present day bold enough to defend its Baruchic authorship. All that we can gather from the document itself is—1. That it was written by *a Jew*, as is evident, A, from the Hagadic story, mentioned in i. 13–15, about the destruction of the walls and forts by the angels, and the hiding of the holy vessels (comp. also 2 Macc. ii. 1–4); B, from the solemn admonition strictly to adhere to *the law of Moses;* C, from the charge that this epistle be transmitted by the Jews to their posterity, together with the law of Moses, and be read in their assemblies at their fasts. And 2, that it was written most probably about the middle of the second century B.C., as appears from the admonition to be patient under the sufferings from the Gentiles, and to wait for the day of judgment which is close at hand (i. 37–41), and the frequent reference to a future life. The canonicity of this epistle has not been defended even by the Romish Church, and yet strange to say, Whiston maintains that it is canonical. But in this, as in the authorship of it, Mr. Whiston, as far as we know, has not been followed by any one.

5. *The Literature on this Epistle.*—We have already remarked that this epistle has only been preserved to us in Syriac, which is printed in the Paris and London Polyglots, and in Latin in J. A. Fabricii *Cod. Pseudepigr. V. T.*, ii. p. 147, etc. Yet strange to say, though numerous expositors, both ancient and modern, have commented upon all the other apocryphal books, this interesting relic has been almost totally neglected. Ewald (*Geschichte des Volkes Israel*, iv., p. 233), and Fritzsche (*Exegetisches Handbuch zu den Apokryphen*, i. p. 175), contemptuously dismiss it in a few lines, and most unjustly regard it as written 'in a prolix and senseless style' *by a monk.* Whiston, as far as we know, is the only one who has, though faultily, translated it into English (*Collection of Authentic Records*, part i., p. 13, etc.; London, 1727). It is high time that this relic of antiquity should have due attention paid to it, especially as the beautiful edition of the Apocrypha, in Syriac, just published (*Libri Veteris Testamenti Apocryphi Syriace, Recogn.*, Paul. Anton. de Lagarde, Lond., 1861), has made it accessible to all scholars.

BARUCH, THE SECOND BOOK OR EPISTLE OF. This is the document generally known as the apocryphal Book of Baruch; but, as will be seen from the foregoing, it is only one of the two productions which tradition has transmitted to us as the work of Jeremiah's friend.

1. *Title.*—This production is called in the Septuagint τὸ βιβλιον, which, like the Hebrew, סֵפֶר (2 Sam. xi. 14; 2 Kings x. 6), is here best taken to denote *epistle*, a sense which this expression not unfrequently has, both in the Septuagint and in the New Testament, and which the Syriac ܐܓܪܬܐ rightly gives. This is most compatible with the form of this document, as well as with the existence and nature of the foregoing one. We call this epistle *the second*, and the other *the first*, according to the Syriac, which describes them as such.

2. *The Design of this Epistle.*—The design of

this epistle is to exhort the Jews suffering in Palestine under the oppression of their conquerors, to submit patiently to the chastisement they drew upon themselves, because of their departure from the living God, to remind them that in the midst of their afflictions they still have the divine teachings of wisdom revealed unto them in the law of God, which no other nation upon this earth ever had, and to assure them that if they obey the commandments, and return to God in repentance and prayer, the Lord will have mercy upon them, and make Jerusalem and its inhabitants the praise of the whole earth.

3. *The Plan and Contents of this Epistle.*—This document consists of two parts; the first extending from chap. i. 1 to iii. 8; the second from iii. 9 to v. 9. The former of these is the introduction to what is properly the epistle. In the second part the writer admonishes the Jews to listen to wisdom; tells them that their contempt of her, who alone is the fountain of life and happiness, is the cause of all their miseries, and exhorts and encourages them to lay hold of her, since their sufferings are not intended to destroy them, but have come upon them because they have forsaken their Creator and worshipped idols (iii. 9 to iv. 8). Jerusalem is hereupon introduced as a widow bereft of her children, and clothed in sackcloth, mourning to all the cities around her, over her afflictions, recounting her warnings to her disobedient children, and describing their cruel treatment from the Gentiles (9-20). She then comforts her children, assuring them that He who scattered them will soon gather them, and that all the cities round about her which have seen their humiliation shall witness their glory (21-27); exhorts them therefore to suffer patiently, and to pray to God for mercy, who will receive them when they return to him, just as He rejected them when they left him (28, 29). Afflicted Jerusalem is then seconded in her bright hopes by an address from God himself, who is introduced as speaking to her, assuring her that He will comfort her, and afflict all those who bereft her of her children (30-32). Babylon, which rejoiced in her ruin, shall herself mourn over her own destruction (33-35). Encouraged by this comforting assurance on the part of God, Baruch calls upon Jerusalem in words of triumphant joy to look around her, and see already her scattered children flocking to her from all the four corners of the earth (36, 37); bids her change her sable weeds for festive garments (v. 1, 2); and depicts to her in glowing terms, worthy of an Isaiah, the restoration of her children, and their future never-ending glory (3-9). For the sixth chapter, which contains the epistle of Jeremiah, we must refer to JEREMIAH, ADDITIONS TO.

4. *The Unity of this Epistle.*—That this epistle forms one whole is evident from the gradual but steady development of its plan, which is manifest throughout, and will hardly be questioned when we consider the beautiful adjustments of its constituent parts, as shewn in the foregoing analysis of its contents. The greater flow of language, and the more graphic description, in the second part, are owing to its more inspiring theme, as well as to the fact that the writer therein reaches his climax, and are fully balanced by the pathetic prayer of the first part. The diction of every portion is in harmony with its subject, and shews both the skill and the good taste of the author.

5. *The Author, Date, and Original Language of the Epistle.*—That Baruch, the companion of Jeremiah, is the *personated* and not the *real* author of this epistle is evident from its historical inaccuracies and contradictions, of which neither Baruch, nor any one else contemporary with the circumstances therein described, would have been guilty, as will be seen from the following instances:—1. The epistle is dated *the fifth year* after the destruction of Jerusalem; whereas Baruch was at that time in Egypt with Jeremiah (Jer. xliii. 3, 6, etc.) 2. Jerusalem is said to have been burnt with fire in the reign of Jeconiah (2, 3), whereas it was only captured. 3. Jeconiah is described as present in the great assembly, before which Baruch read this epistle (3), whereas he was in prison till the beginning of Evil-Merodach's reign (2 Kings xxv. 27). 4. Joahim is mentioned as high-priest at Jerusalem (i. 7), whereas Jehozadak filled this office in the fifth year after the destruction of Jerusalem (1 Chron. vi. 15). 5. In chap. i. 2, Jerusalem is described as burnt with fire, whereas in i. 10-14, the temple service is represented as still in existence. 6. Israel is addressed in iii. 10, as 'waxen old in a strange country,' whereas according to i. 2, it is only *the fifth* year of their captivity. 7. The writer uses the Septuagint translation of Jeremiah, which was made several centuries after Baruch (comp. i. 9 with Jer. xxiv. 1; ii. 4 with Jer. xl. 11 (Sept. xlix.), 18; ii. 23 with Jer. xxxiii. (xl.) 10, 11; ii. 25 with Jer. xxxvi. (xliii.) 30). 8. He moreover uses portions of the Old Testament which were written after Baruch (comp. i. 15-17, with Dan. ix. 7-10; Neh. ix. 32; ii. 1, 2, with Dan. ix. 12, 13; ii. 7-19, with Dan. ix. 13-18, Neh. ix. 10). The fact that the writer used the Septuagint translation of Jeremiah and Daniel, shews that this epistle is of a late date, and was most probably written, as Keil remarks, about the middle of the second century, B. C. The opinion that the original language of this epistle was Hebrew (Huet, Calmet, Movers, Hitzig, de Wette, Herzfeld, Ewald, etc.), or that only the first part (i.-iii. 8) was written in Hebrew (Fritzsche, Rütschi, Davidson, etc.) is regarded by Grotius, Eichhorn, Berthold, Havernick, and Keil, as having very little to sustain it, and is contradicted by St. Jerome (*Præf. in Vers. Jer.*, *Præf. in Expos. Jer.*), and Epiphanius (*De mens. et pond.*, c. 5). The Hebraisms simply prove that it was written by a Greek speaking Hebrew, whilst the so-called Greek mis-translations from the Hebrew are more apparent than real, and have been ably refuted by Keil (*Einleitung*, p. 729).

6. *The Canonicity of this Epistle.*—This epistle is neither quoted in the New Testament nor by the apostolic Fathers; it is not given in the Jewish catalogues of their canon (Baba Bathra, 15); nor is it mentioned by the Fathers who reproduce these catalogues (*e. g.*, Melito, Gregory Nazianzen, Epiphanius, etc.) It does not exist in Hebrew, and was regarded as uncanonical by those Fathers who were best acquainted with the Hebrews and their sacred literature. Thus St. Jerome remarks, 'Libellum Baruch, qui vulgo editioni Septuaginta copulatur, nec habetur apud Hebræos; et ψευδεπίγραφον epistolam Jeremiæ nequaquam censui disserendam' (*Præf. in expos. Jer.*, comp. also *Præf. in Vers. Jer.*), and Epiphanius (*De mens. et pond.* c. 5), οὐ κεῖται ἐπιστολαὶ (Βαροὶχ) παρ' Ἑβραίοις. It is true that it was quoted by many Fathers, both in the east and in the west, since the time of Ire-

nænus, as *sacred* and *scripture*, but they used these terms in a general sense, as John Driedo, one of the chief Roman Catholic writers, who also disputes the canonicity of this epistle, remarks:—'Cyprianus, Ambrosius, ceterique patres citant sententias ex libro Baruch, et 3 et 4 Esræ, non tanquam ex canonicis libris, sed tanquam ex libris continentibus quædam pia, juvantia et non contraria sed consona potius fidei nostræ' (*De Cat. Script.* lib. I. c. 4 *ad Difficult*, II. *Opp.* Lovan 1550, t. i., p. 22). So also Melchior Canus, 'Nam ut in secundo libro docuimus, libellum Baruch non adeo explorate et firmiter in sacrorum numero ecclesia reposuit, ut aut illum esse sacrum fidei catholicæ veritas expedita sit, aut non esse sacrum Læresis expedita sit' (*Opp.* Colon., 1605, p. 588; see also Whitaker's *Disputation on Scripture*, p. 67, etc., Parker Society edition).

7. *Literature on the Epistle.*—Arnald, *A Critical Commentary upon the Apocryphal Books;* Herzfeld, *Gesch. des Volkes Israel von der Zerstörung des ersten Tempels, etc.*, 1847, pp. 317-19; Ewald, *Gesch. des Volkes Israel*, iv. pp. 230-233; De Wette, *Einleitung in die Bibel*, 1852, p. 424, etc.; Davidson, *The Text of the Old Testament Considered, etc.*, p. 103, etc.; *Kurzgefasstes Exegetisches Handbuch zu den Apocryphen des A. T.*, i., p. 167, etc.; Keil, *Einleitung, etc.*, 1859, p. 725, etc.—C. D. G.

BARZEL (בַּרְזֶל; Sept. σίδηρος; Vulg. *ferrum*, except where it gives an explanatory translation, as 'falcatos currus' (Judg. iv. 3), though it sometimes gives the literal translation of the same term, as 'ferreos currus' (Josh. xvii. 18)). In the A. V. it is always translated *Iron*. The use of the Greek and Latin words, in classical authors of every age, fixes their meaning. That σίδηρος means iron, in Homer, is plain from his simile derived from the quenching of iron in water, which he applies to the hissing noise produced in piercing the eye of Polyphemus with the pointed stake (*Odys.* ix. 391). Much stress has been laid upon the absence of iron among the most ancient remains of Egypt; but the speedy decomposition of this metal, especially when buried in the nitrous soil of Egypt, may account for the absence of it among the remains of the early monarchs of a Pharaonic age (Wilkinson's *Ancient Egypt.*, iii. 246). Tubal-Cain is the *first-mentioned* smith, 'a forger of every instrument of iron' (Gen. iv. 22). From that time we meet with manufactures in iron of the utmost variety (*some* articles of which seem to be anticipations of what are commonly supposed to be modern inventions); as iron weapons or instruments (Num. xxxv. 16; Job xx. 24); barbed irons, used in hunting (Job xli. 7); *an iron bedstead* (Deut. iii. 11); chariots of iron (Josh. xvii. 16, and elsewhere); iron weights (shekels) (1 Sam. xvii. 7); harrows of iron (2 Sam. xii. 31); iron armour (2 Sam. xxiii. 7); tools (1 Kings vi. 7; 2 Kings vi. 5); horns (1 Kings xxii. 11); nails, hinges (1 Chron. xxii. 3); fetters (Ps. cv. 18); bars (Ps. cvii. 16); iron bars used in fortifying the gates of towns (Ps. cvii. 16; Is. xlv. 2); a *pen of iron* (Job xix. 24; Jer. xvii. 1); a pillar (Jer. i. 18); yokes (Jer. xxviii. 13); pan (Ezek. iv. 3); trees bound with iron (Dan. iv. 15); gods of iron (Dan. v. 4); threshing-instruments (Amos i. 3); and in later times, an iron gate (Acts xii. 10); the actual cautery (1 Tim. iv. 2); breastplates (Rev. ix. 9).

The mineral origin of iron seems clearly alluded to in Job xxviii. 2. It would seem that in ancient times it was a plentiful production of Palestine (Deut. viii. 9). There appear to have been furnaces for smelting at an early period in Egypt (Deut. iv. 20). The requirement that the altar should be made of 'whole stones over which no man hath lift up any iron,' recorded in Josh. viii. 31, does not imply any objection to iron as such, but seems to be merely a mode of directing that, in order to prevent idolatry, the stones must not undergo any preparation by art. Iron was prepared in abundance by David for the building of the temple (1 Chron. xxii. 3), to the amount of one hundred thousand talents (1 Chron. xxix. 7), or rather 'without weight' (1 Chron. xxii. 14). Working in iron was considered a calling (2 Chron. ii. 7). [SMITH.] Iron seems to have been better from some countries, or to have undergone some hardening preparation by the inhabitants of them, such as were the people called Chalybes, living near the Euxine Sea (Jer. xv. 12); to have been imported from Tarshish to Tyre (Ezek. xxvii. 12), and 'bright iron' from Dan and Javan (ver. 19). The superior hardness of iron above all other substances is alluded to in Dan. ii. 40. It was found among the Midianites (Num. xxxi. 22), and was part of the wealth distributed among the tribes at their location in the land (Josh. xxii. 8).

Iron is *metaphorically* alluded to in the following instances:—affliction is signified by the furnace for smelting it (Deut. iv. 20); under the same figure, chastisement (Ezek. xxii. 18, 20, 22); reducing the earth to total barrenness by turning it into iron (Deut. xxviii. 23); slavery, by a yoke of iron (Deut. xxviii. 48); strength, by a bar of it (Job xl. 18); the extreme of hardness (Job xli. 27); severity of government, by a rod of iron (Ps. ii. 9); affliction, by iron fetters (Ps. cvii. 10); prosperity, by giving iron for stones (Is. lx. 17); political strength (Dan. ii. 33); obstinacy, by an iron sinew in the neck (Is. xlviii. 4); giving supernatural fortitude to a prophet, making him an iron pillar (Jer. i. 18); destructive power of empires, by iron teeth (Dan. vii. 7); deterioration of character, by becoming iron (Jer. vi. 28; Ezek. xxii. 18), which resembles the idea of the iron age; a tiresome burden, by a mass of iron (Ecclus. xxii. 15); the greatest obstacles, by walls of iron (2 Macc. xi. 9); the certainty with which a real enemy will ever shew his hatred, by the rust returning upon iron (Ecclus. xii. 10). Iron seems used, as by the Greek poets, metonymically for the sword (Is. x. 34), and so the Sept. understands it, μάχαιρα. The following is selected as a *beautiful comparison* made to iron (Prov. xxvii. 17), 'Iron (literally) uniteth iron; so a man uniteth the countenance of his friend,' gives stability to his appearance by his presence. A most graphic *description of a smith at work* is found in Ecclus. xxxviii. 28.—J. F. D.

BARZILLAI (בַּרְזִלַּי; Sept. Βερζελλί), a wealthy old Gileadite of Rogelim, who distinguished himself by his loyalty when David fled beyond the Jordan from his son Absalom. He sent in a liberal supply of provisions, beds, and other conveniences for the use of the king's followers (2 Sam. xvii. 27; xix. 32). On the king's triumphant return, Barzillai attended him as far as the Jordan, but declined, by reason of his advanced age, to proceed to Jerusalem and receive the favours to which he had entitled himself.—J. K. [Two others of this

name are mentioned in the O. T., viz., Barzillai the Meholathite (2 Sam. xxi. 8), and a priest who married one of the daughters of Barzillai the Gileadite, and was called by their name (Ez. ii. 61; Neh. vii. 63)].

BASAM (בֹּשֶׂם) or BOSEM (בֹּשֶׂם), *the balsam-tree.* The name balsam is no doubt derived from the Arabic بلسان *balesan*, which is probably also the origin of the βάλσαμον of the Greeks. Forskal informs us that the balsam-tree of Mecca is there called Aboosham, *i.e.* perodora. The word بشام *basham*, given by him, is the name of a fragrant shrub growing near Mecca, with the branches and tufts of which they clean the teeth, and is supposed to refer to the same plant. These names are very similar to words which occur in the Hebrew text of several passages of Scripture, as in the Song of Solomon, v. 1, 'I have gathered my myrrh with my spice' (*basam*); ver. 13, 'His cheeks are as a bed of spices' (*basam*); and in vi. 2, 'gone down into his garden to the beds of spices' (*basam*). The same word is used in Exod. xxxv. 28, and in 1 Kings x. 10, 'There came no more such great abundance of spices (basam) as those which the Queen of Sheba gave to King Solomon.' In all these passages *basam* or *bosem* בָּשָׂם and בֹּשֶׂם, though translated 'spices,' would seem to indicate the 'balsam-tree,' if we may infer identity of plant or substance from similarity in the Hebrew and Arabic names. But the word may indicate only a fragrant aromatic substance in general. The passages in the Song of Solomon may with propriety be understood as referring to a plant cultivated in Judæa, but not to spices in the general sense of that term. Queen Sheba might have brought balsam or balsam-trees, as well as spices, for both are the produce of southern latitudes, though far removed from each other.

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The balsam-tree was one of the most celebrated and highly esteemed among the ancients. Pliny (*Hist. Nat.* xii. 25) says, 'Sed omnibus odoribus præfertur balsamum, uni terrarum Judææ concessum. Ostendere arbusculam hanc urbi imperatores Vespasiani.' Pompey the Great also boasted of having had it borne in triumph. Justin the historian (xxxvi. 3) says, 'Opes genti Judaicæ, ex vectigalibus opobalsami crevere, quod in his tantum regionibus gignitur. Est namque vallis, etc., nomine Hierichus dicitur. In ea valle sylva est, et ubertate, et amœnitate arborum insignis; siquidem palmeto et opobalsamo distinguitur.' So Strabo and Diodorus Siculus. Dioscorides states that it is found in one valley of Judæa, and also in Egypt. At a much earlier period Theophrastus was aware of the fact that the balsamum tree was found in a valley of Syria, and that it was cultivated only in two gardens, one of twenty acres, the other much smaller, as is also stated by Pliny. Josephus informs us 'that the balsam is produced only in the plains of Jericho. Abdollatif ('Memorabilia of Egypt,' as quoted by Rosenmüller) says that he has read in Galenus that the best balsam is produced in Palestine: but now (in Abdollatiff's age) he says, that no more balsam is found in that country; also that he knew of it only as 'carefully reared at Ain-Shames in Egypt, in an enclosed piece of ground.' Prosper Alpinus informs us that Messoner, a eunuch, governor of Cairo in 1519, caused to be brought from Arabia forty plants, which he placed in the garden of Matareah. Belon, in the early part of the sixteenth century, saw the shrubs in the balsam gardens of Matareah, a village near Cairo, and his description of them agrees very well with that given by Abdollatiff. Hence it would appear from ancient authors that the plant yielding balsam was never very common in Palestine—in fact, that it was confined to one locality, where it was found only as a plant in cultivation, though it may have been, and probably was, introduced at a very early period. That it has long disappeared from thence is evident from the authors we have just quoted, as well as from the testimony of all travellers in Palestine. That it was a southern plant we may believe from its being cultivated in the warm southern valley of Jericho, and that it was introduced into that locality we have the testimony of Josephus (*Antiq.* viii. 6), who says that it was brought thither by Queen Sheba. Strabo, moreover, states that myrrh, frankincense, and the balsam-tree, were produced in the country of the Sabæans.

The balsam-tree, or balm of Gilead tree, as it is also very generally called, is not a native of that region, nor indeed does it appear ever to have been cultivated there. The true balsam, we have seen, was cultivated near Jericho, and at a later age in Egypt. From that country it has been traced to Arabia. Thus Gerlach, as quoted by Bergius, relates that the tree which produces the balsam of Mecca grows near Bederhunin, a village between Mecca and Medina, in a sandy rocky soil, confined to a small tract, about a mile in length. Strabo, we have found, was aware that the balsam-tree grows on the coast near Saba, in the happy land of the Sabæans. Bruce identifies this spot with that part of the African coast near the straits of Babelmandel, which now bears the name of Azab; and he further states, that among the myrrh-trees behind Azab all along the coast to the straits of Babelmandel is the native country of the balsam-tree. It grows to above fourteen feet high, spontaneously and without culture, like the myrrh, the coffee, and frankincense tree, all equally the wood of the country, and occasionally cut down and used for fuel. It was no doubt early transplanted into

Arabia, that is, into the southern part of Arabia Felix, immediately fronting Azab: the high country of Arabia was too cold for it, being all mountainous, and water freezing there. The first plantation that succeeded seems to have been at Petra, the ancient metropolis of Arabia, now called Beder, or Beder Hunein. Bruce has, moreover, given two figures of the balsam-tree,—one of the whole tree, the other of a single branch, with the dissection of the fruit. These, he says, may be depended on, as being carefully drawn, after an exact examination, from two very fine trees brought from Beder Hunein. Salt also found it on the west coast of the Red Sea, and Mr. Brown, having examined his specimen, is sufficient evidence of its authenticity.

The balsam-tree, having been seen by Bruce and Salt, and figured by the former as well as by Nees von Esenbeck, and introduced into India, has been described by the first and by Wight and Arnott, and is now pretty well known. It forms a middle-sized tree, with spreading branches and a smooth ash-coloured bark, but which is no doubt rough in the older parts, as represented by Bruce. The ultimate branches are short, and thorn-like, with small very short abortive branchlets, bearing at their extremities the leaves and flowers. The fruit is pointed, fleshy, with a viscid pulp; nut 4-angled; 1—2-celled, containing one perfect seed.

This species is now considered to be identical with the Amyris opobalsamum of Forskal, found by him in Arabia, in the neighbourhood of the caravanserai of Oude, not far from Has, where it is called ابوسام aboosham, *i. e.*, perodora; and the wounded bark of which yields opobalsamum, or balsam of Mecca. It is as highly esteemed by all Orientals in the present day as it was by the civilized nations of antiquity. Another species, discovered by Forskal, and called by him Amyris Käfal, from its Arabic name, قفل, is now also referred to the genus Balsamodendron. It is a tree with reddish-coloured wood, and with branches rather spinous. The younger leaflets are described as being villous and acute, the old ones smooth, often obtuse; the berry compressed, with an elevated ridge on each side, the apex forming a black prominent point. The wood he describes as forming an article of considerable commerce, especially to Egypt, where water-vessels are impregnated with its smoke. It is probably the twigs of this species which are taken to India, and there sold under the name of aod-i balessan; that is, the wood of the balsam-tree, and therefore analogous to the xylobalsamum of the ancients. Carpobalsamum was probably only the fruit of one of these species. Opobalsamum, or juice of the balsam, is generally described as the finest kind, of a greenish colour, and found in the kernel of the fruit. Carpobalsamum is said to have been made by the expression of the fruit when in maturity, and xylobalsamum, by the expression or decoction of the small new twigs, which are of a reddish colour. But the ancients probably employed both the fruit and the wood for macerating in oil, which would extract the odour. The greatest quantity of balsam, and the best in quality, must in all times have been produced by an incision into the bark when the juice is in its strongest circulation, in July, August, and the beginning of September. It is then received into a small earthen bottle, and every day's produce is poured into a larger, which is kept closely corked. The whole quantity collected is but small.

From these considerations we conclude that the probability is, that the balsam would be noticed in some part of the Old Testament, as we find it is, in the above passages of the Canticles, Exodus, and Kings.—J. F. R.

BASCA, or BASCAMA, a town near Bethshan, where Jonathan Maccabæus was killed (1 Macc. xiii. 23).

BA'SHAH (בָּאשָׁה, from בָּאַשׁ, *to be worthless or corrupt, to stink*), the name of a plant or weed of a worthless or noxious kind (Job xxxi. 40). From the connection in which it is introduced, it is probable that some particular and well-known herb is intended. The LXX. render it by *βάτος, bramble;* the Vulg. has *spina, thorn;* and so the Targ. and Syr. and Ar. versions. Fuerst pronounces it a useless, noxious, and spinose herb of the cockle or darnel species. Celsius (*Hierobot.* ii. 201) makes it a poisonous plant, the بيش of the Arabic writers, a species of *aconite.* Lee (*Lex.* s. v.) suggests *hemlock* as the probable synonyme. Zunz gives *loleh*, and Renan (*Livre de Job* in loc.) *ivraie.*—W. L. A.

BASHAN, בָּשָׁן and הַבָּשָׁן; Samaritan Vers. בתנין; Targ. בַּתְּנָן, Ps. lxviii. 15, also מַתְּנָן; the latter Buxtorf suggests may have originated in the mistake of a transcriber, yet both are found in Targ. Jon.; Deut. xxxiii. 22; v. *Lex. Talm.* col. 370; Sept. Βασάν and Βασανῖτις; Josephus and Eusebius, Βαταναία. *El Bottein* is the modern name. The word probably denotes the peculiar fertility of the soil: in the ancient versions, instead of using it as a proper name, a word meaning *fruitful* or *fat* is adopted. Thus in Ps. xxii. 13, for *Bashan*, we find in Sept. πίονες; Aquila, λιπαροί; Symmachus, σιτιστοί; and Vulg. *Pinguis* (Ps. lxvii. 16) (lxviii. 15) for *hill of Bashan;* Sept. ὄρος πῖον; Jerome (v. Bochart, *Hierozoicon*, pars i. col. 531), *mons pinguis.* The sacred writers include in Bashan that part of the country eastward of the Jordan which was given to half the tribe of Manassch, situated to the north of Gilead. Bochart incorrectly places it between the rivers Jabbok and Arnon; and speaks of it as the allotment of the tribes of Reuben and Gad (Num. xxxii. 33). The first notice of this country is in Gen. xiv. 5. Chedorlaomer and his confederates 'smote the Rephaims in Ashtaroth Karnaim.' Now Og, king of Bashan, dwelt in Ashtaroth, and 'was of the remnant of the Rephaim' ('giants' Auth. Vers.), Joshua xii. 4. When the Israelites invaded the Promised Land, Argob, a province of Bashan, contained 'sixty fenced cities, with walls and gates and brazen bars, besides unwalled towns a great many' (Deut. iii. 4, 5; 1 Kings iv. 13). These were all taken by the Israelites, and Og and his people utterly destroyed. Golan, one of the cities of refuge, was situated in this country (Deut. iv. 43; Josh. xx. 8; xxi. 27). Γαυλανὰν ἐν τῇ Βατανειάδι (Joseph. *Antiq.* iv. 7. sec. 4). Solomon appointed twelve officers to furnish the monthly supplies for the royal household, and allotted the region of Argob to the son of Geber (1 Kings iv.

13). Towards the close of Jehu's reign, Hazael invaded the land of Israel, and smote the whole eastern territory, 'even Gilead and Bashan' (2 Kings x. 33; Joseph. *Antiq.* ix. 8. sec. 1); but after his death the cities he had taken were recovered by Jehoash (Joash) (2 Kings xiii. 25), who defeated the Syrians in three battles, as Elisha had predicted (2 Kings xiii. 19; Joseph. *Antiq.* ix. 8. sec. 7). After the captivity the name Batanæa was applied to only a part of the ancient Bashan; the rest being called Trachonitis, Auranitis, and Gaulanitis (v. Lightfoot's *Chorographical Notes* upon the places mentioned in St. Luke: Works, vol. x. p. 282). All these provinces were granted by Augustus to Herod the Great, and on his death Batanæa formed a part of Philip's tetrarchy (Joseph. *De Bell. Jud.* ii. 6. sec. 3; *Antiq.* xviii. 4. sec. 6). At his decease, A.D. 34, it was annexed, by Tiberius, to the province of Syria; but in A.D. 37 it was given by Caligula to Herod Agrippa, the son of Aristobulus, with the title of king (Acts xii. 1; Joseph. *Antiq.* xviii. 6. sec. 10). From the time of Agrippa's death, in A.D. 44, to A.D. 53, the government again reverted to the Romans, but it was then restored by Claudius to Agrippa II. (Acts xxv. 13; Joseph. *Antiq.* xx. 7. sec. 1).

The richness of the pasture-land of Bashan, and the consequent superiority of its breed of cattle, are frequently alluded to in the Scriptures. We read in Deut. xxxii. 14, of 'rams of the breed (Heb. *sons*) of Bashan;' and in Ezek. xxxix. 18, 'Rams, lambs, goats, and bullocks, all of them fatlings of Bashan.' The oaks of Bashan are mentioned in connection with the cedars of Lebanon (Is. ii. 13; Zech. xi. 2). In Ezekiel's description of the wealth and magnificence of Tyre it is said, 'Of the oaks of Bashan have they made thine oars' (xxvii. 6). The ancient commentators on Amos iv. 1, 'the kine of Bashan,' Jerome, Theodoret, and Cyril, speak in the strongest terms of the exuberant fertility of Bashan (Bochart, *Hierozoicon*, pars i. col. 306), and modern travellers corroborate their assertions (v. Burckhardt's *Travels in Syria and the Holy Land*, pp. 286-288; Buckingham's *Travels in Palestine*, through the countries of Bashan and Gilead, London, 1822, vol. ii. pp. 112-117).—J. E. R.

BASHEMATH, or BASEMATH (בָּשְׂמַת, *fragrant;* Sept. Βασεμάθ), 1. one of the wives of Esau (Gen. xxxvi. 3, 4, 13), and the daughter of Ishmael. In another passage Bashemath, the wife of Esau, is called the daughter of Elon the Hittite (Gen. xxvi. 34), and the same parentage is ascribed to Adah, also the wife of Esau (Gen. xxxvi. 2). This would seem to lead to the conclusion that Adah and Bashemath were different names of the same person; but there is a difficulty in the way of this, from Bashemath being mentioned *along with* Adah in the list of Esau's wives given Gen. xxxvi. 2, 3. The Samaritan Vers. avoids this by reading Mahalath in place of Bashemath here; and as Mahalath is elsewhere found as the name of one of Esau's wives, and as the same parentage is there ascribed to her as here to Bashemath (Gen. xxviii. 9), this is probably the correct reading. If we do not conclude that Esau had five wives, which is improbable, as only three are mentioned in Gen. xxxvi. 2, 3, where we have a formal genealogical record, we must regard two of his three wives as having each a double name. We would range them thus: Adah or Bashemath; Aholibamah or Judith; and Mahalath. 2. A daughter of Solomon, and wife of Ahimaaz, one of that king's officers (1 Kings iv. 15).—W. L. A.

BASHUYSEN, HEIN. JAK., a German Orientalist, was born at Hanau, 26th Oct. 1679, and died 31st Dec. 1738. He was professor of theology and Oriental languages, and rector of the Gymnasium at Herlat. He established a printing press in his own house, for the purpose of issuing, under his own immediate superintendence, the best Rabbinical Commentaries on the Scriptures. From this issued *Abarbanelis Comment. in Pentateuchum cum addit. locorum Bibl. et Talmud*, Hanau, 1710, fol.; *Psalterium Davidis cum notis rabbinicis*, Han. 1710, in 12mo; *Clavis Talmudica Maxima*, Han. 1714, in 4to (a new edition, with additions by L'Empereur, appeared in 1740 in 4to). He published also *Commentaria Scripturaria*, Han. 1707; *Observationes Sacræ*, Frankf. 1708, Herlat, 1714, 2 vols. 4to; *Systema Antiqq. Hebb.* 8vo Han. 1715.—W. L. A.

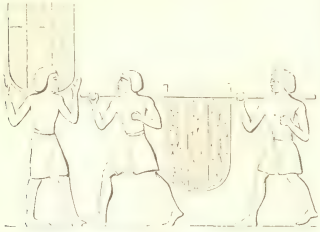
BASILA, RAFAEL, a learned Jew, born at Mantua, who flourished in the early part of the last century. He issued an addition of the Hebrew Bible, with the critical commentary of Sal. Norzi (completed in 1626), with additions and annotations, 2 vols. 4to, Mantua, 1742. At the end is a list of various readings, 900 in number, and a critical estimate of their comparative value. The corrections of Norzi are introduced into the text. This valuable work has been oftener than once reissued. The best edition is that of George Holzinger, in 4 vols. 4to, Vien. 1816. The commentary on the Pentateuch alone was printed in the great edition of the Pentateuch, issued at Dobrowne in 1804.—W. L. A.

BASILIUS, Bishop of Cæsarea, surnamed the Great, was born at Cæsarea in Cappadocia, in 329, and died 1st Jan. 379. His name stands high among the Fathers of the Church as one of the most eloquent, energetic, and spiritual of their number. A considerable number of Homilies, partly on ethical subjects, partly of an expository character, from his pen remain to us. The most important as respects biblical interests of these are his Hexaëmeron, which consists of nine discourses on the History of Creation in Genesis, and his Homilies on the Psalms. He avoids carefully, and on principle, the allegorising method of interpreting Scripture; and charges those who follow it with seeking 'to add reverence to Scripture, from their own thoughts.' A copious, though somewhat rhetorical eloquence pervades these homilies, and one often comes on a rich vein of thought; and striking descriptions both of natural phenomena and moral relations abound. Some treatises from his pen are of a dogmatical character, but here, it must be confessed, he is less felicitous. We owe to Basil, in conjunction with Gregory of Nazianz, the collection of extracts from Origen's works, entitled *Philocalia*, which is printed at the end of Spencer's edition of that Father's treatise Contra Celsum, and was first edited from a MS. in the Royal Library at Paris by Tarinus in 1618, 4to. Several editions of Basil's collected works have appeared; the best is that by Garnier, Paris, 1721-30, in 3 vols. fol.—W. L. A.

BASIN. [BASON.]

BASKET. There are several words in the Hebrew Scriptures by which different kinds of baskets appear to be indicated :—

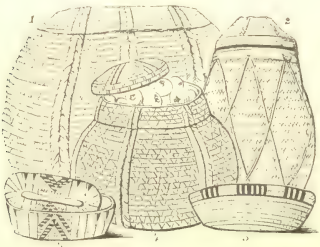
1. דוד *dud*, which occurs in 2 Kings x. 7, where the heads of Ahab's sons are sent from Samaria to Jezreel in baskets; Jer. xxiv. 2, as containing figs; and Ps. lxxxi. 6 (rendered *pots*); where deliverance from the baskets means deliverance from the bondage of carrying burdens in baskets. In fact, very heavy burdens were thus carried in Egypt, as corn in very large baskets from the field to the threshing-floor, and from the threshing-floor to the granaries. They were carried between two men by a pole resting on their *shoulders;* which agrees with the previous clause of the cited text, 'I removed his shoulder from the burden.' This labour and form of the basket are often shewn in the Egyptian sculptures.



125.

2. טבא *teba*, which occurs in connection with agricultural objects, 'the *basket* and the store' (Deut. xxvi. 2, 4; xxviii. 5, 17), and would therefore appear to have been somewhat similar to the above; and, in fact, the Egyptian sculptures shew different baskets applied to this use.

3. כלוב *kelub*. From the etymology, this appears to have been an interwoven basket, made of leaves or rushes. In Jer. v. 27, however, it is used for a bird-cage, which must have been of open-work, and probably not unlike our own wicker bird-cages. The name is also applied to fruit-



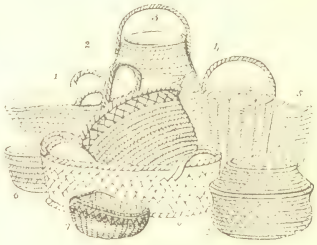
126. Ancient Egyptian.

baskets (Amos viii. 1, 2), Egyptian examples of which are presented in figs. 2 and 4 (which contain pomegranates) of the annexed cut.

4. סלסלות, *salsilloth*, occurs only in Jer. vi. 9, where it obviously denotes baskets in which grapes were deposited as they were gathered. The form of the baskets used for this purpose is often shewn on the Egyptian monuments, and is similar to that represented in fig. 4, cut 126.

5. In all the other places where the word basket occurs, we are doubtless to understand a basket made of rushes, similar both in form and material to those used by carpenters for carrying their tools. This is still the common kind of basket throughout Western Asia; and its use in ancient Egypt is shewn by an actual specimen which was found in a tomb at Thebes, and which is now in the British Museum. It was, in fact, a carpenter's basket, and contained his tools (fig. 1).

The specimens of Egyptian baskets in the British Museum, represented in our cut, convey a favourable idea of the basket-work of ancient times. Some of these are worked ornamentally with colours (figs. 3, 5, cut 126; also the modern examples, figs. 2, 7, cut 127). And besides these the monuments exhibit a large variety of hand-baskets, of different shapes, and so extensively employed as to shew the numerous applications of basket-work in the remote times to which these representations extend. They are mostly manufactured, the stronger and larger sorts of the fibres, and the finer of the leaves of the palm-tree, and not infrequently of rushes, but more seldom of reeds.



127. Modern Oriental.

In the preceding cut of examples of modern Oriental baskets, many are of the same form, and mostly of the same materials, as those found in the Egyptian tombs or pictured on their walls. We doubt not that the three engravings taken together furnish examples of all the different kinds of baskets in use among the Israelites.

BASMATH (בָּשְׂמַת), the daughter of Solomon and wife of Ahimaaz (1 Kings v. 15). The name is the same as Bashemath.

BASON. This appears as the rendering in the A. V. of—1, the Heb. כַּף (Exod. xii. 22; 2 Sam. xvii. 28; 1 Kings vii. 50; Jer. lii. 19), elsewhere rendered *cup* (Zech. xii. 2); 2, כְּפוֹר (1 Chron. xxviii. 17; Ezra i. 10; viii. 27); 3, אַגָּן (Exod. xxiv. 6), rendered *goblet* (Song vii. 3); *cups* (Is. xxii. 24); 4, מִזְרָק (1 Kings vii. 40, 45; 2 Chron. iv. 8, 11; Numb. iv. 14), translated *bowl* (Num. vii. 13, 19, 25), and, 5, of the Gr. νιπτήρ (John xiii. 5). That all these were hollow vessels, adapted

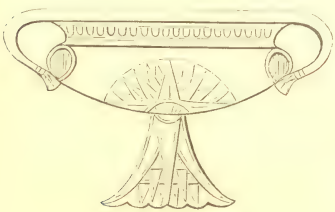
to receive and contain liquids, is certain, but what was their general form, and wherein the peculiarity of each consisted, we have no means of determining. On the Nineveh monuments are sculptures of vessels resembling a porringer or large modern tea-cup, others approaching more to the form of a saucer, in some cases with a projecting handle, and others more of a vase shape. It is probable that

128. Basons from Nineveh Monuments.

the vessels of the Jews were much the same, only some of the vessels above mentioned, such as the bason which held the blood of the sacrifice, and the bason used by our Lord when He washed His disciples' feet, must have been of a larger size, in respect both of depth and of circumference. Of the basons above mentioned several are expressly described as of metal, silver, gold, and brass; those for more common use were doubtless of earthenware or stone. On the tomb of Rameses IV., there is a representation of a golden vase, which, as it is

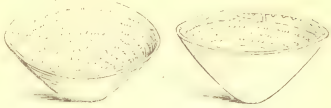
129. Bason of Metal—Nineveh.

introduced among the trophies of that monarch's conquest of the Philistines or Canaanites, may probably supply a specimen of a vessel in use among the Jews. In Mr. Layard's *Discoveries in the Ruins of Nineveh and Babylon*, p. 509 ff, there is



130. Philistian Vase—Egypt.

a description, with drawings, of a set of very curious bowls of terra cotta, with inscriptions around the inner margin in the ancient Chaldean language, written in characters previously unknown in Europe; these were found on the banks of the Euphrates and in the ruins of ancient Babylonia, and are undoubtedly of Jewish origin. They are from 4½ inches in diameter, and not more than 2 inches in depth. The writer of this has in his possession a stone basin of modern workmanship, round the inside of which is an Arabic inscription in two lines; it is a little more than 3 inches in diameter and 1 inch in depth. [BOTTLE.]—W. L. A.



131. Inscribed Basons—Babylonia.

BASTARD. By this word the Auth. Vers. renders the Hebrew מַמְזֵר, which occurs only in Deut. xxiii. 2, and Zech. ix. 6. But Michaelis (*Mos. Recht*, ii. sec. 139) reads the word with a different punctuation, so as to make it a compound of two words מום זר, meaning *stain*, *defect* of a *stranger*, implying the stain that would be cast upon the nation by granting to such a stranger the citizen-right. Some understand by it the offspring of prostitutes, but they forget that prostitutes were expressly forbidden to be tolerated by the law of Moses (Lev. xix. 29; Deut. xxiii. 17). The most probable conjecture is that which applies the term to the offspring of heathen prostitutes in the neighbourhood of Palestine; since no provision was made by Moses against their toleration (Potter, *Archæol.* i. 354), and who were a sort of priestesses to the Syrian goddess *Astarte* (comp. Num. xxv. 1, *sq.*; Gesenius, *Comment. on Isaiah*, ii. 339; Hos. iv. 14; 1 Kings xiv. 24; xv. 12; xxii. 47; 2 Kings xxiii. 7; Herodot. i. 199).

That there existed such bastard offspring among the Jews, is proved by the history of Jephthah (Judg. xi. 1-7), who on this account was expelled, and deprived of his patrimony.—E. M.

BAT. [ATALLEPH.]

BATANÆA. [BASHAN.]

BATE, JULIUS. A clergyman of the Church of England; born 1711, died 1771. He was a devoted follower of Hutchinson, whose works he edited, and whose system he defended in a multitude of publications. With some learning and acumen, and indefatigable powers of labour, he was at the same time so deficient in judgment and temper, and held views so whimsical and baseless, that he produced little impression in his own day, and is now known only by name. He attacked, with some success, Warburton's position 'that the doctrine of a future state of rewards and punishments is not to be found in, nor did make part of, the Mosaic dispensation;' and he made a futile attempt to oppose Dr. Kennicott's critical labours on the text of the Old Testament. He prepared a Hebrew-English Dictionary, which Parkhurst (a disciple also of the Hutchinsonian school) frequently refers to with approbation; and he was engaged, at the time of his death, on a new translation of the Scriptures, the completed part of which—Genesis to 2 Kings—was published after his death. 'As a translation it greatly fails in perspicuity, smoothness, and grammatical accuracy; the notes are full of the peculiarities of his system, and discover no correct acquaintance with the principles of philology or enlightened criticism' (Orme).—W. L. A.

BATH, BATHING (רַחִיץ). The numerous ceremonial washings required by the Mosaic law, to secure the proper cleanliness of the priests (Lev. viii. 6; Exod. xiii. 17-21), and to serve as a purification from the various kinds of Levitical or actual defilement (Lev. xii.-xx), or as a symbolical representation of innocence (Deut. xxi. 1-9; Matt. xxvii. 24), will be found described under ABLUTION. These religious ordinances were, however, closely connected with the ordinary rules of cleanliness, to which they wisely gave a religious sanction. It was not until a late period of Jewish history that the Pharisaical spirit of formalism obscured their moral significance by attaching to them that intrinsic value, and insisting on that scrupulous and exaggerated attention to their smallest particulars, which was exposed and discouraged by our Lord (Mark vii. 1-5; Matt. xxiii. 25; Luke xi. 39, etc.)

The practice of bathing, which was thus inculcated as a civil and religious obligation, is in the East not only important, but necessary as the only sure preventive of cutaneous and other diseases (Lev. xiv. 8; xv. 5, etc.) The extreme heat and consequent perspiration, the arid and burning soil, the bites of insects, and the abundance of dust and sand, make bathing a pleasure as well as a duty. Accordingly we find traces of the practice at all periods of Jewish history. In Egypt the bathing in the water of the Nile was universal (Exod. ii. 5; vii. 15; Herod. ii. 37), and with the Egyptians, as with the Hindus, it partook of the character of an act of worship. The obvious advantage of washing in a running stream, caused the Hebrews to resort to it when practicable (Lev. xv. 13; 2 Kings v. 11); but as the streams of Judea are few and small, often disappearing altogether at the hottest season of the year (Job vi. 15, 19, etc.), their place was supplied, as far as possible, by housebaths (2 Sam. xi. 2; Susan. xv.), and by public pools. Women, as in modern times, usually anointed themselves after the bath (Ruth iii. 3) with oil (2 Sam. xiv. 2), or sweet odours (Esth. ii. 12; Judith x. 3), and the use of oil for this purpose was also very general among men. [ANOINTING.] We are told in the Mischna that women sometimes used bran as well as water (Pesach. ii. 7, quoted in Herzog *Encykl.* s. v.) The Arabs to this day sometimes use earth for a similar purpose, but it is most improbable that there is any reference to such a custom in 2 Kings v. 17. (Winer, *Realwört*, s. v., *Baden.*)

The pools (κολυμβήθραι) of Hezekiah and of Solomon were probably public baths (Neh. ii. 14; iii. 16; 2 Kings xx. 20; Joseph. *de Bell Jud.* v. 4. 2), as were also Siloam (John ix. 7) and Bethesda.* The latter, from its healing virtue, was adorned, like modern Oriental baths, with five colonnades for the protection of those who resorted to it. From Neh. iv. 23 we see that the use of the bath was not omitted even in times of great danger. Large buildings for bathing purposes, like those in use among the Romans, were probably unknown to the Jews, until they were introduced with other heathen customs in the time of Antiochus (Joseph. *Antiq.* xix. 7. 5). We must assume that a bath formed part of the *Ephebeum* built by Jason, the apostate high-priest, at Jerusalem (2 Mac. iv. 9, 13). Similar baths were built on a great scale by the Herods, at the hot springs of Tiberias, Gadara, and Calirrhoe. The medicinal value of sulphurous springs in bathing was known at a very early period, and the discovery of some, to the east of the Dead Sea, by Anah, one of the Dukes of Edom, is mentioned in Gen. xxxvi. 24 (where ימים should be rendered 'hot springs,' not 'mules,' as in A. V.) The promiscuous use of these public baths led the Jews, in some cases, to feel ashamed at the badge of their national covenant, and to obliterate its effects (1 Macc. i. 15; Joseph. *Antiq.* xii. 5. 1; 1 Cor. vii. 18). The art of swimming was generally known, but is not often alluded to (Is. xxv. 11; Ezek. xlvii. 5; Acts xxvii. 42).

The constant washing of the feet, rendered necessary by the use of sandals and the nature of the soil, is mentioned in Gen. xviii. 4; xxiv. 32; xliii. 24. Like the 'pouring water on the hands' (2 Kings iii. 11), it was usually performed by servants or inferiors (1 Sam. xxv. 41; 1 Tim. v. 10; John xiii. 5, 6).—F. W. F.

* John v. 2. 'The Rabbis and Chald. paraphrast on Ecclesiastes make the words פְּרִיבְטָאוֹת and פְּרוֹבְטוֹא (the Greek προβατικῇ, John v. 2, ἐπὶ τῇ προβατικῇ) mean *baths*; and the word פְּרִבְּיטָא, a bath-servant.'—Jahn's *Bibl. Archæol.* E. T., sec. 198.

BATH. [WEIGHTS AND MEASURES.]

BATH (בַּת), the Hebrew word for daughter, is often used as the first element in a proper name, in which case what follows stands to it in the relation of the genitive in the Indo-European languages. In this respect its usage is analogous to that of Ben (which see).

BATH KOL (בַּת קוֹל *daughter of the voice*). Under this name the *Talmud*, the later Targums, and the Rabbinical writers, make frequent mention of a kind of oracular voice, constituting the fourth grade of revelation, which, although it was an instrument of divine communication throughout the early history of the Israelites, was the most prominent, because the sole, prophetic manifestation which existed during (and even after) the period of the second Temple. The *Midrashim* and the *Gemara*, cited in Reland's *Antiq. Sacr.* pt. ii. ch. ix., severally affirm that the Bath Kol is the voice which spoke to Abraham, Moses, David, Nebuchadnezzar, and others; and the Targums of Jonathan and of Jerusalem make the Bath Kol appear in Gen. xxxviii. 26; Num. xxi. 6; and in other places. The treatise *Sanhedrin*, cited in Vitringa's *Obser. Sacr.* ii. 338, uses the words:—'From the death of Haggai, Zechariah, and Malachi, the Holy Spirit [רוּח הקדֹשׁ, which, according to the Jewish distinction, is only the second degree of the prophetical gift] was withdrawn from Israel; but they nevertheless enjoyed the use of the Bath Kol.'

The Jewish authorities are not agreed as to what the Bath Kol was, nor as to the precise reason of its designation. It is disputed whether the persons hearing the Bath Kol heard the very voice from heaven, or only a daughter of it—an *echo* of it; whether, as thunder is often mentioned as a sign of the Divine presence, and as the word *voice* appears to be used for thunder in Exod. ix. 23; Jer. x. 13; Ps. xxix. 3, the Bath Kol may not signify

an articulate voice proceeding out of the thunder; or whether, according to the explanation of Maimonides, 'the Bath Kol is when a man has such a strong imagination that he believes he hears a voice from without himself.' As to the meaning of the name itself, passages are cited in Buxtorf's *Lex. Talm.* s. v. בת, and in Reland's *Antiq. Sacr.* l. c., which shew that the daughter of the voice sometimes means the echo of a sound, and sometimes merely a primary sound itself. It is certain that the *Peshito* has sometimes rendered the simple Greek φωνή by 'daughter of the voice,' as in Acts xii. 22; 1 Tim. vi. 20; Heb. iii. 15. It is necessary, however, to remark that, according to a fundamental law of all Syro-Arabian grammar, these two words must either stand to each other in the relation of *apposition*, or of the *state construct*. But as apposition can only take place between equivalent and convertible terms, which 'daughter' and 'voice' are not, accordingly the alternative rendering of *daughter voice* proposed by Prideaux (which Horne also has adopted, *Introduct.* iv. p. 149) violates that rule; because, in such an English combination, the word 'daughter' has the force of an *adjective;* and the Hebrew language, possessing but few adjectives, would have expressed the sense of *daughter voice* (if that had been the sense intended to be conveyed by Bath Kol) by making Bath the *last* word, depending as a genitive on the former. For instance, what we render the Holy Spirit is literally 'the spirit of holiness' in Hebrew. Thus '*daughter voice*' is not an apposition in English, nor is it the translation of a state construct according to the Hebrew order; but of a state construct in which Prideaux has taken the liberty of transposing the dependent word, *i. e.*, of making 'daughter of the voice' become, in effect, 'voice of a daughter.' Jennings also, in his *Jewish Antiq.* b. i. c. 6, when he renders Bath Kol by '*filiæ vox, seu filia vocis*,' only commits, in the first case, the same error more palpably; and is guilty of quite as great a violation of the first principle of Hebrew Grammar, as he would be, in the case of Latin, were he to translate *filia vocis* by 'voice of the daughter.'

The occasions on which it is alleged that the Bath Kol was heard after the death of Malachi are of very various degrees of solemnity or significance. Supposing the instances mentioned in Josephus (*Antiq.* xiii. 10. 3), of the voice which announced to Hyrcanus that his sons had conquered Antiochus, and (*De Bell. Jud.* vi. 5. 3) of the awful voice which was heard in the Temple, just before the capture of Jerusalem, to exclaim, Μεταβαίνωμεν ἐντεῦθεν!—not to belong to the Bath Kol (as it is to be observed that the pseudo-Josephus ben Gorion has, in these cases, merely used the Hebrew word for *voice*), most of the other recorded instances fall far short of these in dignity; and some appear irreconcilable to even very credulous notions of the limits of Divine interposition. Only a few of them, however, can be classed with quite as trivial a species of divination as the Sortes Virgilianæ, which is done in the unfair statement of Prideaux (*Connex.* ii. p. 354). The fact is, that most Christian writers who have treated of the Bath Kol have not been able to divest themselves of an undue desire to discredit its pretensions, in consequence of their fearing any comparison which might be instituted between it and the voices from heaven mentioned in the New Testament. Indeed, Lightfoot (in his *Hor. Hebr.* ad Matth. iii. 17) considers all cases of Bath Kol to be either Jewish fables or devices of the devil. Instances of voices from heaven, on occasions outwardly very analogous to some among the Jews, are recorded in the history of the early Christian church; as the voice which was instrumental in making Alexander bishop of Jerusalem, and that which exhorted Polycarp to be of good courage (Eusebii *Hist. Eccles.* vi. 11; iv. 15).

Two very learned dissertations on the Bath Kol may be found in Vitringa's *Obser. Sacr.* ii. pp. 341-363; and (by Danz) in Meuschen's *Nov. Test. ex Talmude illustratum*, pp. 351-378.—J. N.

BATH-RABBIM. In the Song of Solomon (vii. 5 [4]), the eyes of the bride are compared to 'the fish-pools in Heshbon, at the gate of Bath-rabbim' (שַׁעַר בַּת־רַבִּים). This must have been the name of a gate of the town of Heshbon, looking towards, or giving access to the road which led to, Bath-rabbim, on each side of which was a pool or tank (not necessarily a *fish*-pool). It is commonly supposed that Bath-rabbim is Rabbah, the chief town of the Ammonites, still known as Ammân. This lies to the north of the present Hesbân, on which side of the town, however, no tank or pool remains, though there is one on the opposite side. The Sept. and Vulg. translate the appellation, Θυγατρὸς πολλῶν, *filiæ multitudinis.*—W. L. A.

BATH-SHEBA [בַּת־שֶׁבַע], daughter of Eliam, grand-daughter of Ahitophel, and wife of Uriah. She was seduced and became pregnant by King David during the absence of her husband, who was then engaged at the siege of Rabbah (2 Sam. xi. 4, 5; Ps. li. 2). [Perhaps in this lay the reason of Ahitophel's enmity to David, and David's remorseful dread of him.] The child thus born in adultery became ill and died (2 Sam. xii. 15–18). After the lapse of the period of mourning for her husband, who was slain by the contrivance of David (xi. 15), she was legally married to the king (xi. 27), and bore him Solomon (xii. 24; 1 Kings i. 11; ii. 13). In 1 Chron. iii. 5 she is called Bath-Shua [בַּת־שׁוּעַ]; and her father, Ammiel, instead of Eliam (comp. Matt. i. 6). The other children of Bath-sheba are named in 2 Sam. v. 14; 1 Chron. iii. 5. She is afterwards noticed only in consequence of her good-natured intercession for Adonijah; which incidentally displays the respect with which she was treated by king Solomon, her son (1 Kings ii. 19). [DAVID, ADONIJAH.] The Rabbins describe Bath-sheba as a woman of a highly cultivated mind, [and ascribe to her the counsels contained in Prov. xxxi.]—E. M.

BATH-SHUA. [BATH-SHEBA.]

BATH-ZACHARIAS. [BETH-ZACHARIAS.]

BATTLE, SYSTEM OF. Though the Hebrews, in their mode of conducting warlike operations, varied somewhat in the course of ages, and are elsewhere shewn to have been swayed by the practice of greater and more military nations, still, from the period when the institution of royalty gave rise to an organized system, it was a maxim to spare the soldiers all unnecessary fatigue before an engagement, and to supply them liberally with food. Their arms were enjoined to be in the best order, and when drawn up for battle they formed a line

of solid squares of a hundred men, each square being ten deep, and with sufficient interval between to allow of facility in movements, and the slingers to pass through. The archers may have occupied the two flanks, or formed in the rear, according to the intentions of the commander on the occasion; but the slingers were always stationed in the rear until they were ordered forward to impede a hostile approach, or to commence the engagement, somewhat in the manner of modern skirmishers. Meantime, while the trumpets waited to sound the last signal [the priests in the earlier ages (Deut. xx. 1-4), subsequently the king, accompanied with priests and levites (2 Chron. xiii. 4-12; xx. 20, 21), and still later, the general in command (1 Macc. iv. 8-11), delivered an address, by which, either directly or indirectly, the soldiers might be animated to do their duty courageously. The king went to battle in his royal costume] except when he wished to remain unknown, as at Megiddo (2 Chron. xxxv. 22). It was now, we may suppose, when the enemy was at hand, that the slingers would be ordered to pass between the intervals of the line of solid squares, open their order, and with shouts, let fly their stone or leaden missiles, until by the gradual approach of the opposing fronts they would be hemmed in, and be recalled to the rear, or to cover a flank. Then would come the signal to charge, and the great shout of battle; the heavy infantry, receiving the order to attack, would, under cover of their shields and levelled spears, press direct upon the front of the enemy; the rear ranks might then, if so armed, cast their second darts, and the archers from the rear shoot high, so as to pitch the arrows over their own main line of spearmen into the dense masses beyond them. If the enemy broke through the intervals, we may imagine that a line of charioteers in reserve, breaking from their position, might in part charge among the disordered ranks of the foe, drive them back, and facilitate the restoration of the oppressed masses, or wheeling round a flank, fall upon the enemy, or be encountered by a similar manœuvre, and perhaps repulsed. The king, meanwhile, surrounded by his princes, posted close to the rear of his line of battle, and in the middle of the showered missiles, would watch the enemy, and remedy every disorder. In this position it was that several of the sovereigns of Judah were slain (2 Chron. xviii. 33, and xxxv. 23), and that such an enormous waste of human life took place; for the shock of two hostile lines of masses, at least ten in depth, advancing under the confidence of breastplate and shield, when once engaged hand to hand, had difficulties of no ordinary nature to retreat; because the hindermost ranks, not feeling personally the first slaughter, would not, and the foremost could not, fall back; neither could the commanders disengage the line without a certainty of being defeated. The fate of the day was therefore no longer within the control of the chief, and nothing but obstinate valour was left to decide the victory. Hence, from the stubborn character of the Jews, battles fought among themselves were particularly sanguinary; such, for example, as that in which Jeroboam, king of Israel, was defeated by Abijah of Judah (2 Chron. xiii. 3, 17), wherein, if there be no error of copyists, there was a greater slaughter than in ten such battles as that of Leipzig, although on that occasion three hundred and fifty thousand combatants were engaged for three successive days, provided with all the implements of modern destruction in full activity. Under such circumstances defeat led to irretrievable confusion; and where either party possessed superiority in cavalry and chariots of war, it would be materially increased; but where the infantry alone had principally to pursue a broken enemy, that force, laden with shields, and preserving order, could overtake very few who chose to abandon their defensive armour, unless they were hemmed in by the locality. Sometimes a part of the army was posted in ambush, but this manœuvre was most commonly practised against the garrisons of cities (Josh. viii. 12; Judg. xx. 38). In the case of Abraham (Gen. xiv. 16), when he led a small body of his own people suddenly collected, and fell upon the guard of the captives, released them, and recovered the booty, it was a surprise, not an ambush; nor is it necessary that he should have fallen in with the main army of the enemy. At a later period, the Hebrew armies formed into more than one line of masses; but there is evidence that they always possessed more valour than discipline.—C. H. S.

BATTLEMENT. [HOUSE.]

BAUER, GEO. LORENZ, Professor of Biblical Exegesis and Oriental Languages at Heidelberg, was born 14th August 1755, and died 12th January 1806. He was a voluminous writer on biblical and theological subjects. His hermeneutical works are his most valuable. Along with Dathe he edited *Glassii Phil. Sac. nostris temporibus accommodata*, of which the second volume especially is his, Lips. 1796. He wrote also *Entwurf einer Hermeneutik des A. und N. T.*, Leipz. 1799; which contains the substance of an earlier work, *Hermeneutica V. T.*, Lips. 1797. These works are deeply tinged with neologianism; but, apart from this, are valuable. The edition of Glass's work ought rather to have appeared as a new work; for it omits much which that author would have deemed essential, and introduces much that would have filled him with indignation. Of the *Hermeneutik des A. und N. T.*, Dr. Davidson says, 'It exhibits good arrangement, great perspicuity, an unusual power of condensation, and no small acuteness. Unhappily, however,' he adds, 'the neology of the author is apparent' (*Hermen.* p. 702). Bauer wrote also *Die Kleinen Proph. übers. und mit comment. erläutert*, 2 vols., Leipz. 1786–90; *Theologie des A. T. oder Abriss der relig. Begriffe der Alten Hebräer*, Leipz. 1796; *Biblische Theologie des N. T.*, 4 vols., Leipz. 1800-2; and several works on biblical antiquities and theology. Bauer was the first openly to apply the term mythology to the divine revelations of Scripture, and to speak of the biblical narratives as myths. He even went the length of issuing a work entitled *Hebräische Mythologie des A. und N. T. mit parallelen aus der Mythol. anderen Völkern*, etc., 2 vols., Leipz. 1802. These works of the 'audacious author' (dreiste verfasser), as Tholuck calls him (*Vermischte Schr.* ii. 141) have long since ceased to command any respect. A translation into English of his Theology of the Old Testament appeared in 1838, but it excited no attention, and was felt to be simply offensive.—W. L. A.

BAUER, KARL LUDWIG, born at Leipsic 18th July 1730, died 7th September 1799 at Hirschberg, in Silesia, where he was rector of the Gymnasium. He wrote *Philologia Thucydidea-Paulina*, Halle, 1773; *Logica Paulina*, ibid., 1774; *Rhetorica*

Paulina, 2 vols., ibid. 1782. These works are worthy of notice; they unite solid learning with acuteness and precision.—W. L. A.

BAUMGARTEN, Sigismund Jakob, D.D., was born at Wollmirstadt 14th March 1706. He was educated at Halle, first in the Orphan House, afterwards at the University. After passing through various subordinate offices he became Professor of Theology in that University in 1743. He was the most famous theological professor of his day, having usually as many as from 300 to 400 students attending his lectures, and so casting all his colleagues into the shade that when he announced his intention to lecture on any branch, it was tantamount to an intimation that none of them need attempt to venture into the same field, as they had no chance of an audience. He was an indefatigable student and lecturer, and his published works relate to almost every department of theological inquiry. In theology he followed the method of Wolf; reducing all the dogmas of the science to the most rigid schematism, and presenting theology as bare of life and spirit as it is possible to conceive. Though himself orthodox in his teachings, he occupied a position of antagonism to the Pietist school, and introduced a spirit of rationalising in religion, which, carried out to its full extent by his pupil and admirer Semler, led to that revolution in German theology from which its students are as yet only beginning to return. His exegetical writings are his feeblest productions, unless perhaps we except his sermons. He wrote *Auslegung der Briefe Pauli an die Gal., Eph., Phil., Col. und Thess.*, edited by Semler, Halle, 1767; *Ausleg. der Br. Pauli an die Römer*, Halle, 1749; *Ausleg. der Briefe an die Cor.*, edited by Noesselt, Halle, 1761; *Erklärung der Br. an die Heb.*, edited by Maschen and Semler, Halle, 1763; and a work on Hermeneutics. He died at Halle 4th July 1757.—W. L. A.

BAUMGARTEN-CRUSIUS, Ludwig Fried. Otto, D.D., was born at Merseburg 31st July 1788, and died at Jena, where he was Professor of Theology and Principal of the University, 31st May 1843. He was a man of great natural powers and of ample scholarship; and had his life been longer spared to complete the plans he had before his mind, he might have rendered service of the highest kind to the cause of scientific theology. Of the works which he published during his lifetime, the most valuable are his *Einleitung in das Stud. der Dogmatik*, 1820; his *Grundzüge der Bibl. Theologie*, Jena, 1828; and his *Compendium der Dogmengeschichte*, of which only the first part was issued by himself in 1840, the work being completed by Hase in 1846. He was engaged at the time of his death on a *Theologische Auslegung der Johanneischen Schriften*, of which he published the first part in 1843. A second part, prepared from his MSS. by Kimmel, appeared in 1845. Since then his Comments on the epistles to the Romans, Galatians, Ephesians, Colossians, Philippians, and Thessalonians, collected partly from the notes of his students, have been published. These are full of useful hints, but as a whole they are disappointing. Even his first volume on John's writings is hardly worthy of his reputation. One cannot, however, but notice the impartiality and earnestness with which he seeks to ascertain the meaning of his author, irrespective of schools and systems. Belonging to no party, he has been blamed by the orthodox for his tendency to rationalism, and by the rationalists for his leanings towards orthodoxy. —W. L. A.

BAXTER, Richard, an eminent nonconforming divine, was born at High Ercall, in Shropshire, on November 12, 1615, and after a life of herculean labour amidst almost constant suffering, died 8th December 1691. His works, which are very numerous, consist chiefly of polemical and practical treatises. His only biblical work is his *Paraphrase on the New Testament, with notes, doctrinal and practical:* Lond. 1685, 4to; 1695, 8vo. This work the author designed for the use of 'religious families in their daily reading of the Scriptures, and of the poorer sort of scholars and ministers who want further helps.' In accordance with this design, it is practical rather than strictly expository; but the meaning of the passage is often given with much felicity, and the work is full of useful suggestions. Some of his Annotations appended to the Paraphrase are valuable specimens of condensed and sound interpretation, especially in the Pauline epistles.—W. L. A.

BAYER, Francisco Peres, a Spanish antiquary, born at Valentia in 1711, died 1794. He wrote *De Numis Hebraeo-Samaritanis*, Valent. 1781, and *Numm. Heb. Sam. Vindiciae*, 1790. These are standard works on the subject to which they relate.—W. L. A.

BAYLY, Anselm, LL.D., an English clergyman, sub-dean of the Chapel Royal. He issued an edition of *The Old Testament in English and Hebrew, with remarks, critical and grammatical, on the Hebrew, and corrections of the English.* Lond. 1774. In this edition the authorised version, with a few alterations, chiefly in the punctuation, is printed so as to face the Hebrew; a few notes are added of an explanatory kind; the k'ri readings are conveniently placed on the margin; and summaries of the books are appended. The work is of little value, except as it supplies a legible Hebrew text. The text is pointed, but only the *athnach* and *soph-pasuk* accents are inserted. Dr. Bayly published also a Hebrew grammar.—W. L. A.

BAYNE, Paul, a Puritan divine who died in 1617. He was a fellow of Christ College, Cambridge, and succeeded Perkins in the lecture at St. Andrews, Cambridge. He wrote *A Commentary on the 1st and 2d chapters of St. Paul to the Colossians; together with divers places of Scripture briefly explained*; 4to, Lond. 1634; *An entire Com. on the Epistle to the Ephesians;* fol., Lond. 1643. These display learning and acuteness.—W. L. A.

BAY-TREE. [Ezrach.]

BDELLIUM. [Bedolach.]

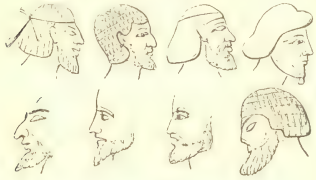
BEALOTH (בְּעָלוֹת), a town in the southern part of the tribe of Judah (Josh. xv. 24).

BEAN. [Pol.]

BEÄN, Children of (υἱοὶ Βαιάν), the name of a tribe, predatory in their habits, destroyed by Judas Maccabeus (1 Macc. v. 4, 5). In the margin of the A. V. they are identified with the Benei Ja'aqan (Num. xxxiii. 31).

BEAR. [Dob.]

BEARD. With the Jews, as with all Oriental nations, the beard was an object of care and importance. They viewed it as the special mark of manly dignity, and the loss of it as a disgrace or degrading punishment (2 Sam. x. 4; Is. vii. 20; Ezra v. 1–5). They encouraged its growth, and were careful to trim it, dress it, and anoint it with perfumed unguents (Ps. cxxxiii. 2). Where intimacy permitted, the beard was the object of salutation, and Joab availed himself of this to deceive Amasa (2 Sam. xx. 9). Only in seasons of sorrow and calamity did they neglect their beards; in deep affliction they cut them off, or tore them out, or covered them up (2 Sam. xix. 24; Is. xv. 2; Jer. xli. 5; Ezra ix. 3; Ezek. xxiv. 17, 22). They were forbidden by Moses to round off the corners of their beards (Lev. xix. 27; xxi. 5), a practice which was common among the Arabians, and had with them an idolatrous significance (Herod. iii. 8), on which account, doubtless, it was forbidden to the Jews. There is a reference to this practice as a characteristic of heathenism in Jer. ix. 25; xxv. 23 (See Henderson *Comment.* on the places). The preservation of the beard established a distinction between the descendants of Abraham and the Egyptians, among whom they sojourned, as the latter shaved off the beard entirely, though they



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adopted the singular practice of fastening false beards upon their chins (Wilkinson, *Anc. Egypt.* iii. 362). [' In cut 132 is a curious collection of bearded heads of foreigners obtained from the

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Egyptian monuments, and, without doubt, including the beards, head-dresses, and physiognomies of most of the nations bordering on Egypt and Palestine. In nearly all of them we see that the upper edges of the beard were shaven off, and apparently the hair of the upper lip. In the cut 133, fig. 1 represents the head and beard of a Babylonian figure; fig. 2 is the regal Persian beard, curiously curled and tressed; fig. 3 is a somewhat similar beard from the recently-discovered sculptures of Xanthus in Asia Minor; and fig. 4 is Græco-Syrian, from the sculptures at Palmyra. With these it may be useful to compare the principal varieties of the beard among the modern Orientals, whose tastes in this matter are in general much less fantastic than those of their predecessors. In the following cut the first figure is that of a modern Egyptian

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(Copt), and the second that of a Persian, exhibiting a remarkable contrast between the amplitude of the one beard and the scantiness of the other. The other two figures we offer with pleasure, as presenting, in all probability, correct resemblances of such beards as were worn by the ancient Israelites. Fig. 3 is that of an Arab sheikh, and fig. 4 that of a Syrian Jew.'—J. K.] (D'Arvieux, *Coutumes des Arabes;* Niebuhr, *Descr. of Arabia*, Sec. xxii. ch. 4; Harmar, *Eastern Customs*, II. 357–360; Horne, *Introd.*, vol. iii., pt. 4, chap. 2.)—W. L. A.

BEAST. In the Bible, this word, when used in contradistinction to *man* (Ps. xxxvi. 6), denotes a brute creature generally; when in contradistinction to *creeping things* (Lev. xi. 2–7; xxvii. 26), it has reference to four-footed animals; and when to

wild mammalia, as in Gen. i. 25, it means domesticated cattle. [ZOOLOGY, BIBLICAL.]

BEATING. [PUNISHMENTS.]

BEAUSOBRE, ISAAC DE, a French Protestant minister, was born at Nivort, 8th March 1659. Driven from France at the time of the revocation of the edict of Nantes, he fled to Holland, whence he passed to Berlin, and spent the rest of his days there as pastor of one of the French churches in that city. His pen was occupied in many literary labours. That by which he is now chiefly remembered is one which he undertook by order of the king of Prussia, in conjunction with Lenfant, *Le Nouveau Testament de N. S. Jesus Christ traduit en Français sur l'original Grec, avec des notes literales pour eclaircir le texte;* Amst. 2 vols. 4to, 1718, of which a new and greatly improved edition appeared in 1741. Of this work Beausobre executed the latter part, beginning with the epistle to the Romans. After his death, which took place in June 1738, there appeared from his pen *Remarques historiques crit. et philol. sur le N. T.*, 2 vols. 4to, La Haye, 1742. These biblical labours of Beausobre are valuable; the translation of the N. T. is one of the best in the French language, and his notes are always judicious, often felicitous. He was a man of undoubted learning and ability, which he devoted to the worthiest pursuits. In conjunction with his son, Charles Louis, he prepared *Discours sur la Bible de Saurin*, which appeared without date. Four volumes of sermons, which partake very much of the nature of comments, were published after his death in 1755. The rest of his works are devoted to church history.—W. L. A.

BEBAI (בֵּבַי; Sept. Βαβαΐ, Βαβί, Βηβί, Βηβαΐ). The name of a man whose son, Zechariah, was the leader of twenty-eight men who went up with Ezra from Babylon to Jerusalem (Ezr. viii. 11); and who was at the head of a large body of persons called 'the sons of Bebai,' of whom upwards of 600 (623 Ezr. ii. 11; 628 Neh. vii. 16) had gone up on a previous occasion with Zerubbabel. Four of these had taken strange wives (Ezr. x. 28). The name of Bebai occurs among those of the men that signed the covenant (Neh. x. 15).—W. L. A.

BECHAIM (בְּכָאִים). [The name of a tree which has not been satisfactorily identified. It occurs only in the plural, the sing. being בכא] 2 Sam. v. 23, 24, and 1 Chron. xiv. 14, 15, 'And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that thou shalt bestir thyself.'

Neither the *mulberry* nor the *pear-tree*, considered to be the bechaim of the Scriptures, satisfies translators and commentators, because they do not possess any characters particularly suitable to the above passages. With regard to the mulberry, Rosenmüller justly observes, that this interpretation is countenanced neither by the ancient translators nor by the occurrence of any similar term in the cognate languages. We should expect, however, some notice in Scripture of a tree which must have been common, and always esteemed for its fruit [SYCAMINE]. Rosenmüller prefers pear-trees in the preceding passages, as being the oldest rendering of the words. But the correctness of this translation is not confirmed by any of the cognate dialects; nor is the pear-tree more appropriate than the mulberry. [Celsius (*Hierobot.* i. 335) suggests the Arabic بكا *baka*, a tree from which exudes a gum in drops; hence the name from the verb to *weep;* but this tree is unknown.]

The tree alluded to in Scripture, whatever it is, must be common in Palestine, must grow in the neighbourhood of water, have its leaves easily moved, and have a name in some of the cognate languages similar to the Hebrew Baca. The only one with which we are acquainted answering to these conditions is that called *bak* by the Arabs, or rather *shajrat-al-bak*—that is, the *fly* or *gnat* tree. It seems to be so called from its seeds, when loosened from their capsular covering, floating about like gnats, in consequence of being covered with light silk-like hairs, as is the case with those of the willow. In Richardson's *Arabic Dictionary* the bak-tree is considered to be the elm, but to us it appears to be the poplar. The willow and the poplar are well known to have the same kind of seed, whence they are included by botanists in the group of Salicineæ.

As it seems to us sufficiently clear that the bak-tree is a kind of poplar, and as the Arabic 'bak' is very similar to the Hebrew 'Baca,' so it is probable that one of the kinds of poplar may be intended in the above passages of Scripture. And it must be noted that the poplar is as appropriate as any tree can be for the elucidation of the passages in which bechaim occurs, as no tree is more remarkable than the poplar for the ease with which its leaves are rustled by the slightest movement of the air; an effect which might be caused in a still night even by the movement of a body of men on the ground, when attacked in flank or when unprepared. That poplars are common in Palestine may be proved from Kitto's *Palestine*, p. 114: 'Of poplars we only know, with certainty, that the black poplar, the aspen, and the Lombardy poplar grow in Palestine. The aspen, whose long leaf-stalks cause the leaf to tremble with every breath of wind, unites with the willow and the oak to overshadow the watercourses of the Lower Lebanon, and, with the oleander and the acacia, to adorn the ravines of southern Palestine: we do not know that the Lombardy poplar has been noticed but by Lord Lindsay, who describes it as growing with the walnut-tree and weeping-willow under the deep torrents of the Upper Lebanon.'—J. F. R.

BECHER (בֶּכֶר; Sept. Βοχόρ and Βαχίρ); Gesenius (*Thes.* p. 206) connects this word with בֵּכֶר and Arabic بكر, a young camel. In older *Onomastica* (*e. g.*, in Walton, *Polyglot*, vol. vi., *sub. fin.*), it is referred to the root בָּכַר, and connected with בְּכוֹר *primogenitus*, first-born.' The same origin of this word seems to be given by Fuerst (*Onomast. Sac.*, in Concordance, p. 1271); who compares בֶּכֶר which he translates *Frühgeborner* with the Greek names Archigenes, Protogenes. Other derivations have been suggested, but have found little favour.

This proper name occurs in (1) Gen. xlvi. 21;

(2) 1 Chron. vii. 6, 8, twice; and (3) in Num. xxvi. 35. In (1) and (2), Becher has the second place among the sons of the patriarch Benjamin; but in (3), the same name is given to one of the sons (again the second in order) of Ephraim, son of Benjamin's brother Joseph. Becher is further here described as the head of 'the family' (A. V.), or rather *clan* or *gens* 'of the Bachrites' מִשְׁפַּחַת הַבַּכְרִי (*Mishpachath Habbakri*).

Although this is all that can be alleged with certainty of this name, yet the purposes of this work would not be answered were we to ignore the difficulties with which the subject of this article is beset, owing to the apparent discrepancies of the genealogical lists. There are four such lists connected more immediately with Becher; the three occurring in the passages which have been already mentioned, and the fourth in 1 Chron. viii. 1. It is important to observe that these documents were not only drawn up at different times by different writers, but actually refer to various periods of the national history. The *first* of them enumerates that interesting group of seventy, the nucleus of the future nation, which migrated with the venerable patriarch to Egypt; the *second* (which seems to be the exactest of the four, and to have been derived from public records) purports to be a census taken some 250 years afterwards, on the plains of Moab, when the nation, now fully organised, was about to enter the Promised Land; the *third* and the *fourth* have all the appearance of less exactness, they are portions of a long genealogy of a fragmentary and supplemental character, derived by the author, not from the public archives which must have been destroyed at the period of the captivity and the fall of Jerusalem, *temp.* Zedekiah, but from private sources (*Keil, Apol. Versuch üb. d. Bücher d. Chronik.* 198). This opinion coincides with the fact that these genealogies relate mainly to that part of the nation which returned from captivity, including the tribe of Benjamin, which has a remarkable prominence in these lists. These third and fourth lists occur indeed in consecutive chapters (1 Chron. vii. 6, 12, and viii. 1, etc.), but it by no means follows that they refer to continuous periods of time. J. D. Michaelis assigns the former to the age of David (to which verse 2 refers the census of 'the sons of Issachar' therein adduced; but this date need not be extended to the other genealogical fragments of the same chapter); whereas Keil (*Apol. Versuch*, p. 186) suggests its reference to a time previous to the calamitous Benjamite war, which is narrated in Judg. xx. xxi., on the strong ground of the extreme improbability that at any subsequent period so many as 60,000 'mighty men of valour' could have been forthcoming from three clans only of this tribe.

This view, which we accept as the most probable, throws back our list to an early date, for the Benjamite war took place in the time of Phinehas (see Judg. xx. 28), not long after the death of Joshua. It will be obvious at once, then, that a long interval intervenes between this genealogical fragment and our fourth and last register, which is generally referred to either a later period of the kingdom of Judah, or to the age of the Return from Captivity (1 Chron. ix. 1). With these dates of our four genealogies in mind, we now proceed to indicate their *variations* in reference to the subject of this article. In the first list (Gen. xlvi. 21), Benjamin's sons amount to no less than *ten*, Becher being the second; in the next list (Num. xxvi. 35), he entirely disappears from the catalogue of the patriarch's sons, now reduced to *seven*, including two of his grandsons; while in the third list, Becher resumes his place as second; again, however, to disappear in the first verse of the very next chapter, from the enumeration of Benjamin's sons, *five* of whom are mentioned this time, and in preciser terms than anywhere before: 'Now Benjamin begat Bela his first-born, Ashbel the second, and Aharah the third, Nohah the fourth, and Rapha the fifth.' In these diversities lies the difficulty in which the name of Becher is involved. Before we proceed to offer what appears to us the least objectionable solution of it, we will notice some of the expedients which have been proposed for meeting the discrepancy. It has been a frequent resource among Commentators to attribute these genealogical variations to textual corruption, and this has been resorted to in order to rectify the genealogical discrepancy in the use of our word Becher. Thus in the fourth of our lists, 1 Chron. viii. 1, where the text reads, 'Now Benjamin begat Bela his first-born, Ashbel the second, and Aharah the third, etc., etc.' The word בכרו ('his first-born'), is reduced to בכר (Becher), and the pronominal suffix ו is transformed into the conjunction, and prefixed to the next word איבל, thus producing the sense, 'Benjamin begat Bela, Becher, and Ashbel,' in agreement with Gen. xlvi. 21. But this conformity is secured only by a mutilation of our verse, and in direct opposition to the peculiarity of its precise structural form. Three names are mentioned in it, with the express addition of the ordinals, *first-born*, *the second*, *the third*, etc. It is contrary to sound criticism to remove on mere conjecture the first of these ordinals, retaining still the others, which would in that case become inapplicable and untrue, for Ashbel would be no longer 'the second,' nor Aharah 'the third,' etc. Moreover, Kennicott alleges a large amount of MS. evidence in favour of the *plene scriptum* in this word בכורו, thus raising an additional obstacle in the way of the proposed change. (See Kennicott's *Vet. Test. Hebr.* ii. p. 565.) We feel bound to prefer the text as it stands to such an amendment as this. Another mode of reconciling the difficulties of these tables, is based on the alleged and undoubted fact, that the members of the Jewish families bore more than one name each, and that the same individual appears in one list under one name, and in another list under another name. (See Carpzovii *Introductio in V. T.*, vol. i. pp. 292, 293.) This is not the place to examine this theory fully; suffice it to say in passing, that it can only be applied with safety now and then. Some of BECHER'S brothers (Genesis), or else nephews (Numbers and Chronicles), appear with double names, or rather the same names slightly altered; *e.g.*, אחי *Ehi*, in Gen. v. 21, is lengthened into אחירם *Ahiram*, in Num. v. 38; while the חפים *Huppim*, of Gen. v. 21, becomes חופם *Hupham*, in Num. v. 39, and חורם *Huram*, in Chron. viii. 3. Again, by transposition and abridgment, ארד *Ard*, in Gen. v. 21, becomes אדר *Addar*, in Chron. viii. 3, and שפופם *Shephupham*, in Chron. viii. 5, becomes שופם *Shupham*, in Num., and שפם *Shuppim*, in Chron. vii. 12. These, however, are mild conjectures, and may be accepted without hesitation.

Other attempts at reconciliation are not so acceptable, as when Junius and Malvenda (Poli. *Synop.* on 1 Chron. viii.) make *Jediael*, the third son of Benjamin according to Chron. vii. 6, the same as *Ashbel* the second son of the next chapter, and who identify also Becher, whom the former passage mentions as Jediael's elder brother, with Nohah who is mentioned in the latter passage as younger by two degrees than Ashbel. Another class of variations is easily reconciled by a careful discrimination of the word בן (*son*). This noun is often used in these lists to designate *any lineal descendant.* When, therefore, in Gen. xlvi. 21, Naaman and Ard occur in the same category with Bela and Becher as sons of Benjamin in the first degree, while the parallel place in Numbers registers them as the sons of his son, *i.e.*, his sons in the second degree, this to the intelligent reader will not seem an inconsistency, but a very proper, and it may be a profound use of language; for let him consider the different character of these two lists, and remember the division of the nation into (1.) Tribes; (2.) *Mishpachoth* or clans, etc. (Josh. vii. 14). Now, as a general rule, *the grandsons* of Jacob are regarded as the founders of the minor divisions, the institution of the larger ones being invariably attributed to his literal and adopted *sons.* Whatever names therefore occur in our two lists in common, designate the same persons in different relations: the first refers all its names upward, first to Jacob as the symbol of the nation's *unity*, and then to his sons as representing the simplest and highest *plurality*, that of the Tribes; whereas the second refers all its names downwards towards the subdivisions of clans, etc. Thus in the case of Benjamin, all the names which in the list of Genesis are classed under this patriarch are simply the names of persons who are to be regarded as integral members of the tribe of Benjamin; but in the list of Numbers this relation is no longer considered, the same persons are now mentioned in the new and wider relation of founders of *Mishpachoth* or clans; *i.e.*, no longer בני בנימן (*B'ney Binyamin*), 'sons of Benjamin,' members of his tribe merely; but בני בנימן למשפחתם (*B'ney Binyamin l' mishp'chotham*), 'sons of Benjamin after (or in relation to) their families' or clans. We now approach the gist of the difficulty. Why is BECHER's name absent from Num. xxvi. 35, when not only his elder brother, Bela, but probably four younger brothers and two nephews appear in the eminent position of heads and founders of 'families' or clans? Keil (*Biblischer Commentar über das A. T.*) is one of the latest writers who has noticed the difficulty. He acknowledges the force of it, as a genealogical discrepancy of more than a formal kind; and he suggests the same solution which had occurred to older commentators (see Bishop Patrick on Num. xxvi. 38). 'Becher, Gera, and Rosh,' says he, referring to the three names which disappear from the second list, 'are here wanting, for no other reason, undoubtedly, than because they either died childless, or at any rate did not leave behind them a progeny sufficiently numerous to form independent clans or families.' Now, however applicable this view may possibly be to the case of the others, it can hardly be true of Becher. Our third list (1 Chron. vii. 8, 9) attributes to him an offspring scarcely less numerous, and not at all less conspicuous in military prowess, than his eldest brother's, who is ever mentioned as the foremost man of the senior clan of the tribe which was pre-eminent in Israel for warlike energy and enterprising activity. 'The sons of Becher [were] Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher. And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred.' This statement occurs in our third genealogical document, which belongs (at the very earliest period assigned to it) to an age subsequent to the date of our second genealogy by some fifty or sixty years at least. Becher, therefore, must not be excluded through incapacity or want of offspring from the muster-roll of the plains of Moab; but our belief is, that he was not in fact excluded on that occasion. We have already noticed, at the beginning of this article, that (three verses only previous to the register of the sons of Benjamin) in Numb. xxvi. the name Becher actually occurs with a מִשְׁפַּחַת הַבֶּכְרִי, a *gens*, or clan, of Bachrites, amongst 'the sons of EPHRAIM' (verse 35).

This name has by some been identified with the *Bered* of 1 Chron. vii. 20, but without reason as it seems; for Bered is the son of Shuthelah according to that passage, and not the son of Ephraim, as Becher is represented in Num. xxvi. Now, except this, no other name has been attempted to be identified with Becher as an Ephraimite from any other genealogy. Under these circumstances, then, conjecture, which we would never lightly resort to, may be allowed; for if it be allowable at any time, it is surely when it originates an alteration which, though slight in itself, squares well with the many conditions of a case otherwise inextricably complicated. We would therefore propose to transfer from the 35th verse* to the 38th of Num. xxvi., the

* The ancient Hebrew text, from which the LXX. version was made, does not seem to have read BECHER (or any name like it) among the sons of Ephraim. We transcribe from Tischendorf's last edition of the LXX., tom. i., p. 187, that portion of the census which pertains to the Ephraimites:—Καὶ οὗτοι υἱοὶ Ἐφραΐμ· τῷ Σουθαλά, δῆμος ὁ Σουθαλαΐ. τῷ Ταναχ, δῆμος ὁ Ταναχί· οὗτοι υἱοὶ Σουθαλά—τῷ Ἐδέν, δῆμος ὁ Εδενί· οὗτοι δῆμοι Ἐφραΐμ ἐξ ἐπισκέψεως αὐτῶν, δύο καὶ τριάκοντα χιλιάδες καὶ πεντακόσιοι. According, then, to this ancient reading, the total of 32,500, which were numbered to the Ephraimites on the plains of Moab, were comprised in the clans of *two sons only*, and a grandson of Ephraim; whereas in the Masoretic Hebrew text, from which our version comes, the same total is derived from *three sons* and a grandson; if, then, we eliminate, as we have proposed to do, the name and family of Becher from where it lies (like a waif and stray) in an unsuitable context, and transfer it to its natural position among the families of Benjamin, we shall not only reconcile discrepancies which baffle every other resource, but restore an agreement *pro hâc vice* with the Septuagint. We need hardly say that no other name *but that of Becher* can be removed from the text; Σουθαλά squares exactly with שׁוּתֶלַח, Ταναχ, per metathesin, becomes תחן (Tachan), Ἐδέν, by change of ד for ר (which is very frequent in these names) becomes עָרָן (Eran).

clause, 'Of Becher the family of the Bachrites,' inserting it in its natural place between Bela and his family and Ashbel and his family; the 38th verse would then stand thus—'The sons of Benjamin, after their families: of Bela, the family of the Belaites: of Becher, the family of the Bachrites: of Ashbel, the family of the Ashbelites,' etc., etc. This would produce an agreement with both the preceding and the succeeding lists, which we have seen the facts of the case to require.

The occurrence of Becher's name among the Ephraimites has been accounted for, by supposing that 'Becher [the Benjamite] or his heir and head of his house, married an Ephraimitish heiress, a daughter of Shuthelah (1 Chron. vii. 20, 21), and so that his house was reckoned in the tribe of Ephraim, just as Jair,' etc. (See Smith's *Dictionary of the Bible*, vol. i., p. 175.) We have not space here to state in full our grounds of dissatisfaction with this view. Whether Jair's adoption as a Manassite were *ex jure hæreditatis*, according to Num. xxxvi. 6 (which is certainly doubtful),* or his transjordanic property accrued to him, as a successful adventurer, and only in right of conquest (as seems probable from Deut. xii. 12-15, and Num. xxxiii. 41), it is difficult, at any rate, to make his case parallel to Becher's. The assumption that Becher married Shuthelah's daughter, and so became incorporated into the tribe of Ephraim by the law of succession just referred to, cannot be sustained. No daughter of Shuthelah as an *Ephraimite* heiress would be likely to appear on Moses' register, contrary to his specific law, as giving right of inheritance to a *Benjamite;* moreover, that Becher and his family of Bachrites should remain by the side of Shuthelah and the family of the Shuthelahites is quite incompatible with the terms of the assumption itself, according to which Becher, as becoming the heir of Shuthelah, instead of retaining a *status* of his own, would merge into that of Shuthelah. But what need is there of argument in a case so plain? Becher, as we have seen, did not cease to be the head of a Benjamite *Mishpachah* long after the census of the plain of Moab (1 Chron. vii. 6-9). That his family subsequently became insignificant (if not extinct), either by some calamity like the Benjamite war of extermination, which probably fell heavy upon this particular branch of the tribe, or else by the Captivity, we conclude from the omission of his name and family from the fourth of our genealogies. There is an ominous blank throughout that lengthy catalogue (see 1 Chron. viii. throughout), touching the subject of our article, who does not appear again elsewhere. †

For BECHER, said to be the son of Ephraim, in our text and version of Num. xxvi. 35, but now shewn to be probably the same as the Becher of Gen. xlvi. 21, and 1 Chron. vii. 6, 8, see preceding article *passim.*—P. H.

BECHOR-SHOR, JOSEPH, also called, by way of abbreviation, *Harbash*, הרב בכור שור = הרב"ש, *the Rabbi Bechor-Shor*, flourished about A.D. 1170, and was the last representative of the German-French school of biblical commentators founded by the celebrated Rashi. His commentary on the Pentateuch shews that he was a sound exponent of scripture, and a worthy disciple of his school. Its chief merit consists in its setting forth, in a very striking manner, the connection, and evolving the meaning of this important portion of the Old Testament without entering into verbal criticism. As in all the exegetical productions of this famous school, we sometimes meet, in the commentary of Bechor-Shor, beautiful and rational explanations side by side with some Hagadic and puerile remarks. A few specimens will suffice to shew its value. Gen. iv. 4, 5 is explained according to the Hagada, that the acceptance of Abel's sacrifice and the rejection of Cain's were indicated by fire coming down from heaven consuming the one and leaving the other. This interpretation is also adopted by Rashi, and accounts for Theodotion's rendering, and St. Jerome's explanation of this passage. The words אז הוחל לקרא בשם יהוה (Gen. iv. 26), which have caused so much difficulty to commentators, he explains:—'Seth's goodness is here shewn in naming his son Enosh, *i.e.*, frail man (comp. Ps. viii. 4), although in his generation men began to name themselves by the name of the Almighty, mixing up God's name with theirs, as for instance, Mehujael (Gen. iv. 18). *i.e.*, the smitten of God; Mahalaleel (Gen. v. 12), *i.e.*, the praise of God.' Upon ונח מצא חן, but Noah found favour (Gen. vi. 8), Bechor-Shor beautifully remarks:—'There is frequently a play upon words in the Hebrew by transposing the letters of the name of a good man to his advantage, and of a bad man to his disadvantage. Thus it is said 'Er, Judah's first-born, was wicked' (Gen. xxxviii. 7), where *wicked* (רע) is obtained by a transposition of the letters *Er* (ער); so also here we have חן, *grace*, by a transposition of the letters in the name נח, *Noah*.'

Bechor-Shor's style is very clear, simple, and easy, and his commentary will be understood even by tyros in Hebrew. The commentary was published in 1520, Constantinople, but has become so very scarce that very few persons have known any thing about it. The laborious Dr. Adolph Jellinek, to whom biblical literature is so much indebted for bringing to light many mediæval productions, is republishing it from a MS. in the Munich library, and the first part, containing

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* See Selden *De Successionibus*, c. 18, for the Rabbinical opinion of relaxing the law of *Numbers* xxxvi. 6; and Grotius, *Annotations* on Matthew i. 16, for the opposite view, who refers to the high authority of Josephus and Philo, in favour of the perpetual obligation of that law; but, after all, JAIR's disqualification in the tribe of Judah was the *illegitimacy* of his father Segub (Kurtz' *Old Covenant*, vol. iii. p. 468).

† After bestowing the attention which is due to whatever proceeds from the pen of the author of the art. BECHER in Smith's *Dictionary of the Bible*, we regret to find ourselves at variance with him on his opinion of King Saul's descent from Becher. In this art., and more fully in his work, *On the Genealogies of our Lord*, pp. 213, 214, he gives a tabular scheme of the posterity of Becher to Saul. We cannot (to begin with) grant him the identity of Becher and Bechorath, nor of Abiah and Aphiah. We fail to discover, in either of the genealogical fragments which give Saul's descent, 1 Chron. viii. 29-33, and 1 Chron. ix. 35-39, after careful comparison with 1 Sam. ix. 1, the soundness of the opinion, which connects the first king of Israel with the subject of our article.

Genesis and *Exodus* has already appeared in Leipzig, 1856.—C. D. G.

BECK, CHRISTIAN DANIEL, D.D., Prof. of Greek and Latin literature at Leipsic, was born 22d Jan. 1757, and died 13th Dec. 1832. His attention was devoted chiefly to classical literature, in which department he enjoys a high reputation; but he gave himself also to sacred studies, and in the department of hermeneutics especially, has rendered important service by his *Monogrammata Hermen. Libb. N. F.*, of which only the first part, containing *Hermen. N. F. universa*, has been published; Lips. 1803. The author's familiarity with ancient literature, his sound views of the proper method of dealing with works written in dead languages, and his general perspicacity of thought and expression, render this a work of great value to the student of Scripture.—W. L. A.

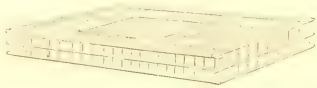
BECK, MATTHIAS FRED., a Lutheran minister at Augsburg, born 23d May 1649, died 2d Feb. 1701, was the editor of *Paraph. Chald. I. Libri Chronicorum hactenus inedita, nunc vero e codice MS. Bibl. Erdfurt. exscripta*, 4to, Augs. 1680; *Par. Chald. II. Lib. Chron. etc.*, 4to, *ibid.* 1683.

BED. The manner of sleeping in warm Eastern climates is necessarily very different from that which is followed in our colder regions. The present usages appear to be the same as those of the ancient Jews, and sufficiently explain the passages of Scripture which bear on the subject. Beds of feathers are altogether unknown, and the Orientals generally lie on a hard couch. Poor people who have no certain home, or when on a journey, or employed at a distance from their dwellings, sleep on mats, or wrapped in their outer garment, which from its importance in this respect was forbidden to be retained in pledge over night (D'Arvieux, iii. 257; Gen. ix. 21, 23; Exod. xxii. 27; Deut. xxiv. 13). Under peculiar circumstances a stone covered with some folded cloth or piece of dress is often used for a pillow (Gen. xxviii. 11). The more wealthy classes sleep on mattresses stuffed with wool or cotton, which are often no other than a quilt thickly padded, and are used either singly or one or more placed upon each other. A similar quilt of finer materials forms the coverlet in winter, and in summer a thin blanket suffices; but sometimes the convenient outer garment is used for the latter purpose, and was so among the Jews, as we learn from 1 Sam. xix. 13, where Michal covers with a בגד, cloak or mantle (corresponding to the modern *abba* or *hyk*), the image which was to represent her husband sleeping. The difference of use here is, that the poor *wrap themselves up* in it, and it forms their whole bed; whereas the rich employ it as *a covering* only. A pillow is placed upon the mattress, and over both, in good houses, is laid a sheet. The bolsters are more valuable than the mattresses, both in respect to their coverings and material: they are usually stuffed with cotton or other soft substance (Ezek. xiii. 18, 20); but instead of these, skins of goats or sheep appear to have been formerly used by the poorer classes and in the hardier ages. These skins were probably sewed up in the natural shape, like water-skins, and stuffed with chaff or wool (1 Sam. xix. 13). It is not unlikely that the Israelites were acquainted with those wooden crescent-shaped bolsters of wood, which were common in ancient Egypt (see cut 136); the comfort in the use of which is not very apparent, till one tries the experiment and realizes the complete repose which is obtained by resting the nape of the neck and base of the skull upon some similar contrivance.

It has been doubted whether the couches of the Jews for repose and for the use of the sick, called מטה *mittah* (Gen. xlvii. 31; 1 Sam. xix. 13; 2 Sam. iv. 7; 2 Kings i. 4), משכב *mishcab* (Exod. xxi. 18; 2 Sam. xiii. 5; Cant. iii. 1), or ערש *'eres* (Job vii. 13; Cant. i. 16, properly 'bedstead,' comp. Deut. iii. 11), were actually bedsteads of different sorts, or simply the standing and fixed divans such as those on which the Western Asiatics commonly make their beds at night. We feel satisfied that the different Hebrew words answer to and describe different arrangements, although we may be unable now to assign to the several *words* their distinctive applications to still subsisting *things*.

The divan, or daïs, is a slightly elevated platform at the upper end and often along the sides of the room. On this are laid the mattresses on which the Western Asiatics sit cross-legged in the day-time, with large cushions against the wall to support the back. At night the light bedding is usually laid out upon this divan, and thus beds for many persons are easily formed. The bedding is removed in the morning, and deposited in recesses in the room, made for the purpose. This is a sort of general sleeping-room for the males of the family and for guests, none but the master having access to the inner parts of the house, where alone there are proper and distinct bedchambers. In these the bedding is either laid on the carpeted floor, or placed on a low frame or bedstead. This difference between the public and private sleeping-room, which the arrangement of an Eastern household renders necessary, seems to explain the difficulties which have perplexed readers of travels, who, finding mention only of the more public dormitory, the divan, have been led to conclude that there was no other or different one.

The most common bedstead in Egypt and Arabia is of this shape, framed rudely of palm-



135.

sticks. It was used in ancient Egypt, and is figured in the mural paintings. In Palestine, Syria, and Persia, where the palm-tree is not common, and where timber is more plentiful, a bedframe of similar shape is made of boards. This kind of bedstead is also used upon the house-tops during the season in which people sleep there. It is more than likely that Og's bedstead was of this description (Deut. iii. 11). In the times in which he lived the palm-tree was more common in Palestine than at present, and the bedsteads in ordinary use were probably formed of palm-sticks. They would therefore be incapable of sustaining any undue weight without being disjointed and bent awry; and this would dictate the necessity

of making that destined to sustain the vast bulk of Og, rather of rods of iron than of the mid-ribs of the palm-fronds. These bedsteads are also of a length seldom more than a few inches beyond the average human stature (commonly 6 feet 3 inches); and hence the propriety with which the length of Og's bedstead is stated, to convey an idea of his stature—a fact which has perplexed those who supposed there was no other bedstead than the divan, seeing that the length of the divan has no determinate reference to the stature of the persons reposing on it.

It is not necessary to suppose that the bedsteads were all of this sort. There are traces of a kind of portable couch (1 Sam. xix. 15), which appears to have served as a sofa for sitting on in the day-time (1 Sam. xxviii. 23; Ezek. xxiii. 41; Amos vi. 4); and there is now the less reason to doubt that the ancient Hebrews enjoyed this convenience, as we find such couches in use among the neighbouring nations, and figured on their monuments. The subjoined example is from

136.

ancient Egypt. The elegance of shape in this and other specimens, shews the perfection to which the manufacture of these articles had been brought among that people. Persons are represented sitting on such sofas in the day-time; and that they were used by single persons for sleeping on at night, is shewn by the wooden pillow placed thereon, as well as by the steps for ascent that occur beside some of the specimens (as at present) which stand higher than the others. Such couches were capable of receiving those ornaments of ivory which are mentioned in Amos vi. 4; which of itself shews that the Hebrews had something of the kind, forming an ornamental article of furniture.

The next cut shews another variety of couch-

137.

bed, from the sculptures discovered by Mr. Fellows in Asia Minor.

A bed with a tester is mentioned in Judith xvi. 23, which, in connection with other indications, and the frequent mention of rich tapestries hung upon and about a bed for luxuriousness and ornament, proves that such beds (represented in the annexed cut) as are still used by royal and dis-

138.

tinguished personages were not unknown under the Hebrew monarchy (comp. Esth. i. 6; Prov. vii. 16, *seq.*: Ezek. xxiii. 41).

It is evident that the ancient Jews, like the modern inhabitants of their land, seldom or never changed their dress on going to bed. Most people only divest themselves of their outer garment, and loosen the ligatures of the waist, excepting during the hottest part of the summer, when they sleep almost entirely unclad.—J. K.

BEDA, or BEDE, designated the Venerable, was born A.D. 673, and died in 735. His life was spent almost entirely in the seclusion of the cloister at Wearmouth, and his time devoted to study. He wrote a multitude of works, of which the most valuable is his *Hist. Eccles. Gentis Anglorum.* At an early period he commenced the practice of extracting from the writings of the Fathers their interpretations of Scripture, and from this source his exegetical works are principally derived. These comprehend the whole of the N. T., most of the O. T., and part of the Apocrypha. On the N. T. he follows chiefly Augustine; on the Old he draws also from Basil and Ambrose. His expositions, especially of the O. T., are guided by an allegorising spirit; indeed, he avows that it is by this process alone that the full meaning of Scripture can be elicited. 'He who knows how to interpret allegorically,' says he (*Praef. in Tobiam*, *Opp.* iv. 347), 'will see that the inner sense excels the simplicity of the letter as apples do leaves.' In his comment on the Catholic Epistles, 1 John v. 7 is omitted. His works have been collected in 6 vols. folio, Paris 1544, 1545, 1554, editions now of great rarity, in 8 vols. fol. Basil 1563, and in 8 vols. fol. Cologne 1612 and 1688 (Wright, *Biog. Brit. Liter.*, *Anglo-Saxon Period*, pp. 263, 288).—W. L. A.

BEDAN (בְּדָן). In 1 Sam. xii. 11, we read that the Lord sent as deliverers of Israel—Jerubbaal, *Bedan*, Jephthah, Samuel. Three of these we know to have been judges of Israel, but we nowhere find Bedan among the number. The Targum understands it of Samson, and so Jerome and the generality of interpreters; but this interpretation goes on the supposition that בדן should be rendered *in Dan, i. e.*, one in Dan, or of the tribe of Dan, as Samson was. In this sense, as Kimchi observes, it would have the same force as Ben-Dan, a son of Dan, a Danite. Such an intermixture of proper names and appellatives, however, is very doubtful, and it is to be noted that Bedan is mentioned before Jephthah, whereas Samson was after him. The Septuagint, Syriac, and Arabic have *Barak*, which many think the preferable reading (comp. Heb. xi. 32). A man of the name of Bedan occurs, however, among the posterity of Manasseh (1 Chron. vii. 17), and Junius, followed by some others, thinks that the judge Jair is meant, and that he is here called Bedan to distinguish him from the more ancient Jair, the son of Manasseh. The order in which the judges are here named is not at variance with this view (Num. xxxii. 41; Judg. x. 3, 4); but surely if Jair had been really intended, he might have been called by that name without any danger of his being, in this text (where he is called a deliverer of Israel, and placed among the judges), confounded with the more ancient Jair. [Gesenius thinks Bedan is the same as Abdon, Judg. xii. 13, 15, 'the ע being dropped, as was often the case with the Phœnicians in the word עבד.' *Lex. in v.*]

BEDELL, WILLIAM, D.D., successively Provost of Trinity College, Dublin, and Bishop of Kilmore and Ardagh, was born at Black Notley in Essex, in 1570, and died 7th Feb. 1642. He was an eminent scholar, and was devoted to biblical studies. To him the Irish are indebted for the translation of the whole Scriptures into the Erse tongue. Having acquired a knowledge of that language himself, the bishop employed Mr. Mortogh O'Cionga or King, and the Rev. Dennis O'Sheridan, to translate the O. T. into it, reserving for himself the task of comparing their rendering with the Hebrew and LXX. The N. T. had been previously translated by Dr. Daniel, assisted by King, and published at Dublin in 1602. The troubled state of the country prevented the printing of Bishop Bedell's translation of the O. T. before his death, and after that it was neglected, and lay in MS. for many years. It was at length printed, chiefly through the munificence of the Hon. R. Boyle, and issued in two vols. 4to, in 1686. Bedell enjoyed the respect and esteem of men of all parties during his life, and was followed to the grave by universal regret. 'Sit anima mea cum anima Bedelli,' is said to have been the exclamation of a Roman Catholic priest who was present at his funeral.—W. L. A.

BEDIL (בְּדִיל Sept. κασσίτερος), translated in the A. V. *tin*, is used to denote both that metal in a pure state, and the alloy of that, or lead, with silver. It occurs first in Num. xxxi. 22 among the metals which had been taken from the Midianites, and were to be purified by passing through the fire; and in Ez. xxvii. 12, it is mentioned as one of the articles received by the Tyrians from Tarshish. In Zech. iv. 10 it is used to designate an instrument for measuring (האבן הבדיל *the stone, the tin*, i.e., *the plummet*); and in Is. i. 25 any kind of alloy that may be mixed up with a precious metal. Tin is a bluish white metal, lustrous and fusible; the fused metal crystalizes in regular octahedrons. It is not found native.—W. L. A.

BEDOLACH (בְּדֹלַח). This word occurs in Gen. ii. 12, and Num. xi. 7. Its meaning has been much disputed. In the Sept. it is considered as a precious stone, and translated (Gen. ii. 12) by ἄνθραξ, and (Num. xi. 7) by κρύσταλλος; while Aquila, Symmachus, Theodotion, and the Vulgate, render it *bdellium*, a transparent aromatic gum from a tree growing in Arabia. Of this opinion also is Josephus (*Antiq.* iii. 1. 6), where he describes the manna—ὅμοιον τῇ τῶν ἀρωμάτων βδέλλῃ, *i. e.*, similar to the aromatic bdellium (Num. xi. 7). In the Syriac version it is ܒܕܘܠܚܐ *brulcho*, evidently for ܒܕܘܠܚܐ *bdulcho*, the two letters *r* and *d* being so similar as to be easily confounded with one another in transcribing. We find the same translation in the Samaritan and Chaldee, while the precious stones given by the Sept. and others bear with them a different name, פנקולה or פקולה.

The Jewish Rabbins, however, followed by a host of their Arabian translators, and to whom Bochart (*Hieroz.* iii. p. 593, *sq.*), and Gesenius (*Thesaur.* i. 181), accede, translate *bedolach* by *pearl*, and consider *Havilah* (חוילה) as the part of Arabia near Catipha and Bahrein on the Persian Gulf, where the pearls are found.

Those who regard bedolach as some kind of precious stone, rest their argument on the fact that it is placed (Gen. ii. 12), by the side of שהם *shoham*, which is a precious stone, and occurs several times in the Scriptures, and that they are both mentioned as belonging to the productions of the land Havilah. But, if this meaning were intended, the reading ought to be שם אבן הבדלח והשהם, and not, as it actually stands, שם הבדלח ואבן השהם, expressly excluding *bedolach* from the mineral kingdom.

Those who translate *bedolach* by 'pearl' refer to the later Jewish and Arabian expounders of the Bible, whose authority, if not strengthened by valid arguments, is but of little weight. It is, moreover, more than probable that the *pearl* was as yet unknown in the time of Moses, or he would certainly not have omitted it from the costly contributions to the tabernacle, the priestly dresses, or even the Urim and Thummim, while its fellow *shoham*, though of less value, was variously used among the sacred ornaments (Exod. xxv. 7; xxxv. 9, 27; xxviii. 20; xxxix. 13). Nor do we find any mention of pearl in the times of David and Solomon. In the opinion of some, the pearl occurs under its true Arabic name, in Esth. i. 6, در (dar), Arab. ذر [but this is doubtful, *see* DAR]; in the New Testament it is very frequently mentioned under the Greek name μαργαρίτης.

It is, therefore, most probable that the Hebrew

bedolach is the aromatic gum *bdellium*, which issues from a tree growing in Arabia, Media, and the Indies. Dioscorides (i. 80) informs us that it was called μάδαλκον or βολχόν, and Pliny (xii. 19) that it bore the names of *brochon*, *malacham*, and *maldacon*. The frequent interchange of the μ מ and the β ב brings the form very near to that of the Hebrew word; nor is the similarity of name in the Hebrew and Greek, in the case of natural productions, less conclusive as to the nature of the article, since the Greeks probably retained the ancient Oriental names of productions coming from the East. Pliny's description of the tree from which the bdellium is taken makes Kæmpfer's assertion (*Amœn. Exot.* p. 668) highly probable, that it is the sort of palm-tree (*borassus flabelliformis*, Linn. cl. 6. 3, Trigynia) so frequently met with on the Persian coast and in Arabia Felix. The term bdellium, however, is applied to two gummy-resinous substances. One of them is the *Indian bdellium*, or *false myrrh* (perhaps the bdellium of the Scriptures), which is obtained from *Amyris* (balsamodendron ?) *Commiphora*. Dr. Roxburgh (*Flor. Ind.* ii. 245) says that the trunk of the tree is covered with a light-coloured pellicle, as in the common birch, which peels off from time to time, exposing to view a smooth green coat, which in succession supplies other similar exfoliations. This tree diffuses a grateful fragrance, like that of the finest myrrh, to a considerable distance around. Dr. Royle (*Illust.* p. 176) was informed that this species yielded bdellium; and in confirmation of this statement, we may add that many of the specimens of this bdellium in the British Museum have a yellow pellicle adhering to them, precisely like that of the common birch, and that some of the pieces are perforated by spiny branches—another character serving to recognise the origin of the bdellium. Indian bdellium has considerable resemblance to myrrh. Many of the pieces have hairs adhering to them.

The other kind of bdellium is called *African bdellium*, and is obtained from *Heudolotia Africana* (Richard and Guillemin, *Fl. de Sénégambie*). It is a natural production of Senegal, and is called by the natives, who make toothpicks of its spines, *niottout*. It consists of rounded or oval tears, from one to two inches in diameter, of a dull and waxy fracture, which, in the course of time, become opaque, and are covered externally by a white or yellowish dust. It has a feeble but peculiar odour, and a bitter taste. Pellitier (*Ann de. Chim.* lxxx. p. 39) found it to consist of resin 59·0; *soluble gum*, 9·2; *bassorin*, 30·6; *volatile oil and loss*, 1·2. Resin of bdellium (African bdellium ?) consists, according to Johnstone, of carb. 40, hydr. 31, oxyg. 5.—E. M.

BEE. [DEBORAH.]

BEEF. [FOOD.]

BEËLIADA (בְּעַלְיָדָע) The name of one of David's sons (1 Chron. xiv. 5). In Sam. v. 16, and 1 Chron. iii. 6, he is called Eliada, and so the LXX. and some codices give the name in 1 Chron. xiv. 5. Eliada may have been his original name, and for some reason connected with his history may have been changed into Beeliada; the former signifying *God-known*, the latter *Baal-known*. It is more probable, however, that the variation is owing only to the transcribers, as the proper antinome to Beeliada is not Eliada but Jehoiada.—W. L. A.

BEELZEBUB. [BAAL-ZEBUB.] In the N. T. Beelzebub is the name given, according to the Text. Rec., the Syr., the Itala, and the Vulg., which Luther, Diodati, and the A. V. follow, to the prince of the demons (Matt. xii. 24; al.) But this reading is not supported by the best authorities, and is consequently rejected in all critical editions. It was doubtless an exegetical correction of the original reading Beelzebul. Doderlein (*Inst. Theol. Chr.* i. 443), following Castell, takes Beelzebub to be the Chal. בעל דבבה *B'el d' bhabha*, and the Syr. ܒܥܠ ܕܒܒܐ *B'el d' bobo*, *inimicus*; and to have no connection with Baalzebub.—W. L. A.

BEELZEBUL (Βεελζεβούλ). Of this word, which is the true reading of the name given in the N. T. to the prince of the demons (Matt. x. 25; xii. 24, 27; Mark. iii. 22, 27; Luke xi. 15, 18, 19), different explanations have been offered. 1. It has been supposed to be a contemptuous play on the name Beelzebub, and to mean *Dominus stercoris*, *Dirt-God*, from זְבוּל *filth*, and בְּעֵל the Chaldaic form of בַּעַל. This view has the support of Buxtorf (*Lex. Talm.* in זבל), Selden (*De Diis Syr.* Synt. ii. c. 6), Winer (*R. W. B.*, s. v.), and many besides; indeed this may be regarded as the prevailing view. In support of it is alleged the notorious fact, that the Jews were in the habit of expressing contempt by such changes in the spelling of words; comp. *Sychar* for *Sychem*, *Bethaven* for *Bethel*, etc.; and it is inferred that they could not more forcibly express hatred and contempt for an idol than by calling him by such a name as *Dominus stercoris*. Having thus constructed the name, it is further supposed that they applied it to Satan as the chief of all uncleanness, the pre-eminently impure. The objections to this are—(1), That it does not appear how the local deity of the Ekronites came to be of such importance as to give his name in a corrupted form to the prince of the demons; and (2), That there is no such noun as זבול in the sense of *stercus* in Hebrew, the word for *stercus* being גלל (*galal*). Of this last objection Winer makes light on the ground that, 'in word-plays unusual, nay new forms will be used.' This is true, but it is irrelevant, the objection being, not that זבול is a new or unusual word, but that it is not a word at all, at least with this meaning. 2. Drusius (*Comment. ad voces Ebr. N. T.* s. v.) proposes to take זבול as the participle passive of זבל (*Zabhal*) *stercoravit* (so used in the Talm.), so that Beelzebul would mean *Dominus stercoratus*, Ζεὺς κοπρώδης. This gives a very forcible meaning to the name; but whilst it leaves unexplained why this name should be given to the prince of the demons, it is exposed to the still more serious objection of being incompatible with the usage of the language, in which to express *Dominus stercoratus* we should have הבעל הזבול. 3. By some זבול is taken in the sense of *dwelling* or *house*, which is its proper meaning in Hebrew. According to Michaelis,

house is here used in an astrological sense, in allusion to the supposed mansions of the planets, which were objects of idolatrous worship, a meaning which may be compared with that of Movers, who understands by the word Saturn, as occupier of a dwelling in the seventh heaven (*Phönizier*, I. 260). Gousset (*Comment. Ling. Hcb.* p. 223), takes it to refer to the habitation of demons (*Tartarus*, according to Paulus), of which one was the chief or prince; an interpretation with which Meyer substantially agrees (*Krit. Exeg. Hd. Buch.* on Matt. x. 25). Jahn (*Archæol.* iii. Th. 490), explains it of the region of the air, of which Satan is the prince of the power (Eph. ii. 2); Lange adopts the explanation of Gousset, and suggests that the name was not a current one among the Jews for Satan, but was used by our Lord with special reference to the case of persons possessed by demons, for the sake of contrasting himself as the true οἰκοδεσπότης with that usurping spirit, by whose aid his enemies represented Him as working (*Theol. Homil. Bibelwerk* on Matt. x. 25, comp. Schleusner *Lex.* in v.) This view accords well with the context of this passage, and also throws great light on the use of the term in the other passages, where the subject is the occupancy of the soul of man by the powers of evil. This view further accounts for the noticeable fact that it is only in these passages in the Gospel that this name occurs; in the copious demonology of the Rabbins it is not found, which is hardly to be accounted for, had it ever been current among the Jews as a name for Satan. On the other hand, however, if Beelzebul was not a name in use among the Jews for the evil spirit, how are we to account for their saying that our Lord cast out demons by the power of this arch-demon? and if Beelzebul means no more than οἰκοδεσπότης, why should the one be more a name of reproach to our Lord than the other?

It appears to us somewhat singular, that in the discussion of this question more notice has not been taken of the opinion of Lightfoot, and of the fact established by him (*Hor. Heb. in Matt.* xii. 24; *Luc.* xi. 15), that זבול occurs in the Talmudic writers in the sense of *stercus*, and is by them in this sense applied to idols. This seems an important fact, for it proves—1. That זבול in this sense *is* a Hebrew word, which may have been, and probably was in good credit in the best days of the language, though it does not occur in the sacred writings; 2. That in this sense the Jews applied it as a designation of idols; and 3. That as idols were regarded by them as demons (1 Cor. x. 19, 20), Beelzebul, the chief of abomination, *i. e.*, the idol of idols, would be a very natural appellation of the prince of the demons (qu. 'Dæmon dæmonissimus,' Lightfoot). This interpretation falls in with the fact that the Jews charged our Lord with seeking to introduce idolatry; indeed it was on this charge that they put him to death (John xix. 7; comp. Whately, *Kingdom of Christ*, Ess. i.); so that they might well apply to him the name Beelzebul, and say that his miracles were done by the power, and for the furtherance of the cause of this wicked spirit. In this case the word has no connection with Beelzebub. As to the absence of any reference to Beelzebul in the Talmud, that is sufficiently accounted for by the fact that though this may have been a current description of the prince of the demons, it was not the name of any demon in particular.*—W. L. A.

BEER (בְּאֵר; Sept. τὸ φρέαρ). Two places occur in the O. T. having this as their designation. 1. A place in the land of Moab which received its name from a well dug there by the chiefs of Israel, and celebrated in a song preserved by Moses (Num. xxi. 16). This was one of the stations of the Israelites, and according to tradition the water that filled the well which the princes dug was the last appearance of the water which had followed the Israelites through the wilderness. 2. A town in the tribe of Judah, to which Jotham the son of Gilead fled from Abimelech (Judg. ix. 21). Since the time of Maundrell (*Journey*, Mar. 25) it has been identified with El-Bireh in the plains of Judah, between Jerusalem and Bethel. But this does not tally with the locality assigned to it by Eusebius (*Onom.* s. v. Βηρά), who places Beer nine Roman miles to the north of Eleutheropolis. There is, however, another El-Bireh in the southern part of the province of Ramleh, which corresponds with the locality assigned in the Onomasticon, and is probably the Beer of the Judges (Robinson, ii. 132, note 1; iii. App. B., Pt. i. No. 6, 1).—W. L. A.

BEER-ELIM (בְּאֵר אֵלִים, *Well of heroes*, Sept. φρέαρ τοῦ Αἰλείμ), a place mentioned (Is. xv. 8) as on the borders of Moab. Junius conjectured that it is the same as Beer, mentioned Num. xxi. 16-18, and this is followed by Vitringa, Gesenius, Rosenmüller, Henderson, Knobel, etc.—W. L. A.

BEERI (בְּאֵרִי; *fontanus*, Gesen.; *Erläuterer*, Fürst; Sept. Βεήρ, Βεηρεί.) 1. The father of Judith, one of the wives of Esau (Gen. xxvi. 34). 2. The father of the prophet Hosea (Hos. i. 1).

BEER-LAHAI-ROI (בְּאֵר לַחַי רֹאִי, *Well of life of vision*, Gesen.; *well of the living sight*, Hengstenb.; *puteus Dei viventis qui me intuitus est*, Fürst; Sept. φρέαρ οὗ ἐνώπιον εἶδον· φρέαρ τῆς ὁράσεως), a well or fountain spring between Kadesh and Bered (Gen. xvi. 14; xxiv. 62; xxv. 11), so named because Hagar had there a vision of God and yet lived. Near to this well was the usual residence of Isaac. At Moyle, Moilahi or Muweilah, a station to the south of Beersheba, there is said to be a well called by the Arabs Moilahhi Hagar (Tuch. *Comment.* in loc.; Knobel, *Do.*; Ritter, *Erdkunde*, xiv. 1086).—W. L. A.

BEEROTH בְּאֵרוֹת Sept. Βηρώτ, Βηρώθ), one of the cities of the Hivites who made a league with Joshua, and so were not destroyed by the Israelites (Josh. ix. 1-18). Beeroth was allotted to the tribe of Benjamin (2 Sam. iv. 2); it is mentioned along with other Benjamite cities among the places whose inhabitants returned with Zerubbabel (Ezra ii. 25; Neh. vii. 29). Eusebius places it seven miles from Jerusalem, on the road to Nicopolis (*Onom.* in Βηρώθ); whilst Jerome says it was the same distance on the road to Neapolis. It is com-

* It is somewhat noticeable that Lightfoot is *invariably* cited as approving the first of the above explanations of Beelzebul; whereas he all but expressly repudiates it (*Hor. Heb. ad Luc.* xi. 15).

monly identified with El-Bireh, between Jerusalem and Bethel) Robinsen, ii. 132; Wilson, ii. 39; Stanley, 213; Nugent, ii. 111). There is, however, a difficulty here which has not been obviated. If el-Bireh be Beeroth, then Jerome is right in placing the latter on the road to Neapolis, but he is wrong as to the distance from Jerusalem. Again, if Eusebius be right in placing Beeroth on the road to Nicopolis, it cannot possibly be el-Bireh, which lies to the north of Jerusalem. Robinson tries to obviate this by saying—'the traveller, on emerging from the hills into the plain round el-Jib, sees el-Bireh on his right after a little more than two hours from Jerusalem' (ii. 132). But Eusebius says nothing of seeing it 'on the right;' he says that it is a village near to Jerusalem, *κατιόντων ἐπὶ Νικόπολιν*. The locality assigned by Eusebius is confirmed by the connection of Beeroth with Chephirah and Kiriath-jearim (Josh. ix. 17; Ezra ii. 25); both of which lay to the north-west of Jerusalem, on the way to Nicopolis (Arnold in Herzog's *Encycl.* xiv. 732).

Another Beeroth, described as that 'of the children of Jaakan,' is mentioned (Deut. x. 6) as one of the stations of the Israelites in the desert. In Num. xxxiii. 31, 32, the place is called simply Bene-jaakan. It has not been identified. [BENEI-JAAKAN.]—W. L. A.

BEERSHEBA בְּאֵר שֶׁבַע, *Well of the oath;* Sept. Βηρσαβεέ),* a place in the southernmost part of Canaan, celebrated for the sojourn of the patriarchs. It seems to have been a favourite station of Abraham, and here he planted one of those 'groves' which formed the temples of those remote times (Gen. xxi. 33). A town of some consequence afterwards arose on the spot, and retained the same name. It was first assigned to the tribe of Judah (Josh. xv. 28), and afterwards transferred to Simeon (Josh. xix. 2), but was still popularly ascribed to Judah (2 Sam. xxiv. 7). As it was the southernmost city of the land, its name is of frequent occurrence, being proverbially used in describing the extent of the country, in the phrase 'from Dan (in the north) to Beersheba' (in the south), and reversely, 'from Beersheba unto Dan' (Judg. xx. 1; 2 Sam. xvii. 11; 1 Chron. xxi. 2; 2 Chron. xxx. 5). When the land was divided into two kingdoms, the extent of that of Judah was in like manner described by the phrase 'from Beersheba to Mount Ephraim' (2 Chron. xix. 4). It was at Beersheba that Samuel established his sons as judges for the southernmost districts (1 Sam. viii. 2): it was from thence that Elijah wandered out into the southern desert (1 Kings xix. 3): here was one of the chief seats of idolatrous worship in the time of Uzziah (Amos v. 5; viii. 14); and to this place, among others, the Jews returned after the captivity (Neh. xi. 27, 30). This is the last time its name occurs in the Old Testament. In the New Testament it is not once mentioned; nor is it referred to, as then existing, by any writer earlier than Eusebius and Jerome, in the fourth century, who describe it as a large village (Euseb. *κώμη μεγίστη*; Jerome, *vicus grandis*), and the seat of a Roman garrison. In the centuries before and after the Moslem conquest it is mentioned among the episcopal cities of Palestine (Reland, *Palæst.* i. 35); but none of its bishops are anywhere named. The site seems to have been forgotten till the 14th century, when Sir John Maundeville, Rudolf de Suchem, and William de Baldensel, recognised the name at a place which they passed on their route from Sinai to Hebron. It was then uninhabited, but some of the churches were still standing. From that time till the recent visit of Dr. Robinson, the place remained unvisited and unknown, except for the slight notice obtained by Seetzen from the Arabs (Zach's *Monatl. Corresp.* xvii. 143). Dr. Robinson says:—'In three-quarters of an hour we reached Wady es-Leba, a wide watercourse or bed of a torrent, running here W.S.W., upon whose northern side, close upon the bank, are two deep wells, still called Bir-es-Leba, the ancient Beersheba. We had entered the borders of Palestine!' These wells are 55 rods apart. They are circular, and stoned up very neatly with masonry, apparently very ancient. The largest of them is 12½ feet in diameter, and 44½ feet deep to the surface of the water, 16 of which, at the bottom, are excavated in the solid rock. The other well is 5 feet in diameter by 12 feet deep. 'The water in both is pure and sweet, and in great abundance; the finest, indeed, we had found since leaving Sinai. Both wells are surrounded with drinking-troughs of stone for camels and flocks, such as were doubtless used of old by the flocks which were fed on the adjacent hills' (Robinson, i. 301). No ruins were at first visible; but, on examination, foundations of former dwellings were traced, dispersed loosely over the low hills, to the north of the wells, and in the hollows between. The site of the wells is nearly midway between the southern end of the Dead Sea and the Mediterranean at Raphæa, or twenty-seven miles south-east from Gaza, and about the same distance south-by-west from Hebron. Its present Arabic name, Bir-es-Seba, means 'well of the seven,' or 'of lions.'—J. K.

BEESTHERAH (בְּעֵשְׁתְּרָה, Sept. ἡ Βοσορά, var. Βεεθερά), a Levitical town in the eastern part of Manasseh (Josh. xxi. 27), called simply Ashtaroth (1 Chron. vii. 71). The word is doubtless a contraction of בית עשתרה (Gesen., *Thes.* p. 176, 193, 195; Winer, *R. W. B.* s. v.)—W. L. A.

BEETLE. [CHARGOL.]

BEEVES. [BAQAR, SHOR, PARATZ.]

BEGGARS. [ALMS.]

BEHEADING. [PUNISHMENTS.]

BEHEMOTH, the designation of an animal, a description of which is given, Job. xl. 15-24. Opinions are divided between the hippopotamus and the elephant as the animal intended in this passage. We shall consider—1. *The word itself.* If בהמות (*behemoth*) is to be taken as a pure Hebrew word, it is the plural of בהמה (*behemah*) *cattle, beasts of burden, wild beasts.* This plural occurs as designating animals collectively, whether tame or wild (Gen. vii. 14; Lev. xxv. 7; Deut.

* [This word appears in two forms in the original, *Beersheba* and *Beersheba* (Gen. xxi. 31; xxvi. 33). The former means *well of seven;* the latter *oath well;* but both refer to the oath which signalised the place, the verb נִשְׁבַּע being derived from שֶׁבַע *seven*, and meaning literally to *seven oneself, i. e.*, to take an oath before seven witnesses, or on seven victims.]

xxxii. 24; Hab. ii. 17); but here it is plainly used to denote some specific animal well known to the writer. Gesenius calls this an instance of the plural of majesty, and so it is often stated; but it is rather an instance of the intensive plural, and this name is bestowed on the animal in question because in it the idea of the brute creation is most perfectly developed; it stands to the mind of the writer as the concentration of animality (qu. *brutissimum brutorum*). The question has been raised, however, whether this is a pure Hebrew word; and since Jablonski suggested that it is a Coptic word, *P-ehe-mout*, signifying *water-ox*, conformed to Hebrew analogy, many scholars have embraced this view (Jablonski *Opusc.* ed. te Water, i. 52; Gesenius *Thes.* and *Lex.* in voc.; Fürst, *Hdwörterb.* in voc.) Before this is admitted, however, one would like to see it made out a little more satisfactorily that such a word as *P-ehe-mout* ever existed, or that it is good Coptic. Dr. Lee has adduced some serious objections to it (*Lex.* in voc.; comp. Hengstenberg, *Die Auth. des Pentateuch.* i. 258); and, at any rate, it is no true induction to apply for the solution of a problem what has not been first shewn to exist as a *vera causa* (Newton, *Principia*, p. 388, Lond. 1726).—2. *Reasons of those who hold behemoth to be the rhinoceros.* One of these is the supposed Coptic origin of the name just mentioned; and, undoubtedly, if it could be made out that the rhinoceros was ever called in Egypt by the word *P-ehe-mout*, signifying *water-ox*, as the Italians call it *Bo-marino*, a strong reason would be found in this for giving this signification to the behemoth of Job. As the case stands, however, there is no real force in this reason. Other reasons have more weight. The context, it is said, requires us to recognise an *amphibious* animal here, both because the enumeration in ch. xxxviii. xxxix. is confined to land animals and birds, and because the description is essentially that of an amphibious animal (comp. ver. 15, 21, 22, with ver. 23, 24). Again, the conjunction of behemoth with leviathan (assumed to be the crocodile) favours this supposition, both being natives of Egypt, and both constantly mentioned together by ancient authors (Herod. ii. 67–71; Diod. Sic i. 35; Plin. xxviii. 8). And, in fine, the mention of his *tail* (ver. 17) is more appropriate to the rhinoceros than to the elephant (Bochart, *Hieroz.* pt. ii. bk. 5, ch. 15; Ludolf, *Hist. Aeth.* i. 11; Gesen. *Thes.* 183).—3. *Reasons of those who hold behemoth to be the elephant.* 1. The great muscular strength and power of traction ascribed to this animal (16, 18); 2. The description of the habits of the animal (20, 21, 22), which agree with those of the elephant; 3. The incompatibility of the statement in ver. 20 with the habits of the rhinoceros (Schultens, *Comment.* in loc.; Grotius, in loc.) The advocates of these two opinions are strong against each other, but weak for their own side. The description of Job, *taken as a whole*, will apply to neither the hippopotamus nor the elephant. This has led some to think that the animal here described is now extinct (Mason Good, Wemyss, Ad. Clarke); that it is fabulous (Renan, Fürst also, apparently, *Hdwb.* p. 169; comp. 2 Esdr. vi. 49 ff.); that it is a general description of the brute creation (Lee, *Job*, p. 518), with the idea of the hippopotamus predominant. (C. H. S. in former edition.)—W. L. A.

BEKAH, half a shekel. [WEIGHTS.]

BEL (בֵּל, contracted from בֵּעֵל, the Aramaic form of בַּעַל; Sept. Βῆλ and Βῆλος) is the name under which the national god of the Babylonians is cursorily mentioned in Is. xlvi. 1; Jer. l. 2; li. 44. Besides these passages in the Bible, there are notices of this deity in Bar. vi. 40, and the apocryphal addition to the book of Daniel, in the Sept., xiv. 1, *sq.*, where we read of meat and drink being daily offered to him, according to a usage occurring in classical idolatry, and termed *Lectisternia* (Jer. li. 44?) For fuller information we must turn to the testimonies of profane writers. A particular account of the pyramidal temple of Bel, at Babylon, is given by Herodotus, i. 181–183. It is there also stated that the sacrifices of this god consisted of adult cattle (πρόβατα), of their young, when sucking (which last class were the only victims offered up on the golden altar), and of incense. The custom of providing him with Lectisternia may be inferred from the table placed before the statue, but it is not expressly mentioned. Diodorus (ii. 9) gives a similar account of this temple; but adds that there were large golden statues of Zeus, Hera, and Rhea on its summit, with a table, common to them all, before them. Gesenius, in order to support his own theory, endeavours to shew that this statue of Zeus must have been that of *Saturn*, and that that of Rhea represented the sun. Hitzig, however, in his note to Is. xvii. 8, more justly observes that Hera is the female counterpart to Zeus-Bel, that she is called so solely because it was the name of the chief Greek goddess, and that she and Bel are the moon and sun. He refers for confirmation to Berosus (p. 50, ed. Richter), who states that the wife of Bel was called *Omorca*, which means *moon;* and to Ammian. Marcell. xxiii. 3, for a statement that the moon was, in later times, zealously worshipped in Mesopotamia. The classical writers generally call this Babylonian deity by their names, *Zeus* and *Jupiter* (Herod. and Diod. *l. c.*; Plin. *Hist. Nat.* vi. 30); by which they assuredly did not mean the *planet* of that name, but merely the chief god of their religious system. Cicero, however, (*De Nat. Deor.* iii. 16), recognizes *Hercules* in the Belus of India, which is a loose term for Babylonia. This favours the identity of Bel and Melkarth.

The question whether the sun or the planet Jupiter was the power of nature adored under the name of Bel, is discussed under the article BAAL.

The following engraving, taken from a Babylonian

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cylinder, represents, according to Münter, the sun-god and one of his priests. The triangle on the top of one of the pillars, the star with eight rays, and the half moon, are all significant symbols.—J. N.

BEL and DRAGON. [DANIEL, APOCRYPHAL ADDITIONS TO.]

BELA (בֶּלַע, *destruction*). 1. One of the cities of the plain. [ZOAR.]

2. A king of Edom, whose capital was named Dinhabah (qu. די נהבה, *lord*, i.e., *place of plundering*, Gesen.—a dubious etymology), Gen. xxxvi. 32; 1 Chron. i. 43.

3. The eldest son of Benjamin, Gen. xlvi. 21 (A. V. *Bélah*). From him came the family of the Belaites, Num. xxvi. 38.

4. The son of Azaz, a Reubenite, who dwelt in Aroer, 1 Chron. v. 8.—W. L. A.

BELIAL (בְּלִיַּעַל). This word, which in the O. T. is constantly but erroneously rendered as a proper name, is an adjective derived from בלי 'not,' and יעל advantageous (*non-frugi*), and denotes 'worthlessness,' like the Latin *nequitia;* the other derivations proposed, as from בלי and עול (absque jugo, Fischer, *De Vers. V. T.*, p. 93), and that approved by Ewald from the Arabic ('qui non eminet,' *Heb. Gram.*, sec. 348-458; Michaelis, *Supplem. ad Lexth*, p. 1119), are not so probable (Rosenmüller, *ad Deut.* xiii. 14). The translation of Belial as a proper name arose from the solitary instance of its use in the N. T. (2 Cor. vi. 15), and from the expression 'floods of Belial,' in Ps. xviii. 4, which by some interpreters has been fancifully and incorrectly explained of the 'streams of the underworld.' The LXX, Aquila, and Symmachus, rightly translate it by ἀνόμημα, ἀνομία, παράνομος, ἀποστασία, λοιμός, and only one Greek version, that of Theodotion, in a single verse, by Βελίαλ (Judg. xix. 22). Hence we find in Suidas—Βαλίαλ, τῇ Ἑβραΐων φωνῇ τὸν ἀποστάτην δηλοῖ. The Vulgate also translates it 'injusta,' 'impia,' 'iniqua,' 'flagitium,' and once (1 Kings xxi. 10) 'diabolus.' Nor can it be argued that Belial is a proper name from the fact that it is constantly qualified by the words בן 'a son of,' and איש, or אדם 'a man of' (as in Deut. xv. 9; 1 Sam. xx. 25; Prov. vi. 12, etc.), any more than we should argue that חיל (*chail*) is a proper name from the phrase אנשי or בני חיל 'men of,' or 'sons of strength,' *i. e.*, 'strong men' (Rosenmüller, *Schol. ad*, Ps. xviii. 5). The word Belial is often used without any adjunct for a wicked and lawless man, by metonomy of the abstract for the concrete, like the Latin 'Scelus!' (2 Sam. xxiii. 6; Job xxxiv. 18; Nah. i. 11). The meanings 'Orcus' or 'destruction,' attributed to the word by commentators in Ps. xviii. 5, Nah. i. 11, are incapable of being substantiated.

The name Belial, and the conception of his character as a prince of evil spirits, arose after the close of the O. T. canon, as we see from 2 Cor. vi. 15—Τίς συμφώνησις Χριστῷ πρὸς Βελίαρ. In this sense Belial is frequently used in the Fathers, the Pseudo-sibylline books, and the Apocryphal gospels, from which the modern notion of Belial as an impure and apostate spirit has been derived. St. Paul (*l. c.*) appears to use the name as an equivalent to 'the wicked one' (Grotius, *ad loc.*) Castell invents for it the derivation בל יער, 'a wood demon;' and others, deriving it from a Syriac root, make it equivalent to τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος in Eph. ii. 2 (Gesen. *Thes.*, p. 210; Donaldson, *Jashar.*, p. 47); but Βελίαρ is only another form of the word Βελίαλ by the substitution of ρ for λ, which is common in many languages (*e. g.*, Chinese), and is found in many words (*e.g.*, ναύκραρος for ναύκληρος, curo colo, apôtre from apostolus, etc. See T. Hewitt Key *On the Alphabet*).

The word is discussed and explained by Gesenius, *Thes.* s. v.; Schleusner, *Lex. N. T.*, s. v.; Rosenmüller, *Schol. ad.*, Ps. xviii. 5; Ewald, *Krit. Gram.*, p. 515; Ammon. *de Orco ad Hebr. notionem*, in Paul, *Memor.* iv. 200; Michaelis, *Supplem.*, p. 1119; Eichhorn, *Biblioth. Univ. Lit. Bibl.* iv. 120, and especially Böttcher, *de Inferis*, p. 87.—F. W. F.

BELL. Bells of gold (פעמני זהב, Sept. κώδωνες) were attached to the lower part of the blue robe (the robe of the ephod) which formed part of the dress of the high priest in his sacerdotal ministrations (Exod. xxviii. 33, 34: comp. Ecclus. xlv. 9). They were there placed alternately with the pomegranate-shaped knobs, one of these being between every two of the bells. The number of these bells is not mentioned in Scripture; but tradition states that there were seventy-two (*Gemara Sevach.* 10). We need not seek any other reason for this rather singular use of bells than that which is assigned: 'His sound shall be heard when he goeth into the holy place before the Lord, and when he cometh out, that he die not' (Exod. xxviii. 35); by which we may understand that the sound of the bells manifested that he was properly arrayed in the robes of ceremony which he was required to wear when he entered the presence-chamber of the Great King; and that as no minister can enter the presence of an earthly potentate abruptly and unannounced, so he (whom no human being *could* introduce) was to have his entrance harbingered by the sound of the bells he wore. This sound, heard outside, also notified to the people the time in which he was engaged in his sacred ministrations, and during which they remained in prayer (Luke i. 9, 10). [It is probable, however, that these bells had a *symbolical* meaning, like all the other parts of the high-priest's dress. The pomegranate was the emblem of *fulness* and the bell of *announcement;* and the alternation of these on the *meil* indicated the wearer's function, and the announcer of it to the people. (See Bähr. *Symb. d. Mos. Cultus*, ii. 126.)] It is remarkable that there is no appearance of bells of any kind in the Egyptian monuments.—J. K.

BELLS OF THE HORSES (מצלים), Zech. xiv. 20, have been supposed to denote bells fixed to the foreheads or bridles of horses trained for war, to accustom them to noise; but this seems foreign to the design of the passage. With more probability, it has been suggested that these were 'small metallic plates suspended from the necks of horses or camels, for the sake of ornament, and making a tinkling noise by striking against each other like cymbals' (Henderson *in loc.*) The meaning of the passage is that true religion would so prevail that even the horses, formerly the instruments of luxury and pride, would now become consecrated to God (Hitzig *in loc.*); and, in general, that all things should be used so as to glorify Him.—W. L. A.

BELLOWS (מָפֵחַ, Sept. φυσητήρ). This word only occurs in Jer. vi. 29, and is there employed with reference to the casting of metal. As fires in

the East are always of wood or charcoal, a sufficient heat for ordinary purposes is soon raised by the help of fans, and the use of bellows is confined to the workers in metal. Such was the case anciently; and in the mural paintings of Egypt we observe no bellows but such as are used for the forge or furnace. They occur as early as the time of Moses, being represented in a tomb at Thebes which bears the name of Thothmes III. They consisted of a

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leathern bag, secured and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the feet, the operator standing upon them with one under each foot and pressing them alternately, while he pulled up each exhausted skin with a string he held in his hand. In one instance it is observed from the painting, that when the man left the bellows they were raised as if filled with air, and this would imply a knowledge of the valve (Wilkinson's *Anc. Egyptians*, iii. 338).—J. K.

BELLY. Among the Hebrews and most ancient nations, the belly was regarded as the seat of the carnal affections, as being, according to their notions, that which first partakes of sensual pleasures (Tit. i. 12; Phil. iii. 19; Rom. xvi. 18). It is used likewise symbolically for the heart, the innermost recesses of the soul (Prov. xviii. 8; xx. 27; xxii. 18). The expression *embittering* of the belly signifies all the train of evils which may come upon a man (Jer. ix. 15; xxiii. 15; comp. Num. v. 27; Rev. x. 9).—J. K.

BELSHAM, THOMAS, a Socinian theologian of considerable note, born at Bedford, April 15, 1750, o. s., was educated at the academy at Daventry, and appointed its principal tutor in 1781. From this he retired in 1789, on embracing Socinian opinions, and became tutor at Hackney, where he succeeded Dr. Priestley as minister in 1794. In 1805 he succeeded Dr. Disney, in Essex Street, London. He died at Hampstead 1829. He wrote many works, among which *The Epistles of Paul the Apostle translated, with an Exposition and Notes*, 4 vols. 8vo, 1822, is the most important in a biblical respect. He also had a principal share in *An Improved Version of the New Testament*, put forth by the Unitarians, and which made its appearance in 1808. The work excited great attention at the time. It was criticised by Dr. Nares (*Remarks on the Version of the N. T. lately edited by the Unitarians*, etc., 2d ed., 1814; see also Smith, *Script. Testimony*, *passim*).

BELSHAZZAR (בֵּלְשַׁאצַר, Dan. v. 1; בֵּלְאשַׁצַּר, vii. 1, Βαλτάσαρ), the last king of the Chaldees, under whose rule Babylon was taken by Cyrus, according to Daniel. The narrative of this event given by Daniel tallies in its main points with that given by profane historians (see Hengstenberg, *Beiträge*, p. 321 ff.); but there is an apparent difference between them and Daniel as to the person during whose reign this took place. From the narrative of Daniel, taken by itself simply, it would appear as if Belshazzar was the immediate successor of Nebuchadnezzar on the throne of Babylon; whereas profane historians make no mention of Belshazzar, and name several princes as occupying the throne between Nebuchadnezzar and the close of the Chaldean dynasty. Of these, two are elsewhere mentioned in Scripture, viz., Evil-merodach (2 Kings, xxv. 27; Jer. lii. 31); and Nergal-shar-ezer (Jer. xxxix. 3, 13), called Neriglissor, by Berosus; Neriglissar, by Abyducus; Nerigassolassar, by Ptolemy; but properly Nergal-shar-uzur, as given by Rawlinson from the monuments. The other names mentioned by the historians are Labrosoarchad and Nabonnedus or Labynetus; the former of whom was slain when a mere child in a conspiracy. As Daniel does not profess to record the history of the Babylonish empire, but only notices such facts as concern his nation and his prophecies, it is easy to reconcile his narrative with that of the others so far, by interpolating between the names of Nebuchadnezzar and Belshazzar those of Evil-merodach (son of Nebuchadnezzar), Nergal-shar-ezer, Labrosoarchad, and Nabonnedus (Nabu-nahit). The real difficulty emerges when we come to the last of these. Was he the same as Belshazzar? If not, then Daniel and the profane historians are entirely at variance in their statements, for while he says that Babylon was taken in Belshazzar's reign, they declare it was taken in that of Nabonnedus. But it is impossible to regard them as the same. The two names have no affinity or resemblance, nor can the one be regarded as the Hebrew representative of the other. Besides, the historians not only make Nabonnedus the reigning monarch when Babylon was taken, but they declare that he was not himself at Babylon, but at Borsippa, when that event took place, and that he was not slain by the Persians. It is clear, therefore, that he cannot be identified with the Belshazzar of Daniel. Happily, the discovery of certain inscriptions by Col. Rawlinson in 1854 at Mugheir, the ancient Ur, has enabled him completely to reconcile these conflicting accounts. From these it appears that Nabonnedus associated with him on the throne, during the later years of his reign, his son Bil-shar-uzur, and allowed him the title of king. To effect a perfect agreement, then, between the sacred and the profane narratives, we have only to suppose that this is the King Belshazzar of Daniel; that he was at Babylon, and was slain there when the city was sacked by the Persians, while King Nabonnedus was shut up in Borsippa, and on the taking of his capital surrendered, and was suffered by the conqueror to live. There still remains, however, it is true, the difficulty that Daniel calls Belshazzar the son of Nebuchadnezzar; but this may be easily removed by supposing that, according to Hebrew usage, son stands here for grandson, in which relation Belshazzar might stand to Nebuchadnezzar, through Nabonnedus having married the daughter of that king. As it would appear that Nabonnedus or Labynetus was an usurper (Megasthenes, ap. Euseb. *Chron. Arm.* p. 60), nothing is more probable than that he would seek to strengthen his position by a marriage with one of the princesses of the

family whose honours he had usurped. (See Rev. George Rawlinson, *Translation of Herodotus*, i. 525; *Bampton Lecture for* 1859. p. 166 ff.)

BELTESHAZZAR. [DANIEL.]

BELUS, TEMPLE OF. [BABEL, TOWER OF.]

BEN (בֵּן, *son*) is often found as the first element of proper names; in which case the word which follows it is always to be considered dependent on it, in the relation of our genitive. The word which follows *Ben* may either be of itself a proper name, or be an appellative or abstract, the principle of the connection being essentially the same in both cases. As for the first class, as the Syro-Arabian nations are all particularly addicted to genealogy, and as they possess no surnames, nor family names in our sense, they have no means of attaching a definite designation to a person, except by adding some accessory specification to his distinctive, or, as we would term it, *Christian*, name. This explains why so many persons, both in the Old and New Testaments, are distinguished by the addition of the names of their father. The same usage is especially frequent among the Arabs; but they have improved its definiteness by adding the name of the person's child, in case he has one. In doing this they always observe this arrangement—the name of the child, the person's own name, and the name of his father. Thus the designation of the patriarch Isaac would, in Arabic, run thus—Father of Jacob, Isaac, son of Abraham (Abû Ja'qûb, Ishâq, ben Ibrahîm). As for the latter class, there is an easy transition from this strict use of *son* to its employment in a figurative sense, to denote a peculiar dependence of derivation. The principle of such a connection not only explains such proper names as Ben Chésed (son of mercy), but applies to many striking metaphors in other classes of words, as sons of the bow, a son of seventeen years (the usual mode of denoting age), a hill, the son of oil (Is. v. 2), and many others, in which our translation effaces the Oriental type of the expression. All proper names which begin with Ben belong to the one or the other of these classes. Ben Abinadab, Ben Gaber, and Ben Chésed (1 Kings iv. 10, 11, 13) illustrate all the possibilities of combination noticed above. In these names, Ben would, perhaps, be better not translated, as it is in our version; although the Vulgate has preserved it, as the Sept. also appears to have once done in ver. 8, to judge by the reading there.

These remarks apply also in part to BAR, the Aramaic synonyme of Ben, as in the name Bar-Abbas.—J. N.

BEN-AIAH (בְּנָיָהוּ or בְּנָיָה; Sept. Βαναίας), son of Jehoiada, and commander of David's guard (the Cherethites and Pelethites, 2 Sam. viii. 18). His exploits were celebrated in Israel. He overcame two Moabitish champions ('lions of God'), slew an Egyptian giant with his own spear, and went down into an exhausted cistern and destroyed a lion which had fallen into it when covered with snow (2 Sam. xxiii. 20, 21). Benaiah (doubtless with the guard he commanded) adhered to Solomon when Joab and others attempted to set up Adonijah; and when that attempt failed, he, as belonged to his office, was sent to put Joab to death, after which he was appointed commander-in-chief in his place (1 Kings i. 36; ii. 29). [The name, either in the full from Benaiahu, or in the form Benaiah, occurs frequently in Scripture. Besides the Benaiah above noticed, we have Benaiah the Pirathonite, one of David's thirty mighty men (2 Sam. xxiii. 30), and captain of the eleventh division of the army (1 Chron. xxvii. 14); several priests and Levites (1 Chron. xv. 18, 24; 2 Chron. xx. 14; xxxi. 13); two princes (1 Chron. iv. 36; Ezr. xi. 1, 13; and four men who, after the return from the captivity, had taken to themselves strange wives (Ezra x. 25, 30, 35, 43).]

BEN-AMMI (בֶּן עַמִּי, *son of my people*), the son of the younger daughter of Lot by her father; and of whose incestuous birth the name was intended to be a memorial (Gen. xix. 38). The LXX. make his name Ammon; giving the passage thus:—*καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἀμμὰν, λέγουσα Τὸς γένους μου*, and this the Vulg. follows. He was the ancestor of the Ammonites or Beneï-Ammon.—W. L. A.

BEN-HADAD (בֶּן־הֲדַד, *son of Hadad;* Sept. *υἱὸς Ἀδερ*), the name of three kings of Damascene-Syria. As to the latter part of this name, Hadad, there is little doubt that it is the name of the Syrian god ADAD. The expression *son* of Hadad, which denotes dependence and obedience, not only accords with the analogies of other heathen names, but is also supported by the existence of such terms as 'sons of God' among the Hebrews (cf. Ps. lxxxii. 6).

1. The king of Syria, who was subsidised by Asa king of Judah to invade Israel, and thereby compel Baasha (who had invaded Judah) to return to defend his own kingdom (1 Kings xv. 18). [ASA.] This Ben-hadad has, with some reason, been supposed to be Hadad the Edomite who rebelled against Solomon (1 Kings xi. 14, *seq.*)

2. King of Syria, son of the preceding. His earlier history is much involved in that of Ahab, with whom he was constantly at war [AHAB]. He owed the signal defeat in which that war terminated to the vain notion which assimilated JEHOVAH to the local deities worshipped by the nations of Syria, deeming Him 'a God of the hills,' but impotent to defend his votaries in 'the plains' (1 Kings xx. 1-30). Instead of pursuing his victory, Ahab concluded a peace with the defeated Ben-hadad, which was observed for about twelve years, when the Syrian king declared war against Jehoram the son of Ahab, and invaded Israel: but all his plans and operations were frustrated, being made known to Jehoram by the prophet Elisha (2 Kings vi. 8, *ad fin.*) After some years, however, he renewed the war, and besieged Jehoram in his capital, Samaria, until the inhabitants were reduced to the last extremities and most revolting resources by famine. The siege was then unexpectedly raised, according to a prediction of Elisha, through a panic infused into the besiegers, who concluding that a noise which they seemed to hear portended the advance upon them of a foreign host procured by Jehoram, thought only of saving themselves by flight. The next year Ben-hadad, learning that Elisha, through whom so many of his designs had been brought to nought, had arrived at Damascus, sent an officer of distinction, named Hazael, with presents, to consult him as to his recovery from an illness

under which he then suffered. The prophet answered, that his disease was not mortal, but that he would nevertheless die. This was accomplished a few days after by this very Hazael, who smothered the sick monarch in his bed, and mounted the throne in his stead, B.C. 884 (2 Kings viii. 7-15). [Calmet suggests that the wet cloth which was laid by Hazael on the face of Ben-hadad, was intended to relieve him from the heat of the fever, and that his death was accidental. This is more probable than the supposition that Hazael was the intentional murderer of the king. Ewald proposes to render the verb יכה indefinitely, 'some one took,' and thinks Ben-hadad was strangled by his servants in the bath; but this is both forced and not in harmony with the context (Thenius, *in loc.*) Though not intending to murder the king, it is quite in keeping with Hazael's character that he should allow him to die when *accidentally* exposed to this.] [ELISHA; HAZAEL; JEHORAM.]

3. King of Syria, son of the Hazael just mentioned [and his successor on the throne of Syria]. He was thrice defeated by Jehoash, king of Israel, who recovered from him all the cities [Jeroboam completed what Jehoash had commenced, and restored to the kingdom of Israel the possession of its former domains beyond the Jordan], which Hazael had rent from the dominion of Israel (2 Kings xiii. 3, 24, 25; xiv. 25; Amos i. 4, 5).

BENJAMIN. This occurs both as a proper name and as a Gentile; in the former case it is always written as one word, בִּנְיָמִין (Sept. Βενιαμίν, Βενιαμείν).

The first who bore this name was the youngest son of Jacob, by his beloved Rachel. The mother, dying in giving birth to her son, called him Benoni, a name expressive of calamity [BENONI]; but Jacob changed this for Benjamin (Gen. xxxv. 16-18). This word (from בן and ימין) signifies *son of the right hand*, an expression which some explain as denoting *felicity*, *success* in the sense of *good fortune*, so that Benjamin = son of luck or felicity (Gesenius, *filius fortunæ;* Fürst, *Glückssohn*); others as meaning *power*, and *success* as the result of effort (Lee). In either case the name was intended to convey Jacob's desire or prophetic anticipation that, notwithstanding the unpropitious circumstances of his birth, the future career of his son should be prosperous and happy. The Samaritan version and text have ימים instead of ימין, thus making the name mean 'son of days,' *i. e.*, of his father's old age; but this cannot be regarded as the true interpretation, because the context evidently requires that the one name should be in antithesis to the other.*

The notices of Benjamin's personal history preserved by Moses, are few, and throw little light on his character or conduct. That he was the cherished favourite of his father, especially after the loss of his brother Joseph, and that his gentle and amiable qualities gained the affections even of his elder brothers, appears very clearly on the surface of the narrative. The impression left on one's mind in regard to him is, that he wanted force of character; that he was one of those quiet and somewhat apathetic spirits who give little offence, and take kindness from others very much as a matter of course; who submit to strong outbursts of affection on the part of their more susceptible friends and relatives, but are never moved to such themselves. So much is this the impression left on the mind by what is recorded of him, especially of his experiences in Egypt, his interviews with his brother Joseph, and his whole conduct on that occasion, that people generally have carried away the idea that he was at this time still a child, a mere lad, who could not be expected to act any very decided or demonstrative part; whereas he was a man approaching at least to midlife, and the father of a large family.

When Jacob and his posterity went down to Egypt, Benjamin's household consisted of ten persons (Gen. xlvi. 21), of whom some were sons and some grandsons (comp. Num. xxvi. 38; 1 Chron. viii. 1) [BECHER]. From this time his history merges in that of his tribe.

This appears in Scripture sometimes under the simple designation of 'Benjamin' (Judg. xx. 39, 40); sometimes as 'the children of Benjamin' (בני בנימין, *B'nei Binyamin*, Num. i. 36); sometimes as 'the tribe of Benjamin' (מטה ב׳, *Matteh B.*, Josh. xxi. 4, 17); and sometimes in the form of 'Benjamite' (בן־ימיני, *Ben-yemini*, or בני י׳, *B'nei-yem.*, איש י׳, *Ish-yem.*), which are not 'as if the patriarch's name had been originally Yamin' (Smith's *Dict. of the Bible*, s. v.), but are either the Gentile form of the word (see Gesen. *Heb. Gr.*, sec. 85, 6; Lee, *Heb. Gr.*, art. 166), or an abbreviated form, איש בן י׳ being for איש ימיני. Gesenius compares the Arabic بكرى *Bakri*, for ابو بكر *Abubeker*).

From the first this tribe was smaller and of less importance than the rest. On the numbering of the people by Moses, in the second year of their deliverance from Egypt, the tribe of Benjamin numbered 35,400 capable of going to war (Num. i. 37), and before their entrance into Canaan this had grown to 45,600 (Num. xxvi. 41). During the journey through the wilderness the tribe of Benjamin appears as subordinated to that of Ephraim in the arrangements of the camp (Num. ii. 18, 22); they had, however, their own captain (נשיא, *prince* or *chief*, in this case *phylarch*), whose name was Abidan. In the division of Canaan the portion allotted to Benjamin was in proportion to the size of the tribe; its boundaries are accurately defined (Josh. xviii. 11-28). Though of limited extent, and in many parts rocky, it had many rich valleys, and on the whole was a fertile, well-watered territory (see Robinson, ii. *pl. locc.*; Stanley, ch. iv.); it contained twenty-six towns, with their dependent villages. This territory lay between that of Ephraim and that of Judah, which in part accounts for the vacillating course between these two pursued by the Benjamites. At first they sided with Ephraim on the separation of the tribes, after the death of Saul (2 Sam. ii. 9); and

* 'The name,' it has been said (Smith, *Dict. of the Bible*, i. 187) 'is not so pointed as to agree with any interpretation founded on 'son of,' being בֶּן and not בֵּן.' But the substitution of *Hireq parvum* for *Tsere* here is a mere euphonic change, resulting from the two words being written and pronounced as one; when they are separated the *a* sound returns, except in 1 Sam. ix. 1, where, however, there is a K'ri.

the bitterest enemies of David came from this tribe; but when David made Jerusalem his capital, the affections of the Benjamites seem to have been gradually drawn towards Judah; and though, on the revolt of the ten tribes, part of Benjamin (1 Kings xii. 29; xvi. 34) joined the Ephraimite confederacy, the greater part of the tribe adhered to the house of David (1 Kings xii. 21). After the captivity Judah and Benjamin became one people (Ezra i. 5; iv. 1; x. 9; comp. Ezek. xxxvii. 15, ff.)

Mild and gentle as the founder of the tribe may have been, his father saw with prophetic eye that this would not be the characteristic of his descendants; and therefore he said of him, as represented by them, 'Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil' (Gen. xlix. 27). The character implied by this description the tribe seems fully to have borne out. We hear little of them except in connection with war or bloodshed. In the time of the Judges they involved themselves in a war with the rest of Israel, in consequence of their refusing to execute justice on a portion of their tribe who had violated the rights of hospitality in the case of a Levite, and the rights of humanity by abusing his concubine until she died (Judg. xix., xx.) For a season they sustained alone and successfully the attacks of the combined forces of Israel, but ultimately they were overcome and almost extirpated. Six hundred men alone escaped, who took refuge in the rocky fortresses of their country. Peace was at length restored, and the Benjamites being supplied with wives, partly from the sack of Jabesh Gilead, partly through an expedient like that by which the early settlers at Rome found wives from among the Sabines (Judg. xxi. 8-24), the strength of the tribe was speedily recovered. In the time of Asa it numbered 280,000 men that bore shields and drew bows (2 Chron. xiv. 8). The men of this tribe were famous as slingers (Judg. xx. 16) and as bowmen, and in general as 'mighty men of valour' (1 Chron. viii. 40; xii. 2; 2 Chron. xiv. 8); their superiority in the use of the sling and the bow arose from their being ambidextrous. It is probable also that they availed themselves of the facilities which the physical peculiarities of their district afforded for marauding expeditions (2 Sam. iv. 2). 'In his mountain passes—the ancient haunts of beasts of prey—Benjamin 'ravined as a wolf in the morning,' descended into the rich plains of Philistia on the one side, and of Jordan on the other, and 'returned in the evening to divide the spoil'' (Stanley, *Sin. and Pal.*, p. 200).

In the course of its history several honourable distinctions fell to the lot of this tribe; as if 'little Benjamin' still occupied the place of the favourite child among the tribes of Israel. During the march through the desert, this tribe seems to have held the place of honour next to the ark of the Lord (Deut. xxxiii. 12; comp. Von Lengerke, *Kenaan*, p. 477); from them came forth the first deliverer of Israel in the time of the Judges, Ehud, the son of Gera, who destroyed their Moabitish oppressors, and presided over Israel for a lengthened period, distinguished by unusual prosperity (Judg. iii. 13-30); and to them belonged the honour of giving the first king to Israel in the person of Saul, the son of Kish, an honour which, as Mr. Stanley observes, 'to the latest times they could never forget' (p. 201). But to us the most eminent and memorable distinction of this tribe is, that out of it came the great Apostle of the Gentiles, who, even after he had renounced Judaism for Christ, could not repress the feeling of satisfaction with which he contemplated himself as 'of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews' (Phil. iii. 5).

Two other persons are mentioned in Scripture bearing this name, one a near descendant of the patriarch (1 Chron. vii. 10); the other one of the Israelites who, in the time of Ezra, had married strange women (Ezra x. 32).—W. L. A.

BEN-ONI (בֶּן אוֹנִי). The name given by the dying Rachel to her child (Gen. xxxv. 18). The LXX. render it *υἱὸς ὀδύνης μου*, and this is the meaning commonly given in the Onomastica and Lexicons. Knobel (*Exeg. Hdb.* in loc.) takes און in its proper sense of nothingness or nought, and renders 'son of my nothingness,' *i. e.*, whose birth brings me death. Delitzsch (*Gen.* in loc.) prefers 'son of my misfortune' with the same meaning. Hiller's derivation from און, *strength*, as if Ben-oni = my expiring effort (*Onom.* 300), is wholly untenable.—W. L. A.

BENEI, the plural of Ben, is also used in proper names.

BENEI-BERAK (בְּנֵי־בְרַק *B'nei-B'rak;* Sept. Βαναιβακάτ, Alex. Βανηβαράκ), one of the cities of the tribe of Dan (Josh. xix. 45). The name means *sons of lightning*, but it is impossible now to determine to what the use of such a name is to be traced. Scholz (*Reise*, p. 256) proposes to identify the place with the modern ابن ابرق *Ibn Abrak*, a few miles from Jehudiah.—W. L. A.

BENEI-JAAKAN (בְּנֵי־יַעֲקָן *B'nei-Jaaqan*, Sept. Βαναία, Alex. Βανικάν), the name of a tribe to which belonged certain wells [BEEROTH], where the Israelites encamped (Deut. x. 6; Num. xxxiii. 31, 32). In Gen. xxxvi. 27 mention is made of a Horite chief, called there עקן 'Aqan, who in 1 Chron. i. 42 is called יעקן Jaaqan. In all probability the B'nei Jaaqan descended from him.—W. L. A.

BENEI-KEDEM (בְּנֵי קֶדֶם, *B'ney-Kedem*). This Hebrew appellation (with its English, LXX., and Vulgate versions) occurs in the passages following:—(1.) Genesis xxix. 1, *The people of the East*, ἀνατολαί (terra), *orientalis;* (2.) Judges vi. 3, *The children of the East*, οἱ υἱοὶ ἀνατολῶν, *cæteri orientalium nationum;* (3.) Judg. vi. 33; (4.) vii. 12; (5.) viii. 10, *The children of the East*, οἱ υἱοὶ ἀνατολῶν, *orientales populi;* (6.) 1 Kings iv. 30, *The children of the East country*, ἀρχαῖοι ἄνθρωποι, *orientales;* (7.) Job i. 3, *The men of the East*, οἱ ἀφ' ἡλίου ἀνατολῶν, *orientales;* (8.) Is. xi. 14, *They of the East*, οἱ ἀφ' ἡλίου ἀνατολῶν, *filii orientis;* (9.) Jer. xlix. 28, *The men of the East*, οἱ υἱοὶ Κεδέμ, *filii orientis;* (10.) Ezek. xxv. 4; (11.) xxv. 10, *The men of the East*, οἱ υἱοὶ Κεδέμ, *filii orientales.*

Under the general designation קדם, *Kedem*, the sacred writers include the whole tract of country east of Palestine, and not only so much as is coextensive with the Holy Land itself in latitude, and immediately contiguous with it, but the trans-

euphratean Mesopotamia, north, and the upper* parts of the Arabian peninsula, south. In the first passage *Kedem* (called also Aram—LXX. Συρία—in Hosea xii. 12) refers to Haran, in Mesopotamia, whither Jacob fled to his mother's kindred, who had settled there when Terah migrated from Ur of the Chaldees, and who are here included among the *B'ney Kedem*. In the four next passages (in Judges) the *B'ney Kedem* appear conspicuous among the oppressors of the children of Israel whom Gideon destroyed. The Midianites, who were at the head of this formidable confederacy, were probably very near akin to the *B'ney Kedem*. From Gen. xxv. 6, it would appear that the descendants of Abraham and Keturah (the sons of Midian being included) migrated eastward, אל־ארץ קדם, *to the land of Kedem*, or the East; accordingly in one of our passages (Judg. viii. 10) the appellation *B'ney Kedem*, used in a generic sense, actually includes the Midianites as well as the Amalekites, whereas in the preceding passages they are specifically mentioned apart from these latter nations. The prominence given in the sacred history to the hostile relations of these nations with the children of Israel is apt to make us forget their near kindred to them. This affinity, and their proximity of residence, would naturally account for that identity or similarity of language in an early age, previous to dialectic divergence, which is indicated in the remarkable incident narrated in Judg. vii. 11-15. In the sixth passage the wisdom of King Solomon is described as excelling the wisdom of all the *B'ney Kedem*. Now as the countries of the East in general, especially the Chaldeans (Dan. i. 20; iv. 7), are noted for wisdom, it is not obvious at once what people the *B'ney Kedem* here indicate. Not to say, however, that 'the wisdom' of the Chaldeans was probably undeveloped at so early a period as Solomon's, it is certain that Arabia was the home of that *proverbial* philosophy for which the wise king of Israel is celebrated (see Freytag, *Arabum Proverbia*, tom. iii. *præf.*, who says:—'Apud Arabes proverbiorum origo usque ad tempora antiquissima . . . præcipue sapientibus, poetis, heroibusque regibusque vindicantur); we conclude, therefore, that the בני קדם, whose wisdom Solomon excelled, were the Arabian tribes east of the Israelites, stretching, it may be, to the Euphrates in one direction, and south-east into the peninsula, in another. These are they whom Baruch (iii. 23) calls 'the Hagarenes, that seek after wisdom upon earth, the merchants of Meran and of Theman, the authors of fables and the searchers out of understanding.' But the LXX. renders בני קדם, in this our sixth passage, by ἀρχαῖοι ἄνθρωποι, putting Solomon in comparison with ancient worthies; and accordingly Abarbanel makes the phrase refer to men of old who used to live to a greater age. Although *Kedem* has this *temporal* meaning (and even oftener than the *local*, see Fuerst, *Concord.*, sub voce), it would be a very forced construction so to render it here. In our seventh passage, Job is described as 'the greatest of all the *B'ney Kedem*.' Job was of the land of Uz; and Uz is placed in the neighbourhood of the Sabeans, the Chaldeans, and the Edomite and Arab tribes of Teman, Naama and Shuah (see Job i. 15, 17; ii. 11, compared with Lam. iv. 21). These notices fix Job's residence with tolerable precision, and justify the statement of Rosenmüller (on i. 3), that by בני קדם here, are meant those miscellaneous tribes, especially Arabian, which lie between Egypt and the Euphrates (see also Winer, *Bibl. Realwörr*, s. v. Uz). Ewald places Uz a little more north, in the district south of Bashan. M. J. E. Müller reconciles these slight discrepancies of opinion by supposing Uz to have been a large country of tripartite division; the first part near Damascus, the second (where he supposes Job to have in fact lived) near Chaldea, on the eastern border of the Arabian desert, and the third in the region of Arabia Petræa: thus making the whole land of Uz of equivalent meaning with KEDEM, as we defined it at first (see Müller, *De Terra Jobi*, largely quoted in Förster's *Geogr. of Arabia*, ii. 61). We come now to the last four passages, from the prophets, which mention the *B'ney Kedem*. We observe at once this great difference among the said passages, that in those from Isaiah and Jeremiah the B'ney Kedem are the *spoiled*, whereas in the two from Ezekiel they are the *spoilers*. The first passage is unconnected with the others, and refers to the ultimate triumphs of Israel when they shall be victorious over western and eastern enemies alike (in this sense the *B'ney Kedem* are opposed to the *Philistines of the west*). In the three other passages the two prophets announce the downfall of the Ammonites, Moabites, Edomites, and (under the name Kedar and Hazor, cf. Gen. xxv. 13) the contiguous Arab nomade tribes, which dwelt east of the children of Israel, and had been ever their malignant foes. The mention of 'their tents,' 'their flocks', 'their camels,' etc., is quite suitable in a description of these wandering nations. But the remarkable point is, that the appellation בני קדם ('men of the east') is now shifted from those who are most naturally designated by it in Jeremiah, namely the Arabs whom Nebuchadnezzar smites and spoils, to the spoilers themselves in the places of Ezekiel. We cross the river at last (as we did at first, only farther south), and bring our *B'ney Kedem* again from beyond the Euphrates; for undoubtedly Nebuchadnezzar and his Chaldees are now the 'children of the East,' the swift avengers of God upon the nations which had so lately exulted over the fall of Judah. (So Jarchi and Grotius; and substantially similar St. Jerome, as quoted by Rosenmüller on Ezekiel xxv. 4. See also Fairbairn's *Ezekiel*, p. 274.)—P. H.

* And even more than the upper parts, as it would seem from 'the mount Sephar' (Gen. x. 30), being by the sacred writer expressly called הר הקדם, 'a mount of the east,' or Kedem. Under this designation Fresnel, in Gesenius, *Thes.* 1193, understands the highlands of the central Nejed, نجد (*El Nejd*). While others place Mount Sephar still further south in El Yemen (see Forster's *Arabia*, ii. 154). However far down in its latitude we put this ספרה, its description as being in Kedem is still allowable, reckoning longitudinally; for the most western position assigned to it is some 500 miles still to the east of Jerusalem.

BEN appears also in the proper names of modern Jews.

BEN-ASHER, AARON B. MOSES, of Tiberias or Moeziah (מטקום מעזיה), as this town was then

called, immortalized his name by his accurate edition of the text of the Hebrew Bible, which is the present *Textus receptus*. He flourished about A.D. 900 to 960, up to which time the Massoretic text was in a very unsettled state, as is evident from *the Theological Decisions* of Mar-Zemach b. Chajim, who was Gaon from A.D. 889 to 896, where we are told that the various readings of the Babylonian and Palestinian codices were then not confined to unimportant points, such as plene and defective, great pauses which require the beginning of a fresh paragraph, and small pauses which only require a little space between the two sentences, accents, and orthography, but even to the division of verses; as well as from the fact that Saadia Gaon (A.D. 892-942) still followed readings and divisions of verses in his translations of the Bible different from what we now have. Impressed with the importance of having a settled and uniform text, Ben-Asher, who was a consummate grammarian, and thorough master of the Massoretic rules, devoted the greater part of his life to collating and editing the Hebrew Scriptures, which he executed with such care and minuteness, and in so masterly a manner, that notwithstanding Saadia's opposition to it [SAADIA] and Ben Naphtali's strictures upon it [BEN NAPHTALI], his revision superseded all other editions, was soon regarded as sacred, and became the standard text from which copies were made, both in Jerusalem and Egypt. So great was its reputation, that the great luminary Maimonides (A.D. 1135 1204) in his treatise upon writing the sacred Scriptures, sets forth Ben-Asher's revision of the text as the most correct; and tells us that after examining other revisions, and finding them differing greatly from each other, he himself adopted it as his model, 'because,' says he, 'I saw that there is great confusion in all the codices which I have consulted with regard to these matters; and even the Massorites, who wrote and compiled works to shew which sections are to begin new paragraphs, and which not, are divided upon these matters according to the authorities they leaned upon, I found myself necessitated to write thus all the sections of the law, both those which begin new paragraphs and those which do not, as well as the forms of the accents, so that all copies might be made according to it. Now, the codex which is followed in these matters, is the one well known in Egypt, which contains the four-and-twenty Sacred Books, which was in Jerusalem for many years, that all the codices might be corrected after it, and whose text all adopted, *because Ben-Asher corrected it, and laboured over it many years, and revised it many times; it is this codex which I followed in the copy of the law I wrote.*'—(*Mishne Thora, Hilchoth Sefer Thora*, sec. viii. p. 96), and it is this revision from which also our Hebrew Bibles of the present day are printed.

Ben-Asher also wrote, I. A work called מַחְבֶּרֶת בֶּן־אָשֵׁר, treating upon the doctrine of the Hebrew vowel points in their practical application to the Scriptures, as well as upon the accents and Massora; the latter point was also set forth in a separate treatise called מַאֲמַר עַל הַמָּסֹרֶת. From this work emanated חִלּוּפִים בֵּין בְּנֵי אָשֵׁר וּבֵין בְּנֵי נַפְתָּלִי, the various readings of the vowels, consonants, and accents, printed in the Venice and Basle editions of the Rabbinic Bibles, as well as in other editions, and in Fürst's valuable concordance. II. קוּנְטְרֵס הַמִּסֹּרֶת, Treatises upon the doctrine of the Hebrew accents, vowels, etc. This contains the following sections, not marked:—1. סֵדֶר סוֹד הַטְּעָמִים, on the accents. 2. סֵדֶר הַמִּקְרָא, on the order, titles, and peculiarities of each portion of the Bible. 3. אֵלֶּה תּוֹלְדוֹת הָאוֹתִיּוֹת, on the Hebrew letters, their classification, etc. 4. אִם נַעֲיָא קְשׁוּרָה סִימָן שֶׁשָּׁלָא and, a fragment on the doctrine of the accents. 5. טַעֲמֵי אֱמֶת, on the peculiar accents of the Psalms, Proverbs, and Job. 6. דֶּרֶךְ אַזְלָא, a fragment also treating upon the accents. This was reprinted in the Rabbinic Bible, Venice, 1518, under the title שַׁעַר הַטְּעָמִים, with the inscription זֶה סֵפֶר מִדִּקְדּוּקֵי הַטְּעָמִים, omitting, however, sections 3 and 5, and making some transpositions. It has also been re-edited, with corrections and additions, after a manuscript in the possession of Luzzatto, as well as with a valuable introduction, notes, and supplements, by Leopold Dukes, Tübingen, 1846. III. שְׁמוֹנִים זוּגִין, a treatise upon assonances, in which Ben-Asher gives eighty Hebrew words, resembling in sound, but differing in sense. (Comp. Graetz, *Geschichte der Juden*, v. p. 344; Fürst's *Bibliotheca Judaica*, i. p. 100.)—C. D. G.

BEN CHAYIM. [IBN CHAYIM.]

BEN JOSEPH, AHARON, a Jewish rabbi in Constantinople, who wrote a philosophical commentary on the Pentateuch, in a condensed and somewhat obscure style, entitled סֵפֶר הַמִּבְחָר. It was written in 1294, and printed for the first time, with a commentary on it, by Joseph Salomo Jerushalmi, at Kosloff, about thirty years ago. Some excerpts from it were published, with a Latin translation, and notes, in 4to, by J. Lud. Frey, Basil, 1705. Ben Joseph was also the author of a tract on Hebrew Grammar, כְּלִיל יֹפִי, Constant. 1581. He was a leader among the Karaites.—W. L. A.

BEN-MELECH. [SOLOMON B. MELECH.]

BEN-NAPHTALI, MOSES, was a contemporary of Ben-Asher, and hence flourished about A.D. 900 to 960. He distinguished himself by his edition of a revised text of the Hebrew Scriptures in opposition to Ben-Asher, in which he had no great success, inasmuch as the different readings he collated and proposed are very insignificant, and are almost entirely confined to the vowel points and accents. We subjoin his deviations from Ben-Asher in the first nine chapters of Genesis, in order to enable the reader to form some idea of their nature.

	BEN-NAPHTALI.	BEN-ASHER.
Gen. i. 24.	והיתו־ארץ	והיתו ארץ
ii. 6.	והשקה אֶת־כל	והשקה אֵת כל
ii. 16.	מכֹל־עץ הגן	מכֹל־עֵץ הגן
iii. 17.	בעצבון תאכלנה	בעצבון תאכְלנה

	Ben-Naphtali.	Ben-Asher.
Gen. vi. 7.	אשר־בראתי	אשר בראתי
vi. 9.	התהלך־נח	הִתהלך נח
vii. 23.	אֶת כל היקום	אֶת־כל היקום
ix. 2.	ובכל־דגי הים	וְבכל דגי הים

When we add that the most important deviation of Ben-Naphtali from Ben-Asher is that he reads שַׁלְהֶבֶת יָהּ as two words (Song of Songs, viii. 6); whilst the other has שַׁלְהֶבְתִּיָּה in one word, which, after all, makes no difference in the meaning; the insignificance of his strictures upon the revision he opposes will at once be apparent. A complete list of his different readings is appended to the Rabbinic Bibles and Fürst's *Concordance*, p. 137, sec. 48, under the title of חלופין בין בן־אשר ובין בן־נפתלי, the difference between Ben-Asher and Ben-Naphtali.—C. D. G.

BEN-ZEB, Jehudah Leb. b. Benjamin-Zeb, a distinguished grammarian and lexicographer; he was born in a small town in Poland, not far from Cracow, in 1766, and died at Vienna, February 25, 1811. Having devoted himself to the study of philosophy and philology, he resorted in 1787 to Berlin, where, at the age of 21, he published the work of Saadia Gaon, אֱמוּנוֹת וְדֵעוֹת, *on Religion and Philosophy*, with a twofold commentary. He then went to Breslau, where he remained about ten years, and published, in 1796, his highly-esteemed תַּלְמוּד לְשׁוֹן עִבְרִי *Hebrew Grammar*, written in Hebrew, of which improved editions appeared in Vienna, 1806, 1818, and 1825, and a German translation, in a condensed form, by Landau, Prague, 1827. Two years later (1798) he issued from the press חָכְמַת יְהוֹשֻׁעַ בֶּן סִירָא, *the wisdom of Joshua, the son of Sirach*, in Syriac, with Hebrew letters, a Hebrew and German translation, and a Hebrew commentary, of which improved editions appeared in Vienna, 1807, 1818, 1828, and 1844; and twelve months after this, מְגִלַּת יְהוּדִית, *the Book of Judith*, translated into Hebrew and German, with a Hebrew commentary (Vienna, 1799), of which another edition appeared in 1819. He then changed his residence from Breslau to Vienna, where he published his famous school book בֵּית הַסֵּפֶר, composed of two parts, *a*, מִסְלַת הַלִּמּוּד, *Method of learning Hebrew* (the first edition of this had already appeared in 1793), and *b*, לִמּוּדֵי מֵישָׁרִים, *Ethics*, of which improved editions appeared in 1809, 1825, and 1842. In all these labours, however, Ben-Zeb prepared himself and gathered materials for the publication of a Hebrew lexicon, as up to his time the only lexicon used by Jews, and also to a great extent by Christians, was that of Kimchi. Ben-Zeb, making Kimchi's lexicon his basis, published, in 1797-1798, his excellent אוֹצַר הַלָּשׁוֹן הָעִבְרִי, *Hebrew Lexicon*, in three volumes, with the following improvements. 1. In the references to the different significations of the words according to their inflections. 2. In giving appropriate verbs as predicates of subjects. 3. In references to such ideas as are only expressed by peculiar phrases. 4. In putting together, in the third volume (which is German Hebrew), all the synonymous words. 5. In tracing the forms which developed themselves in the progress of the language. 6. In adding various exegetical matter; and 7. In giving a table of all the roots. Improved editions of it appeared in 1804, 1807, 1816, and 1839–1840. M. Letteris, the editor of the last edition, has greatly enriched it by introducing into it the labours of Gesenius, Rosenmüller, De Wétte, Hitzig, Reggio, Luzzatto, Zunz, etc. He also wrote מְבוֹא אֶל־מִקְרָאֵי קֹדֶשׁ, *An Introduction to the Old Testament*, which appeared in Vienna 1810, and has since been printed in the Vienna Bible Work, in nineteen volumes, Vienna, 1832-1836.—C. D. G.

BENGEL, Johann Albrecht, prelate in Würtemberg, was born at Winnenden, 24th June 1687, the birthday of his great ancestor Johann Brenz, whose great-granddaughter his mother was. His first lessons were received from his father, after whose death, which happened in 1693, he became a pupil at the Gymnasium of Stuttgart. In 1703, he entered the University of Tübingen, where he devoted himself to the study of philosophy and theology, but especially to that of the Scriptures in the original tongues. Having been led to use Fell's edition of the Greek N. T., Oxon. 1675, he was arrested by the various readings collected by that writer, and this seems to have first strongly turned his attention to the criticism of the sacred text. After filling several subordinate situations, both as a pastor and as an academic teacher, Bengel was in 1741 made prelate of Herbrechtingen, and in 1749 he was advanced to be prelate of Alpirsbach, with a residence at Stuttgart. In 1751, he received the tardy honour of a diploma creating him D.D., from the University of Tübingen. From this time, his time and energies were chiefly occupied in the manifold duties of his diocese. He died 2d November 1751, gently falling asleep with the words 'Lord Jesus, I am thine, living or dead,' on his lips. Few names stand so high as Bengel's in the annals of biblical literature. In 1734 he issued his edition of the Greek N. T. in 4to and 8vo, prepared from a collation, not only of the previously printed editions, but of twenty-four Greek and several Latin MSS., several of the ancient versions, and other sources; and to this he appended an Apparatus Criticus, in which he unfolds his critical principles and method, discusses the principal various readings, and obviates objections which may be brought against his work, and such efforts in general. By this work the author greatly advanced the cause of sound biblical criticism. He has not, it is true, added much to the *materials* for settling the text of the N. T.; his various readings were mostly borrowed from Mill, with the exception of the not very important codices which he himself collated; and he timidly refused to admit into the text any alteration, however strongly supported by critical authority, if it had not already appeared in some printed edition. But his sagacity and discernment enabled him to bring out clearly certain *principles* of criticism, which all subsequent labourers in this field have recognised as canonical and indispensable. He was the first to see clearly that the extant MSS. are of different classes or families; he was

the first to discern fully the importance of classifying readings according to their relative worth; he was the first who laid down clearly the necessity of fixing some criterion by which to test the antiquity of readings apart from the mere antiquity of the codex in which they were found; and he was the first to adopt the practice of giving the evidence against a reading as well as the evidence for it. In determining the relative worth of readings, his great law was 'proclivi scriptioni præstat ardua;' a principle which he certainly was not the first to enunciate or employ, but to which he gave such prominence and establishment, that it has been ever since one of the most useful helps to the settling of the sacred text.

Having by this labour endeavoured to set forth a correct text, Bengel next employed himself in an effort to expound its meaning. This he issued under the title of *Gnomon Novi Testamenti, in quo ex nativa verborum vi simplicitas, profunditas, concinnitas, salubritas sensuum cœlestium indicatur*, of which the first edition appeared at Tübingen in 1742, 4to. This work has been repeatedly reprinted (1759, 1773, 1788, 1835 [edited by Steudel], 1850); it has been translated into German by E. J. Werner, Stuttgart, 1853, and into English under the editorship of the Rev. A. R. Fausset, 5 vols. 8vo Edin., and its value has been acknowledged by scholarly theologians of every school. The notes are short, but often condense in a few words a whole paragraph of meaning, and by a single happy phrase dispense with the necessity of a minute exegesis.

These are Bengel's best-known works. They are not, however, his only contributions to biblical literature which deserve to be noticed. In 1741 he published *Ordo temporum a principio per periodos œconomiæ divinæ historicas atque prophetica ad finem usque ita deductus ut tota series ex V. et N. T. proponatur*, of which a second edition appeared at Stuttgart in 1770. Connected with this work in purpose and principle, is his *Verklärte Offenbarung Johannis*, Stuttgart 1740, of which many editions have been printed, and this was followed by his *Erbaulichen Reden über die Offenbarung Johannis*, 1747, also frequently reprinted. These works are of great value to the apocalyptic interpreter, both as settling principles of interpretation, and as furnishing specimens of the application of these. Like many others who have ventured to fix a date for the fulfilment of the apocalyptic symbols, Bengel has been proved by time to have been an erring prophet; but waiving this, his writings on the Apocalypse are worthy of most attentive study for their exegetical merits as well as for the rich vein of pious thought and feeling by which they are pervaded. In 1753 Bengel published a translation of the N. T. with notes, under the title *das N. T. nach d. revidirten Grundtext übersetz, und mit dienlichen Anmerk. begleitet.* He wrote also on the Harmony of the Four Gospels (*Richtige Harm. der 4 Evangg.*, 8vo, Tüb. 1736, 1747, 1766). Bengel's life has been written by his son, prefixed to the third edition of the *Gnomon*, and at large by his grandson J. C. F. Burk, translated into English by R. F. Walker, M. A., Lond. 1837.—W. L. A.

BENSON, George, D.D., a learned nonconformist divine, was born at Great Salkeld in Cumberland, 5th September 1699, and died 7th April 1763. He was successively minister at Abingdon in Berkshire, at St. John's Court, London, and at Crutched Friars, London, where he was the colleague of Dr. Lardner. He commenced his public career as a Calvinist, but afterwards lapsed into Arian views. He was a man of solid learning, of clear and acute judgment, and of indefatigable industry; of which we have the fruits in several elaborate works. The most important of these are—1. *Paraphrase and Notes on Six of the Epistles of St. Paul, viz., 1 and 2 Thessalonians, 1 and 2 Timothy, Philemon, and Titus*, published originally separately, but in 1752, collected in one vol. 4to; 2. *Paraphrase and Notes on the Seven Catholic Epistles*, 4to, 1749, 1756; 3. *History of the First Planting of the Christian Religion, taken from the Acts of the Apostles and their Epistles*, 2 vols. 4to, 1735, best edit., 3 vols. 4to, 1756; 4. *History of the Life of Jesus Christ, taken from the New Testament*, 4to, 1764, a posthumous work. As an interpreter, Benson avowedly follows Locke, and his commentary is intended, with that of Locke, and that of Pierce, to furnish a complete commentary on the epistles of the N. T. His two other works above cited, may be viewed also in the light of commentaries, the one on the Acts, the other on the Gospels. All Benson's writings are heavy and lifeless; not a spark of enthusiasm, of genius, or of sympathy, relieves the dense masses of frigid narrative, exposition, or reasoning, with which they are filled. But they are learned, accurate, and judicious. His exegesis, though occasionally perverted by a dogmatical element, and betraying the superficiality of the school to which he belonged, is on the whole correct; his practical remarks are in general apt and sensible; and his historical illustrations are always admirable. His works are interspersed with dissertations, some of which are very valuable, especially for the clearness and accuracy with which conflicting views are stated. Several of his works were translated into German, and he enjoyed for long a considerable reputation on the Continent.—W. L. A.

BENTLEY, Richard, D.D., was born at Oulton in Yorkshire, 27th Jan. 1661. Having received his elementary education at the schools of Methley and Wakefield, he passed in 1676 to Cambridge, where he was admitted sub-sizar of St. John's College in his 15th year. Having taken his M.A. degree in July 1683, he resided for some time in London, engaged chiefly in philological pursuits. After the Revolution, he settled at Oxford, having been admitted to the degree of M.A., *ad eundem;* and there, surrounded by the splendid literary treasures of that university, he spent several years of diligent study. On his receiving deacon's orders in 1689, he became chaplain to Bishop Stillingfleet; shortly after, he was appointed the first preacher of the Boyle Lecture; in 1692 he was ordained priest, and became a prebendary of Worcester; in 1693 he was appointed keeper of the royal library at St. James's; and in 1694 he was a second time Boyle Lecturer. Having taken his degree of D.D. in 1696, he was in 1700 advanced to the dignity of Master of Trinity College, Cambridge, an office which occasioned him much trouble, and led to his spending the rest of his life in an almost continual conflict. This, however, did not interrupt his literary labours, for it is during this period of

his life that some of his most valuable works were issued. His last piece of preferment was the archdeaconry of Ely, to which he was collated in 1701. He died 14th July 1742.

All subsequent scholars have united in lauding Bentley's abilities, his attainments as a scholar, and his skill as a critic. 'Erat,' says Hermann in his *Opuscula*, 'vir infinitæ doctrinæ, acutissimi sensus, acerrimi judicii; et his tribus omnis laus et virtus continentur critici.' He has not, however, contributed much *directly* to biblical learning. His Strictures on Free-thinking, in reply to Collins, published in 1713, under the name of Philaleutherus Lipsiensis, contains some valuable observations on various readings, and on the critical principles on which the settling of a correct text depends, as well as a thorough demolition of the flimsy argument which Collins had founded on the various readings of the N. T. against the authority of that book. In 1716 Bentley addressed a letter to Archbishop Wake, containing a proposal to restore the text of the Greek N. T. to the same state in which it was at the time of the Council of Nice. With this view he had collated the Codex Alexandrinus with great care, and he employed Wetstein, who had shewn him some extracts made by himself from the Cod. Ephræmi, to recollate that MS. for him. In his letter to Wake, he dwells on the accordance between the oldest MSS. of the Vulgate and the two Greek codices of which he had collations; and professes to be able from ancient witnesses alone, without 'altering a letter of his own head,' to restore the text as it had been in the best copies current at the time of the Council of Nice. For some time this design was enthusiastically pursued by him; John Walker, Fellow of Trinity College, Cambridge, was sent to Paris to collate MSS. for the proposed edition; and on his return, Bentley issued proposals to the public, accompanied by the last chapter of the Book of Revelation as a specimen. These were violently attacked by Dr. Conyers Middleton, and Bentley was for some time involved in a hot controversy with that writer. This, with other circumstances of an unfavourable kind, prevented his ever carrying his design into execution; but at his death he left considerable materials which he had collected for the work, among the most valuable of which was a collation of the Vatican Codex, afterwards published by Ford, from the transcription of Woide, in 1799. This edition, 'although never published, is of no small importance in the *history* of the text of the N. T. For the time had arrived when it was possible to use some discrimination in the choice and application of Greek MSS. to purposes of criticism. Bentley saw that the *ancient* MSS. are the witnesses to the *ancient* text; and after this had been *proved* from the *general accordance* of such documents with the ancient versions and the early citations, he was ready to discard from consideration, on a question of evidence, the whole mass of the modern copies. This limited the field of inquiry, and reduced it within tangible and practicable bounds' (Tregelles, *Account of the printed text of the Greek N. T.*, p. 66). Bentley's proposal to reproduce from ancient authorities alone, the text of the N. T., as it appeared at the time of the Council of Nice, has been carried out more completely than he had the means of doing, by Lachmann. If the contributions thus made directly to the stores of biblical learning are comparatively slender, it is not to be forgotten that to Bentley we stand indirectly indebted for the most splendid results of modern biblical criticism and exegesis, inasmuch as to him belongs the honour of founding the modern school of philology, to which all departments of ancient learning owe so much.—W. L. A.

BENZEL, Eric, D.D. Two Swedish scholars of this name, father and son, have distinguished themselves in biblical literature. The father was born in 1642, and after filling various offices both in the church and the university, became archbishop of Upsala, in 1700. He wrote *Breviarium Hist. Eccles. V. ac N. T.*, 12mo, Upsala, 1714, several treatises in theology and church history, and a Latin translation of some homilies of Chrysostom. He superintended the edition of the Swedish Bible, issued by order of Charles XII. in 1703, an edition prepared with much care, and which still forms the standard text, according to which all copies of the Scriptures printed in Sweden are conformed (Paterson, *Book for every Land*, p. 114). He died in 1709.

Eric Benzel, the younger, was born 27th Jan. 1675, and died archbishop of Upsala, in 1743. He wrote several works, but is chiefly known by the share he had in preparing the edition of the Gothic version of the Gospels issued by Lye. This is a carefully executed edition, collated with the famous Codex Argenteus, preserved in the library at Upsala, of which Benzel for some years had the charge. Besides a valuable preface, Benzel furnished a Latin version and critical notes. After his death, the publication of the work was undertaken by Edward Lye, who added a Gothic grammar and a few notes. It appeared with the following title; *Sacrorum Evangeliorum Versio Gothica ex Cod. Argent. emendata atque suppleta, cum interpretatione Latina et annotationibus Erici Benzelii*, etc. *Edidit, observationes suas adjecit et Gram. Goth. præmisit, Edwardus Lye, A.M.*, Oxon. 1750. Until the edition of Zahn, Weissenfels 1805, this was the best edition of the Gothic Gospels; it is still the most splendid.—W. L. A.

BEOR (בְּעוֹר; Sept. Βεώρ). 1. The father of Bela, an Edomite chief (Gen. xxxvi. 32). 2. The father of Balaam (Num. xxii. 5, Sept. Cod. Al. Βαιώρ), etc.; called Bosor in the N. T. (2 Pet. ii. 15). [Balaam].

BE-RAB, Jacob, b. Moses, b. Israel. Be-Rab was born in Maqueda (מקדה), not far from Toledo, in 1464. He emigrated from Spain with the 300,000 of his co-religionists, in consequence of the persecution of Isabella and Ferdinand, in 1492, when he was 18 years old, and immediately after became Rabbi in Fas, over a community of 5000 families. He afterwards left his charge and went to Egypt, thence to Safet, where he became the colleague of Ob. Bertinoro, and died in 1546. He is well known to biblical students from his לִקּוּטֵי שׁוֹטְנִים brief but terse glosses upon Isaiah, Jeremiah, Ezekiel, and some of the minor prophets, which are printed in the third volume of M. Frankfurter's Great Rabbinic Bible, Amsterdam, 1724-1727, 4 vols. fol.—C. D. G.

BERACHAH (בְּרָכָה, *blessing*), the name of a valley (עֵמֶק), so called because in it Jehoshaphat

and his people assembled to bless the Lord, in gratitude for the deliverance which had been achieved for them from the combined assault of the Ammonites, Moabites, and Edomites (2 Chron. xx. 26). The LXX. give it αὐλῶνα τῆς εὐλογίας. It has been identified with a valley lying between Tekua and the road leading from Bethlehem to Hebron, and still bearing the name of *Wady Benikut;* it stretches to the north of the village of Beit Hajar (Robinson, iii. 275; Wilson i. 386).—W. L. A.

BERACHIAH. [BERECHIAH.]

BEREA (Βέροια), Acts xvii. 10, a city of Macedonia, in the northern part of that province (Plin. *Hist. Nat.* iv. 10), and in that part of it called Æmathia (Ptol. *Geog.* iii. 13). It was on the river Astræus, not far from Pella, towards the south-west, and near Mount Bermius. It is now known by the name of Verria. Paul and Silas withdrew to this place from Thessalonica; and the Jewish residents are described as more ingenuous, and of a better disposition (not 'more noble,' as in the A. V.) 'than those of Thessalonica' (οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ), in that they diligently searched the Scriptures to ascertain the truth of the doctrines taught by the Apostles (Acts xvii. 11). [Sopater, a native of this town, accompanied Paul to Asia (Acts xx. 4). Two other places of this name are mentioned in the books of the Maccabees (1 Maccab. ix. 4; 2 Maccab. xiii. 4). The latter is the modern Haleb or Aleppo; the former seems to have been near Jerusalem.]

BERECHIAH (בְּרֶכְיָה or בְּרֶכְיָהוּ, *blessed of Jehovah;* Sept. Βαραχία), a proper name borne by several persons mentioned in Scripture. 1. One of the sons of Zerubbabel, of royal descent (1 Chron. iii. 20); 2. The father of Asaph the singer (1 Chron. vi. 39; xv. 17); 3. A Levite of the line of Elkanah (1 Chron. ix. 16); 4. A doorkeeper for the ark (1 Chron. xv. 23); 5. One of the chief men of the tribe of Benjamin, in the time of Ahaz (2 Chron. xxviii. 12); 6. The father of the prophet Zechariah (Zech. i. 1, 7).—W. L. A.

BERED (בֶּרֶד, *hail;* Sept. Βαράδ), a place mentioned Gen. xvi. 14, between which and Kadesh was the well of Lahai-roi. It is the same as Shur, comp. ver. 7, and the Targ. of Onkelos, where it is rendered הגרא (*Hagra*), the name elsewhere given to Shur in the Targum (see Gen. xx. 1; xxv. 18, etc.)—W. L. A.

BERENICE or BERNICE (Βερνίκη), eldest daughter of Herod Agrippa I., and sister of the younger Agrippa (Acts xxv. 14, 23; xxvi. 30). She was married to her uncle Herod, king of Chalcis; and after his death, she lived not without suspicion of incest with her brother Agrippa. She afterwards became the wife of Polemon, king of Cilicia. This connection being soon dissolved, she returned to her brother, and afterwards became the mistress of Vespasian and Titus (Joseph. *Antiq.* xix. 5. 1; xx. 7; 2. 3; Tacit. *Hist.* ii. 81; Suet. *Tit.* 7).—J. K.

BERITH (Judg. ix. 46). [BAAL-BERITH.]

BERODACH-BALADAN. [MERODACH-BALADAN.]

BEROSH (בְּרוֹשׁ) occurs in several passages of Scripture, as in 2 Sam. vi. 5; 1 Kings v. 8; vi. 15, 34; ix. 11; 2 Kings ix. 23; 2 Chron. ii. 8; iii. 5; Ps. civ. 17; Is. xiv. 8; xxxvii. 24; xli. 19; lv. 13; lx. 13; Ezek. xxvii. 5; xxxi. 8; Hos. xiv. 8; Nah. ii. 3; Zech. xi. 2), and BEROTH (ברות), which is said to be only the Aramæan pronunciation of the same word, in Cant. i. 17. In most of these passages Eres and Berosh, translated cedar and fir in the A. V., are mentioned together, as 1 Kings v. 8, 'And Hiram sent to Solomon saying, I will do all thy desire concerning timber of cedar, and concerning timber of fir;' Is. xiv. 8, 'Yea, the fir-trees rejoice at thee, and the cedars of Lebanon.' But Rosenmüller says, 'In most of the passages where the Hebrew word occurs, it is by the oldest Greek and the Syriac translators rendered *cypress.*' Celsius, on the contrary, is of opinion that *Berosh* indicates the cedar of Lebanon, and that *Eres*, which is usually considered to have the same meaning, is the common pine (pinus sylvestris), apparently because he conceives Berosh to be changed from *sherbin*, the Arabic name of *pine.* Others have thought that Berosh is the box, ash, juniper, etc.

The word *berosh* or *beroth* is slightly varied in the Syriac and Chaldee versions, being written *berutho* in the former, and *berath* in the latter. All these are closely allied to *bruta*, a name of the Savine plant, which is the βράθυ, βράθυν, and βαραθους of the Greeks, and which the Arabs have converted into *burasce* and *buratee.* By them it is applied to a species of juniper, which they call *abhul* and *arus* or *orus.* It appears to us that many of these terms must be considered generic, rather than specific in the modern sense, when so much care is bestowed on the accurate discrimination of one species from another. Thus *arus*, applied by the Arabs to a juniper, indicates a pine-tree in Scripture, whether we follow the common acceptation and consider it the cedar, or adopt the opinion of Celsius, that the pinus sylvestris is indicated. So *buratee* may have been applied by the Arabs, etc., not only to the Savine and other species of juniper, but also to plants, such as the cypress, which resemble these. In many of those cases, therefore, where we are unable to discover any absolute identity or similarity of name, we must be guided by the nature of the trees, the uses to which they were applied, and the situations in which they are said to have been found. Thus, as we find Eres and Berosh so constantly associated in Scripture, the former may indicate the cedar with the wild pine-tree, while the latter may comprehend the juniper and cypress tribe.

Of *Juniperus*, the ἄρκευθος of the Greeks and *abhul* of the Arabs, there are several species in Syria. Of these J. Oxycedrus and J. Phœnicea are the only species which could have been the Berosh of Scripture. Some are of opinion that the wood of J. Oxycedrus, rather than that of the so-called cedar of Lebanon, is the cedar-wood so famed in ancient times for its durability, and which was therefore employed in making statues. It is to the wood of certain species of juniper that the name of cedar-wood is now specially applied.

Cupressus, the κυπάρισσος of the Greeks and the *surro* of the Arabs, called also by them *shujrut-al-hyat*, or tree of life, is the *Cupressus sempervirens*, or the evergreen cypress of botanists. This tree is

well known as being tapering in form, in consequence of its branches growing upright and close to the stem, and also that in its general appearance it resembles the Lombardy poplar, so that the one is often mistaken for the other when seen in Oriental drawings. In southern latitudes it usually grows to a height of 50 or 60 feet. Its branchlets are closely covered with very small imbricated leaves, which remain on the tree for 5 or 6 years. This cypress may be seen on the coast of Palestine, as

141. [Cypress—Cupressus sempervirens.]

well as in the interior, as the Mohammedans plant it in their cemeteries. That it is found on the mountains of Syria is attested by Cyril of Alexandria (*In Esai.*, p. 848) and Jerome (*In Hos.* xiv. 6). The cypress being so common, we should expect it to be frequently mentioned in Scripture; but this does not appear to be the case, if we judge by the A. V., as it occurs there only once, in Is. xliv. 14, 'He heweth him down cedars and taketh the cypress and the oak,' for the purpose of making idols. The word here translated 'cypress' is *tirza*, which there does not appear to be any other authority for identifying with the cypress. But the cypress is expressly mentioned in the Apocrypha (Ecclus. xxiv. 13), where it is described as growing upon the mountains of Hermon; and it has been observed by Dr. Kitto, that if this be understood of the great Hermon, it is illustrated by Pococke, who tells us that it is the only tree which grows towards the summit of Lebanon. In Ecclus. l. 10 the high-priest is compared to a 'cypress towering to the clouds,' on account of his tall and noble figure. 'The wood of the cypress is hard, fragrant, and of a remarkably fine close grain, very durable, and of a beautiful reddish hue, which Pliny says it never loses' (*Plin.* xvi. 40). This wood was used for a variety of purposes, as for wine-presses, poles, rafters, and joists. Horace says (*Ars. P.* 332), whatever was worthy of being handed down to remote posterity was preserved in cypress or cedar-wood; and Virgil refers to it in these lines (*Georg.* ii. 442)—

——— 'dant utile lignum
Navigiis pinos, domibus cedrumque cupressosque.'

In all the passages of Scripture, therefore, the cypress will be found to answer completely to the descriptions and uses of the Berosh; for it is well adapted for building, is not subject to destruction, and was therefore very likely to be employed in the erection of the Temple, for the decks of ships, and even for musical instruments and lances. [J. E. Faber conjectures that the Hebrew name Berosh included three different trees which resemble each other, viz., the evergreen cypress, the thyine, and the savine (see Rosenmüller, *Bot. of the Bible*, Trans., p. 260)].—J. F. R.

BEROTHAI (בֵּרוֹתַי, 2 Sam. viii. 8), or BEROTHAH (בֵּרוֹתָה, Ezek. xlvii. 16), a town on the northern boundary of Palestine, rich in brass, which was taken from Hadadezer, king of Zobah, by David. In both places where the word occurs it is mentioned in connection with Hamath and Damascus; but from this nothing further can be inferred than simply that it was somewhere not far from these cities. It is by most identified with Berytus, the modern Beirût; but for this there is nothing except the similarity of sound in the name, and the circumstance that in 1 Chron. xviii. 8 it is called כּוּן, which some suppose to be for כִּיּוּן, Saturn, by whom, according to an ancient tradition, Berytus was built (Stephan. Byzant., p. 164). There is little in this; and on the other hand, there is its being placed by Ezekiel by the side of Hamoth in the boundary line, which indicates that it was not, as Berytus is, by the sea (Wilson, ii. 205; iii. 441; comp. Rosenmüller, *Bib. Geogr.* ii. 265, E.T.) Faber (*Observations on the East*, pt. ii. p. 210) suggests Birah, the Birtha of Ptolemy (v. 19, 3) as the ancient Berothai; but this, situated on the Euphrates, is too far east. Van de Velde proposes Tell el Byruth, between Tadmor and Hamath, which is worthy of consideration. The LXX. give in both places ἐκ τῶν ἐκλεκτῶν πόλεων.—W. L. A.

BERRIMAN, JOHN, a London clergyman of the Church of England, born 1688, died 5th December 1768. He wrote *A Critical Dissertation upon* 1 *Tim. iii.* 16, *wherein rules are laid down to distinguish in various readings which is genuine; an account is given of above* 100 *Greek MSS. of St. Paul's epistles, etc.; and the common reading of that text 'God was manifest in the flesh' is proved to be the true one, etc.*, Lond. 1741. The substance of this work was delivered at the Lady Moyer's lecture in 1737 and 1738. It is pronounced by Dr. Henderson (*The Great Mystery of Godliness incontrovertible, etc.*, Lond. 1830, p. 93) a 'valuable work.' —W. L. A.

BERTHOLDT, LEONHARD, D.D., Professor of Theology at Erlangen, was born at Emskirchen, 8th May 1774, and died 31st March 1822. He belonged to the rationalist school, and was an active propagator of their views. He wrote *Daniel aus dem Heb. Aram. übersetz u. erklärt mit einer einleitung u. histor. u. exeget. excursen*, 2 vols. 8vo, Erl. 1806–8; *Christologia Judæorum Jesu apostolorumque ætate in compend. red. observationibusque aucta*, 8vo, Erl. 1811; *Histor. Krit. Einleitung in Sämmtliche Kanonische u. apocryph. Schriften des A. und N. T.*, 6 vols. 8vo, Erl. 1812–19; besides many minor pieces (*Opuscula Acad. exeget. potius argum. collegit, ed.* G. B. Winer, Lips. 1824), and a number of works in other departments of sacred literature. To Bertholdt cannot be denied the praise of learning and acuteness, but his works are

ill arranged and prolix, and are wanting in depth and solidity.—W. L. A.

BERYL. [TARSHISH; SHOHAM.]

BESOR (בְּשׂוֹר; Sept. Βοσόρ), a brook mentioned in 1 Sam. xxx. 9. Sanutus derives its course from the interior Carmel, near Hebron, and states that it enters the sea near Gaza (*Liber secretorum*, p. 252). It is without doubt the same that Richardson crossed on approaching Gaza from the south, and which he calls Oa di Gaza (Wady Gaza). The bed was thirty yards wide, and its stream was, early in April, already exhausted, although some stagnant water remained.

BETAH, properly BETACH (בֶּטַח; Sept. Μετεβάκ; var. Μασβάχ), a city, rich in brass, taken by David from Hadadezer (2 Sam. viii. 8). In 1 Chron. xviii. 8 it is called Tibhath (טִבְחַת, Tibhchath; Sept. Ματαβέθ). It has not been identified. W. L. A.

BETANE (Βετάνη, var. Βαιτάνη, Judith i. 9), a town in South Palestine, between Jerusalem and Cades, according to Reland the Βηθανίν of Eusebius, four Roman miles from Hebron; the same as Ain in the tribe of Judah (Josh. xxi. 16). Simonis (*Onom.* 41) identifies it with Beten; Hyde (*De Rel. Vet. Pers.* 541) with *Batanah, i.e.*, the Syrian Ecbatana, which Pliny (v. 17) places on Carmel (Winer, *Realw.* s. v.)

BETEN (בֶּטֶן) Josh. xix. 25), a town belonging to Asher, called Bethbeten by Eusebius and Jerome, and placed by them eight miles east of Ptolemais.

BETH (בַּיִת, *house*) is often found as the first element of proper names of places in the Bible. It is only necessary to observe that, in all such compounds, as Bethel, etc., the latter part of the word must be considered, according to our Occidental languages, to depend on the former in the relation of the *genitive;* so that Bethel can only mean 'house of God.' The notion of *house* is, of course, capable of a wide application, and is used to mean temple, habitation, place, according to the sense of the word with which it is combined.—J. N.

BETH-ABARA (Βηθαβαρά). In the Text. Rec. this is the name given to the place where John was baptizing when Jesus came to him (John i. 28). In all the ancient MSS., however, and versions, the reading is Βηθανίᾳ, and this has accordingly been placed in the critical editions. The substitution of the one reading for the other is due to Origen, who tells us that the reading found in almost all the codices was Βηθανίᾳ, but that he, knowing the localities, altered it to Βηθαβαρᾷ. Most of the Fathers follow Origen in this, even those best acquainted with Palestine. From this it may fairly be inferred that there was a place on the Jordan called Bethabara, probably some much frequented ford (the word Bethabara, בית עברה, meaning *House*, i. e., *Place of crossing*); to which John resorted as a suitable situation for his labours as a preacher of the kingdom of heaven. Assuming this, it may be asked—1. Might not this also be called *Bethany?* In reply to this, it may be observed, that the Greek word Βηθανία here may represent the Hebrew בית אניה, which signifies *House*, or *place of a ship*, and would, therefore, be a very appropriate name for a ford. In this case Bethabara and Bethania have substantially the same meaning; so that it is not improbable that the place which originally bore the name of Bethany may have come at a later period to be known by the name of Bethabara; or it may have had both names in popular usage, and the necessity of distinguishing it from the Bethany on the Mount of Olives may have led to the dropping of this name. It is no objection to this that the etymology of the word above stated will not apply to this Bethany, for the Greek Βηθανία may represent two different Hebrew words. 2. Is this Bethabara the Bethbarah of Judg. vii. 24? There exist no means of satisfactorily answering this question, but the probability is that the two were different. Bethbarah was on 'the waters,' which, whatever they were, are expressly distinguished from the Jordan; whereas Bethabara was a ford of the Jordan. It is, besides, improbable that the pursuit of the Midianites should have extended so far south as the scene of John's baptizing, to which the inhabitants of Jerusalem went out in such numbers, must be placed. Van de Velde thinks he has found the Bethabara of John in the ford by which the Jordan is crossed by the highway from Nabulus to Es-Salt (ii. 271). —W. L. A.

BETH-ANATH (בֵּית עֲנָת; Sept. Βαιθαμέ, Βαιθανάχ, Βαιθενὲθ), one of the fenced cities that fell to the lot of Naphtali (Josh. xix. 38), and from which the Canaanites were not driven out (Judg. i. 33). In the *Onomasticon* it is called Villa Bathanæa, fifteen Roman miles from Caesarea (*i. e.*, Diocaesarea Sepphoris; see Reland, *Palaest.* p. 629), and said to have medicinal baths (Λουτρά ἰάσιμα). Van de Velde (i. 170) thinks it may be the modern 'Ain-ata north-east from Bint Djebeil; but this does not agree with the locality in the *Onomasticon.*—W. L. A.

BETH-ANOTH (בֵּית עֲנוֹת; Sept. Βαιθανάμ), a city belonging to the tribe of Judah, and situated in the mountains (Josh. xv. 59). Wolcot (*Bibl. Sac.* for 1843, p. 57) suggests Beit 'Ainûm to be a place to the north-east of Hebron, and on the road from this to Tekua, as its modern representative. In this Robinson (iii. 281, ed. 1856) and Wilson (i. 384) concur.—W. L. A.

BETHANY (Βηθανία). 1. Lightfoot (*Opp.* ii. 202) derives this name from the Aramaic compound בֵּית־הִינֵי, 'house of dates;' others affirm that it is from בֵּית־עֲנִיָּה, 'house of sorrow' (Simon. *Onom.* s. v.). The former is the more probable derivation. Bethany is mentioned in connection with *Beth-phage*, 'house of figs.' We also know that *palm trees* were plentiful in the environs of Bethany (John xii. 13) and on the Mount of Olives (Neh. viii. 15); while they were sufficiently rare in Palestine to give to each locality where they were found a distinctive name (comp. Gen. xiv. 7; Deut. xxxiv. 3; Judg. iv. 5). It is worthy of note how the several places here take their names from their peculiar products. We have the 'Mount of *Olives;*' *Beth-phage*, 'the house of figs;' and *Bethany*, 'the house of dates.'

The village of Bethany is unquestionably ancient, though it was probably so small, and its situation so retired, that it never came into notice until the

time of our Lord. Then, however, it became the scene of two events which have served to place it in the highest rank among the sacred towns of Palestine. At Bethany Christ raised Lazarus from the dead (John xi.); and at Bethany, during His last interview with His disciples, He ascended into heaven (Luke xxiv. 50). This little quiet village appears to have been the home of our Lord during His periodical visits to Jerusalem (John xii.; Mark xi. 12; Matt. xxi. 17). Some of the most interesting and affecting incidents in His private life occurred here (Matt. xxvi. 6, *sq.*; Mark xiv. 3; John xi. 2). What Capernaum was in Galilee (Matt. iv. 13), Bethany was in Judæa. After the labours of the day in the great city, after the turmoil of its crowded thoroughfares, and the wanton insult and persecution of its fanatical populace, it must have been sweet and soothing to the Saviour's troubled soul to walk over Olivet in the still evening or starry night, and seek repose and sympathy in the peaceful homes and genial society of Bethany.

Bethany was never afterwards lost sight of by Christian scholars and travellers. The Bourdeaux pilgrim who visited Palestine in A.D. 333 mentions the crypt in which Lazarus was buried as being shewn in Bethany (*Itin. Hieros*, ed. Wessel. p. 596). And Jerome, writing nearly a century later, says that a church then marked the site of the miracle

142. Bethany.

(*Onomast.* s. v. *Bethania*). A few centuries later, piety or superstition added other churches, with convents for both monks and nuns, and discovered or invented numerous 'holy places' (see *Early Travels in Palestine*, Bohn, pp. 6, 28, 44). The churches and convents, like most others in Palestine, were destroyed when Mohammedanism became triumphant. One church was used for a time as a mosque, and thus outlived the others; but in the 16th century nothing remained of any of them except a few fragments of massive walls and heaps of rubbish (Robinson's *Bib. Res.* i. 433).

Bethany still exists, though it has long lost its old name. It is a remarkable fact that its new name serves to distinguish it as the site of Christ's great miracle. It is called *El-Azarîyeh*, which may be rendered 'the place of Lazarus.' It is $1\frac{3}{4}$ mile distant from Jerusalem, on the opposite, or eastern side of the Mount of Olives; and about a mile below the summit of the mount. The village consists of some twenty wretched houses, huddled together on the side of a shallow rocky glen, which runs down the declivity. The slopes around are almost covered with bare crowns and jagged fragments of gray limestone; but among these are still some straggling fig-orchards, intermixed with olive and carob trees. Bethany stands on the border of the desert. Beyond it there is not, and apparently never was, any inhabited spot. It seems as if excluded from the world of active life, and one would suppose, from the look of its inhabitants, that they had given up industry in despair. The view from it is dreary and desolate. Olivet shuts out Jerusalem and the country westward; and the eye roams eastward down the bare, gray, 'wilderness of Judæa' into the deep valley of the Jordan,

and then up again to the long wall of the Moab mountains on the distant horizon. The houses are massive and rude, built chiefly of old hewn stones. On the top of a scarped rock to the south is a heavy fragment of ancient masonry, which may be part of one of the old churches. The tomb of Lazarus is still shewn. It is a deep vault, partly excavated in the rock, and partly lined with masonry. Of course there is nothing to connect it with the great miracle of our Lord except the imagination of the people.

The leading, and indeed the only, road from Jerusalem to Jericho runs past Bethany. It is one of the dreariest in all Palestine, and it is now, as it was in the time of our Lord, one of the most dangerous (Luke x. 30). The road does not proceed direct from the Holy City to this village; it winds round the south side of the Mount of Olives; thus making the distance as nearly as possible fifteen furlongs (John xi. 18). It was up that road through the wilderness from Jericho Christ came to raise Lazarus; and on it, without the village, the weeping sisters met Him (comp. John x. 40, and xi. 1–20). It was along that road to Jerusalem He went in triumphal procession, and from the '*palm trees*' in the adjoining fields the multitudes cut down branches (Mark xi. 1–11; John xii. 13). A steep and rugged footpath leads from Jerusalem to Bethany over the summit of Olivet. It was probably by it Jesus 'led out' His disciples 'as far as to Bethany'—the same place where He was often wont to retire—and there 'He lifted up His hands and blessed them. And while He blessed them He was parted from them, and received up into heaven' (Luke xxiv. 50, 51). By the same path the disciples returned to Jerusalem (Acts i. 12). It is a singular fact, and one calculated to shew the value that ought to be attached to eastern traditions, that a tradition as old as the beginning of the 4th century fixes the scene of the ascension on the summit of the Mount of Olives, and there, in honour of it, the Empress Helena built a church (Eusebius, *Vit. Const.* iii. 43); yet Luke distinctly states that this event occurred at Bethany. (The fullest accounts of Bethany are given in Robinson's *Biblical Researches;* Wilson's *Lands of the Bible;* Stanley's *Sinai and Pal.;* Murray's *Handbook for Syria and Palestine.*)—J. L. P.

2. Bethany on the Jordan. [BETHABARA.]

BETH-ARABAH (בֵּית־הָעֲרָבָה; Sept. Βαιθάραβα, Θαραβαάμ, Βηθάραβα), a town in one place ascribed to Judah (Josh. xv. 61), in another to Benjamin (xviii. 22). It lay on the border line of the two (xv. 6; xviii. 18), 'in the wilderness' (ערבה), *i.e.*, in the valley or plain of the Jordan and Dead Sea. Hence its name = *House of the wilderness.*—W. L. A.

BETH-ARAM (בֵּית־הָרָם, *House of the lofty;* Sept. Βαιθαναβρά). In describing the allotted territory of the tribe of Gad (Josh. xiii. 24–28), Moses first mentions those towns which lay on the high 'plateau' (מישור) east of the Jordan Valley, and afterwards those situated in the 'valley' itself (עמק), beginning at the southern end. The first of the latter towns is Beth-Aram (ver. 27). We conclude, therefore, that Beth-Aram was situated on the low flat plain on the east bank of the river, and not far from its mouth. The 'valley' (*Emek*), mentioned in ver. 27, is manifestly the Jordan valley, sometimes called *Arabah* (Josh. xviii. 18), and is to be distinguished from the 'plain' or 'plateau' (*Mishor*) of ver. 21. The ravine of Heshbon, which descends from the Moab mountains into the Jordan valley, about three miles north of the Dead Sea, was the boundary between Reuben and Gad (comp. Josh. xiii. 17, 23, and 26); so that Beth-Aram, being a town of Gad, must have been to the north of Wady Heshbon. It is manifestly the same place which is called *Beth-haran* (בֵּית הָרָן, Sept. Βαιθαράν), in Num. xxxii. 36; the only difference in the Hebrew being the change of ם into ן, not an uncommon occurrence. Eusebius and Jerome tell us that the Syrians called this town *Bethramtha* (it is so named also in the Talmud, see Reland. *Palast.*, p. 642); but that Herod changed its name to *Livia*, in honour of the celebrated Livia, the wife of Augustus. (*Onomast.* s. v. *Betharam.*) We learn from Josephus, that when Livia took the name of *Julia*, the name of this town was likewise changed (*Ant.* xviii. 2. 1). Jerome describes it as lying eastward of Jericho, on the road to Heshbon, five miles south of Bethnimrah (*Onom.* s. v. Βηθναβράν; see also Reland. *Pal.*, pp. 496, 650). The site of Beth-aram has never yet been accurately identified. The writer of this article heard of ruins a few miles east of the Jordan, near the place above indicated, to which, he was informed, the Arabs give the name *er-Ram;* but he was unable either to visit them, or to obtain any satisfactory description. They may probably be the ruins of Beth-Aram. On Van de Velde's map of Palestine, Beth-haran (*Livias*) is laid down, on what authority does not appear.—J. L. P.

BETH-ARBEL (בֵּית אַרְבֵאל), a place mentioned only in Hos. x. 14; and supposed with some probability to be the same as the Arbela of Josephus. This was a village in Galilee, near which were certain fortified caverns. They are first mentioned in connection with the march of Bacchides into Judæa, at which time they were occupied by many fugitives, and the Syrian general encamped there long enough to subdue them (*Antiq.* xii. 11. 1; 1 Maccab. ix. 2). At a later period these caverns formed the retreats of banded robbers, who greatly distressed the inhabitants throughout that quarter. Josephus gives a graphic account of the means taken by Herod to extirpate them (*Antiq.* xiv. 15. 4, 5; *De Bell. Jud.* i. 16. 2-4). These same caverns were afterwards fortified by Josephus himself against the Romans during his command in Galilee. In one place he speaks of them as the caverns of Arbela, and in another as the caverns near the lake of Gennesareth (Joseph. *Vita*, sec. 37; *De Bell. Jud.* ii. 20. 6). According to the Talmud, Arbela lay between Sepphoris and Tiberias (Lightfoot, *Chorog. Cent.* c. 85). These indications leave little doubt that Arbela of Galilee, with its fortified caverns, may be identified with the present Kulat ibn Maan and the adjacent ruins now known as Irbid (probably a corruption of Irbil, the proper Arabic form of Arbela). The best description of the neighbouring caves is that of Burckhardt (p. 331), who calculates that they might afford refuge to about 600 men.—J. K.

Addendum.—About two miles from the western shore of the Sea of Galilee, and three miles and a half from the town of Tiberias, are the ruins of

Irbid. They are situated on the edge of the plateau of Hattin, where a deep and wild ravine breaks down from it into the fertile vale of Gennesaret, now called *el-Ghuweir.* The ruins are not very extensive. They consist chiefly of rubbish, and foundations of hewn stones. Among them are the remains of a large and beautiful Synagogue, perhaps of the fifth or sixth century. A fine portal with sculptured ornaments still stands complete, and in the interior are several columns with Corinthian capitals. There can be no reasonable doubt that this is the Arbela of Josephus, and the *Beth-Arbel* of Hosea. The situation, the name, and the singular fortified caverns in the neighbouring ravine, indicate the identity. The Arabic *Irbid* is a corruption of the Hebrew Arbel. About three-quarters of a mile down the ravine are the caverns referred to by Josephus, and which, in all probability, led Hosea to mention Beth-Arbel as a place of great strength (ch. x. 14). The sides of the ravine are here cliffs of naked rock, rising to a height of nearly 600 feet. About half-way up that on the right, are extensive and singular excavated chambers, capable of containing several hundred men. Some of them are placed one above the other, like the stories of a house; some are walled up in front, having doors and windows. It would seem that the caves are partly natural, but greatly enlarged by art, and united by rock-hewn doors and passages. Within them are several large cisterns, into which the rain water was conducted from the hills and cliffs around by little channels. These caves, if only well-provisioned, might be defended by a few resolute men against an army. (Reland. *Palæst.* p. 575; Wilson, *Lands of the Bib.* ii. 308; Robinson's *Bib. Res.* iii. 342).—J. L. P.

BETH-AVEN (בֵּית אָוֶן, *House of vanity*, or *falsehood;* Sept. Βαιθήλ and Βαιθωρών, etc.), a town in the mountains of Benjamin, near Ai, and a short distance east of Bethel (Josh. vii. 2). It gave its name to a section of that rocky wilderness which extends from the summit of the mountain range down to the Jordan valley (Josh. xviii. 12). It is described in 1 Sam. xiii. 5, as lying to the west of Michmash (comp. ch. xiv. 23). The region between Michmash and Bethel is among the wildest in all Palestine. Bleak rounded hill-tops are thickly studded with jagged, protruding rocks of gray limestone, and strewn with innumerable fragments of the same. Ravines, like huge fissures, intersect them, and rend the mountain sides below. There is scarcely any verdure; and there is no sign of cultivation, except here and there a little patch of corn among the rocks, or a few fig trees nestling in the bottom of a glen, or clinging to the sides of a cliff. Joshua might with truth name it the 'Wilderness of Bethaven.' Among the rocks are numerous aromatic herbs and shrubs, which make it a favourite pasture-ground for goats; hence, perhaps, its name מִדְבַּר. The writer saw, and visited several ruins between Michmash and Bethel, any one of which might be the site of Beth-Aven; but he could hear nothing of the ancient name.

The prophet Hosea mentions the name Beth-Aven three times, but it is evident he applies it in contempt to Bethel (Hos. iv. 15; v. 8; x. 5). This is quite characteristic of eastern writers. It was suggested partly by the proximity of the two towns; partly perhaps by the fact that Beth-Aven was already in ruins, and Bethel's doom was also sealed; partly, too, by the appropriateness of the name to Bethel, after Jeroboam had set up the golden calf there. Before that time it was the 'House of God' (*Bethel*); then it was made the 'house of idols' (*Beth-Aven*). Amos has a still more striking and beautiful play upon the name Beth-Aven, when predicting the final overthrow of Bethel; 'Seek not Bethel, nor enter into Gilgal . . . . for *Bethel* shall come *to nought.*' It shall come to אָוֶן (*Aven*), which signifies 'idolatry,' and also 'nothingness' (See Jerome, *Onom.* s. v. *Bethel*). It would appear that Beth-Aven fell to ruin at a very early period, and was never rebuilt. There is no mention of it after the captivity. Eusebius refers to it, but not as a place then existing (*Onom.* s. v.) The Septuagint sometimes renders it Βαιθήλ (Josh. vii. 2); sometimes Βαιθών (Josh. xviii. 12); sometimes Βαμώθ; and in Hos. iv. 15, οἶκος Ὤν. This proves that the place and name were alike unknown to the translators of that version.—J. L. P.

BETH AZMAVETH (Neh. vii. 28). [AZMAVETH.]

BETH-BAAL-MEON. [BAAL MEON.]

BETH-BARAH (בֵּית בָּרָה, perhaps for בֵּית עֲבָרָה, 'house of passage;' Sept. Βαιθηρά); a town on the bank of the Jordan. The site has never been identified; but its position is pretty accurately indicated by the reference in Judg. vii. 24, the only place where it is found in Scripture. Gideon, on the defeat of the Midianites, sent to the inhabitants of Mount Ephraim, ordering them to intercept the flying foe by occupying 'the waters unto Bethbarah and Jordan.' The battle took place in the valley of Jezreel. The Midianites fled down it into the great plain of the Jordan. Their object would naturally be to cross the river by the nearest and best fords, so as to retreat into the fastnesses of the eastern mountains. Gideon knew those fords, and resolved to seize them. Hence his message to the Ephraimites. We would conclude from this, that Beth-barah must have been situated opposite or nearly so to the valley of Jezreel. If the conjecture of Gesenius be right as to the meaning of the name ('House of Passage'), then, in all probability, Beth-barah was situated at the ford of the Jordan near Succoth, where we know Gideon and his little army crossed the river in pursuit of the enemy (Judg. viii. 4, 5). The ford at this place is one of the best on the river; an island dividing the stream, and a bar connecting it with each bank (Robinson's *Bib. Res.* iii. 316).—J. L. P.

BETH-BIREI (בֵּית בִּרְאִי). A town of Simeon (1 Chron. iv. 31), for which Beth-lebaoth is found in Josh. xix. 6. It is called also Lebaoth in Josh. xv. 32, where it is reckoned among the cities of Judah. Reland (*Palaest.* p. 648) suggests that it may stand connected with the toparchy of Bethleptephena (Pliny, *H. N.* v. 15), or of the Bethleptephenes (Joseph. *B. Jud.* iv. 8. 1). From the name Lebaoth (*lionesses*), it has been supposed to have been situated in the wild district to the south of Judah.—W. L. A.

BETH-CAR (בֵּית כַּר, *House of pasture*, or *of a lamb*; Sept. Βαιθχόρ; Vulg. *Beth-char*). This place is only once mentioned in the Bible (1 Sam. vii. 11),

and there are no very distinct data to enable us to fix its site. It was on the side of a hill, or rising ground, on the borders of Judah and the plains of Philistia. The Israelites under Samuel having overthrown the Philistine army at Mizpeh (a few miles north of Jerusalem), pursued them 'until they came *under* Beth-car.' Close to this spot the Israelites halted, and set up a stone, naming it *Ebenezer*, which, Jerome affirms, was near to (*juxta*) Bethshemesh (*Onomast.* s. v. *Abenezer*). Now Bethshemesh stands on a low ridge on the south side of the rich valley of Sorar. On the opposite side of this valley, on a rising ground, about three miles north-west of Bethshemesh, are the ruins of an old village called *Beit-far*. The situation answers in every respect to that assigned to Beth-car; and the name may possibly be an Arab corruption of the latter. It lies in the direct route from Mizpeh to the plain of Philistia, and is just on the borders of the latter province where a pursuing army would naturally halt.—(*Handbook for Syr. and Pal.* p. 283.)—J. L. P.

BETH-DAGON (בֵּית־דָּגוֹן), *House of Dagon*, the god of the Philistines, mentioned in Judg. xvi. 23, and other places. See this etymology defended against the older one (which Fürst retains *Heb. u. Chald. HWB.*, p. 286) in Gesenius, *Monument. Phœn.*, p. 387, and *Thes.*, p. 294). This collocation of the Hebrew nouns, BETH and DAGON, occurs in six passages—(1.) Josh. xv. 41; (2.) xix. 27; (3.) 1 Sam. v. 2; (4.) v. 5; (5.) 1 Chron. x. 10; (6.) 1 Maccab. x. 83.

In the third and fourth of these passages it is certain that nothing else than *the house* (or temple) *of the god Dagon* is meant [DAGON]. The others claim our attention here—1. BETHDAGON, (LXX. Βαγαδιήλ; Cod. Al. Βηθδαγών), in Josh. xv. 41, was one of the second group of 'sixteen cities with their villages,' which the sacred writer places in *the lowlands* (שְׁפֵלָה) of the tribe of Judah, apparently on the actual plain which stretches westward towards the Philistine coast from 'the hill country,' so often mentioned. A doubt has been expressed (see Reland, *Palæstina*, 636, and Smith's *Dictionary*, s. v.), whether, in the absence* of the conjunction וְ, this name Bethdagon should not be joined, as an epithet of distinction, to the preceding word Gederoth, so as to form the compound appellation, *Gederoth-bethdagon*. But then this group of sixteen cities would be defective by one; moreover, the name Gederoth occurs *alone* in 2 Chron. xxviii. 18, with the same description as it has in this place, as one of the cities of the lowlands of Judah. Gesenius and Fürst† identify this Bethdagon with the Caphar-dagon, which in the time of Eusebius was a very large village‡ (κώμη μεγίστη, inter Jamniam et Diospolin; *Onomast.* s. v.) in the neighbourhood of Joppa; but modern research has shewn that this latter place, of which still remain some traces in *Beit Dejan*, a village between Yâfa and Ludd, is considerably above the northern boundary of Judah. Our Beth-dagon, indeed, no longer exists (Robinson, iii. [1st ed.], p. 30, note 2; Van de Velde's *Map of Palestine* and *Memoir*, p. 294). The same must be said of our (2.) BETH-DAGON, mentioned in Josh. xix. 27 (LXX. Βαιθεγενέθ; Cod. Al. Βηθδαγών) as one of the *border* cities of the tribe of Asher. Though, however, no modern landmark points out the site of this north Beth-dagon, it is not difficult to discover, from the precise topographical statement of the sacred writer, that this city was situated at the point where the boundary line of the tribe, after crossing the ridge south of the promontory of Carmel towards the east, intersects the stream of the Kishon, on the confines of Zebulon. It is remarkable that, as there is a modern *Beit Dejan* in the south which yet cannot be identified with, but is far to the north-west of, the southern Beth-dagon; so there is still, in the central district of the Holy Land, a second *Beit Dejan*, which is equally far distant from our northern Beth-dagon, only in the opposite direction of south-east. In the fertile and beautiful plain of Sâlim, a little to the east of Nâbulus (Shechem), Dr. Robinson descried at the east end of it, on some low hills, a village called *Beit Dejan*. (*Bibl. Researches*, vol. iii., p. 102; *Later Researches*, p. 298*). This *Beit Dejan*, Robinson thinks, has no counterpart in the Beth-dagons of the Bible. The French traveller, De Saulcy, is not of this opinion, but identifies this village near Nâbulus with our *fifth* Beth-dagon. 'I am very much inclined to believe,' he says, 'that the Beth-dagon of the passage just quoted (1 Chron. x. 10) is no other than our *Beit Dejan*, because this village is only one day's march from Djilboun, the locality in the mountain to the north-east of Djenin, which was unquestionably the scene of Saul's disaster' (*Dead Sea* and *Bible Lands*, i. 101). If his conjecture be right, we must indicate this as the (3.) BETHDAGON (LXX. οἶκος Δαγών) in the western half tribe of Manasseh (some distance from Mount Gilboa), where the Philistines after their victory placed Saul's head in the temple of their god—his body and those of his sons having been carried (the same distance north-east) to Bethshan, whence the Jabesh-Gileadites afterwards rescued them. It no doubt aids this view, that we are not otherwise informed *where* the temple was in which they deposited their ghastly trophy; moreover, the phrase (in ver. 9) בארץ־פ סביב, denoting a *circuit of the adjacent country*, which had been evacuated by Israel, and was then occupied by the enemy (ver. 7), very well suits with the relative positions of this *Beit Dejan* and Bethshan, equally distant from the fatal field, and in different directions. We have now only left the place mentioned in our *sixth* and last passage, 1 Maccab. x. 83. Both Gesenius

* The copulative *vav* is not always prefixed to names of cities in this series (cf. *inter alia*, verses 35, 55, and 58).

† Gesenius, *Thesaurus*, p. 194; and Fürst, *Handwörterbuch*, p. 286. See also Reland, *Palæstina*, 635, and V. Raumer, *Palästina*, 178.

‡ 'Caphar,' כפר, meaning κώμη or *hamlet*. See Stanley's *Palestine*, p. 527.

* In Smith's *Dictionary of the Bible* (s. v. BETHDAGON 3) occurs this sentence:—'In addition to the two modern villages mentioned above' [but one only appears to have been mentioned] 'as bearing this ancient name, *a third* has been found by Robinson (iii. 298), a few miles east of *Nabulûs* (*sic*).' This is certainly an error, arising from the writer not observing that this eastern *Beit Dejan* is described *twice* by Dr. Robinson (see the references in the text above). There are only two modern villages of this name mentioned by this traveller.

(*Thes.* 194) and Winer (*Realwört.* 168) express themselves doubtfully whether this passage means only Dagon's temple at Azotus, or a Bethdagon, a town so-called in the neighbourhood. We share in the doubt; but after consideration of the words of the 84th verse, as compared with those of the 85th verse, we are inclined to regard this as a (4.) BETHDAGON, a city in the vicinity of Azotus (or Ashdod), answering probably to Dr. Robinson's western *Beit Dejan*, and Eusebius' Caphar-dagon, already mentioned. It will be observed that in the 84th verse Bethdagon occurs as a proper name, as it also does in the original, Βηθδαγών, whereas in the next verse, the temple of the Philistine god is described by the appellative τὸ ἱερὸν Δαγών. But be this as it may, Ashdod, with its neighbourhood, seems to have been the chief seat (cf. this passage with 1 Sam. v. 1, 2) of a worship which was widely spread, not only among the Phœnician cities of the coast, but in inland towns, as is attested both by the names of these ancient and modern places, and still more remarkably (and perhaps unexpectedly) by the remains of Kouyunjik. [See DAGON in this work; also Layard's *Nineveh and Babylon*, pp. 343, 344, with the accompanying illustration.]—P. H.

BETH-DIBLATHAIM. [DIBLATHAIM.]

BETH-EDEN (בֵּית עֵדֶן), *House of pleasure*, Amos i. 5). It is doubtful whether this should be taken as a proper name or as an appellative. If the former, it may be the modern *Eden* on Lebanon, or Beit-el-Djannch, on the east declivity of the Antilibanus, near Damascus. The former of these is called by Ptolemy παράδεισος (*Geog.* v. 14).—W. L. A.

BETH-EKED (בֵּית עֵקֶד). This name occurs 2 Kings x. 12, where it is rendered in the A. V. as an appellative, 'shearing house;' Luther, 'Hirtenhaus.' The *Onomasticon* makes it a proper name, Βαιθακάθ, *Bethachad*, and places it twelve Roman miles from Legio, on the great plain. Robinson found a village between Jezreel and Samaria called *Beit-kad* (ii. 316, 2d ed.), which Ewald thinks was probably Betheked (*Gesch. Isr.* iii. 1, p. 241).—W. L. A.

BETH-EL (בֵּית אֵל, Sept. Βαιθήλ), originally LUZ (לוּז); Sept. Λουζά), an ancient town which Eusebius places twelve R. miles north of Jerusalem, on the right hand of the road to Shechem. Jacob rested here one night on his way to Padan-Aram, and commemorated the vision with which he was favoured by erecting and pouring oil upon the stone which had served him for a pillow, and giving to the place the name of Beth-el (*place* or *house* of *God*), which eventually superseded the more ancient designation of Luz (Gen. xxviii. 11-19). Under that name it is mentioned proleptically with reference to the earlier *time* of Abraham (Gen. xii. 8; xiii. 3). After his prosperous return [Jacob again received a divine communication at this spot, which he commemorated as in the former case, by setting up a stone, which he anointed with oil, and again named the spot Bethel. Here also] he buried Deborah; received the name of Israel for the second time, and promises of blessing; and accomplished the vow which he had made on his going forth (Gen. xxxv. 1-15; comp. xxxii. 28, and xxviii. 20-22). It seems not to have been a town in those early times; but at the conquest of the land, Bethel is mentioned as a royal city of the Canaanites (Josh. xii. 16).* It became a boundary town of Benjamin toward Ephraim (Josh. xviii. 22), and was actually conquered by the latter tribe from the Canaanites (Judg. i. 22-26). At this place, already consecrated in the time of the patriarchs, the ark of the covenant was, apparently, for a long while deposited [ARK], and probably the tabernacle also (Judg. xx. 26; comp. 1 Sam. x. 3). It was also one of the places at which Samuel held in rotation his court of justice (1 Sam. vii. 16). After the separation of the kingdoms Bethel was included in that of Israel, which seems to shew, that although originally in the formal distribution assigned to Benjamin, it had been actually possessed by Ephraim in right of conquest from the Canaanites—which might have been held by that somewhat unscrupulous tribe to determine the right of possession to a place of importance close on their own frontier. Jeroboam made it the southern seat (Dan being the northern) of the worship of the golden calves; and it seems to have been the chief seat of that worship (1 Kings xii. 28-33; xiii. 1). The choice of Bethel was probably determined by the consideration that the spot was already sacred in the estimation of the Israelites, not only from patriarchal consecration, but from the more recent presence of the ark; which might seem to point it out as a proper seat for an establishment designed to rival that of Jerusalem. This appropriation, however, completely desecrated Bethel in the estimation of the orthodox Jews; and the prophets name it with abhorrence and contempt—even applying to it, by a sort of *jeu de mot*, the name of Bethaven (*house of idols*) instead of Bethel (house of God) (Amos i. 5; Hos. iv. 15; v. 8; x. 5, 8). The town was taken from Jeroboam by Abijah, king of Judah (2 Chron. xiii. 19); but it again reverted to Israel (2 Kings x. 29). After the Israelites were carried away captive by the Assyrians, all traces of this illegal worship were extirpated by Josiah, king of Judah, who thus fulfilled a prophecy made to Jeroboam 350 years before (2 Kings xiii. 1, 2; xxiii. 15-18). The place was still in existence after the Captivity, and was in the possession of the Benjamites (Ezra ii. 28; Neh. vii. 32). In the time of the Maccabees Bethel was fortified by Bacchides for the king of Syria (Joseph. *Antiq.* xiii. 1. 3). It is not named in the New Testament; but it still existed, and was taken by Vespasian (Joseph. *Bell. Jud.* iv. 9. 9). It is described by Eusebius and Jerome as a small village (*Onomast.* s. vv. *Aggai* and *Luza*); and this is the last notice of it as an inhabited place. Bethel and its name were believed to have perished until within these few years; yet it has been ascertained by the protestant missionaries at Jerusalem that the name and a knowledge of the site still existed among the people of the land. The name was indeed preserved in the form of Beitîn—the Arabic termination *in* for the Hebrew *el* being not an unusual change.—J. K.

Addendum.—Jerome describes it as a village

* [There is reason to doubt if the Bethel mentioned Josh. xii. 16, or that mentioned 1 Sam. xxx. 27, be the Bethel of the other passages. It was apparently more to the south than the latter; probably the Bethul or Bethuel of Josh. xix. 4, and 1 Chron. iv. 30. (See Smith's *Dict. of the Bible*, s. v.)]

still inhabited; and he defines with accuracy its situation, twelve miles from Jerusalem, on the right of the road to Shechem (*Onomast.* s. v. *Bethel*). This is the last notice of Bethel in ancient history. There can be no doubt that it continued to exist, and even to flourish for several centuries afterwards, as there are remains of churches and buildings on the site, which cannot be much older than the time of the Crusades. Its name in the Arabic form, *Beitîn*, was probably not recognized by the foreign pilgrims and native residents; and the Bethel of Scripture was sought for far northwards. From the 4th century till the 19th, the true site of Bethel remained unnoticed, and indeed appears to have been altogether unknown. Dr. Robinson was the first who gave a full description of the site and ruins, and a full statement of its claims to be the Bethel of Scripture, though its identity had been recognized by several others before his visit. *Beit* is the Arabic form of the Hebrew *Beth;* and it is no unusual thing to find *l* and *n* interchanged in the two languages. (*Bib. Res.* i. 449.)

Though Bethel is one of the oldest of Palestine's sanctuaries, and though a host of sacred associations cluster round it, yet there is no grandeur or beauty to distinguish the site, and there is no richness in the surrounding country, such as one should expect to attract early settlers. The whole region is singularly bleak, and even forbidding in aspect. Jacob could scarcely have found any spot there on which a 'pillow' of stone was not ready laid for his head. Grey jagged rocks everywhere crop up over the scanty soil. The hills are rounded, and are alike destitute of features and of verdure; and the vales which divide them are neither deep nor picturesque. The ruins are spread over the shelving point and sides of a low rocky ridge between two converging valleys, which run off southward into the ravine of Suweinît. Higher ridges encompass it on all sides except the south; in which direction, from the northern part of the ruins, a distant view is gained of the top of Mount Moriah and the Great Mosque. The hill to the eastward is the loftiest and most conspicuous in the neighbourhood. Its summit is broad and flat, with one culminating point, round which a few olive trees are sprinkled. This is a spot of singular interest, and it is one of those places which are described with so much minuteness and accuracy in the Sacred Writings, that it is impossible to mistake them. It was upon this 'mountain, on the east of Bethel, Abraham pitched his tent, having Bethel on the west and Hai on the east; and there he builded an altar unto the Lord, and called upon the name of the Lord' (Gen. xii. 8). How much vividness does a knowledge of the position and commanding elevation of this mountain give to the parting scene of Abraham and Lot! The two patriarchs stood upon its summit. The whole land was before them (Gen. xiii. 9). The hill country was bleak and rocky; but Lot looked down the long grey declivities of the wilderness, and saw in the distance the verdant meadows, and shady groves, and sparkling waters of the Jordan. The fire of heaven had not yet blasted that lovely plain; volcanic convulsions had not yet distorted its attractive features—'it was well watered everywhere . . . even as the Paradise of Jehovah, like the Land of Egypt' (Gen. xiii. 10). And Lot made his unfortunate choice. Abraham remained after Lot had gone, and the Lord said to him, 'Lift up now thine eyes, and *look from the place where thou art*, northward, and southward, and eastward, and westward, for *all the land which thou seest*, to thee will I give it,' etc. (Gen. xiii. 14–18). What singular minuteness of detail, and what wondrous graphic power do we find in the Sacred Writings!

In the valleys and cliffs around Beitîn are numerous rock-hewn tombs, the very same, doubtless, which king Josiah saw as he turned away from executing judgment on a guilty city, and from which he 'took the bones and burned them upon the altar' (2 Kings xxiii. 16).

The ruins of Bethel cover a space of three or four acres. They consist of ancient foundations, and heaps of hewn stones and rubbish. On the highest point are the remains of a square tower; and towards the south are the shattered walls of a church, perhaps the same which Jerome alludes to as built upon the spot where Jacob slept (*Onomast.* s. v. *Aggai.*) Amid the ruins are about a score of miserable huts, in which, when the writer last visited it (1857), a few poor families and a few flocks of goats found a home. In the western valley is a large and very ancient cistern. It is now in ruins; but the two springs which fed it of yore, bubble and sparkle as when the maidens of Sarah filled their pitchers from them, and the herdsmen of Abraham and Lot quarrelled about their waters. The desolation of Bethel, and the shapeless ruins scattered over its site, are not without their importance even yet—they are silent witnesses to the truth of Scripture, and the literal fulfilment of prophecy. Amos said many centuries ago; 'Seek not Bethel, nor enter into Gilgal, for Gilgal shall surely go into captivity, and Bethel shall come to nought' (ch. v. 5).—J. L. P.

BETH-EMEK (בֵּית־הָעֵמֶק, *House of the valley*), a place on the borders of Asher (Josh. xix. 27). Robinson suggests a place called now Amkah, about eight miles to the north east of Akha, as its probable representative.

BETHER (בֶּתֶר). The Mountains of Bether are mentioned only in Cant. ii. 17, and no place called Bether occurs elsewhere. The word means, properly, *dissection.* The mountains of Bether may therefore be *mountains of disjunction*, of *separation*, etc., that is, mountains cut up, divided by ravines, etc. [Comp. LXX. *δρη κοιλωμάτων*; 'super montes vallibus discissos,' Heiligstedt ap. Maurer, *Comment. in V. T.*, in loc. Others give the rendering 'the mountains of separation,' *i.e.*, which separate us (Hitzig, *in loc.*) The Syriac version substitutes בשׂם for בתר from the parallel passage, viii. 14, and translates 'm. of spices.' For this there is no authority.]

BETHESDA (Βηθεσδά; from [Syr. ܒܝܬ ܚܣܕܐ = בית הסדא, *House of mercy*, according to some, while others derive it from Heb. ב׳ אשדא, *House or place of effusion*, i.e., of waters] a pool (*κολυμβήθρα*) at the Sheep-gate of Jerusalem, built round with porches for the accommodation of the sick who sought benefit from the healing virtues of the water, and upon one of whom Christ performed the healing miracle recorded by St. John (v. 2–9). That which is now, and has long been pointed out as the Pool of Bethesda, is a dry

basin or reservoir outside the northern wall of the enclosure around the Temple Mount, of which wall its southern side may be said to form a part. The east end of it is close to the present gate of St. Stephen. The pool measures 360 feet in length, 130 feet in breadth, and 75 in depth to the bottom, besides the rubbish which has accumulated in it for ages. Although it has been dry for above two centuries, it was once evidently used as a reservoir, for the sides internally have been cased over with small stones, and these again covered with plaster; but the workmanship of these additions is coarse, and bears no special marks of antiquity. The west end is built up like the rest, except at the south-west corner, where two lofty arched vaults extended westward, side by side, under the houses that now cover this part. Dr. Robinson was able to trace

143. [Pool of Bethesda.]

the continuation of the work in this direction under one of these vaults for 100 feet, and it seemed to extend much farther. This gives the whole a length of 160 feet, equal to one-half of the whole extent of the sacred enclosure under which it lies: and how much more is unknown. It would seem as if the deep reservoir formerly extended farther westward in this part; and that these vaults were built up, in and over it, in order to support the structures above. Dr. Robinson considers it probable that this excavation was anciently carried quite through the ridge of Bezetha, along the northern side of Antonia to its north-west corner, thus *forming the deep trench which separated the fortress from the adjacent hill* (*Bib. Researches*, i. 433, 434). The mere appearance of the place, and its position immediately under the wall of the sacred enclosure, strongly support this conjecture, so that we are still left to seek the Pool of Bethesda, if indeed any trace of it now remains. Dr. Robinson himself, without having any definite conviction on the subject, asks whether the Pool of Bethesda may not in fact be the 'Fountain of the Virgin?' The question was suggested to his mind by the exceedingly abrupt and irregular plan of that fountain. He remarks—'We are told that an angel went down at a certain season into the pool and troubled the water;' and then whosoever first stepped in was made whole (John v. 2–7). There seems to have been no special medicinal virtue in the water itself, and only he who first stepped in after the troubling was healed. Does not this troubling of the water accord with the irregular plan of this fountain? And as the Sheep-gate seems to have been situated not far from the Temple (Neh. iii. 1, 32), and the wall of the ancient Temple probably ran along this valley; may not that gate have been somewhere in this part, and the Fountain of the Virgin correspond to Bethesda? the same as the 'King's Pool' of Nehemiah, and the 'Solomon's Pool' of Josephus? (*Bibl. Researches*, i. 508). For the latest investigations of this subject, see *Narrative of a Journey round the Dead Sea*, by F. De Saulcy, London, 1854. [SILOAM, POOL OF.]—J. K.

BETH-GAMUL (בֵּית גָּמוּל, *House of the weaned* [*camel-house*, Fürst]; Sept. οἶκος Γαμώλ). This place is only once mentioned in the Bible (Jer. xlviii. 23). It is said to be in 'the plain country' of Moab, or more literally 'in the land of *Mishor*.' Along the eastern side of the Jordan and the Dead Sea, runs a mountain ridge of uniform elevation, having an altitude of about 3000 feet above the valley. On its summit is a great plateau, which extends, with a gentle slope, far eastward, till it joins the desert of Arabia. This is the *Mishor*, the character and boundaries of which will be considered elsewhere. [MISHOR]. Some would confine it to a narrow strip along the brow of the ridge overhanging the Dead Sea; and they affirm that all the towns enumerated by Jeremiah are there to be sought for. But for this there is no evidence, and the words of the passage are opposed to it—'Judgment is come upon the land of Mishor . . . upon Bethgamul . . . and upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, *far and near*' (Jer. xlviii. 21-24). These three cities still exist, not very far distant from each other, on the north-eastern section of the Mishor; and they retain their old names in an Arabic form. The writer saw them all, and visited two of them (Bozrah and Kerioth). The town of *Um-el-Jemâl*, which seems to be, without reasonable doubt, the modern representative of Beth-gamul, stands in the open plain, some eight or ten miles south-west (not north-west as represented on Van de Velde's map) of Bozrah. It is one of the most remarkable places in Syria. It was visited for the first time in 1858 by Mr. C. Graham. It is surrounded by walls, and contains many massive houses, such as are found in the towns of Bashan. They are built of large blocks of basalt, roughly hewn; the roofs are formed of long slabs of the same material; and the doors and gates are all of stone! These buildings are evidently of remote antiquity; and though the place has been deserted for many centuries, the houses, streets, and walls, seem as if the town had been inhabited until within the last few years. Looking at this large deserted town, and the utter desolation of the surrounding plain, we can truly say with the prophet, 'judgment is come upon the land of Mishor, and upon all the cities of Moab far and near' (*Camb. Essays*, 1858; *Jour. Geog. Soc.*, vol. xxviii).—J. L. P.

BETH-GILGAL. [GILGAL.]

BETH-GEDER. [GEDERAH.]

BETH-HACCEREM (בֵּית הַכֶּרֶם, *House of the vineyard*). This name occurs twice, Jer. vi. 1 and Neh. iii. 14; from the former passage

we have some evidence of the situation of Beth-haccerem, while the latter drops a hint of its importance. 'O ye children of Benjamin,' says Jeremiah, 'gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north.' Flight from a northern foe would seem to indicate a *southern direction* from Jerusalem. With this agrees the following comment of St. Jerome, *in loc.* Writing from his monastery of Bethlehem, he says:—'Thecua' (so designating Tekoa) 'we daily see before our eyes, a village lying on a hill some twelve miles from Jerusalem; and between them both there is another village (vicus), also situated on a mountain, the name of which in Syriac and Hebrew is *Bethacharma*' (S. Hieronymi *Opera, ed. Bened.* iv. 882). With this version of the name exactly agrees the LXX. (in Jer. vi. 1), which in the text of the *Alex. Ald. Vat.* and *Complut* editions reads Βαιθαχαρμά, while the Cod. Al. has Βηθαχάρ, and the Vulgate *Bethacarem.* This authority of St. Jerome has led some modern travellers to identify this place with the well-known eminence, called by the natives *Jebel-el-Fureidis,** and by Europeans 'the Frank Mountain.' If this identity † be correct, the site of *Beth-haccarem* has been the scene of many a remarkable change. Two great kings, in different ages and different ways, probably adorned it with magnificent works. From their lofty city the old inhabitants must have seen stretched before them, up the green vale of Urtâs, the beautiful gardens and fountains of King Solomon, which suggested to the royal poet some of the exquisite imagery of the Canticles; and nearly a thousand years later, Herod the Great erected, probably on this very hill of Beth-haccarem, 'a fortress with its round towers, and in it royal apartments of great strength and splendour' (Josephus, *Antiq.* xv. 9. 4); making it serve as an acropolis amidst a mass of other buildings and palaces at the foot of the hill (*Bell. Jud.* i. xxi. 20). To this city, called after him Herodium, the Idumean tyrant was brought for burial from Jericho, where he died (*Antiq.* xvii. 8. 3). The locality still yields its evidence of both these eras. Solomon's reservoirs yet remain (Stanley, 165); and the present state of 'the Frank Mountain' well agrees with the ancient description of Herodium (Robinson, ii. 173). In Neh. iii. 14, the name BETH-HACCEREM (LXX. Βηθακχαρίμ, Vulg. *Bethacaram*) occurs, with these additional facts, indicative of its importance at the period of the return from the captivity (somewhat more than midway between the ages of Solomon and Herod), that it constituted, with its neighbourhood, a district or ward, called in Hebrew פֶּלֶךְ, presided over by its prefect or mayor שַׂר, and appearing, in this respect, on a par with Jerusalem itself* (cf. Neh. iii. 12). Ewald, indeed, after the Chaldee Targum and Kimchi, regards Beth-haccerem, in Jer. vi. 1, as an appellative noun only, and renders it *Weinbergshause*, in allusion to Isaiah v. 2; as if the call were *to raise the fire beacon on the towers of the vineyards.* This acceptation will hardly stand in the face of the LXX., which always treats Beth-haccerem as a proper name—which it unquestionably is in Neh. iii. 14 (Ewald, *Die Proph. d. Alt. Bundes.* ii. 47).

Between verses 59 and 60 of Josh. xv., the LXX. of the *Codd. Al* and *Vat.* inserts a group of eleven cities; among them one is called Καρέμ. Even if the passage be authentic (which Keil, *Joshua*, Clark's Tr. p. 389, gives good reasons for believing), the *Karem* mentioned in it must *not* be confounded with our Beth-haccerem. Robinson and Van Velde place it immediately † west of Jerusalem, and identify it with the modern 'Ain Kârim, a flourishing village with fountain, the Franciscan convent of St. John Baptist being in the midst of it (see Robinson's *Later Researches*, p. 272).—P. H.

BETH-HARAM or BETH-HARAN (בֵּית הָרָם or הָרָן), a town in the tribe of Gad (Num. xxxii. 36; Josh. xiii. 27). It is called in the Syr. ܒܝܬ ܥܬܝܡ *Beth-Othim* (Josh. xiii. 27), but Eusebius says Bethramphtha was the name the Syrians gave it in his day. In the Talmud it is also called ב־רמתא. Josephus calls it Βηθαραμφθᾶ, and says it was fortified by Herod, and called by him Julia, after the wife of the emperor (*Antiq.* xviii. 2. 1). In the *Onomast.* it is called Libias, or Livias, which was probably the earlier name.—W. L. A.

BETH-HOGLA (בֵּית חָגְלָה, *partridge-house*), a town on the border of Judah in Benjamin (Josh. xv. 6; xviii. 19, 21); probably Bethagla (Reland), now *'Ain Hajla.*

BETH-HORON (בֵּית חֹרוֹן *The house of the hollow;* Sept. Ὠρωνίν, and Βηθωρών, and Βαιθωρών). There are two towns of this name, distinguished on account of their situation as 'Beth-horon the upper,' and 'Beth-horon the nether.' They both lay on the southern border of Ephraim (Josh. xvi. 3, 5), close to the territory of Benjamin (Josh. xviii. 13, 14). Beth-horon the nether formed the north-west angle of the latter tribe. One of the towns, probably 'the nether,' as Eusebius suggests, was allotted out of the tribe of Ephraim to the Levites (Josh. xxi. 22). The situation of these two towns is thus clearly defined in the Bible; and still more clearly by Josephus and Eusebius. The former places them 100 stadia from Jerusalem (*Ant.* xx. 5. 4, with *B. J.* ii. 12. 2); and the latter twelve miles from Jerusalem on

* Connected with פַּרְדֵּס and παράδεισος; and given to this once highly-cultivated hill from its vicinity to Solomon's gardens, to which, in Eccles. ii. 5, this word *Par'des* (or *Farĕdes*) is expressly applied (Stanley, p. 518; Robinson, iii., *Arabic Index*, p. 210).

† It was suggested by Pococke (ii. 42, fol.); it is affirmed by Wilson, i. 396; Bonar (*Mission to the Jews*), 150, 185; and Stanley, p. 166; and is admitted by Robinson to be a not improbable conjecture (*Researches*, 1st edition, ii. 174). For the identification with HERODIUM see also Robinson, p. 173, and the authorities quoted in the *notes;* also V. Raumer, p. 223, art. *Thekoa.*

* This is said on Reland's authority (*Palæstina*, ii. 641); but it would seem from the phrase שַׂר חצי פלך rendered in A. V. '*ruler of the half part of Jerusalem*' (iii. 12), that Jerusalem comprised two such wards or districts. Beth-haccarem may be more safely compared with Mizpah (v. 15); and Bethzur and Keilah with Jerusalem (cf. verses 16, 17 with 12).

† Four English miles west, whereas Beth-haccerem (if on Jebel el Fureidis) is eight miles south.

the great road to Nicopolis (*Onomast.* s. v. *Bethoron*). At the exact distance here indicated, on the ancient leading road from Jerusalem to the western plain, the line of which can still be traced, stands the little village of *Beit 'Ur* distinguished as *el-foka*, 'the upper;' and a mile and a half farther, near the foot of the mountains, is *Beit 'Ur et-tahta*, 'the lower.' There cannot be a question that these are identical with the 'upper' and 'nether' Beth-horon.

The situation of these two villages, and the topography of the surrounding region are highly interesting, as tending to illustrate some of the most remarkable events in Jewish history. Beth-horon the upper stands on the summit of a conical hill, the culminating point of a long narrow ridge that shoots out westward from the central chain of Judæa. On both the north and south sides of the ridge are deep glens, which gradually converge and meet about a mile west of the village, forming by their junction the celebrated 'valley of Ajalon.' In front, just beneath the apex on which the village stands, the ridge breaks down abruptly, and in places precipitously, to the point of junction; and a short distance west of this point, on a rocky eminence, is situated Beth-horon the nether. The deep valley between the two places may perhaps account for the name, 'The house of *the hollow*.' The ancient road led through both villages. Ascending from the plain of Philistia, it crossed the low hills to the nether Beth-horon, from which there is a short descent into the valley. The main ascent to the mountain region here begins. The road winds up the mountain side in a zigzag line, in many places cut in the rock, until it reaches the point on which the upper Beth-horon is perched; then after a sharp descent of a few hundred yards, there is an easy ascent of some two miles more to the top of the rounded ridge, from which the road descends gradually into the beautiful plain or basin, in whose centre, on a rocky eminence, stands the old town of Gibeon. The pass of Beth-horon is rugged and difficult, yet it is the only one by which an army could approach Jerusalem from the coast; and the two villages completely command it. This shews why the wise Solomon 'built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, and gates, and bars' (2 Ch. viii. 5).

Beth-horon is chiefly celebrated in Scripture from its having been the scene of Joshua's victory over the Amorites; and the remarkable incidents of that victory will be more easily understood if read in connection with the foregoing topographical details. The banded kings assembled around Gibeon. Joshua made a rapid night-march from Jericho, and attacked them in the early morning. They were at once driven back along the way 'that goeth up (from the plain of Gibeon) to Beth-horon' (Josh. x. 10). The steep and difficult pass was now before them. As they fled, 'and were in the going down to Beth-horon, the Lord cast down great stones from heaven upon them' (ver. 11). When Joshua reached the crest of the hill, and saw the enemy rushing down the pass, and the wearied Israelites in pursuit, he feared they might escape as night approached; and then he uttered that wondrous command of faith—'sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon' (ch. x. 12). Gibeon was behind him, and the forenoon sun stood over it. Ajalon lay in front, and the waning moon stood over it. 'And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.'

In the time of the Maccabees Seron, the general of Antiochus marched against Jerusalem. The warlike Judas having occupied with a few hundred men the pass of Beth-horon, attacked and routed the foe, 'and pursued them from the going down of Beth-horon unto the plain' (1 Maccab. iii. 13-24; Jos. *Antiq.* xii. 7. 1). Two centuries later, Cestius Gallus, the Roman proconsul, when approaching Jerusalem by the pass, also sustained a disastrous defeat. Thus was the same spot the scene of one of the first, and one of the last victories that crowned the Jewish arms (Jos. *Bell. Jud.* ii. 19. 2; Stanley, *Sin. and Pal.* p. 208; Robinson, *Bib. Res.* ii. p. 252).

In the 4th century, the two villages of Beth-horon were known to Jerome. From that time till our own day their names disappeared from history; although the crusaders more than once approached the holy city by this pass. They are both small villages still, with some traces of strong fortifications and departed greatness in and around them.—J. L. P.

BETH-JESIMOTH (בֵּ֣ית הַיְּשִׁימוֹת, '*House of the deserts;* Sept. Αἰσιμὼθ and Βαιτθασεινώθ), a town in the low valley (עֲרָבָה, the distinctive name of the 'Jordan valley') of Moab, on the east side of the Jordan. It marked the southern limit of the last encampment of the Israelites east of the river (Num. xxxiii. 49). We learn from Josh. xii. 3, that it stood on or close to the shore of the Dead Sea, and under Ashdoth-Pisgah, or 'the cliff of Pisgah.' From these combined references it would appear to have been situated at the base of the mountains, at the north-east angle of the Dead Sea (comp. Josh. xii. 3; Deut. iii. 17, and iv. 49). It was allotted to the tribe of Reuben (Josh. xiii. 20); but subsequently fell into the hands of the Moabites (Ezek. xxv. 9). The name 'House of the deserts' is descriptive of the locality. The valley at that place is singularly barren, and above it rise the bare gray cliffs which form the buttresses of the Moab mountains. Beth-Jesimoth is mentioned by Eusebius, who places it ten miles south of Jericho (it ought to be south-east), on the shore of the Dead Sea. He seems to have confounded it with *Jeshimon* to which David fled from Saul (1 Sam. xxiii. 24, *Onomast.* s. v. *Bethiesemoth* and *Isimoth*); but the latter was near Maon, some thirty miles from Jericho. The site of Beth-jesimoth has never been identified.—J. L. P.

BETH-LEAPHRAH (בֵּ֣ית לְעַפְרָה; Sept. οἶκος κατὰ γέλωτα, *House of Aphrah*, A. V.), a town in Judah or Benjamin (Mic. i. 10), probably the same as Ophrah (which see). The name is properly Beth-Aphrah, the ל being merely the sign of the genitive. Gesenius translates *House of the farm*, taking the latter word to be עפרה; Fürst derives it from עָפָר, dust, and translates *dust-hole* (*Schuttort*), with which Hitzig (*Die Kleine Pr.* in loc.) agrees.—W. L. A.

BETH-LEHEM (בֵּ֣ית לֶחֶם, '*House of bread;*' Sept. and N. T. Βηθλεέμ; Arabic بيت لحم '*House of flesh*'). 1. Bethlehem and its eventful history have been before the world for nearly 2000

years. In sacred interest it is only second to Jerusalem. Yet there is nothing in the village itself, or the surrounding scenery, to attract attention, if we except the shrines which superstition has erected over the sites of apocryphal holy places.

Bethlehem is five miles south of Jerusalem, a little to the east of the road to Hebron. It occupies part of the summit and sides of a narrow ridge which shoots out eastward from the central chain of the Judæan mountains, and breaks down abruptly into deep valleys on the north, south, and east. The steep slopes beneath the village are carefully terraced; and the terraces sweep in graceful curves round the ridge from top to bottom. In the valleys below, and on a little plain to the eastward, are some corn-fields, whose fertility, doubtless, gave the place its name, *Beth-lehem*, 'house of bread;' while the dense foliage of the olives and fig-trees ranged in stately rows along the hill sides, and the glistening leaves of the vines that hang in festoons over the terrace banks, serve to remind us, amid the desolations of the whole land, and especially in contrast with the painful barrenness of the neighbouring desert, that this little district is still *Ephrath*, 'the fruitful.' Immediately beyond these fields and terraced gardens is 'the wilderness of Judæa.' It is in full view from the heights of Bethlehem. White limestone hills thrown confusedly together, with deep ravines winding in and out among them, constitute its chief features. Not a solitary tree, or shrub, or tuft of green grass, is anywhere to be seen. The village contains about 500 houses. The streets are narrow and crooked; but being here and there arched over, and having the rude balconies of the quaint houses projecting irregularly along their sides, they have a picturesque mediæval look about them. On the eastern brow of the ridge, separated from the village by an open esplanade, is the great convent, grim and massive as an old baronial castle. It is built over and around the traditional sanctuary of Bethlehem. The buildings composing the convent are large and splendid. They are all encompassed by a lofty wall, whose huge buttresses rest on the shelving rocks far below. The nucleus of the whole is a rock-hewn cave, measuring 38 feet by 11 feet; at one end of which is the following inscription:—'*Hic de virgine Maria Jesus Christus natus est.*' Over the cave stands the splendid Basilica of Helena, the oldest monument of Christian architecture in the world. It is now sadly out of repair; but its four rows of marble Corinthian columns are still grand and imposing.

Bethlehem is first mentioned in connection with the death of Rachel. A mile north of the village, on the main road from Jerusalem and Bethel, is a little building, which marks to this day the place of her sepulture. The position of this tomb serves at once to illustrate a touching incident of gospel history, and to explain a difficult point of sacred geography. We read in Matt. ii. 16, that Herod 'slew all the children that were in Bethlehem, and *in all the coasts thereof*.' Bethlehem is in Judah; but the southern border of Benjamin extended to the tomb of Rachel (1 Sam. x. 2); and a part of that tribe thus fell within 'the coasts' of Bethlehem. The infants there were included in the massacre. With singular pathos the evangelist adapts the words of Jeremiah to this calamity:—'In Ramah there was a voice heard . . . Rachel weeping for her children,' etc. Why should the mother of Benjamin weep for the murdered infants of the tribe of Judah? The reason is now obvious. Many of Rachel's own offspring were included in the massacre; and her spirit is represented as if rising from the tomb and rending the air with cries, which are heard in Ramah, one of Benjamin's chief cities.

In the enumeration of the towns of Judah, in Josh. xv., the name of Bethlehem does not appear. This has occasioned some surprise and controversy, especially as the Septuagint version has a clause attached to ver. 59, containing the names of twelve towns, among which we find Εφραθά, ἄυτη ἐστὶ Βαιθλεέμ. Jerome affirms that these towns were purposely omitted by the Jews (*Comm.* Mic. v. 1); and Kennicott maintains that the passage in the Septuagint is genuine. The vast weight of evidence, however, is against it; and we must regard the clause as an interpolation, however it may have crept in (see Reland, *Palæst.*, p. 644).

The story of Ruth forms an interesting episode in Bethlehem's history. It was in the cornfields below the village that Ruth gleaned; and probably on one of those threshing-floors we still see beside the fields, she slept at the feet of Boaz (Ruth ii. 3, *sq.*) The traveller who may chance to visit the village in the time of 'barley harvest' (April), will witness (as the writer has done) on those fields many a scene calculated to recall the story of Ruth. The reapers, the gleaners, the threshing-floors, the very salutations, are just what they were 3000 years ago.

Bethlehem was a fit training ground for the future poet, warrior, and king of Israel. Amid the wildness and grandeur of those ravines which break down into the Dead Sea, and amid the unbroken solitude of the wilderness, the poet would be naturally led to closer communion with God, to contemplation of his wondrous works in nature and in providence. At night, when watching his flock, all the glory of the starry heavens would be made familiar to him. It was only amid scenes like these that such psalms as the 23d, 19th, 29th, and 42d, could have been composed. Then Bethlehem is a mountain village; and its inhabitants were thorough mountaineers, accustomed from childhood to vigorous exercise, inured to fatigue, trained to unceasing watchfulness against wild beasts and robbers, and ever prepared bravely to defend both their flocks and their lives. Under such training David learned to use his sling with such effect; and his 'mighty men,' the chief of whom were Bethlehemites, learned to wield sword and spear.

About a quarter of a mile north of the gate of the modern village is a 'well,' which is now pointed out as that for whose waters David longed when in 'the hold' of Adullam. It is a cistern, as the Hebrew word (בּאר) would seem to indicate. It is situated at the head of a ravine; and one can easily understand how three active and resolute men could approach stealthily, then burst suddenly through the surprised host, fill a water-skin, and escape (2 Sam. xxiii. 15; 1 Chron. xi. 17, 18).

Bethlehem was fortified by Rehoboam, perhaps to defend Jerusalem against attack from the south (2 Chron. xi. 6). It would appear that the names *Bethlehem* and *Ephrath* were both applied to the same village in the time of the patriarchs; though the latter was probably more correctly given to the district [see EPHRATH]. Hence Micah calls the

village *Bethlehem Ephratah*, to distinguish it from Bethlehem of Zebulon. It was also called *Bethlehem Judah*. Both appellations continued to be used; but at length the latter became general. Hence when Matthew quotes the words of Micah, he changes the name, using 'Bethlehem, land of Juda,' as that which was best known to those he addressed (Matt. ii. 6; Mic. v. 2).

It was probably on the little plain to the east of the village that the shepherds were watching their flocks by night when the angels announced the birth of Christ. They climbed the hill, and ran to the stable, and there saw the babe 'lying in a manger.' Then followed the visit of the magi, the flight to Egypt, and the massacre. It is a remarkable and significant fact that the scene of the nativity was never honoured, never even incidentally alluded to afterwards by the sacred writers. It was not until *sense* began to usurp its degrading ascendency over *spirit*, that 'holy places' were sought out and fitted up as sanctuaries for a mistaken devotion. It is not till the time of Justin Martyr, 150 years after the nativity, that Bethlehem is again alluded to. He states that Christ was born in a grotto near the village. Over this grotto the Empress Helena erected that Basilica which still stands. Towards the close of the 4th century Jerome took up his abode in a convent adjoining the church. His cell —a grotto hewn in the rock—is still shewn. There he wrote most of his commentaries, and there he prepared one of the very best of our ancient versions of Scripture, the *Latin Vulgate*. In the beginning of the 11th century, Bethlehem was captured by the crusaders, and Baldwin I. erected it into an episcopal see. The title remained long in the Latin church, but the actual occupancy of the bishopric was short. (Justin., *Dial. c. Tryph.* 78; Euseb., *d. vit. Const.* iii. 43; Will. Tyr., *Hist.* xi. 12.)

The present inhabitants of Bethlehem are all Christians; and though somewhat turbulent, they are industrious, cultivating their fields and vineyards with much care. Many of them are skilful carvers, and prepare beads, crucifixes, models of the holy sepulchre, and other ornaments, for sale to the pilgrims and travellers. (Full descriptions of Bethlehem may be seen in the following works:—Robinson's *Bib. Res.*; Ritter, *Palästina und Syrien*; Stanley, *Syr. and Pal.*; *Handbook for Syr. and Pal.*)

2. A town of Zebulun (Josh. xix. 15; Sept. Βαιθμάν); probably the birthplace of the Judge Ibzan (Judg. xii. 8; Sept. Βηθλεέμ). It is simply mentioned by Jerome (*Onomast.* s. v.) It still exists as a small wretched village, situated about seven miles west of Nazareth, among the wooded hills of Galilee (Robinson, *Bib. Res.* iii. 113; *Handbook for S. and P.* p. 385).—J. L. P.

BETH-MAACHAH (בֵּית מַעֲכָה; Sept. Βεθμαχά). A comparison of 2 Sam. xx. 14, 15 with 2 Kings xv. 29 would seem to indicate that this was the name of a district, though sometimes applied also to a town in that district whose proper name was *Abel* (ABEL-BETH-MAACHAH). Beth-maachah and Abel are represented in the Hebrew text of 2 Sam. xx. 15 as two distinct places; and both the Sept. and Vulg. so render the passage. [The Cod. Al., however, has ἐν Ἀβὲλ ἐν Βηθμαχά.] (See also Reland. *Palæs.* p. 519.) The *town* lay south of Ijon (2 Kings xv. 29), the site of which is now marked by the ruins of Ayûn. At the southern extremity of the beautiful little plain of Ayûn, and four miles west of the site of Dan, is the village of *Ibil*, occupying a commanding position on the top of a tell or little hill. There cannot be a doubt that this is the ancient Abel. The district of Beth-maachah lay around it, including the whole section of the valley between Lebanon and Hermon. Probably it also included a part of the latter mountain range, as the Maacahthites bordered upon the Geshurites, who inhabited the defiles of Trachonitis (*Handbook for S. and P.* p. 506).—J. L. P.

BETH-MARCABOTH (בֵּית הַמַּרְכָּבוֹת, '*House of chariots*;' Sept. Βαιθμαχερὲβ and Βαιθαμμαρχασβώθ), a town on the extreme southern border of Judah. It was finally allotted to the tribe of Simeon (Josh. xix. 5). On comparing Josh. xix. 5 with xv. 31, we find that this same town is called Madmannah (Sept. Μαχαρίμ). It is probable that the latter was the proper name of the town, and that Beth-marcaboth was an appellative given to it because it was a posting 'house' (*Beth*) for chariots. Jerome and Eusebius represent Madmannah as a little town, called in their time *Menois*, and situated near Gaza; yet they strangely confound it with the Madmena of Is. x. 31, which lay north of Jerusalem (*Onomast.* s. v. *Medemana*). If their account be correct, then Beth-marcaboth lay on the main road from Jerusalem to Egypt. Perhaps it may have been one of those cities in which Solomon kept his chariots which ran to and from Egypt (1 Kings ix. 19 with x. 26–29.)—J. L. P.

BETH-MEON. [BAAL-MEON.]

BETH-MILLO (בֵּית מִלּוֹא, *Wall-house*; Sept. Βηθμααλώ, *H. of Millo*, A. V.). 1. A fort, or (according to the Talmud) a village near to Shechem (Judg. ix. 20). In verses 46 and 49, it seems to be identified with the מִגְדַּל שְׁכֶם, which leads to the conclusion that it formed part of the fortifications of that city. 2. A fort or tower, with the adjoining quarter in Jerusalem, on Mount Sion (2 Kings xii. 20; Sept. οἶκος Μαλλώ). It is called most frequently simply Millo (2 Sam. v. 9, LXX. ἡ ἄκρα; 1 Kings ix. 15, 24; xi. 27; 1 Chron. xi. 8; 2 Chron. xxxii. 5, LXX. τὸ ἀνάλημμα τῆς πόλεως Δαυίδ). David found a tower or fort on Mount Sion, which he took from the Jebusites, and round which he gradually built houses towards the centre of the city. Solomon repaired this fort; and at a later period it was repaired by Hezekiah. It is described as הירד סלא, *that slopes down to Silla*, or *that leads down to the steps* (Ewald, *Ges. Isr.* iii. 70); a description now of somewhat uncertain meaning. [SILLA.]—W. L. A.

BETH-NIMRAH (בֵּית נִמְרָה, '*House of pure water*;' Sept. Ναμρὰμ and Βαιθαναβρὰ), a town in the valley (*Emek*) of the Jordan, on the east side of the river, north of Beth-aram (Josh. xiii. 27). It was built by the tribe of Gad, and lay near their southern border (Num. xxxii. 33-36). It is subsequently referred to by Isaiah (xv. 6) and Jeremiah (xlviii. 34), under the form Nimrim, and in connection with the judgment of Moab. The Moabites were never entirely expelled from their ancient country; and it appears that when the tribes of Reuben and Gad were taken captive by Tilgath-pilneser (1 Chron. v. 26), the Moabites occupied their whole territory.

About two miles east of the Jordan, opposite Jericho, are the ruins of Nimrim. They are situated on the banks of Wady Shaîb, down which a winter torrent runs; and there is also a fountain beside them (Robinson, *Bib. Res.* i. 551). This fact both accounts for the name, and illustrates the peculiar reference of Isaiah, 'The waters of Nimrim shall be desolate.' The whole plain round the ruins is now utterly desolate; but near the fountain, and in the bottom of the Wady, there is still some verdure. - J. L. P.

BETH-PEOR (בֵּ֣ית פְּעוֹר, '*House of Peor*,' Sept. οἶκος Φογώρ, and Βαιθφογώρ). This town probably got its name from having been the chief seat of the worship of the Moabite god, *Baal-peor* (Num. xxv. 3-5; xxiii. 28; xxxi. 16). It was situated on, or beside, Mount Peor, and close to the valley where the Israelites encamped immediately before descending into the plain of the Jordan (Deut. iii. 29). It was in this valley—apparently the modern Wady Heshân—Moses was buried (Deut. xxxiv. 6); and Mount Pisgah, on which he died, could not have been far distant to the south. With this agree the notices of Eusebius and Jerome, who state that Beth-peor lay six miles above Livias, on the road to Heshbon. The valley of Heshbon has never been fully explored. Whatever traveller may succeed in doing so will be rewarded by the discovery of the ruins of Beth-peor, and the closest approximation that has yet been made to the place of Moses' sepulture.—J. L. P.

BETH-PALET (בֵּ֣ית פֶּ֫לֶט; Sept. Βαιφαλάθ), a town in the south of Judah (Josh. xv. 27). It is the same place as Beth-Phelet, mentioned Neh. xi. 26, as one of the places inhabited by the Jews after the Captivity. From this comes the Gentile הפלטי, *the Paltite*, 2 Sam. xxiii. 26.—†

BETHPHAGE (Βηθφαγή; Aram. בֵּית פַּגֵּא '*House of figs*'), a village on the eastern declivity of the Mount of Olives (Matt. xxi. 1), on the leading road to Jericho, and not far from Bethany (Mark xi. 1). Our Lord, in journeying from Jericho to Jerusalem, is said to have come 'unto Bethphage and Bethany, at the Mount of Olives.'. From this some have concluded that the former lay to the east of the latter; but the words are by no means definite, as may be seen by comparing Mark xi. 1 with Luke xix. 29. The villages appear to have stood in close proximity.

It appears from the Talmud that a portion of the eastern suburb of Jerusalem was called Bethphage, and Lightfoot hence infers that there was no village of that name on Olivet, but that some buildings beyond the walls of the city were so called (*Opp.* ii. 44, ed. *Roterod.*) This, however, is opposed to the plain statement of the gospels, where a village is unquestionably referred to. The allusion in the Talmud is easily explained. The large cities in the East—Damascus for example—are divided into 'quarters;' and it is not unusual to find those quarters which lie on the outskirts bearing the names of villages near them. So the quarter of Jerusalem lying next the village of Bethphage bore its name (see the quotations from the Talmud in Lightfoot, *Opp.* ii. 198). We would therefore conclude from the references in the Talmud, that Bethphage was situated between Bethany and Jerusalem; and so Jerome states (Reland. *Palæst.* p. 653). Von Raumer defines its position with great minuteness—'Descending about 100 steps from the top of the Mount of Olives; the place is seen where Bethphage stood, though no ruin remains at this day to mark the spot; fifteen stadia farther down, or a short half-hour from Jerusalem, we reach Bethany' (see Lange on *St. Matt.* xxi. 1). The latter measurement is manifestly wrong; and for the site of Bethphage he has no better authority than monkish tradition. Dr. Olin (*Travels*, ii. 321) discovered what he supposed to be the site of Bethphage about a quarter of a mile north of Bethany. The writer has examined the spot. If any village ever stood there, which is uncertain, it was most probably Bahurim.

There is just one ancient site between Bethany and Jerusalem which might possibly be that of Bethphage. It is about one-third of a mile west of Bethany, and about 200 yards to the left of the road. It is separated from Bethany by a low ridge and a deep glen. If we suppose Jesus to have gained the top of the intervening ridge when He said to His disciples, 'Go into the village over against you;' and if that village, as it seems, was Bethphage, then these ruins on the opposite bank of the glen would answer well to the description (*Handbook for S. and P.* p. 189). In the glen and on the adjoining ridges are many fig trees, to remind us of the appropriateness of the name 'house of figs,' and of the remarkable incident recorded in Matt. xxi. 19.—J. L. P.

BETH-RAPHA (בֵּ֣ית רָפָא, Sept. Βαθραία, *House of Rapha or Giant*), the son of Eshton, of the posterity of Judah (1 Chron. iv. 12).

BETH-REHOB (בֵּ֣ית רְחוֹב; Sept. οἶκος Ῥαάβ, and Ῥοώβ). A town beside the valley of the upper Jordan, not far distant from Laish (Judg. xviii. 28). It was an ancient stronghold of the Syrians, and apparently the capital of one of their little principalities (2 Sam. x. 6). It is the same place which in Num. xiii. 21 is called Rehob (Sept. ver. 22, Ῥοὼβ or Ῥοώβ), and is described as on the way to Hamath. Now the leading road to Hamath from the south lay up the Jordan valley, and its continuation Coelesyria. This Rehob must not be confounded with the two other cities of the same name in the tribe of Asher, a mistake into which Winer (*R. W.* s. v.), and Gesenius (*Thesaur.*) have fallen. The whole territory of Naphtali lay between the valley of the Jordan and Asher. Jerome and Eusebius would identify Beth-rehob with a village called Rooba, four miles from Scythopolis (*Onomast.* s. v. *Roob*); but this is nearly fifty miles too far south, for Beth-rehob was near Laish, the site of which is well-known. Bochart, on the other hand, places it too far north, near Hamath (*Opp.* i. p. 79; ed. 1712). Only one historical notice of Beth-rehob has come down to us. Its inhabitants were hired by the Ammonites against David, and were defeated by Joab (2 Sam. x. 6-13).

On the eastern declivity of Lebanon, above the great plain of Hûleh, is the little village of Hunin. It contains the ruins of one of the strongest fortresses in northern Palestine, exhibiting evidences in the peculiarity of its bevelled masonry, not merely of the highest antiquity, but of its Phœnician origin. It must have been a place of note in past ages, though both its history and name have long been

lost. Dr. Robinson was the first to suggest that this may mark the site of Beth-rehob (*B. R.* iii. 371). The situation certainly answers in every respect to the incidental notices in Scripture. It is on the leading route from the south to Hamath; it is upon the northern border of Palestine, beyond which it does not appear that the spies sent out by Moses penetrated. 'They searched the land, from the wilderness of Zin unto Rehob, as men come to Hamath' (Num. xiii. 21); it is also near Laish, the site of which lies eight miles eastward, in the plain of Hûleh. The writer visited it in 1858, and was struck, when looking down from the old castle walls into the deep valley far below, with the accuracy of the description given of Laish—'it was far from Zidon; and it was in the deep valley (*emek*) that lieth by Beth-rehob' (Judg. xviii. 28).—J. L. P.

BETHSAIDA (Βηθσαϊδά; Aram. צַיְדָה, 'house of fishing.') The various notices of Bethsaida in the New Testament and in Josephus, once formed a subject of great difficulty to geographers. They were thought to be, and in one sense they actually were, irreconcilable. Reland was the first to suggest a proper solution of the mystery (*Pal.* p. 653). He shewed that there were two towns of the same name; one in Galilee west of the lake, the other in Gaulonitis, east of it; though he thought the former only was referred to in the Gospels. A careful comparison of the following passages proves that both are mentioned. Mark viii. 10, 13, and 22:—from these verses we learn that the Bethsaida alluded to was on the opposite side of the sea of Galilee from Dalmanutha, which we know lay on the *western* shore. Luke ix. 10, with Mark vi. 32 and 45:—we here find that the disciples were in a desert place at or near Bethsaida, east of the lake; and yet Jesus sent them in a ship *across the lake* to Bethsaida. There must, therefore, have been two cities of the same name, one on the western, the other on the eastern shore of the lake. The former is called by John, Bethsaida of Galilee (xii. 21); the latter, Josephus tells us, had its name changed to Julias (Antiq. xviii. 2. 1).

1. *Bethsaida of Galilee.* This town (πόλις, John i. 44; the other Bethsaida is called κώμη, Mark viii. 23, comp. Jos. Antiq. xviii. 2. 1) stood on the western shore of the Sea of Galilee, not far from Capernaum, and between it and Chorazin (Matt. xi. 21-23; John vi. 17). It was also near to the plain (or 'land') of Gennesaret (Mark vi. 45-53). Bethsaida is merely mentioned by Eusebius and Jerome as being upon the lake of Gennesaret (πρὸς τῇ Γενησαρίτῃ λίμνῃ, *Onomast.* s. v. *Bethzaida*). The narrative of St. Willibald, who visited this region in the eighth century, is important as tending to fix the relative positions of several towns mentioned in the Gospels. We are told that he went from Tiberias by Magdala to Capernaum; thence to Bethsaida, where 'there is now a church on the site of the house' of Andrew and Peter (*Early Travels in Pal.* Bohn, p. 16, *sq.*) Tiberias is known. Magdala is still represented by the little village of Mejdel at the southern border of the plain of Gennesaret; and Capernaum has been identified with Khan Minyeh at its northern border (CAPERNAUM). Between this place, therefore, and the mouth of the Jordan, on the shore of the lake, we must seek for the sites of Bethsaida and Chorazin. The true sites of the three last places have formed subjects for lengthened discussion among travellers and geographers. Pococke (II. i. p. 68) says he heard the ruins of Irbid (BETH-ARBEL) called Baitsida; but no other person has ever heard it, and the site is too far from the lake. Seetzen affirms that he heard the name Bat-szaida applied to the ruins at Khan Minyeh, and he places Bethsaida there. Dr. Robinson could not hear anything of such a name, and the writer, though he visited the whole region repeatedly, and made many inquiries, never heard from a native resident the name Beit-saida. Ritter (*Pal. und Syr.* ii. 334), and Van de Velde (ii. 395), follow Seetzen. De Saulcy affirms there was but one Bethsaida, and he places it at Tell Hum (CHORAZIN, *Travels*, ii. 441, *sq.*); and Thomson agrees with him, but he locates his Bethsaida at the mouth of the upper Jordan (*Land and Book*, p. 374). But neither of these latter theories bears the test of sound criticism.

The incidental allusions to Bethsaida by the Evangelists, Jerome, Eusebius, and St. Willibald, lead to the conclusion that it was situated on the shore of the lake, a little to the north of Capernaum. About half a mile north of Capernaum is a beautiful little bay, with a broad margin of pearly sand. At its northern extremity are fountains, aqueducts, and half-ruined mills: and scattered round them are the remains of an old town called Tâbighah. There is every reason to believe that this is the site of Bethsaida (Robinson, *Bib. Res.* iii. 358, *sq.*) No site along the whole shores seems so admirably adapted for a fishing town. Here is a bay sheltered by hills behind, and projecting bluffs on each side; and here is a smooth sandy beach, such as fishermen delight to 'ground' their boats upon. The strand forms a pleasant promenade, and so far answers to the description in Matt. iv. 18-22. The locality also suits the details given in Luke v. 1-11,—the boats stranded; the fishermen beside them washing their nets; the eager multitude pressing upon Jesus as he stood on the shore. Then Jesus steps into one of the boats, pushes out a few yards, and preaches to the people who lined the curved beach.

Another incident in the Gospel narrative is illustrated by the topography of this region. After Jesus had fed the multitude near the Bethsaida which stood on the north-east shore, he told his disciples to cross over in a boat 'unto Bethsaida,' as Mark says (vi. 45), or 'toward Capernaum,' according to John (vi. 17). There is no contradiction. Both places are in the same direction, and within less than a mile of each other. The storm drove the boat a little southward, and so they landed on the coast of Gennesaret beyond Capernaum.

Bethsaida was 'the city of Andrew and Peter' (John i. 44); and this little quiet bay beside it was probably the scene of the remarkable incident recorded in John xxi. 1-24. Some of Christ's disciples, after the Crucifixion, returned on a visit to their homes, and resumed their old occupation. Peter and Thomas, James and John, after a night of fruitless fishing on the Sea of Galilee, saw an apparent stranger standing alone upon the shore—it was Jesus. At his bidding they 'cast the net' and were rewarded by another 'miraculous draught' in the same place as the first; and they drew the full nets up on the smooth beach (comp. Luke v. 4-7).

A 'woe' was pronounced upon Bethsaida because of the infidelity of its inhabitants; and now

its prostrate ruins, and its lonely, desolate shore, are painful evidences that the 'woe' has come (Matt. xi. 21).—J. L. P.

2. *Bethsaida of Gaulonitis.* Christ fed the 5000 'near to a city called Bethsaida' (Luke ix. 10); but it is evident from the parallel passages (Matt. xiv. 13; Mark vi. 32-45) that this event took place not in Galilee, but on the eastern side of the lake. It has been shewn above that there were two Bethsaidas, one on the western, and the other on the north-eastern border of the lake. The former was undoubtedly 'the city of Andrew and Peter;' and, although Reland did not think that the other Bethsaida is mentioned in the New Testament, it has been shewn by later writers that it is in perfect agreement with the sacred text to conclude that it was the Bethsaida near which Christ fed the five thousand, and also, probably, where the blind man was restored to sight. This, and not the western Bethsaida (as our English writers persist in stating), was the Bethsaida of Gaulonitis, afterwards called Julias, which Pliny (*Hist. Nat.* v. 15) places on the eastern side of the lake and of the Jordan, and which Josephus describes as situated in lower Gaulonitis, just above the entrance of the Jordan into the lake (*De Bell. Jud.* ii. 9. 1; iii. 10. 7). It was originally only a village, called Bethsaida, but was rebuilt and enlarged by Philip the Tetrarch not long after the birth of Christ, and received the name of Julias in honour of Julia the daughter of Augustus (Luke iii. 1; Joseph. *Antiq.* xviii. 2. 1). Philip seems to have made it his occasional residence; and here he died, and was buried in a costly tomb (*Antiq.* xviii. 4. 6). At the northern end of the lake of Gennesareth, the mountains which form the eastern wall of the valley through which the Jordan enters the lake throw out a spur or promontory, which extends for some distance southward along the river. This is known by the people on the spot by no other name than et-Tell (the hill). On it are some ruins, which were visited by the Rev. Eli Smith, and proved to be the most extensive of any in the plain. The place is regarded as a sort of capital by the Arabs of the valley (the Ghawarineh), although they have lost its ancient name, and now occupy only a few houses in it as magazines. The ruins cover a large portion of the Tell, but consist entirely of unhewn volcanic stones, without any distinct trace of ancient architecture (Robinson, *Bibl. Researches*, ii. 413; Winer, *Bibl. Realwört.* s. v. 'Bethsaida').—J. K.

BETH-SHAN, BETH-SHEAN (בֵּית שְׁאָן, *House of rest*, or *Rest-Town;* Sept. Βαιθσάν), a city belonging to the half-tribe of Manasseh, west of the Jordan. It is on the road from Jerusalem to Damascus, and is about four miles from the Jordan, eighteen from the southern end of Lake Gennesareth, and twenty-three from Nazareth. It also bore the name of Scythopolis, perhaps because Scythians had settled there in the time of Josiah (B.C. 631), in their passage through Palestine towards Egypt (Herod. i. 105; comp. Pliny, *Hist. Nat.* v. 16, 20; Georg. Syncellus, p. 214). This hypothesis is supported by 2 Maccab. xii. 30, where mention is made of 'Jews who lived among the Scythians (in Bethshan'); and by the Septuagint version of Judg. i. 27; Βαιθσάν, ἥ ἐστι Σκυθῶν πόλις. In Judith iii. 10, the place is also called Σκυθῶν πόλις, and so likewise by Josephus and others. The supposition that these were descendants of the Scythians in Palestine, renders more intelligible Col. iii. 11, where the Scythian is named with the Jew and Greek; and it also explains why the ancient Rabbins did not consider Scythopolis as a Jewish town, but as one of an unholy people (Havercamp. *Observat. ad Joseph. Antiq.* v. 1. 22). On coins the place is called Scythopolis and Nysa, with figures of Bacchus and the panther (Eckhel, pp. 438-440; comp. Reland, p. 993, *sq.*) As Succoth lay somewhere in the vicinity, east of the Jordan, some would derive Scythopolis from Succothopolis (Reland, p. 992, *sq.;* Gesenius in Burckhardt, p. 1053, German edit.) It is also supposed by some to be the same as Beth-Sitta (Judg. vii. 22).

Josephus does not account Scythopolis as belonging to Samaria, in which it geographically lay; but to Decapolis, which was chiefly on the other side of the river, and of which he calls it the largest town (*De Bell. Jud.* iii. 9. 7).

Although Bethshan was assigned to Manasseh (Josh. xvii. 11), it was not conquered by that tribe (Judg. i. 17). The body of Saul was fastened to the wall of Bethshan by the Philistines (1 Sam. xxxi. 10); Alexander Jannæus had an interview here with Cleopatra (Joseph. *Antiq.* xiii. 13. 3); Pompey marched through it on his way from Damascus to Jerusalem (xiv. 3. 4); and in the Jewish war 13,000 Jews were slain by the Scythopolitans (*De Bell. Jud.* ii. 18. 3). In the middle ages the place had become desolate, although it still went by the name of *Metropolis Palæstinæ tertiæ* (Will. Tyr. pp. 749, 1034; Vitriacus, p. 1119). We find bishops of Scythopolis at the councils of Chalcedon, Jerusalem (A.D. 536), and others. During the Crusades it was an archbishopric, which was afterwards transferred to Nazareth (Raumer's *Palästina*, pp. 147-149).—J. K.

Addendum.—Beisân, the modern representative of the Hebrew Bethshean, occupies a noble site at the mouth of the valley of Jezreel, where it breaks down, by an abrupt descent of some 300 feet, into the low plain of the Jordan. From its terraced roof one can look down the plain as far south as the fords of Succoth, where Gideon intercepted the Midianites; and he can see, on the opposite side of the river, the picturesque range of Gilead, and can mark also the ravine where Jabesh stood, which Saul once saved from a cruel enemy. The ruins of Bethshean cover a space about three miles in circuit. No less than four streams flow through the site, so that the old city must have consisted of several sections, separated by ravines with brawling torrents leaping over ledges of black rock. Between the principal streams rises a dark volcanic tell to the height of nearly 200 feet. From its southern base the ground ascends gradually for about half a mile; and on this slope the great body of the city stood; and here stands the modern village, containing some fifty wretched houses, grouped round a square tower, apparently of Phœnician origin. Dr. Robinson well remarks that Scythopolis must have been a city of temples (*Bib. Res.*, iii. 328). It was early a chief seat of the Philistine god Dagon, who had a temple in it (1 Chron. x. 10). No less than four temples were clustered at the base of the tell, and several others are seen elsewhere; and about thirty columns still remain erect beside their prostrate walls. One of

the most perfect as well as interesting ruins is the theatre, situated in the valley south-west of the tell. Though the outer walls are shattered, all the interior doors and passages are almost perfect. Here we are told a number of poor Christians were massacred during the reign of the apostate Julian (Amm. Marc. *Hist.* xix. 12). The citadel stood on the summit of the tell, and must have been a place of great strength. A massive wall encircled the level top, and the sides, naturally steep, appear in places to have been scarped. It was probably on the wall of this stronghold the Philistines hung up the bodies of Saul and Jonathan (1 Sam. xxxi. 10). One can understand, from the position of the city, how the daring inhabitants of Jabesh could carry off the bodies. Along the northern base of the tell runs a deep and rugged glen, down which a torrent descends from the fountain of Jezreel (or 'well of Harod', Judg. vii. 1) to the Jordan. The 'valiant men of Jabesh' crossed the Jordan in the night by the ford, crept up the glen, scaled the steep side and wall of the Acropolis, took the bodies, and escaped. On the north bank of the ravine, opposite the citadel, are a number of rock tombs. This was the cemetery of Scythopolis.

The site of Bethsnean is magnificent, commanding the deep, broad valley of the Jordan, abounding with water, and in the midst of one of the richest districts of Palestine. The natural strength of its citadel explains why the tribe of Manasseh were unable to drive out its old inhabitants. The extent and splendour of the existing ruins testify to its ancient importance, and shew that it was worthy to hold the first place in Decapolis. In ancient times the whole of this region was infested annually by the wild tribes of the east. It is so still. The writer has seen the black tents of the eastern Bedawin thickly clustered round the fountain of Jezreel, while the valley, and the grassy slopes of Beisan, were covered with their flocks (comp. Judg. vii. 12).—J. L. P.

BETHSHEMESH (בֵּית שֶׁמֶשׁ, '*House of the Sun;*' Sept. πόλις ἡλίου, and Βαιθσαμύς). There are four places of this name mentioned in Scripture.

1. A very ancient Canaanitish town situated on the eastern side of the Shepheleh, or plain of Philistia, and close to the foot of the mountains. It lay on the northern border of Judah, and in those 'marches' so often the scene of the struggles between the Israelites and Philistines (Josh. xv. 10; 2 Chron. xxviii. 18). In this border-land the tribe of Dan had a territory allotted out of that of Judah, and among their towns we find *Irshemesh*, which is identical with Bethshemesh (comp. Josh. xix. 41; 1 Kings iv. 9; 2 Chron. xxviii. 18). The town is called both 'the house (בית) of the sun,' and 'the city (עיר) of the sun' (Sept. πόλις Σαμμαύς). Though within Dan's territory, it was assigned to the priests in connection with Judah (Josh. xxi. 16; 1 Chron. vi. 59). Reland thinks the two places were distinct, but the weight of evidence is against him (*Pal.* p. 656; see Robin. *B. R.* ii. 225). Eusebius and Jerome place Bethshemesh in Benjamin, though they rightly describe its position ten miles from Eleutheropolis, east of the road to Nicopolis (*Onomast.* s. v. *Bethsamis*).

At the place indicated by the notices in Scripture and Eusebius, is the ruin of *Ain esh-Shems*, 'Fountain of the Sun,' which we can have no difficulty in identifying with Bethshemesh. It is singular that the very same change of *Ain* ('fountain') for *Beth* ('house'), has taken place in regard to the Egyptian Bethshemesh. The ruins are beautifully situated on the rounded point of a low ridge, having on the north Wady Swiar, and on the south a smaller Wady. The two unite below the ridge, forming a broad fertile vale which runs away westward into the plain of Philistia. Immediately behind the ruins, rise up the steep sides of the Judæan mountains. The name Ain esh-Shems is now given to the ruins of a modern village; but west of these, on the very point of the ridge, is the site of the ancient town. Little of it is left. There are some confused heaps of stones and rubbish, some fragments of old walls, and a few indistinct traces of massive foundations, covering a space three or four acres in extent. A luxuriant crop of thistles almost concealed these when the writer visited the spot in the spring of 1857. The thistles, however, were of various hues, and were intermixed with multitudes of bright marigolds and scarlet poppies, so that the whole ridge resembled, at a little distance, a great flower bank.

Bethshemesh is chiefly celebrated as the place to which the Philistines brought the ark from Ekron; and one cannot but observe, when standing on the spot, the minute accuracy of Biblical topography. Round Bethshemesh are some low hills, spurs of the mountain range. Through these runs the wide and beautiful vale of Sorar, and opens into the plain about three miles westward. Ekron is ten miles distant in the same direction, but is hid by an intervening swell. Standing on the site of Bethshemesh, one can trace the line of the old road to Ekron for miles through the valley. Along that road the ark was brought. The people of Bethshemesh were reaping in the valley below the town, 'and they lifted up their eyes and saw the ark,' they could see it in the distance. It was brought to the fields and laid upon a 'great stone;' and the Philistine lords, having given it up, 'returned to Ekron the same day' (1 Sam. vi. 9, 16).

The fatal result of the curiosity of the Bethshemites in looking into the ark, forms one of the difficulties of the Bible. The construction of the Hebrew is peculiar, and the meaning is not very clear: '*And he smote of the men of Bethshemesh because they looked into the ark of Jehovah; And he smote of the people seventy men, fifty thousand men*' (1 Sam. vi. 19). The translation in the A. V. is not agreeable to the original, nor can it be in accordance with fact. Bethshemesh was a small town. It never could have contained more than four or five thousand inhabitants. If the text be pure as it now stands, the meaning may be, as given in the Vulgate; 'et percussit de populo septuaginta viros, et quinquaginta millia plebis.' It has been found, however, that five ancient MSS. omit the words '*fifty thousand men;*' Josephus also omits them. Some able critics have hence concluded that these words were interpolated (see Kennicott, *Bib. Heb.;* De Rossi, *Var. Lect.;* Barrett, *Syn. Crit*). The Targum of Jonathan appears to support this view.*

* [Probably the original reading was ע, a various reading on the margin was נ״, and some one

In later times, Bethshemesh was the residence of one of Solomon's twelve purveyors (1 Kings iv. 9). It was the scene of the battle between Judah and Israel, in which Amaziah was taken prisoner (2 Kings xiv. 11). After its capture by the Philistines in the reign of Ahaz, it appears no more in history. (Robinson, *B. R.*, ii. 223, *sq.*; *Handbook for S. and P.*, 281, *sq.*)

2. A town of Issachar not far distant from Tabar, apparently to the eastward (Josh. xix. 22). The site is unknown.

3. A town in the territory of Naphtali. It appears to have been situated among the mountains, and probably in a strong position, as the Israelites were unable to expel the ancient inhabitants. (Josh. xix. 38; Judg. i. 33).

4. An ancient city of Egypt referred to by Jeremiah (Sept. Ἡλιουπόλις ἐν Ὤν, Jer. xliii. 13). It was one of the chief seats of Egyptian idolatry and learning. It is the same place which is called On in Gen. xli. 45, where Joseph's father-in-law was priest. Hence the rendering of the Septuagint both in Jeremiah and Genesis is the same. Arab geographers give to it the name Ain esh-Shems, and that name is still attached to a well amid the ruins. [On.]—J. L. P.

BETH-SHITTAH (בֵּית הַשִּׁטָּה, Sept. Βηθσεέδ Al. ἡ Βασεέττα), a town in the north of Palestine, to which the Midianites fled before Gideon (Judg. vii. 22). Josephus says that Gideon drove the Midianites into a hollow place surrounded by torrents (*Antiq.* v. 6. 5). This would lead to the conclusion that Beth-shittah lay in the valley of the Jordan, where Abel-meholah, with which it is conjoined in Judg. vii. 22, also probably lay. Robinson (ii. 356) connects it with a place called שטה Shetta, north-west from Beisân; but this is uncertain.—W. L. A.

BETH-TAPPUAH (בֵּית תַּפּוּחַ, '*House of apples;*' Sept. Βαιθαχοὺ), a town in the mountains of Judah, not far from Hebron (Josh. xv. 53). It is only once mentioned in the Bible. There is a Tappuah referred to in Josh. xv. 34, but it lay at the western base of the mountains. Jerome regards the two as identical, and locates the town near the borders of Egypt (*Onomast.* s. v. *Bethaphu ana Thaffiu*). The name and the site of this ancient town remained unknown both to history and geography for nearly 3000 years; and yet when Dr. Robinson visited Palestine in 1838 he discovered the old name and the old site. Five miles west of Hebron, perched on the crest of one of the highest ridges in Palestine, stands the village of *Teffûh*, the Arabic form of Tappuah. Among its modern houses are several fragments of massive old walls and towers. The place has still a thrifty look, probably because its position gives it some degree of security. It is encompassed by olive groves; and the old terraces on the hill sides beneath it are clad with vines and fig-trees (Robinson, *B. R.* ii. 71).—J. L. P.

BETHUEL (בְּתוּאֵל, *Man of God;* Sept. Βαθουήλ), the son of Nahor, Abraham's brother, and father of Laban and of Rebecca (Gen. xxii. 23; xxiv. 15, 24, 47, 50; xxv. 20; xxviii. 2, 3). Though thus frequently mentioned, it is only on one occasion that he appears in the narrative in person, and even there he occupies the second place to his son Laban (Gen. xxiv. 50), who, indeed, throughout the whole narrative, appears the principal agent. This has led to various conjectures. Josephus says (*Antiq.* i. 16, 2) that Bethuel was dead at the time of his daughter's betrothal; but this is directly in the face of the statement in Gen. xxiv. 50, unless we suppose, with some, that the Bethuel there mentioned was not the father, but a younger brother of Laban; for which, however, there is not a vestige of authority. The Targum of Jonathan B. Uziel (xxiv. 33, 55) says that he died on the morning after the betrothal from partaking of pottage which had been poisoned, so that the care of Rebecca passed into Laban's hands; Rashi infers, from Laban's being mentioned first in the matter of the betrothal, that he was a disrespectful son who sought to set aside his father; but Abarbanel suggests that Bethuel spoke last, because he was the more venerable; while Blunt conjectures that he may have been somewhat imbecile (*Coincidences*, i. sec. 4). Perhaps, however, Laban's prominence throughout this transaction is simply referable to the feeling and usage which gave a brother a special interest in the reputation and disposal of his sister (comp. xxxiv. 5, 11, 25; Judg. xxi. 22; 2 Sam. xiii. 20 ff.)—W. L. A.

BETHUEL, OR BETHUL (בְּתוּל; Sept. Βαθουήλ, Βουλὰ, *v. r.* Βαθοὺλ). The former name occurs 1 Chron. v. [iv.] 30; the latter Josh. xix. 4, as the name of a place belonging to the tribe of Simeon, 'within the inheritance of the children of Judah.' In Josh. xv. 30, the name כסיל *K'sil* (*Chesil*) appears instead of Bethul among the towns of Judah. This Chesil has been supposed to be the modern Khalasa (Williams, *Holy City*, i. 464), the Elusa of Dr. Robinson (i. 333). This may be, though the affinity of the two names is not close. Von Raumer (*Pal.* 180), with less probability, suggests the identity of Bethul with the Βαθελία of Sozomen (*Hist. Eccl.* v. 15), and of Chesil with the Tell el-Hasi, lying southwest from Beit Djibûir.—†

BETHULIA (בֵּתוּלִיָּה, Βετυλούα). The position of this city, which is only mentioned in the apocryphal book of Judith, has occasioned much discussion and conjecture. One tradition fixes it at Safed; another at the Frank mountain south of Jerusalem; while Schultz has recently attempted to identify it with the village of Beith Ilfa on Mount Gilboa (Ritter, *Pal. and Syr.* ii. 423). But none of these sites agree with the descriptions in Judith. Bethulia lay south of the plain of Esdraelon, not far from Dothan; and it was situated on the top of a hill commanding one of the leading passes to Judæa (Judith iv. 6, 7; vii. 6–21). There is one place which appears to answer all these particulars. The old castle of *Sanûr* stands on the top of a steep hill, directly over the leading road from Esdraelon to Jerusalem; and it is only four miles south of Dothan. It is one of the strongest fortresses in central Palestine, and has stood several long sieges. This is, in all probability, the long-lost Bethulia (see Raumer, *Palist.*)—J. L. P.

BETH-ZACHARIA (Βαιθζαχαρία), a town in

thinking this was an omission, introduced it into the text, and so made the whole "כ *and* ע].

Judah where a battle was fought between the troops of Judas Maccabæus and those of Antiochus Eupator (1 Maccab. vi. 32, 33: comp. Joseph. *Antiq.* xii. 9. 4; *De Bell. Jud.* i. 1. 5). It lay, according to Josephus (xii. 9. 4), seventy stadia from Bethzur, northwards towards Jerusalem. It has been identified by Robinson with *Beit-Sakûrieh*, south-west from Bethlehem (*Lat. Res.* 284).—W. L. A.

BETH-ZUR (בֵּית צוּר; Sept. Βηθσούρ), a town in the tribe of Judah (Josh. xv. 58), twenty Roman miles from Jerusalem, in the direction of Hebron (*Onomast.* s. v. 'Beth-sur'). It was fortified by Rehoboam (2 Chron. xi. 7). The inhabitants assisted in building the walls of Jerusalem (Neh. iii. 16). Lysias was defeated in the neighbourhood by Judas Maccabæus, who fortified the place as a stronghold against Idumæa (1 Maccab. iv. 29, 61; 2 Maccab. xi. 5; comp. 1 Maccab. vi. 7, 26). It was besieged and taken by Antiochus Eupator (1 Maccab. vi. 31, 50), and fortified by Bacchides (ix. 52), whose garrison defended themselves against Jonathan Maccabæus (x. 14); but it was taken and fortified by his brother Simon (xi. 65, 66; xiv. 7, 33). Josephus calls Beth-zur the strongest fortress in Judea (*Antiq.* xiii. 5. 6).

Four miles north of Hebron, on the side of the road leading to Jerusalem, is a copious fountain, round which are seen some massive foundations, hewn stones and heaps of rubbish marking the site of an ancient town. The fountain is called Ain Dirweh. Eusebius and Jerome refer to it, and state that it was here Philip baptized the Ethiopian eunuch (*Onomast.* s. v. *Bethsur*). The present traditional fountain of Philip is in Wady-el-Werd, five miles south-west of Jerusalem, and is that which Maundrell and Pococke visited. A short distance from Ain Dirweh, on the west side of the road, stands a half-ruined tower. Its foundations are Jewish, but the upper walls are more modern—perhaps of the age of the Crusaders. It is called *Beit Sûr*, in which we at once recognise the Hebrew Beth-zur. As if to place the question of identity beyond all doubt, the village of Halhul stands about a mile to the east, and Jedûr three miles north-west. Joshua, in enumerating the towns in this region, joins 'Halhul, Beth-zur, and Gedor' (Josh. xv. 58). There are no extensive ruins about either the tower or the fountain; but there are, just over the fountain, and beside the old paved road, traces of some very strong buildings, which probably mark the site of the fortress spoken of by Josephus. It was intended to defend the chief approach to Jerusalem from the south. There are also several tombs hewn in the surrounding rocks, such as are found near all the old cities of Palestine (Robinson, *Bib. Res.* iii. 277).—J. L. P.

BETONIM (בְּטֹנִים, Sept. Βοτανίμ), a town in the tribe of Gad, on their northern boundary (Josh. xiii. 26).

BETZAL (בְּצָל, in the plural בְּצָלִים *betzalim*) occurs in Numb. xi. 5, where the Israelites 'murmur for the leeks, and the onions (*betzalim*), and the garlick' of Egypt. There can be no doubt that Betzal means the common onion, the Allium Cepa of botanists. This is proved by its Arabic name, and its early employment as an article of diet in Egypt. In the present day the onion, distinguished from other species of Allium by its fistular leaves and swelling stalks, is well known to be cultivated in all parts of Europe and in most parts of Asia. Its native country is not known; but it is probable that some part of the Persian region may have first produced it in a wild state, as many species of Allium are found in the mountainous chain which extends from the Caspian to Cashmere, and likewise in the Himalayan Mountains. It is common in Persia, where it is called *piaz*, and has been long introduced into India, where it receives the same name. By the Arabs it is called بصل *basl* or *bassal*, under which name it is described in their works on Materia Medica, in which the description of κρόμμυον given by Dioscorides (ii. 181) is adopted. The Arabic is too similar to the Hebrew name to allow us to doubt that both were originally the same word.

The onions of warm dry countries grow to a considerable size, and, instead of being acrid and pungent in taste, are comparatively bland, and mild and nutritious articles of diet. The onions of Egypt, which the Israelites desired, were doubtless of this sort, for Egypt is famed for the production of fine onions, as stated by Hasselquist: 'Whoever has tasted onions in Egypt, must allow that none can be had better in any part of the universe. Here they are sweet; in other countries they are nauseous and strong. Here they are soft; whereas in the northern and other parts they are hard, and their coats are so compact, that they are difficult of digestion. Hence they cannot in any place be eaten with less prejudice and more satisfaction than in Egypt.'—J. F. R.

BETZER (בְּצֶר), the designation of some article of value (Job xxii. 24, 25). The ancient versions give us no help in determining its meaning here, as they seem to have followed some different reading. The A. V. translates it by 'gold;' Rosenmüller, Hirzel (*Comment.* in loc.), and others, prefer 'silver;' and Gesenius and Fürst unite the two by making it 'gold' or 'silver-ore.' Lee, on the other hand, denies that it is a metal at all, and contends that it properly means *crop, vintage* (from בצר *vindemiavit*), and by metonomy *wealth* generally (*Lex.* s. v.) This has the merit of fixing on the word a meaning derived from a proximate etymology; but it is a meaning foreign to the passage in which the word occurs. On the whole, the view of Gesenius seems that to be preferred. In the Arab. تبر, *tibr*, means *a piece of gold* or *silver-ore*, from a verb signifying *to break off*, as if broken off from the mine. Now, though the Hebrew verb בצר has not this meaning, yet, as it occurs in the sense of *cutting off* where there is no reference to vines (comp. Ps. lxxvi. 12), it may have been used to denote the process by which a piece of ore was detached from the rest in the mine. Certainly the parallelism of the whole passage is best preserved by this meaning:—

Cast on the dust the precious ore,
And [gold of] Ophir among the stones of the brook;
And the Almighty shall be thy precious ore,
And silver of splendours unto thee.

(Ewald, *Die Poet. Bück. des A. B.* iii. 213.)—W. L. A.

BE-USHIM (בְּאֻשִׁים, used only in the plural), a species of plant, or kind of fruit, mentioned Is. v. 2, 4. The LXX. give ἀκάνθας as the Greek equivalent; which is certainly a mistake, unless they had some other reading of the original text. The rendering of Aquila is σαπρίαι, that of Symmachus ἀτελῆ; both of which give rather the etymological meaning or force of the original word than translate it into its Greek equivalent as a significative appellation. The rendering of Jerome is *labruscæ;* and this has been followed by Luther, *herlinge*, and the A. V., *wild grapes.* The species of plant intended has been supposed by some to be the *Vitis Labrusca*, a plant which produces small berries of a dark red colour when ripe, but sour to the taste; Hasselquist suggests the *Solanum incanum*, or *Grey Nightshade;* and Celsius contends for the *Aconitum napellus, Wolfsbane.* It seems more probable, however, that no specific plant is referred to in the passage of the prophet; but that the word he uses is simply used as an adjective with its substantive understood, as a designation of bad or worthless grapes. The Lord expected that his vineyard should produce grapes, but it produced only *B'-ushim*, vile, uneatable grapes. (See Rosenmüller, *Bibl. Bot.* E. T., p. 111; and *Comment.* in loc.; Gesenius, Henderson, Knobel, in loc.; Fürst, *HWB.*, in voc.).—W. L. A.

BEZA, THEODORE DE, was born at Vézelay, 24th June 1519. He was a scion of one of the ancient aristocratic stocks of Burgundy, the proper name of which was Bèze, or rather Besze. His father was Prêfet of Vézelay, and his mother, Mary de Bourdelot, was also of gentle birth. No pains were spared on his education; he was sent first to Paris when very young, and in the close of 1528 he was placed at Orleans, under Melchior Volmar, whose instructions exercised a lasting influence on his future life. With him he studied literature and philosophy, and made some progress in the study of law, to the practice of which it was intended he should devote himself. For a season, however, he was diverted from this, and all other serious pursuits, by the love of gaiety and of light literature, to which his natural temper inclined him, and for which his circumstances and social position gave him facilities. A fit of sickness was the instrument of turning him from the perilous course on which he had entered; and an honourable attachment which he had formed for a young woman of a rank inferior to his own, determined him to resign the ecclesiastical preferments which by favour he held, though not an ecclesiastic, and to yield himself to a life of domestic virtue and public usefulness. In 1548 he accordingly removed to Geneva, where he was married to the object of his affections, with whom he lived happily for forty years. In 1549 he became professor of Greek at Lausanne, where he continued for ten years. Whilst there he published his translation of the N. T. into Latin (Oliva R. Stephani, 1556, fol.), of which numerous editions have since appeared. In 1559 he removed to Geneva, where he became associated with Calvin both as pastor and teacher; and on the death of Calvin in 1564, Beza assumed the place held by him, and was recognised as the head of the protestant community in Geneva. He did not, however, continue long to reside in that city; for having occasion, in 1568, to visit France on some family business, he was brought into relations with the Protestants there, which ultimately led to his making that country the place of his stated residence, and the centre whence his influence was spread abroad. He occupied the place of leader of the Reformed party in France with great vigour for several years; but his health beginning to fail, he, in 1600, retired into private life, though still continuing to take a lively interest in religious affairs, and aiding, by his counsels, the deliberations of his brethren. His death took place 13th October 1605, in his 88th year. Beza was greater as a dogmatic and polemical theologian than as a biblical critic; but his services to the cause of biblical learning were such as to demand for him an honourable place among the chiefs in that department. Besides his Latin translation of the N. T., he completed Marot's version of the Psalms in French verse, and aided in the French translation of the Bible published at Geneva in 1588. But his most important contribution to biblical literature is his edition of the Greek N. T., which he issued first in 1565, under the title, *Testamentum Novum, Sive Novum Fœdus J. C. D. N., cujus Græco contextui respondent interpretationes duæ, una vetus, altera Theod. Bezæ*, fol. This work, of which several subsequent editions appeared, contains also Annotations by Beza, and a dedication to Queen Elizabeth, in which the author explains the principles on which he proceeded, especially in his translation. Beza's is the first edition of the Greek text which can be called *critical;* he made use of seventeen MSS., to which were added, for the third edition, two others, the Cambridge and Clermont Codices, both uncials, together with the Peshito and the Arabic versions. 'It has been Beza's lot,' says Hug, 'to be frequently much commended, and frequently much censured; both with equal reason. His emendations are often sensible; but his means for such an undertaking were too scanty, and no principles were as yet established in respect to their application' (*Introd.* Fosdick's trans., p. 187). The truth is, Beza was not much of a textual critic. In settling the text, his mind was more influenced by dogmatical than by critical reasons. At the time, however, when his work appeared, he did good service to the cause of N. T. criticism. The part of his work which possesses most permanent interest is that containing his Annotations. Doddridge pronounces them 'an invaluable treasure,' an estimate which can hardly be accepted; but all who have used them will feel safe in assenting to him, when he adds that they 'deserve to be read with the utmost attention.' [CRITICISM, BIBLICAL; COMMENTARY.]—W. L. A.

BEZALEEL (בְּצַלְאֵל, Sept. Βεσελεήλ), the name of an artificer of the tribe of Judah, to whom was intrusted the construction of the tabernacle and its furniture in the wilderness (Exod. xxxi. 1–11; 1 Chron. ii. 3, 20). For this work he was specially fitted by divine inspiration, in reference both to the planning of the work and to its execution. Aholiab and the others who were associated with him seem to have acted under his instructions. The name is supposed by Gesenius to be a compound of בְּ, צֵל, and אֵל, and to signify *in the shadow of God;* but Fürst takes the בְּ to be for בֵּן, *son,*

and renders *son of the protection of God*. Another of this name is mentioned among the Israelites who had taken strange wives (Ezra x. 30).—†

BEZEK (בֶּזֶק; Sept. Βεζέκ). Eusebius and Jerome mention two towns of this name close together, seventeen miles from Neapolis in Shechem, on the road to Bethshan. 1. A city over which Adoni-bezek was king (Judg. i. 4, *sq.*). 2. The place where Saul numbered the people before going to the relief of Jabesh-Gilead (1 Sam. xi. 8).

BEZER (בֶּצֶר; Sept. Βοσὸρ), a city of refuge in the territory of Reuben. Its situation is described in Deut. iv. 43, as 'in the wilderness (מדבר), in the land of Mishor' (A. V. 'plain country'). In Josh. xx. 8 it is said to lie eastward of Jericho. Josephus says it was on the borders of Arabia (*Antt.* iv. 7. 4). From these combined notices we conclude that it was situated on the high plain, or plateau, of Moab; probably somewhere to the south-east of Heshbon, on the borders of the desert of Arabia, near the ruins of Um-er-Rusas. Eusebius and Jerome would identify Bezer with Bostra, the capital of Arabia (*Onomast.* s. v. *Bosor*); but the latter lay much too far to the north-east to have answered the purposes of a city of refuge for the tribe of Reuben.—J. L. P.

BEZETHA. [JERUSALEM.]

BIBLE, βιβλία, *libelli* (the small books), a name to denote the collective volume of the sacred writings, the use of which cannot be traced above the 4th century. The word occurs in the Prologue to Ecclesiasticus, 'the Law, the Prophets, and the rest of the books' (βιβλία), and 2 Tim. iv. 13, 'and the books' (βιβλία). Before the adoption of this name the more usual terms in the Christian Church by which the sacred books were denominated were, the Scripture or writing (γραφή), the *Scriptures* (γραφαί), the sacred writings (γραφαὶ ἅγιαι), and the *sacred letters* (ἱερὰ γράμματα). These names are thus frequently applied to the sacred books of the Old Testament by Josephus and Philo, as well as by the writers of the New Testament (2 Pet. i. 20; Matt. xxii. 29; Rom. i. 2; 2 Tim. iii. 15). Jerome substitutes for these expressions the term *Bibliotheca Sancta* (see Hieronymi *Opera*, ed. Martianay, vol. i. Proleg. sec. 1), a phrase which this learned father probably borrowed from 2 Maccabees, ii. 13, where Nehemiah is said, in 'founding a library' (βιβλιοθήκη), to have 'gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.' But although it was usual to denominate the separate books in Greek by the term Βιβλίον or Βίβλος, which is frequently so applied by Josephus, we first find it simply applied to the entire collection by St. Chrysostom in his *Second Homily*, 'The Jews have the *books* (βιβλία), but we have the treasure of the books; they have the letters (γράμματα), but we have both spirit and letter.' And again *Hom.* iv. *in Epist. ad Coloss.*, 'Provide yourselves with *books* (βιβλία), the medicine of the soul, but if you desire no other, at least procure the new (καινή), the Apostolos, the Acts, the Gospels.' He also adds to the word βιβλία the epithet *divine* in his *Tenth Homily on Genesis:* 'Taking before and after meals the divine books' (τὰ θεῖα βιβλία), or, as we should now express it, the Holy Bible. This name, in the course of time, superseded all others both in the Eastern and Western Church, and is now everywhere the popular appellation. The sacred books were denominated by the Jews the *writing* (chetib or mikra), a name of the same character as that applied by the Mahometans (korawn) to denote their sacred volume.

The Bible is divided into the Old and New Testaments, ἡ παλαιά, καὶ ἡ καινὴ διαθήκη. The name Old Testament is applied to the books of Moses by St. Paul (2 Cor. iii. 14), inasmuch as the former covenant comprised the whole scheme of the Mosaic revelation, and the history of this is contained in them. This phrase, 'book of the covenant,' taken probably from Exod. xxiv. 7; 1 Maccab. i. 57 (βιβλίον διαθήκης), was transferred in the course of time by a metonymy to signify the writings themselves. The word διαθήκη, which we now translate *testament*, signifies either a testament or a covenant, but the translators of the old Latin version have by a Grecism always rendered it, even when it was used as a translation of the Hebrew *Berith* (covenant), by the word *Testamentum*. The names given to the Old Testament were, the Scriptures (Matt. xxi. 42), Scripture (2 Pet. i. 20), the Holy Scriptures (Rom. i. 2), the sacred letters (2 Tim. iii. 15), the holy books (*Sanhed.* xci. 2), the law (John xii. 34), the law, the prophets, and the psalms (Luke xxiv. 44), the law and the prophets (Matt. v. 17), the law, the prophets, and the other books (Prol. Ecclus.), the books of the old covenant (Neh. viii. 8), the book of the covenant (1 Maccab. i. 57; 2 Kings xxiii. 2).

The other books (not in the canon) were called apocryphal, ecclesiastical, and deuterocanonical. The term New Testament has been in common use since the third century, and is employed by Eusebius in the same sense in which it is now commonly applied (*Hist. Eccles.* iii. 23). Tertullian employs the same phrase, and also that of 'the Divine Instrument' in the same signification. [CANON; CRITICISM, BIBLICAL; SCRIPTURE, HOLY.]—W. W.

BIBLIANDER, THEODOR, a Swiss theologian, whose name was properly Buchmann, born at Bischoffzell, in 1504, and died of the plague at Zürich, 24th Sept. 1564. He occupied the chair of theology at Zürich, but devoted himself chiefly to oriental literature. He superintended the publication of the *Tigurine Version*, as it is called, of the Bible; a version commenced by Leo Judah, and completed by Bibliander, Cholinus, Erasmus, and Gualtherus, and first published by Froschover, at Zürich, in 1543, fol. Of this version the part done by Bibliander comprised Ezek. xli. to xlviii., Daniel, Job, Psalms cii. to cl., Ecclesiastes, and Canticles. [LEO JUDAH.] Bibliander published also a *Commentary on Micah*, Zürich, 1534; notes and dissertations appended to a translation of the Koran, published at Bâsle in 1543; a *Hebrew Grammar*, Bâsle, 1535; and a multitude of dissertations on biblical chronology and theology.—W. L. A.

BIEL, JOHANN CHRISTIAN, was born at Brunswick in 1687, and died there, 18th October 1745. He was pastor of the Lutheran Church of St. Ulrich and St. John in that city. He left, in a somewhat unfinished state, a *Lexicon in LXX. et alios Interpp. et Scriptores Apocr.*, which was published by *Mützenbecher* in 3 vols., Hag. Com.

1779-80, and which forms the basis of the more complete work of Schleusner.—†

BIER. [BURIAL.]

BIGTHAN (בִּגְתָן), an eunuch in the court of king Ahasuerus, whose conspiracy against that monarch was frustrated through the disclosures of Mordecai (Esth. ii. 21). [He is called *Bigthana*, Esth. vi. 2. See ABAGTHA.]

BIGVAI (בִּגְוַי; Sept. Βαγουέ, Βαγουαί). One of those who came up with Zerubbabel (Ezr. ii. 2; Neh. vii. 7), and who signed the covenant (Neh. x. 16). He was apparently a leader of the people, and may have been chief of 'the children of Bigvai,' of whom a large body (2056, Ezr. ii. 14; 2067, Neh. vii. 19) returned at the same time, and seventy at a later date (Ezr. viii. 14). The name appears elsewhere in the form Bago (1 Esd. viii. 40), and Bagoi (1 Esd. v. 14).—W. L. A.

BILDAD (בִּלְדַד; Sept. Βαλδάδ), the Shuhite, one of the friends of Job, and the second of his opponents in the disputation (Job ii. 11; viii. 1; xviii. 1; xxv. 1). The Shuah, of which the Septuagint makes Bildad the prince, or patriarch (Βαλδὰδ ὁ Σαυχέων τύραννος), was probably the district assigned to Shuah, the sixth son of Abraham by Keturah, and called by his name. This was doubtless in Arabia Petræa, if Shuah settled in the same quarter as his brothers, of which there can be little doubt; and to this region we are to refer the town and district to which he gave his name, and in which Bildad was doubtless a person of consequence, if not the chief. [SHUAH.] Wemyss (*Job and his Times*, p. 111) remarks:—'Bildad attacks the poor sufferer with more keenness than Eliphaz, but with less acerbity than Zophar. He renews the charge which Eliphaz had advanced, but with less eloquence and less delicacy. His second address is full of imagery, and wrought up to a high pitch of terror. He is filled with resentment against Job, merely because the latter defends himself from their criminations; and he uses provoking and taunting expressions. His denunciations are furious and awful; yet he is rather elevated than sublime, and more passionate than energetic.'

BILEAM (בִּלְעָם; Sept. Ἰεμβλάαν, Al. Ἰβλάαμ), a town of Manasseh, situated in the vicinity of Megiddo (1 Chron. vi. 70. Comp. 2 Kings ix. 27, where, as in Josh. xvii. 11, it is called *Ibleam*.) It was one of the cities assigned to the Kohathites.—†

BILGAH (בִּלְגָה; Sept. ὁ Βελγάς Βελγά). 1. A priest in the time of David, to whom was allotted the headship of the 16th course in the temple service (1 Chron. xxiv. 14); 2. A priest who went up with Zerubbabel and Joshua (Neh. xii. 5, 18). He is called Bilgai, Neh. x. 8.—†

BILHAH (בִּלְהָה; Sept. Βαλλά), the handmaid whom the childless Rachel bestowed upon her husband Jacob, that through her she might have children. Bilhah became the mother of Dan and Naphtali (Gen. xxx. 1-8). [2. A town of the sons of Simeon, one of the residences of the family of Shimei (1 Chron. iv. 29). It is called Baalah, Sept. Βααλά, Josh. xv. 29, and Balah, xix. 3.]

BILHAN (בִּלְהָן; Sept. Βαλαάμ, Βαλαάν, *tender*), the name of—1. A Horite chief, the son of Ezer (Gen. xxxvi. 27; 1 Chron. i. 42); 2. One of the sons of Jediael, the son of Benjamin (1 Chron. vii. 10).

BILLROTH, JOH. GUSTAV. FRIED., Doctor and Professor extraordinary of Philosophy at Halle, was born at Lübeck 11th Feb. 1808, died 12th March 1836. Though devoted principally to philosophy, Billroth was also a philologist of the first rank, and was drawn to biblical studies by the interest he felt in religion and in Christian truth. Before he had completed his twenty-fifth year, he published his *Commentar zu den Briefen des Paulus an die Corinther*, Leipz., 1833, a work which at once established for him a high place among biblical scholars, and is referred to by all subsequent writers on these epistles as a standard exposition of them. At the time this appeared, the author was struggling to support himself as a Privat-docent at Leipzig, and his privations during this and the earlier stages of his career laid the basis of the disease which soon after cut him off. After his death, Professor Erdmann edited, from his papers, *Vorlesungen üb. Religionsphilosophie*, Leipz., 1837, the fragmentary utterances of a great thinker. His work on the Corinthians has been translated into English, and forms two volumes of the Edinburgh Biblical Cabinet.—W. L. A.

BINNUI (בִּנּוּי; Sept. Βαναΐα, Βανί, Βανουί), the name of several men. 1. The father of Noadiah (Ezr. viii. 33); 2, 3. Two of those who had taken strange wives (Ezr. x. 30, 38); 4. One of those who assisted in the rebuilding of Jerusalem under Nehemiah (Neh. iii. 24); 5. The chief of a clan or sept, 'the children of Binnui' (Neh. vii. 15; called Bani, Ezr. ii. 10). The name is derived from בנה, to build, and signifies *building*, or *family-state*.—†

BIRCH, ANDREAS, D.D., Bishop at Aarhuus, and formerly Professor of Theology at Copenhagen; died 1829. He made extensive preparations for a critical edition of the New Testament, travelling for this purpose through Italy and Germany, that he might collate the MSS. deposited in the libraries of these countries. Having made extensive collections of various readings, he commenced to carry out his design, and in 1788 issued *Quatuor Evangelia Græce cum variantibus a textu lectionibus Codd. MSS., etc., Jussu et sumtibus regiis*, Havniæ, 1788, 4to. In the Prolegomena he describes the MSS. used by him, especially the Vatican Codex B. The text is printed from the third edition of Stephen's, and the various readings are placed below. At the end are specimens in fac-simile of several Syriac codices, and of two of the Vatican codices of the Greek. A fire in the royal printing office prevented Birch from completing this work as he had designed; but he issued subsequently the various readings he had collected on the remaining parts of the New Testament, those on the Acts and Epistles in 1798, and those on the Apocalypse in 1800. Until lately this work was of peculiar value, from containing the fullest and most reliable collation of the Vatican Codex B.; but since the publication of that codex its value has decreased. Its importance, however, in the history of the printed text, still remains. The typography is

worthy of all praise. [CRITICISM, BIBLICAL.] Birch also commenced to issue an *Auctarium Cod. Apocr. N. T. Fabriciani*, of which only the first part appeared; Havn. 1804.—W. L. A.

BIRDS may be defined oviparous vertebrated animals, organized for flight. The common name צִפּוֹר *tsippor* is used of small birds generally, and of the sparrow in particular; עוֹף *'oph*, translated 'fowl' (Gen. i. 21), properly means flyer; עַיִט *ait*, a bird of prey (ἀετὸς, *an eagle*) in Gen. xv. 11, Job xxviii. 7, and Is. xviii. 6, rendered 'fowls;' in Jer. xii. 9, 'bird;' and in Is. xlvi. 11, and Ezek. xxxix. 4, 'ravenous birds.' בַּרְבֻּרִים *barburim* occurs only in 1 Kings iv. 23, and is there translated 'fowls' in the A. V., which is a mistake. [BARBURIM.]

In the Mosaic law birds were distinguished as clean and unclean; the first being allowed for the table, because they fed on grains, seeds, and vegetables; and the second forbidden, because they subsisted on flesh and carrion. The birds anciently used in sacrifice were turtle-doves and pigeons. (See Kitto's *Physical History of Palestine*, Stanley's *Sin. and Pal.*, p. 427, 429; Thomson's *Land and Book*, passim). [FOWLING.]—C. H. S.

BIRDS'-NESTS. [FOWLING.]

BIRTH. In Eastern countries child-birth is usually attended with much less pain and difficulty than in our northern regions; although Oriental females are not to be regarded as exempt from the common doom of woman, 'in sorrow shalt thou bring forth children' (Gen. iii. 16). It is however uncertain whether the difference arises from the effect of climate or from the circumstances attending advanced civilization; perhaps both causes operate, to a certain degree, in producing the effect. Climate must have *some* effect; but it is observed that the difficulty of child-birth, under any climate, increases with the advance of civilization, and that in any climate the class on which the advanced condition of society most operates finds the pangs of child-birth the most severe. Such consideration may probably account for the fact that the Hebrew women, after they had long been under the influence of the Egyptian climate, passed through the child-birth pangs with much more facility than the women of Egypt, whose habits of life were more refined and self-indulgent (Exod. i. 19). There were, however, already recognised Hebrew midwives while the Israelites were in Egypt; and their office appears to have originated in the habit of calling in some matron of experience in such matters to assist in cases of difficulty. A remarkable circumstance in the transaction which has afforded these illustrations (Exod. i. 16) has been explained under ABNAIM.

The child was no sooner born than it was washed in a bath and rubbed with salt (Ezek. xvi. 4); it was then tightly swathed or bandaged to prevent those distortions to which the tender frame of an infant is so much exposed during the first days of life (Job xxxviii. 9; Ezek. xvi. 4; Luke ii. 7, 11). This custom of bandaging or swathing the new-born infant is general in Eastern countries. It was also a matter of much attention with the Greeks and Romans (see the citations in Wetstein, at Luke ii. 7), and even in our own country was not abandoned till the last century, when the repeated remonstrances of the physicians seem to have led to its discontinuance.

It was the custom at a very ancient period for the father, while music celebrated the event, to take the new-born child upon his knees, and by this ceremony he was understood to declare it to be his own (Gen. l. 23; Job iii. 12; cf. Ps. xxii. 10). This practice was imitated by those wives who adopted the children of their handmaids (Gen. xvi. 2; xxx. 3-5). The messenger who brought to the father the first news that a son was born unto him was received with pleasure and rewarded with presents (Job iii. 3; Jer. xx. 15), as is still the custom in Persia and other Eastern countries. The birth of a daughter was less noticed, the disappointment at its not being a son, subduing for the time the satisfaction which the birth of any child naturally occasions.

Among the Israelites, the mother, after the birth of a son, continued unclean seven days; and she remained at home during the thirty-three days succeeding the seven of uncleanness, forming altogether forty days of seclusion. After the birth of a daughter the number of the days of uncleanness and seclusion at home was doubled. At the expiration of this period she went into the tabernacle or temple, and presented a yearling lamb, or, if she was poor, two turtle doves and two young pigeons, as a sacrifice of purification (Lev. xii. 1-8; Luke ii. 22). [CHILDREN.]—J. K.

BIRTH-DAYS. The observance of birth-days may be traced to a very ancient date; and the birth-day of the first-born son seems in particular to have been celebrated with a degree of festivity proportioned to the joy which the event of his actual birth occasioned (Job i. 4, 13, 18). The birth-days of the Egyptian kings were celebrated with great pomp as early as the time of Joseph (Gen. xl. 20). These days were in Egypt looked upon as holy; no business was done upon them, and all parties indulged in festivities suitable to the occasion. Every Egyptian attached much importance to the day, and even to the hour of his birth; and it is probable that, as in Persia (Herodot. i. 133; Xen. *Cyrop.* i. 3. 10), each individual kept his birth-day with great rejoicings, welcoming his friends with all the amusements of society, and a more than usual profusion of delicacies of the table (Wilkinson, v. p. 290; comp. Plato, Alc. I. 121 c.) In the Bible there is no instance of birth-day celebrations among the Jews themselves. The example of Herod the tetrarch (Matt. xiv. 6), the celebration of whose birth-day cost John the Baptist his life, can scarcely be regarded as such, the family to which he belonged being notorious for its adoption of heathen customs.* In fact, the later Jews at least regarded birth-day celebrations as parts of idolatrous worship (Lightfoot, *Hor. Hebr. ad Matt.* xiv. 6); and this probably on account of the idolatrous rites with which they were observed in honour of those who were regarded as the patron gods of the day on which the party was born.

BIRTH-RIGHT (בְּכוֹרָה; Sept. πρωτοτόκια). This term denotes the rights or privileges belonging to the first-born among the Hebrews. The

* [It is probable that the day celebrated by Herod was not his birth-day, properly so called, but the day of his accession to the throne. Cf. Joseph. *Antiq.* xv. 8. sec. 1-3; Lightfoot, *Hor. Heb. ad Matt.* xiv. 6.]

particular advantages which these conferred were the following :—

1. A right to the priesthood. The first-born became the priest in virtue of his priority of descent, provided no blemish or defect attached to him. Reuben was the first-born of the twelve patriarchs, and therefore the honour of the priesthood belonged to his tribe. God, however, transferred it from the tribe of Reuben to that of Levi (Numb. iii. 12, 13; viii. 18). Hence the first-born of the other tribes were redeemed from serving God as priests, by a sum not exceeding five shekels. Being presented before the Lord in the temple, they were redeemed immediately after the thirtieth day from their birth (Numb. xviii. 15, 16; Luke ii. 22). It is to be observed, that only the first-born who were *fit for the priesthood* (*i. e.*, such as had no defect, spot, or blemish) were thus presented to the priest.

2. The first-born received a double portion of his father's property. There is some difficulty in determining precisely what is meant by a double portion. Some suppose that half the inheritance was received by the elder brother, and that the other half was equally divided among the remaining brethren. This is not probable. The Rabbins believe that the elder brother received twice as much as any of the rest; and there is no reason to doubt the correctness of this opinion. When the first-born died before his father's property was divided, and left children, the right of the father descended to the children, and not to the brother next of age.

3. He succeeded to the official authority possessed by his father. If the latter was a king, the former was regarded as his legitimate successor, unless some unusual event or arrangement interfered.

After the law was given through Moses, the right of primogeniture could not be transferred from the first-born to a younger child at the father's option. In the patriarchal age, however, it was in the power of the parent thus to convey it from the eldest to another child (Deut. xxi. 15-17; Gen. xxv. 31, 32).

It is not difficult to perceive the reason why the first-born enjoyed greater privileges than the rest of the children. Apart from reasons common to all mankind, the first born among the Hebrews was viewed as having reference to the Redeemer, the first-born of the virgin. Hence in the epistle to the Romans, viii. 29, it is written concerning the Son, 'that he might be the *first-born* among many brethren;' and in Col. i. 18, 'who is the beginning, the *first-born* from the dead; that in all things he might have the pre-eminence' (see also Heb. i. 4, 5, 6). As the first-born had a double portion, so the Lord Jesus, as Mediator, has an inheritance superior to his brethren; he is exalted to the right hand of the Majesty on high, where he reigns until all his enemies shall be subdued. The universe is his rightful dominion in his mediatorial character. Again, he alone is a true priest: he fulfilled all the functions of the sacerdotal office; and the Levites, to whom, under the law, the priesthood was transferred from all the first-born of Israel, derived the efficacy of their ministrations from their connection with the great high priest (Jahn's *Biblical Archæology*, sec. 165).—S. D.

BISCOE, Richard, M. A., a divine of the Church of England, was born about the end of the 17th century. He was educated for the dissenting ministry, and ordained 1716; but he subsequently conformed to the Church of England, and received deacon and priest's orders in 1726. Presented to the rectory of St. Martin's, Outwich, London, 1727, he shortly afterwards became prebendary of St. Paul's. The only work for which he claims notice here is entitled, *The History of the Acts of the Holy Apostles, confirmed from other authors, and considered as full evidence for the truth of Christianity: with a prefatory discourse upon the nature of that evidence.* 8vo, Oxford, 1840. The work contains the substance of sermons delivered in the years 1736-1738, at the Boyle Lecture, and was originally published 1742, in 2 vols. 8vo. Besides affording valuable information on the various topics of which it treats, it demonstrates with great force the truth of Christianity. Dr. Doddridge, and other equally competent authorities, have commended it as 'an elaborate and valuable work.' It was translated into German, and published in 4to, at Magdeburg, 1751. Biscoe died in 1748.—W. J. C.

BISHLAM (בִּשְׁלָם). This appears in the A. V. as the name of a man (Ez. iv. 7); but the LXX. translate it *ἐν εἰρήνῃ*, and with this agree the Arab. and Syr. versions, and the margin of the A. V. If it is a Semitic pr. n., it is probably = בן־שלם, *son of peace;* but Fürst thinks it is probably old Persic.—W. L. A.

BISHOP. The active controversy in which the subject of episcopacy has been involved, although it has not reconciled conflicting opinions, has brought out the historical facts in their fullest clearness. The able and candid on opposite sides can scarcely be said to differ as to the facts themselves; but they differ in their estimate of them.

The Apostles originally appointed men to superintend the spiritual, and occasionally even the secular wants of the churches (Acts. xiv. 23; xi. 30; see also 2 Tim. ii. 2), who were ordinarily called *πρεσβύτεροι, elders*, from their age, sometimes *ἐπίσκοποι, overseers* (bishops), from their office. They are also said *προΐστασθαι*, to *preside* (1 Thess. v. 12; 1 Tim. v. 17), never *ἄρχειν*, to *rule*, which has far too despotic a sound. In the Epistle to the Hebrews (xiii. 7, 17, 24) they are named *ἡγούμενοι, leading men* (comp. Acts xv. 22); and, figuratively, *ποιμένες, shepherds* (Ephes. iv. 11). But that they did not always teach is clear from 1 Tim. v. 17; and the name Elders proves that originally age, experience, and character, were their most necessary qualifications. They were to be married men with families (1 Tim. iii. 2, 4), and with converted children (Tit. i. 6.) In the beginning there had been no time to train teachers, and teaching was regarded far more in the light of a gift than an office; yet St. Paul places 'ability to teach' among episcopal qualifications (1. Tim. iii. 2; Titus. i. 9; the latter of which passages should be translated, 'that he may be able both to exhort men by sound teaching, and also to refute opposers'). That teachers had obtained in St. Paul's day a fixed official position, is manifest from Gal. vi. 6, and 1 Cor. ix. 14, where he claims for them a right to worldly maintenance; in fact, that the *shepherds* ordered to 'feed the flock,' and be its 'overseers' (1 Pet. v. 2), were to feed them with knowledge and instruction, will never be disputed, except to support a hypothesis. The *leaders* also, in Heb. xiii. 7, are described as 'speaking unto you the word of God.'

Ecclesiastical history joins in proving that the two offices of teaching and superintending were, with few exceptions, combined in the same persons, as, indeed, the nature of things dictated.

That during St. Paul's lifetime no difference between elders and bishops yet existed in the consciousness of the church, is manifest from the entire absence of distinctive names (Acts xx. 17-28; 1 Pet. v. 1, 2). The mention of bishops and deacons in Phil. i. 1, and 1 Tim. iii., without any notice of elders, proves that at that time no difference of *order* subsisted between bishops and elders. A formal ceremony, it is generally believed, was employed in appointing elders, although it does not appear that as yet any fixed name was appropriated to the idea of ordination. (The word *ordained* is questionably interpolated in the English version of Acts i. 22. In Tit. i. 5 the Greek word is καταστήσῃς, *set*, or *set up;* and in Acts xiv. 23 it is χειροτονήσαντες, *having elected*, properly by a shew of hands; though, abusively, the term came to mean simply, *having chosen* or *nominated* (Acts x. 41); yet in 2 Cor. viii. 19, it seems to have its genuine democratic sense). In 1 Cor. xvi. 15 we find the house of Stephanas to have volunteered the task of 'ministering to the saints;' and that this was a ministry of 'the word,' is evident from the Apostle's urging the church 'to submit themselves to such.' It would appear then that a formal investiture into the office was not as yet regarded as *essential*. Be this as it may, no one doubts that an ordination by laying on of hands soon became general or universal. Hands were first laid on not to bestow an office, but to solicit a spiritual gift (1 Tim. iv. 14; 2 Tim. i. 6; Acts xiii. 3; xiv. 26; xv. 40). To the same effect Acts viii. 17; xix. 6;—passages which explain Heb. vi. 2. On the other hand, the absolute silence of the Scriptures, even if it were not confirmed, as it is, by positive testimony, would prove that no idea of consecration, as distinct from ordination, at that time existed at all; and, consequently, although individual elders may have really discharged functions which would afterwards have been called episcopal, it was not by virtue of a second ordination, nor, therefore, of episcopal rank.

The Apostles themselves, it is held by some, were the real *bishops* of that day, and it is quite evident that they performed many episcopal functions. It may well be true, that the only reason why bishops (in the modern sense) were then wanting was, because the Apostles were living; but it cannot be inferred that in any strict sense prelates are *co-ordinate in rank with the Apostles*, and can claim to exercise their powers. The later 'bishop' did not come forward as a successor to the Apostles, but was developed out of the presbyter; much less can it be proved, or alleged with plausibility, that the Apostles took any measures for securing substitutes for themselves (in the high character of Apostles) after their decease. It has been with many a favourite notion that Timothy and Titus exhibit the episcopal type even during the life of Paul; but this is an obvious misconception. They were attached to the person of the Apostle, and not to any one church. In the last Epistle written by him (2 Tim. iv. 9), he calls Timothy suddenly to Rome, in words which prove that the latter was not, at least as yet, bishop, either of Ephesus or of any other church. That Timothy was an *evangelist* is distinctly stated (2 Tim. iv. 5), and that he had received spiritual gifts (i. 6, etc.); there is then no difficulty in accounting for the authority vested in him (1 Tim. v. 1; xix. 22), without imagining him to have been a bishop; which is in fact disproved even by the same Epistle (i. 3). That Titus, moreover, had no local attachment to Crete, is plain from Titus iii. 13, to say nothing of the earlier Epistle, 2 Cor. *passim*. Nor is it true that the episcopal power developed itself out of wandering evangelists any more than out of the Apostles.

On the other hand, it would seem that the bishop began to elevate himself above the presbyter while the Apostle John was yet alive, and in churches to which he is believed to have peculiarly devoted himself. The meaning of the title *angel*, in the opening chapters of the Apocalypse, has been mystically explained by some; but its true meaning is clear from the nomenclature of the Jewish synagogues. In them, we are told, the minister who ordinarily led the prayers of the congregation, besides acting as their chief functionary in matters of business, was entitled צבור שליח [SYNAGOGUE], a name which may be translated literally *nuncius ecclesiæ*, and is here expressed by the Greek ἄγγελος. The substantive מלאכה also (which by analogy would be rendered ἀγγελία, as מלאך is ἄγγελος) has the ordinary sense of *opus*, *ministerium*, making it almost certain that the 'angels of the churches' are nothing but a harsh Hebraism for 'ministers of the churches.' We therefore here see a single officer, in these rather large Christian communities, elevated into a peculiar prominence, which has been justly regarded as episcopal. Nor does it signify that the authorship of the Apocalypse is disputed, since its extreme antiquity is beyond a doubt; we find, therefore, the germ of episcopacy here planted, as it were, under the eyes of an Apostle. (Neander, *Pflanzung und Leitung*, p. 186-90, 2d ed.; Stanley, *Apost. Age*, p. 63 f.)

Nevertheless, it was still but a germ. It is vain to ask, whether these angels received a second ordination and had been promoted from the rank of presbyters. That this was the case is possible, but there is no proof of it; and while some will regard the question as deeply interesting, others will think it unimportant. A second question is, whether the angels were overseers of the congregation only, or of the presbyters too; and whether the church was formed of many local unions (such as we call parishes), or of one. Perhaps both questions unduly imply that a set of fixed rules was already in existence. No one who reads Paul's own account of the rebuke he uttered against Peter (Gal. ii.), need doubt that in those days a zealous elder would assume authority over other elders, officially his equals, when he thought they were dishonouring the Gospel; and, *à fortiori*, he would act thus towards an official inferior, even if this had not previously been defined or understood as his duty. So again, the Christians of Ephesus or Miletus were probably two numerous ordinarily to meet in a single assembly, especially before they had large buildings erected for the purpose; and convenience must have led at a very early period to subordinate assemblies (such as would now be called 'chapels-of-ease' to the mother church); yet we have no ground for supposing that any sharp division of the Church into organic portions had yet commenced.

Episcopalians, Presbyterians, and Congregationalists agree in one point, viz., that (because of its utility and general convenience) it is lawful for Christians to take a step for which they have no clear precedent in the Scripture, that of breaking up a church, when it becomes of unwieldy magnitude, into fixed divisions, whether parishes or congregations. The question then arises, whether the organic union is to be still retained at all. To this (1) Congregationalists reply in the negative, saying that the congregations in different parts of a great city no more need to be in organic union, than those of two different cities; (2) Presbyterians would keep up the union by means of a synod of the elders; (3) Episcopalians desire to unite the separate churches by retaining them under the supervision of a single head—the bishop. It seems impossible to refer to the practice of the Apostles as deciding in favour of *any one* of these methods; for the case had not yet arisen which could have led to the discussion. The city churches had not yet become so large as to make subdivision positively necessary; and, as a fact, it did not take place. To organize distant churches into a fixed and formal connection by synods of their bishops, was, of course, quite a later process; but such unions are by no means rejected, even by Congregationalists, as long as they are used for deliberation and advice, not as assemblies for ruling and commanding. The *spirit* of Episcopacy depends far less on the episcopal form itself, than on the size and wealth of dioceses, and on the union of bishops into synods, whose decisions are to be authoritative on the whole church: to say nothing of territorial establishment and the support of the civil government. If, under any ecclesiastical form, either oppression or disorder should arise, it cannot be defended; but no form is a security against such evils. Our experience may, in these later times, possibly shew us which of these systems is on the whole preferable; but the discussion must belong to ecclesiastical history, and would be quite out of place here.—F. W. N.

BITHIAH (בִּתְיָה, *daughter*, i. e., *worshipper of Jehovah*, Sept. Βεργία), the wife of Mered, and the daughter of Pharoah (1 Chron. iv. 18). By some this 'Pharoah' is taken to be a Jewish name (Hiller *Onomast.*, Patrick in loc., Michaelis in loc.); but it seems much more likely that it is the designation of an Egyptian king, to whose daughter the name Bithiah was probably given, because she had become a convert to the service of the true God. The whole passage in Chronicles is in confusion, and it is impossible to make sense of it as it stands. The most probable hypothesis is that the latter part of ver. 18 has been transposed from ver. 17, and that the whole should read thus:—'And the sons of Ezra were Jether, and Mered, and Epher, and Jalon. And these are the sons of Bithiah, the daughter of Pharoah, which Mered took; and she bare Miriam, and Shammai, and Ishbah, the father of Eshtemoa. And his wife Jehudijah,' etc. According to this, Bithiah was the first wife of Mered, and Jehudijah his second. So Piscator, Junius, Calovius, Patrick, and Bertheau.—W. L. A.

BITHRON (הַבִּתְרוֹן, *the section* or *cut up region*), the name of a district—כל הבתרון, 'all the Bithron'—lying on the east of the Jordan, apparently between it and Mahanaim, as through this Abner and his men passed after crossing the Jordan, on their way to Mahanaim (2 Sam. ii. 29). The LXX. render it ὅλην τὴν παρατείνουσαν; Aquila makes it Βεθωρών, which Jerome follows. This is an evident mistake, as Bethhoron was on the west of Jordan. Thenius and Fürst identify it with Bethharan; but the use of the word 'all' forbids our understanding it of any town.—†

BITHYNIA (Βιθυνία), a province of Asia Minor, on the Euxine Sea and the Propontis; bounded on the west by Mysia, on the south and east by Phrygia and Galatia, and on the east by Paphlagonia [Strabo, xii. 563]. The Bithynians were a rude and uncivilized people, Thracians who had colonized this part of Asia, and lived in large town-like villages (κωμοπολεῖς, Strabo, p. 566). That Christian congregations were formed at an early period in Bithynia, is evident from the Apostle Peter having addressed the first of his Epistles to them (1 Pet. i. 1; cf. the famous letter of Pliny to Trajan). The Apostle Paul was at one time inclined to go into Bithynia with his assistants Silas and Timothy, 'but the Spirit suffered them not' (Acts xvi. 7).—J. K.

BITTER, BITTERNESS. Bitterness (Exod. i. 14; Ruth i. 20; Jer. ix. 15) is symbolical of affliction, misery, and servitude. It was for this reason that, in the celebration of the Passover, the servitude of the Israelites in Egypt was typically represented by *bitter herbs*. [Comp. *Odyss.* iv. 153; Soph. *El.* 654 D; Eur. *Bacch.* 634 D.]

On *the day of bitterness* in Amos. viii. 10, comp. Tibullus, ii. 4. [5] 11—

'Nunc et amara dies, et noctis amarior umbra est.'

In Habak. i. 6 the Chaldæans are called 'that bitter and swift nation;' which Schultens illustrates by remarking that the root *Merer* in Arabic (answering to the Hebrew word for *bitter*) is usually applied to strength and courage.

The gall of bitterness (Acts viii. 23) describes a state of extreme wickedness, highly offensive to God, and hurtful to others.

A root of bitterness (Heb. xiii. 15) expresses a wicked or scandalous person, or any dangerous sin leading to apostacy (Wemyss's *Clavis Symbolica*, etc.)

BITTER HERBS (מְרֹרִים; literally *bitters*; Sept. πικριδες; Vulg. *lactucæ agrestes*). There has been much difference of opinion respecting the kind of herbs denoted by this word. On this subject the reader may consult Carpzov, *Apparat.* p. 404, *sq.*

It, however, seems very doubtful whether any particular herbs were intended by so general a term as *bitters*; it is far more probable that it denotes whatever bitter herbs, obtainable in the place where the Passover was eaten, might be fitly used with meat. This seems to be established by the fact that the first directions respecting the Passover were given in Egypt, where also the first Passover was celebrated (Ex. xii. 1–8); and as the esculent vegetables of Egypt are very different from those of Palestine, it is obvious that the bitter herbs used in the first celebration could scarcely have been the same as those which were afterwards employed for the same purpose in Canaan. According to the Mishna (*Pesachim*, ii. 6), and the commentators thereon, there were five sorts of bitter herbs, any one or all of which might be used on this occasion. There were—1. חַזֶרֶת *chazereth*, supposed to be wild lettuce, which the Septuagint and Vulgate make stand for

the whole. 2. עולשין *'olshin*, endives; or, according to some, wild endives. 3. תמכה *thamca*, which some make the garden endive, others horehound, others tansy, others the green tops of the horse-raddish, while, according to De Pomis, in *Zemach David*, it is no other than a species of thistle (*carduus marrabium*). 4. חרחבינה *charchabina*, supposed to be a kind of nettle. 5. מרר *maror*, which takes its name from its bitterness, and is alleged by the Mishnic commentators to be a species of the most bitter coriander. All these might, according to the Mishna, be taken either fresh or dried; but not pickled, boiled, or cooked in any way.—J. K.

BITTERN. [KIPPOD.]

BITUMEN. [CHEMAN.]

BIZJOTHJAH (בִּזְיוֹתְיָה), a town in the southern part of Judah (Josh. xv. 28).

BLACK. Although the Orientals do not wear black in mourning, they, as did the ancient Jews, regard the colour as a symbol of affliction, disaster, and privation. In fact, the custom of wearing black in mourning is a sort of visible expression of what is in the East a figure of speech. In Scripture blackness is used as symbolical of afflictions occasioned by Providential visitations (Job xxx. 30; Is. xxiv. 11; Jer. xiv. 2; Lam. iv. 8; v. 10).

In Mal. iii. 14 we read, 'What profit is it that we keep his ordinances, and that we have walked in blackness (A. V. 'mournfully') before the Lord of Hosts;' meaning that they had fasted in sackcloth and ashes. 'Black' occurs as a symbol of fear in Joel ii. 6—'All faces shall gather blackness,' or *darken* with apprehension and distress. This use of the word may be paralleled from Virgil, *Æn.* ix. 719, 'Atrumque timorem;' and *Georg.* iv. 468,

'Caligantem nigra formidine lucum.'

The same expression which Joel uses is employed by Nahum (ii. 10) to denote the extremity of pain and sorrow.

In connection with this subject it may be remarked that black is studiously avoided in dress by all Orientals, except in certain garments of hair or wool, which are naturally of that colour. Black is also sometimes imposed as a mark of humiliating distinction by dominant nations upon subject or tributary tribes, the most familiar instance of which is the obligation laid upon the Jews in Turkey of wearing black turbans.—J. K.

BLAINS. [DISEASES; EGYPT, PLAGUES OF.]

BLANCHINUS, JOSEPH (*Bianchini Giuseppe*), a priest of the oratory at Rome, was born at Verona, 9th September 1704. He devoted himself to archæological studies, chiefly to palæography. From his pen we have *Vindiciæ Canonicarum Scripturarum Vulg. Lat. editionis*, Rom. 1740, fol. vol. i.; and he edited *Evangeliarium Quadruplex Latinæ Versionis antiquæ, seu veteris Italicæ, edit. ex Codd. MSS. plusquam millenariæ antiquitatis*, Rom. 1749, 2 vols. fol.; his other works belong more to ecclesiastical than to biblical literature. The *Evangeliarium* is a most splendid and costly work, presenting a transcript of the four codices of the Itala version, the Vercellian, the Veronian, the Corbejan, and the Brixian, with that of a corrected codex of the Vulgate. (See Michaelis, *Einleit.* p. 469; *E. T.*, vol. ii., p. 100.)—†.

BLASPHEMY (נָקַב שֵׁם יי; Sept. βλασφημία). The Greek word βλασφημία is *generic*, denoting verbal abuse proceeding from an evil disposition. It is equivalent to *defamation* or *slander*, involving an attempt to lessen the character of others, with the intention of doing them injury. All kinds of abusive language, whether called *imprecation*, *calumny*, or *reviling*, come under the term.

The English word *blasphemy* is more restricted in its signification. It refers to God only. In like manner when βλασφημία is directed against the Supreme Being, or when Jehovah is the object of it, it is specific. In these circumstances it corresponds to the English *blasphemy*. The Greek βλασφημία is employed in reference to the defamation of men or angels equally with the Deity; but it is proper to use the term *blasphemy* only when God is spoken against. Thus the Greek and English words are not coextensive in import.

Our English translators have not adhered to the right use of the term. They employ it with the same latitude as the Greek; but it is generally easy to perceive, from the connection and subject of a passage, whether *blasphemy* properly so called be meant, or only defamation. It would certainly have been better to have employed *detraction* or *calumny* than *blasphemy* where man is the object; reserving the latter for that peculiarly awful slander which is directed against the ever-blessed God.

Blasphemy signifies a false, irreverent, injurious use of God's names, attributes, words, and works. Whenever men *intentionally* and *directly* attack the perfections of Jehovah, and thus lessen the reverence which others entertain for him, they are *blasphemers*. If the abusive language proceed from ignorance, or if it be dishonouring to the majesty of Heaven only in the consequences deduced from it by others, *blasphemy* has no existence. It is *wilful* calumny directed against the name or providence of God that alone constitutes the crime denoted by the term.

Examples of the general acceptation of βλασφημία in the N. T. are common, where the objects of it are men, angels, or the devil, as in Acts xiii. 45; xviii. 6; Jude 9. The restricted sense is found in such passages as Luke v. 21; John x. 36.

By the Mosaic law *blasphemy* was punished with death (Lev. xxiv. 10–16); and the laws of some countries still visit it with the same punishment. Fines, imprisonment, and various corporal inflictions are annexed to the crime by the laws of Great Britain. It is matter, however, of sincere satisfaction, that there are very few instances in which these enactments require to be enforced.

Much has been said and written respecting *the blasphemy* against the Holy Ghost, usually but improperly denominated *the unpardonable sin* against the Holy Ghost. Some refer it to continued opposition to the Gospel, *i. e.*, obstinate impenitence or final unbelief. In this view it is unpardonable, not because the blood of Christ is unable to cleanse from such a sin, nor because there is anything in its own nature which separates it from all other sins and places it beyond forgiveness, but because, as long as man continues to disbelieve, he voluntarily shuts himself out from the forgiving mercy of God. By not receiving the Gospel, he refuses pardon. In the same manner, *every* sin might be styled unpardonable, as long as an individual continues to indulge in it.

We object to this opinion, becauses it generalizes the nature of the sin in question. On the contrary, the Scripture account narrows it to a particular sin of a special kind, discountenancing the idea that it is of frequent occurrence and marked by no circumstances of unwonted aggravation. Besides, all the notices which we have refer it not so much to a state of mind, as to the outward manifestation of a singularly malignant disposition *by the utterance of the lips*.

The occasion on which Christ introduced his mention of it (Matt. xii. 31, etc. ; Mark iii. 28, etc.), the subsequent context, and, above all, the words of Mark iii. 30 ('because they said, He hath an unclean spirit') indicate, with tolerable plainness, that the sin in question consisted in attributing the miracles wrought by Christ, or his apostles in his name, to the agency of Satan. It was by the power of the Holy Ghost, given to the Redeemer without measure, that he cast out devils; and whoever maligned the Saviour, by affirming that an unclean spirit actuated and enabled him to expel other spirits, maligned the Holy Ghost.

There is no connection between the description given in the Epistle to the Hebrews, vi. 4–6, and this unpardonable blasphemy. The passages in the Gospels which speak of the latter are not parallel with that in the Epistle to the Hebrews: there is a marked difference between the states of mind and their manifestations as described in both. The sins ought not to be identified: they are altogether dissimilar.

It is difficult to discover the 'sin unto death' noticed by the apostle John (1 John v. 16), although it has been generally thought to coincide with the blasphemy against the Holy Spirit; but the language of John does not afford data for pronouncing them one and the same. The first three gospels alone describe the *blasphemy* which shall not be forgiven: from it the 'sin unto death' stands apart. (See Lücke's *Commentar über die Briefe des Evangelisten Johannes*, Zweyte Auflage, pp. 305–317; Campbell's *Preliminary Dissertations to the Gospels*, Dissertat. ix., part ii.; Meyer's *Kommentar* on Matt. xii. 31, and the writers there referred to.—S. D.

BLASTUS (Βλάστος), a man who was *cubicularius* to King Herod Agrippa, or who had the charge of his bed-chamber (Acts xii. 20). Such persons had usually great influence with their masters, and hence the importance attached to Blastus's favouring the peace with Tyre and Sidon.—J. K.

BLAYNEY, Benjamin, D.D., regius professor of Hebrew at Oxford, and rector of Polshot. He was educated at Oxford; was installed to the former of these offices in 1787; and died 20th September 1801. As a Hebrew scholar and critic Blayney had few equals in his day. He took special pains in correcting the text of the English version of the Bible, printed in 1769, 4to, and which has been followed since as the standard. The marginal references were also greatly improved by him. Unfortunately, a large number of the impression was destroyed by fire, and copies of the book are now very scarce. His other works, and by which he is now best known, are the following:—1. *Jeremiah and Lamentations: a new translation, with notes, critical, philological, and explanatory;* first published in 1784, 4to; the third and best edition, London, 1836, 8vo. This work was intended as a continuation of Bishop Lowth's on Isaiah, and though perhaps not less able as a work of sacred criticism, it yet falls considerably short of its eminent predecessor in the matter of taste and acute poetical discernment. Considered by itself, however, it is a valuable commentary. The student will observe, in consulting it, that Blayney, in his arrangement of several parts of Jeremiah, differs considerably from the printed Hebrew text. If the notes are not always clear and satisfactory, they yet shew, as Orme remarks, that he had studied the subject profoundly, and with all the aids usually employed in critical investigation. 2. *Zechariah: a new translation, with notes, critical, philological, and explanatory; and an Appendix in reply to Dr. Eveleigh's Sermon on Zech.* ii. 8-11. *To which is added* (a new edition, with alterations), *a dissertation on Daniel* ix. 20-27; 4to, Oxford, 1797. The observations made on the preceding commentary apply equally to this. The most valuable of its notes will be found inserted in the edition of the Minor Prophets, by Newcome, published by Boothroyd in 1809. The dissertation added bears also, as part of its title, an inquiry into the import and application of Daniel's vision, usually called Daniel's Prophecy of the Seventy Weeks. Throughout will be found occasional remarks on Michaelis's letter on the same subject. Besides these works, and some smaller pamphlets and single sermons of a critical nature, Dr. Blayney published, in 1790, an edition of the *Pentateuchus Hebræo-Samaritanus*, in Hebrew letters, with various readings, 8vo.—W. J. C.

BLEMISHES. There were various kinds of blemishes, *i. e.*, imperfections or deformities, which excluded men from the priesthood, and animals from being offered in sacrifice. These blemishes are described in Lev. xxi. 17-23; xxii. 19-25; Deut. xv. 21. We learn from the Mishna (*Zebachim*, xii. 1; *Becoroth*. vii. 1), that temporary blemishes excluded a man from the priesthood only as long as those blemishes continued. The rule concerning animals was extended to imperfections of the inward parts: thus if an animal, free from outward blemish, was found, after being slain, internally defective, it was not offered in sacrifice. The natural feeling that only that which was in a perfect condition was fit for sacred purposes, or was a becoming offering to the gods, produced similar rules concerning blemishes among the heathen nations (Conf. Pompon. Læt. *De Sacerdot.* cap. 6; Herodot. ii. 38; *Iliad*, i. 65; Servius *ad Virg. Æn.* vi. 38, 39; Ovid, *Met.* xv. 130).—J. K.

BLESSING. The terms 'blessing' and 'to bless' occur very often in the Scriptures, and in applications too obvious to require explanation or comment. The patriarchal blessings of sons form the exception, these being, in fact, prophecies rather than blessings, or blessings only in so far as they for the most part involved the invocation and the promise of good things to come upon the parties concerned. The most remarkable instances are those of Isaac 'blessing' Jacob and Esau (Gen. xxvii.); of Jacob 'blessing' his twelve sons (Gen. xlix.); and of Moses 'blessing' the twelve tribes (Deut. xxxiii.)

BLESSING, VALLEY OF. [Berachah.]

BLINDING. [Punishments.]

BLINDNESS. The frequent occurrence of blindness in the East has always excited the astonishment of travellers. Volney says that, out of a hundred persons in Cairo, he has met twenty quite blind, ten wanting one eye, and twenty others having their eyes red, purulent, or blemished (*Travels in Egypt*, i. 224). This is principally owing to the Egyptian ophthalmia, which is endemic in that country and on the coast of Syria. This disease commences with such a violent inflammation of the conjunctiva, that, in a few hours, the whole of that membrane, which lines the anterior surface of the eye and the internal surface of the eyelids, is covered with red fleshy elevations, resembling granulations, and secreting a purulent discharge. The inflammation spreads rapidly over the eyeball; the delicate internal tissues are destroyed and converted mto pus; the outer coats ulcerate through; and the whole contents of the eye are evacuated. In its acute and most virulent form, the disease runs its course in three to seven days; otherwise it may continue for as many weeks or months. It is to be ascribed to those peculiar conditions of the atmosphere which are termed miasmatic, of which, however, nothing is known, except that they exert a specific influence on the body, different from the ordinary effects of cold and damp. The variety of causes assigned by travellers for this disease, such as the suspension of fine dust and saline particles in the atmosphere, the custom so prevalent amongst the inhabitants of all Eastern countries of sleeping on the roofs of the houses, southerly winds, bad diet, shaving the head, etc., can only be regarded as secondary or occasional causes; and amongst these bad diet, great fatigue, and exposure to the night dews, are the most important. The Egyptian ophthalmia is contagious; but it is not often communicated from one individual to another. It is not confined to the East, but appears here and there throughout Europe; and during the last war, probably on account of the practice of bivouacking in the open air, and the great hardships to which the troops were often exposed, it was a dreadful scourge to most of the European armies, more particularly to the Prussians during the campaigns of 1813 and 1814, although that army had never left Europe (Jüngken's *Augenkrank.* p. 336). The French and English suffered greatly from it while they were in Egypt, and subsequently.

Small-pox is another great cause of blindness in the East (Volney, *l. c.*)

In the N. T. blind mendicants are frequently mentioned (Matt. ix. 27; xii. 22; xx. 30; xxi. 14; John v. 3). The blindness of Bar Jesus (Acts xiii. 6) was miraculously produced, and of its nature we know nothing. Winer (s. v. *Blindheit*) infers that it was occasioned by specks on the cornea, which were curable, because the same term, ἀχλύς, is made use of by Hippocrates (Προῤῥητικόν, ii. 215, ed. Kühn), who says that ἀχλύες will disappear, provided no wound has been inflicted. Before such an inference can be drawn, we must be sure that the writers of the N. T. were not only acquainted with the writings of Hippocrates, but were also accustomed to a strict medical terminology. The haziness implied by the expression ἀχλύς may refer to the *sensation* of the blind person, or to the *appearance* of the eye, and, in both cases, the cause of the haziness may have been referrible to any of the other transparent media, as well as to the cornea. Tobit's blindness (Tobit ii. 10) was attributed to sparrows' dung having fallen into his eyes. If the story be considered true (which we are by no means required to believe), his cure must be regarded as altogether miraculous. Though the gall of a fish was an old remedy for diseases of the eyes (Plin. *Hist. Nat.* xxxii. 24), and has been frequently used in modern times (Richter, *Anfangsgr. d. Wundarzneik.* iii. p. 130), it cannot be supposed to have had any medicinal effect in Tobit's case; for not only was the cure instantaneous, but the specks which impeded vision were seen to escape from the corners of his eyes; which plainly shews that the whole process, if not the disease itself, was of a kind which does not fall under the province of science. Examples of blindness from old age occur in Gen. xxvii. 1; 1 Kings xiv. 4; 1 Sam. iv. 15. The Syrian army that came to apprehend Elisha was suddenly smitten with blindness in a miraculous manner (2 Kings vi. 18); and so also was St. Paul (Acts ix. 9). The Mosaic law has not neglected to inculcate humane feelings towards the blind (Lev. xix. 14; Deut. xxvii. 18). Blindness is sometimes threatened in the Old Testament as a punishment for disobedience (Deut. xxviii. 28; Lev. xxvi. 16; Zeph. i. 17).—W. A. N.

BLOOD. There are two respects in which the ordinances of the Old and New Testaments concerning blood deserve notice here—the prohibition of its use as an article of food, and the appointment and significance of its use in the ritual of sacrifice; both of which appear to rest on a common ground.

In Gen. ix. 4, where the use of animal food is allowed, it is first absolutely forbidden to eat 'flesh with its soul, its blood;' which expression, were it otherwise obscure, is explained by the mode in which the same terms are employed in Deut. xii. 23. In the Mosaic law the prohibition is repeated with frequency and emphasis; although it is generally introduced in connection with sacrifices, as in Lev. iii. 17; vii. 26 (in both which places blood is coupled in the prohibition with the *fat* of the victims); xvii. 10-14; xix. 26; Deut. xii. 16-23; xv. 23. In cases where the prohibition is introduced in connection with the lawful and unlawful articles of diet, the reason which is generally assigned in the text is, that 'the blood is the soul,' and it is ordered that it be poured on the ground like water. But where it is introduced in reference to the portions of the victim which were to be offered to the Lord, then the text, in addition to the former reason, insists that 'the blood expiates by the soul' (Lev. xvii. 11, 12).* This strict injunction not only applied to the Israelites, but even to the strangers residing among them. The penalty assigned to its transgression was the being 'cut off from the people;' by which the punishment of death appears to be intended (cf. Heb. x. 28), although it is difficult to ascertain whether it

* We can only for brevity refer the reader to Bähr's *Symbolik*, ii. 207, for the philological reasons for this rendering. He there shews that בְּנַפְשׁ, which is generally rendered as the mere *object* of the verb, must, instead, be the instrument; so that the sense is, in that the soul is in the blood, therefore the blood atones; or, the blood atones by means of the soul, *its* soul.

was inflicted by the sword or by stoning. It is observed by Michaelis (*Mos. Recht.* iv. 45) that the blood of *fishes* does not appear to be interdicted. The words in Lev. vii. 26 only expressly mention that of birds and cattle. This accords, however, with the reasons assigned for the prohibition of blood, so far as fishes could not be offered to the Lord; although they formed a significant offering in heathen religions. To this is to be added, that the Apostles and elders, assembled in council at Jerusalem, when desirous of settling the extent to which the ceremonial observances were binding upon the converts to Christianity, renewed the injunction to abstain from blood, and coupled it with things offered to idols (Acts. xv. 29). It is perhaps worthy of notice here, that Mohammed, while professing to abrogate some of the dietary restrictions of the Jewish law (which he asserts were imposed on account of the sins of the Jews, Sura iv. 158), still enforces, among others, abstinence from blood and from things offered to idols (*Qurân*, Sur. v. 4, vi. 146, ed. Flügel).

In direct opposition to this emphatic prohibition of blood in the Mosaic law, the customs of uncivilized heathens sanctioned the cutting of slices from the living animal, and the eating of the flesh while quivering with life and dripping with blood. Even Saul's army committed this barbarity, as we read in 1 Sam. xiv. 32; and the prophet also lays it to the charge of the Jews in Ezek. xxxiii. 25.* This practice, according to Bruce's testimony, exists at present among the Abyssinians. Moreover, pagan religions, and that of the Phœnicians among the rest, appointed the eating and drinking of blood, mixed with wine, as a rite of idolatrous worship, and especially in the ceremonial of swearing. To this the passage in Ps. xvi. 4 appears to allude (cf. J. D. Michaelis, *Critisch. Colleg.* p. 108, where several testimonies on this subject are collected).

The appointment and significance of the use of blood in the ritual of sacrifice belongs indeed to this head; but their further notice will be more appropriately pursued in the article SACRIFICE.—J. N.

BLOOD AND WATER (John xix. 34) are said to have issued from our Lord's side when the soldier pierced him on the cross. The only natural explanation that can be offered of the fact is to suppose that some effusion had taken place in the cavity of the chest, and that the spear penetrated below the level of the fluid. Supposing this to have happened, and the wound to have been inflicted shortly after death, then, in addition to the water, blood would also have trickled down, or, at any rate, have made its appearance at the mouth of the wound, even though none of the large vessels had been wounded. It is not necessary to suppose that the pericardium was pierced; for, if effusion had taken place there, it might also have taken place in the cavities of the pleura; and, during health, neither the pericardium nor the pleura contains fluid, but are merely lubricated with moisture on their internal or opposing surfaces, so as to allow of free motion to the heart and lungs.

It may be objected to this view of the question, that, according to the longest computation, our Lord died in six hours, and that this is too short a time to occasion effusion. Indeed, reasoning from experience alone, it is very difficult to understand the *physical* cause of our Lord's death. The crucifixion is quite inadequate to account for it; for, even if the impression produced by this torture on a weak nervous system was sufficient to annihilate consciousness and sensibility, the death of the body, or what physiologists have termed *organic* death, could not have taken place in so short a time, as long as the brain, lungs, and circulation, the so-called *atria mortis*, had sustained no material injury. In other words, the functions of respiration, circulation, secretion, and nutrition must have continued for a far longer time. In fact, we learn from Eusebius (*Hist. Eccles.* viii. 8) that many of the Egyptian martyrs perished from hunger on the cross, although they were crucified with their heads downwards. According to Richter, some survive on the cross for three, four, and even for *nine* days (Winer's *Bibl. Realwört.* s. v. *Jesus*). Our Lord's death could not have been occasioned by tetanus, or else it would have been mentioned; and even this disease, though the sufferer be racked with the most frightful convulsions without intermission, most rarely puts an end to life in less than twelve hours. Nor can we attribute it to the wound inflicted by the soldier; for although, when it is said he 'expired, and the soldiers saw that he was dead,' our Lord might have merely fainted, yet it is impossible to suppose that the soldier would not have perceived his error the moment he inflicted the wound, provided it was mortal; for then would have commenced the death struggle, which, in cases of death by asphyxia and hemorrhage, is very severe, and would have struck the most careless spectator.

Schuster (in Eichhorn's *Bibl. Biblioth.* ix. 1038) is of opinion that, as blood is known to separate into a red coagulum and a watery fluid, the expression 'blood and water' is to be understood as an hendiadys, meaning nothing more than blood. To this it must be objected that blood is only observed to separate in that way when it is allowed to coagulate in a vessel, and that therefore the opportunities for observing it must have been a great deal too rare to allow of such figurative language being employed and understood. That it certainly was not so understood is clear; for some of the fathers (Orig. *Contr. Cels.* ii. 82) interpreted the expression literally, and looked upon the fact as a miracle, and a proof of our Lord's divine nature. According to Strauss (*Leben Jesu*, ii. 571), the evangelist recollected that dead blood separates in the manner just mentioned, and, as he wished to bring forward the strongest proof of our Lord's death, he asserted that blood and water issued from the wound, meaning thereby that our Lord's blood had already undergone that change which is only observed when it is removed from the body and deprived of its vitality. This hypothesis is wholly untenable; for, if we

* The use of the preposition עַל in this passage has been entirely misunderstood by Spencer, who (*De Leg. Hebr.* ii. 11) adduces much testimony from profane sources for the existence of the rite of feasting *over* the blood of the victim. Nevertheless, that this preposition also has the sense of *with*, *in addition to*, *insuper*, is established by Gen. xxxii. 12; Exod. xii. 9 (Ewald's *Hebr. Gram.* sec. 524); as well as by the recurrence of the whole phrase in 1 Sam. xiv. 32. Deyling has refuted Spencer in a special dissertation (*Observ. Sacr.* ii. 25).

suppose the evangelist so well acquainted with the separation of blood, he would have known that the coagulum, which, according to the hypothesis, is designated by the term *blood*, could not, on account of its solidity, have issued from the wound. Moreover, St. John must have known, what every one knows, that the fact of no blood at all being seen would have been a far better proof of our Lord's death. Indeed, the appearance of blood and water could not have been regarded as a proof of death, but rather as something wonderful and inexplicable; for the words of Origen, *τῶν ἀλλῶν νεκρῶν σωμάτων τὸ αἷμα πήγνυται, καὶ ὕδωρ καθαρὸν οὐκ ἀπορρεῖ* (*l. c.*), express a fact which every one in those days must have known from personal experience. St. John then must have entirely failed in his object, and merely from his ignorance of the most vulgar opinions.

It has been asserted by some (as by Winer) that, when deep incisions are made in the body after death, the blood will be found separated into cruor and serum. This is incorrect. Even in the heart and large vessels the serum cannot be distinguished, because it readily transudes, and is imbibed by the surrounding tissues. In many cases coagulation takes place very imperfectly after death.

It must not be supposed that the fact of blood coming from the wound at all militates against the idea that our Lord was dead at the moment he was pierced. This argument is, indeed, made use of by Strauss (*l. c.*); but it can be refuted by the most ordinary experience. It is well known that, even many days after death, blood will trickle from deep incisions, especially where any of the large veins have been wounded. The popular opinion that blood will not flow from a corpse, must be taken in a relative, and not absolute sense. It certainly will not flow as it does from a living body; and, when the wound is small and superficial, sometimes not a drop will be seen.

The three other evangelists do not mention the circumstance.—W. A. N. [Comp. Stroud, *Physical Cause of the Death of Christ*, Lond. 1847.]

BLOOD, AVENGER OF. [GOEL.]

BLOOD, ISSUE OF (Matt. ix. 20; Mark v. 25; Luke viii. 43). The disease here alluded to is hæmorrhagia; but we are not obliged to suppose that it continued unceasingly for twelve years. It is a universal custom, in speaking of the duration of a chronic disease, to include the intervals of comparative health that may occur during its course; so that when a disease is merely stated to have lasted a certain time, we have still to learn whether it was of a strictly continuous type, or whether it intermitted. In the present case, as this point is left undecided, we are quite at liberty to suppose that the disease did intermit; and can therefore understand why it did not prove fatal even in twelve years. [In the other passages where this expression occurs, it refers to the *fluxus uteri*, to which women are subject (זוב דם, Lev. xv. 19-30). This entailed a ceremonial uncleanness for seven days, or longer when the discharge was abnormally protracted].

Bartholinus (*De Morb. Bibl.* p. 61) quotes a case in which hæmorrhage is said to have occurred for upwards of two years without cessation; but the details necessary to render such an extraordinary case credible are not given.—W. A. N.

BLOODY FLUX. This is the rendering in the A. V. (Acts xxviii. 8) of what Luke designates by its more proper appellation, *dysentery* (*δυσεντερία*).

BLOODY SWEAT. According to Luke xxii. 44, our Lord's sweat was 'as great drops of blood falling to the ground.' Michaelis takes the passage to mean nothing more than that the drops were as *large* as falling drops of blood (*Anmerk. für Ungelehrte*, ad loc.) This, which also appears to be a common explanation, is liable to some objection. For, if an ordinary observer compares a fluid which he is accustomed to see colourless, to blood, which is so well known and so well characterized by its colour, and does not specify any particular point of resemblance, he would more naturally be understood to allude to the colour, since it is the most prominent and characteristic quality.

There are several cases recorded by the older medical writers, under the title of bloody sweat. With the exception of one or two instances, not above suspicion of fraud, they have, however, all been cases of general hæmorrhagic disease, in which blood has flowed from different parts of the body, such as the nose, eyes, ears, lungs, stomach, and bowels, and, lastly, from various parts of the skin. When blood oozes from the skin, it must reach the external surface through orifices in the epidermis, which have been produced by rupture, or, we must suppose that it has been extravasated into the sweat-ducts. But, even in this latter case, we must no more consider hæmorrhage of the skin to be a modification of the function of sweating, than bleeding from the nose to be a modification of the secretion of mucus. The blood is simply mixed with the sweat, precisely in the same way as, when spit up from the lungs, it is mixed with mucus and saliva in passing through the air-tubes and mouth. It is, therefore, incorrect to suppose that hæmorrhage from the skin indicates a state of body at all analogous to that which occasions sweating. If this distinction had been clearly understood, and clearly stated by medical writers, it would have been seen at once how far their experience went to illustrate the case before us.

The greater number of cases described by authors were observed in women and children, and sometimes in infants. Mental anxiety we have found mentioned as a cause or as a concomitant symptom only in one case, which will be noticed below. The case of a young lady who was afflicted with cutaneous hæmorrhage is detailed by Mesaporiti in a letter to Valisneri. She is noticed to have been cheerful, although she must have suffered greatly from debility and febrile symptoms (*Phil. Trans.* No. 303, p. 2114). The case of an infant, only three months old, affected with the same disease, is related by Du Gard (*Phil. Trans.* No. 109, p. 193). A similar case is described in the *Nov. Act. Acad. Nat. Cur.* tom. iv. p. 193. See also *Eph. Acad. Nat. Cur.* obs. 41; and, for other references, Copeland's *Dict. of Med.* ii. p. 72. Where hæmorrhagic diathesis exists, muscular exertion is a powerful exciting cause of all kinds of hæmorrhage, and must likewise give rise to the cutaneous form of the disease. A most remarkable case of the kind, occurring in a horse, is mentioned by Dr. Copeland. His friend Dr. W. Hutchinson had a fine Arabian horse, whose sweat was sanguineous after

moderate exertion, and almost pure blood upon violent exertion (*Dict. of Med.*, l. c.)

Bloomfield (*Greek Test.* note on Luke xxii. 44) says that Aristotle adduces a case of bloody sweat from extreme agitation, in his *Hist. Anim.* iii. 19. This statement, however, is incorrect. Aristotle is merely speaking of the blood in a general way; and says, 'si sanguis immodice humescit, morbus infestat: sic enim in speciem saniei diluitur et adeo serescit, ut jam nonnulli sudore cruento exundarint.' There is no allusion made to any case, nor a word said about extreme agitation. There is, however, a case of this kind recorded by Durius, a German physician (*Miscell. cur. Ephemerid.* p. 354, obs. 179). A student was put into prison, 'propter *insolentias nocturnas et alia tentata*,' when he was seized with such fear and agitation that drops of blood burst forth, here and there, from his hands, chest, and arms. Durius was ordered by the magistrate, who was informed of the circumstance, to visit the prisoner; and he witnessed all that had been related to him. The prisoner was of course immediately released, and was restored to his former state of health as soon as the cause of his anxiety had been removed. If this was really a fact, the student must have been affected with hæmorrhagic disease, or have had a very strong tendency to it: but the story does not deserve the slightest credence. The author does not appear to have imagined, for a moment, that it was a case of imposition, or that it might be afterwards suspected to be such. His account is, therefore, confined to the bare statement of the fact, and affords no evidence of the correctness of his observation. It is highly improbable that a student of such habits should feel great alarm at being put in prison; while nothing is more conceivable than that he should attempt to impose on the credulity of his attendants, in order to obtain his release, and that he should even succeed in deceiving a physician. Medical experience abounds in cases of successful imposition of a far more extraordinary nature (Bartholinus, *Hist. Anat. rar.*, cent. i. hist. 52).

While, then, on the one hand, experience teaches that cutaneous hæmorrhage, when it does occur, is the result of disease, or, at any rate, of a very peculiar idiosyncracy, and is in no way indicative of the state of the mind, we have, on the other, daily experience and the accumulated testimony of ages to prove that intense mental emotion and pain produce on the body effects even severer in degree, but of a very different nature. It is familiar to all that terror will blanch the hair, occasion momentary paralysis, fainting, convulsions, melancholy, imbecility, and even sudden death. Excessive grief and joy will produce some of the worst of these. Sweat is caused by fear, and by bodily pain; but not by sorrow, which excites no secretion except tears.

It is very evident, then, that medical experience does not bear at all upon the words of St. Luke. The circumstances connected with our Lord's sufferings in the garden must be considered by themselves, without any reference to actual observation; otherwise, we shall be in danger of rendering a statement, which may be easily received on its own grounds, obscure and contradictory.

It may be remarked that the passage in question only occurs in St. Luke, and is omitted in the two oldest MSS., A. and B., and three others.—W. A. N.

BLUE. [COLOURS.]

BOANERGES (Βοανεργές, explained by *υἱοὶ Βροντῆς*, *sons of thunder*, Mark iii. 17), a surname given by Christ to James and John, probably on account of their fervid, impetuous spirit (comp. Luke ix. 54, and see Olshausen thereon). The word *boanerges* has greatly perplexed philologists and commentators. It seems agreed that the Greek term does not correctly represent the original Syro-Chaldee word, although it is disputed what that word was. Many, with Jerome, think that the true word is Βενερεείμ, from the Hebrew בני רעם *benei-ra'am*, as in Hebrew רעם constantly denotes thunder. But this varies too much from the *vestigia literarum*. Others derive it from the Hebrew בני רעש *benei-ra'ash*, which deviates still further, and only signifies—sons of tumult or commotion. Recent interpreters therefore incline to the derivation of Caninius, De Dieu, and Fritzsche, who take it from בני רגש *benei-regesh*, for רגש, which in Hebrew signifies *a crowd*, *a tumult*, in Syriac and Arabic signifies *thunder*. Thus the word *boanerges* would seem to be a slight corruption from *boane-regesh*, the *boane* being very possibly the Galilæan pronunciation instead of *bene* (comp. Bloomfield's *New Test.* on Mark iii. 17; and Robinson's *Gr. Lex.* s. v. Βοανεργές).—J. K.

BOAR. [CHAZIR.]

BOAT (πλοιάριον), John vi. 22, 23, was probably put for a smaller boat than the fishing craft, πλοῖα, employed on the sea of Tiberias. The people, perceiving that Jesus had not gone with his disciples, supposed he was still on the east side of the sea, as there was not even a boat, πλοιάριον, by which he could have crossed. But when they found he was gone, they availed themselves of such boats, which had returned from Tiberias, to go in quest of him. The boat, σκάφη (Acts xxvii. 16), was the jolly-boat of the ship. [SHIP.]

BOAZ (בֹּעַז, *alacritas;* Sept. Βοόζ), 1. a wealthy Bethlehemite, and near kinsman of the first husband of Ruth, whom he eventually espoused under the obligations of the Levirate law, which he willingly incurred. The conduct of Boaz—his fine spirit, just feeling, piety, and amenity of manners—appears to great advantage in the book of Ruth, and forms an interesting portraiture of the condition and deportment of what was in his time the upper class of Israelites. By his marriage with Ruth he became the father of Obed, from whom came Jesse, the father of David. He was thus one of the direct ancestors of Christ, and as such his name occurs in Matt. i. 5. There are some chronological difficulties respecting the time of Boaz and his genealogical connections; but as these are involved in the considerations which determine the time of the book of Ruth, they will be more advantageously examined in connection with that larger subject. [RUTH; GENEALOGY.]

2. The name given to one of the two brazen pillars which Solomon erected in the court of the Temple. [TEMPLE.]

BOCHART, SAMUEL, a French protestant pastor, was born at Rouen in 1599. He was educated at Paris and Sedan, and probably also he studied theology at Saumur. The masters to whose instructions he was chiefly indebted were

two Scotchmen, Dempster and Cameron, then resident in France. When the college at Saumur was broken up, Bochart followed Cameron to England, where he spent some time, chiefly at Oxford, and where he laid the foundation of that immense Oriental erudition for which his name is so famous. After leaving England he was for some time at Leyden studying Arabic under Erpenius, and at length settled at Caen as pastor of the protestant congregation there. Here the rest of his life was spent, and here his great works were composed. In 1646 he published his *Geographia Sacra seu Phaleg et Canaan*, a work of vast and varied learning, and from which, as from a storehouse, all subsequent writers on biblical geography and ethnography have drawn; though, as might have been expected, the greater acquaintance with eastern localities and relations obtained since his day, has led to extensive departures from, or modifications of, the results at which he arrived. The work is divided into two parts, Phaleg and Canaan. The former comprises four books, of which the first consists of various discussions of a preliminary nature, the second is devoted to the posterity of Shem, the third to that of Japheth, and the fourth to that of Ham. The second part comprises two books, of which the former is occupied with the colonies of the Phœnicians, the latter with the Phœnician and Punic languages. Bochart's next great work was his *Hierozoicon, sive Bipartitum opus de animalibus Scripturæ*, Lond. 1663, fol., in which he treats, with an immense profusion of learning, of all the animals, quadrupeds, birds, reptiles, and insects mentioned in Scripture. Of this work an edition was published by Rosenmüller, in three vols. 4to. Lips. 1793-6. His collected works were edited by Leusden and Villemand, in 3 vols. fol., Leyden and Utrecht, 1692, and again 1712. Other editions have appeared, but these are the best. Bochart died suddenly 16th May 1667. —W. L. A.

BOCHIM (הַבֹּכִים, *the weepings;* Sept. ὁ κλαυθμὼν, κλαυθμῶνες), the name given to a place (probably near Shiloh, where the tabernacle then was) where an 'angel of the Lord' reproved the assembled Israelites for their disobedience in making leagues with the inhabitants of the land, and for their remissness in taking possession of their heritage. This caused the bitter weeping among the people for which the place took its name (Judg. ii. 1, 5).

BODE, Christ. Ang., professor of Oriental languages at Helmstädt, was born 28th Dec. 1722, at Wernigerode, and died 7th March 1796. He devoted himself to Oriental studies, and especially to the Oriental versions of Scripture. He published *Fragmenta V. T. ex Vers. Aethiop. Interp. ut et alia quædam opusc. Aethiop. in Latinam translat.* Helmst. 1755, 4to; *Evang. sec. Matt. ex vers. Persici Interp. editum. in Lat. trans.*, etc.; *Ev. sec. Marc.*, etc.; *Ev. sec. Luc.*; *Ev. sec. Johan.*, Helmst. 1751, 4to; *Pseudo-Critica Millio-Bengeliana, sive Tractatus Criticus quo versionum sac. orient. allegationes pro variis N. T. Gr. lectionibus a Millio et Bengelio frustra factæ plene recensentur, refutantur et eliminantur, insertis earund. Vers. veris allegationibus*, 2 vols. 8vo, Halan, 1767-9. This last work is of considerable value. Bode shews that the various readings alleged by Mill and Bengel from the Oriental versions in the Polyglott, are very often incorrectly alleged, and he supplies the true varieties. Great care and accurate scholarship distinguish the book, though it is pervaded by a needless amount of acrimony; and the style in which it is written is so rugged and obscure, that to read it is a task. All subsequent editors of the Greek text have been deeply indebted to Bode's patient and exact examination of the Oriental versions.—W. L. A.

BOEHME, Christian Fred., D.D., a Lutheran pastor at Altenburg and Lucka, was born 3d Oct. 1766, at Eisenberg. He was the author of *Epist. Pauli ad Romanos Gr. cum comment. perpet.* Lips. 1806; *Ep. ad Hebræos lat. vert. atque comment. perpet instruxit.*, Lips. 1825; and of several treatises of dogmatical and polemical character. Of his commentary on the Hebrews, Delitzsch says, 'that it is philologically strong, but in style disagreeable; independent, acute, and, though not thoroughgoing, theologically, yet rich in what is suggestive and stimulating' (*Commentar zum Br. an die Heb.*, p. xxxviii.)—W. L. A.

BOHAN (בֹּהַן, *a thumb;* Sept. Βαιών), a Reubenite, in whose honour a stone was erected which afterwards served as a boundary-mark on the frontier between Judah and Benjamin (Josh. xv. 6; xviii. 17). It does not appear from the text whether this stone was a sepulchral monument, or set up to commemorate some great exploit performed by this Bohan in the conquest of Canaan. Bunting (*Itinerar. tot. S. Script.* p. 144), mentioning Bahurim, says that near to it, in the valley, is a stone called *Bohan*, of extraordinary size, and shining like marble. This wants confirmation, and no authority is given.

BOHLEN, Peter Von, ordinary professor of Oriental languages at Königsberg, was born 9th March 1796, at Wöppels, in Westphalia, and died at Halle, 6th Feb. 1840. He contributed *Symbolæ ad interp. sac. codicis ex lingua Persica*, Lips., 1822, 4to; and wrote a translation of Genesis, with notes, *Die Gen. übers. mit Anmerk.* Leipz. 1835. He belonged to the extreme rationalist school, and his criticism is wholly destructive. The character of his investigations is chiefly negative, and inimical to the Pentateuch in respect of its antiquity as well as of its credibility; he does not offer any clear or definite view on the proper origin of the book' (Bleek *Einleit. in d. A. T.* p. 176). This work has found a translator into English.—W. L. A.

BOND, BONDAGE. [Slave.]

BONFRERE, Jacques, a Jesuit, professor of Hebrew at Douay, was born in 1573 at Divant, and died 9th May 1643 at Tournay. He edited the *Onomasticon* of Eusebius and Jerome, and accompanied it with valuable notes. Amst. 1707, fol. He wrote also *Pentateuch. Moysis comment. illust.* Antw. 1625, fol.; *Josue, Judices et Ruth comment. illustr. Accessit Onomasticon, S.S.*, Paris, 1631, 1659, fol.; *Comment. in Libros Regum et Paralip.*, Thom. 1643, fol.—W. L. A.

BOOK. [Writing.]

A sealed book (Isa. xxix. 11; Rev. v. 1-3) is a book whose contents are secret, and have for a

very long time been so, and are not to be published till the seal is removed.

A book or roll written within and without, i. e., on the back side (Rev. v. 1), may be a book containing a long series of events; it not being the custom of the ancients to write on the back side of the roll, unless when the inside would not contain the whole of the writing (comp. Horace, *Ep.* i. 20. 3).

To eat a book signifies to consider it carefully and digest it well in the mind (Jer. xv. 16; Rev. x. 9). A similar metaphor is used by Christ in John vi., where he repeatedly proposes himself as 'the Bread of Life' to be eaten by his people.

BOOK OF LIFE. In Phil. iv. 3 Paul speaks of Clement and other of his fellow-labourers, 'whose names are written in the *book of life*.' On this Heinrichs (*Annotat. in Ep. ad Philipp.*) observes that as the future life is represented under the image of a πολίτευμα (citizenship, community, political society) just before (iii. 20), it is in agreement with this to suppose (as usual) a catalogue of the citizens' names, both natural and adopted (Luke x. 20; Rev. xx. 15; xxi. 27), and from which the unworthy are erased (Rev. iii. 5). Thus the names of the good are often represented as *registered in heaven* (Luke x. 20). But this by no means implies a certainty of salvation (nor, as Doddridge remarks, does it appear that Paul in this passage had any particular revelation), but only that at that time the persons were *on the list*, from which (as in Rev. iii. 5) the names of unworthy members might be erased. This explanation is sufficient and satisfactory for the other important passage in Rev. iii. 5, where the glorified Christ promises to 'him that overcometh,' that he will not blot his name out of the book of life. Here, however, the illustration has been sought rather in *military* than in *civil* life, and the passage has been supposed to contain an allusion to the custom according to which the names of those who were cashiered for misconduct were erased from the muster-roll.

When God threatened to destroy the Israelites altogether, and make of Moses a great nation—the legislator implored forgiveness for them, and added—'if not, blot me, I pray thee, out of thy book which thou hast written' (Exod. xxxii. 32). By this he meant nothing so foolish or absurd as to offer to forfeit eternal life in the world to come—but only that he, and not they, should be cut off from the world, and brought to an untimely end. This has been regarded as an allusion to the records kept in the courts of justice, where the deeds of criminals are registered, and hence would signify no more than the purpose of God, with reference to future events; so that to be cut off by an untimely death is to be blotted out of this book.

BOOTH (סֻכָּה *succah*; pl. סֻכּוֹת *succoth*), a hut made of branches of trees, and thus distinguished from a tent properly so called. Such were the booths in which Jacob sojourned for a while on his return to the borders of Canaan, whence the place obtained the name of Succoth (Gen. xxxiii. 17); and such were the temporary green sheds in which the Israelites were directed to celebrate the Feast of Tabernacles (Lev. xxiii. 42, 43). [TABERNACLES, FEAST OF.]

BOOTHROYD, BENJAMIN, D.D., a laborious and learned minister of the Independent body, and an eminent Hebrew scholar, was born in 1763 of the humblest origin. Having come under religious convictions, he forthwith applied himself with heroic energy and perseverance to studies designed to fit for the christian ministry, and after the usual academic training, he was ordained to the ministry. His first settlement was at Pontefract, where he added to his income by pursuing the business of a bookseller and printer; and printed his two valuable editions of the Bible. The first was the *Biblia Hebraica, or the Hebrew Scriptures of the O. T., without points, after the text of Kennicott; with the chief various readings selected from his collation of the Hebrew MSS., from that of De Rossi, and from the ancient versions; accompanied with English notes, critical, philological, and explanatory, etc.*, Pontefract, 1810-1816, 2 vols. 4to. It was no ordinary merit for Dr. Boothroyd to have been at once the editor, printer, and annotator of this work. The text is well printed, and the notes, for the most part selected from the works of the best Biblical scholars to which he had access, are generally very judicious and appropriate. It had the merit, for a time, of being the most useful Hebrew Bible published for common use, and though not always correct, it was sufficiently so for general purposes. The other and English edition of the Bible published by Dr. Boothroyd, was entitled, *A New Family Bible, and improved version from corrected texts of the Originals; with notes, critical and explanatory*, Pontefract, 1818, 3 vols. 4to. This translation is excellent, and will be found an important help to the student in ascertaining the import of the Bible. The notes are judicious, useful, and practical. A second edition was published at Huddersfield, 1824. Also a condensed edition in one royal 8vo vol. In 1818, after 24 years at Pontefract, Dr. B. removed to Huddersfield to become minister of Highfield Chapel. Here he remained 18 years, until his death in 1836, aged 68.—W. J. C.

BOOTY. [SPOIL.]

BORGER, ELIAS ANNÆUS, D.D., professor of Belles Lettres, formerly of theology, at Leyden, was born at Joure in Friesland in 1785, and died 12th October 1820. He wrote *Interpretatio Ep. Pauli ad Galatas*, Leyd. 1807; *De constanti et aequabili Jesu Christi indole, doctrina ac docendi ratione, sive commentt. de Evang. Joannis cum Matt. Marc. et Luc. evangeliis comp.* P. I. Hag. 1816. These works are valuable; they are marked by great clearness and accuracy of statement; and the author usually establishes his conclusions satisfactorily. He wrote also a work of great ability and value, entitled *De Mysticismo*, Hag. 1820.—His early death is said to have been occasioned by grief on account of the loss successively of his two wives.—W. L. A.

BORITH (בֹּרִית) occurs in two passages of Scripture, Jer. ii. 22, and Malachi iii. 2. From neither of these passages does it distinctly appear whether the substance referred to by the name of borith (A. V. '*sope*'), was obtained from the mineral or from the vegetable kingdom. But it is evident that it was possessed of cleansing properties; and this is confirmed by the origin and

signification of the word, which is thus illustrated by Celsius: 'à verbo ברר Barar, *purificavit*, quæ vox etiam apud Chaldæos, Syros, Arabes in usu fuit, descendit nomen בר *Bor*, *puritas*' (*Hierobot.* i. p. 449). So Maimonides, on the Talmud, tract *Shemittah*, 'Species ablutionibus aptæ, uti sunt Borith et Ahal.'

The word *borith* is very similar to the *boruk* of the Arabs, written *baurakh* in the Latin translations of Serapion and Avicenna; and translated nitrum—that is, natron, or carbonate of soda. Boruk appears, however, to have been used in a generic rather than in a specific sense, as in the Persian works on Materia Medica, derived chiefly from the Arabic, which we have collated, we find that no less than six different kinds of boruk (Persian *booreh*) are enumerated; of which some are natural, as the Armenian, the African, etc.; others artificial, as that obtained from burning the wood of the poplar; also that employed in the preparation of glass. Of these it is evident that the two last are, chemically, nearly the same, being both carbonates of alkalis; the incineration of most plants, as well as of the poplar, yields the carbonate of potash (commonly called potash, or pearlash); while carbonate of soda, or barilla, is the alkali used in the preparation of glass. Previous to the composition of bodies having been definitely ascertained by correct chemical analysis, dissimilar substances were often grouped together under one general term; while others, although similar in composition, were separated on account of some unimportant character, as difference of colour or of origin, etc. It is unnecessary for our present purpose to ascertain the other substances included by the Arabs under the general term of *boruk*, and which may have been also included under the nitrum of the Greeks. It is evident that both the carbonate of soda and of potash were comprehended under one name by the former. It would be difficult, therefore, to distinguish the one from the other, unless some circumstances were added in addition to the mere name. Thus, in the above passage of Jeremiah we have *neter* (nitre) and *borith* (sope) indicated as being both employed for washing, or possessed of some cleansing properties; and yet, from occurring in the same passage, they must have differed in some respects. The term natron we know was, in later times, confined to the salt obtained chiefly from the natron-lakes of Egypt, and *neter* may also have been so in earlier times. Since, therefore, the natural carbonate of soda is mentioned in one part of the verse, it is very probable that the artificial carbonates may be alluded to in the other, as both were in early times employed by Asiatic nations for the purposes of washing. The carbonate of potash, obtained from the burning of most plants growing at a distance from the sea or a saline soil, might not have been distinguished from the carbonate of soda, produced from the ashes of plants growing on the shores of the sea or of salt-water lakes.

Hence it is probable that the ashes of plants, called boruk and boreh by Asiatic nations, may be alluded to under the name of borith, as there is no proof that soap is intended, though it may have been known to the same people at very early periods. Still less is it probable that borax is meant, as has been supposed by some authors, apparently from the mere similarity of name.

Supposing that the ashes of plants are intended by the word borith, the next point of inquiry is, whether it is to be restricted to those of any particular plants. The ashes of the poplar are mentioned by Arabian authors, and of the vine by Dioscorides; those of the plantain and of the *Butea frondosa* by Sanscrit authors: thus indicating that the plants which were most common, or which were used for fuel, or other purposes, in the different countries, had also their ashes, that is, impure carbonate of potash, employed for washing, etc. Usually the ashes only of plants growing on the sea-shore have been thought to be intended. All these, as before mentioned, would yield barilla, or carbonate of soda. Many of them have been burnt, for the soda they yield, on the coasts of India, of the Red Sea, and of the Mediterranean. They belong chiefly to the natural family of the Chenopodeæ and to that of the Mesembryanthemums. In Arabic authors, the plant yielding soda is said to be called *ishnan*, and its Persian name is stated to be *ghasool*, both words signifying 'the washer' or 'washing-herb.' Rauwolf points out two plants in Syria and Palestine which yield alkaline salts. Hasselquist considered one of them to be a Mesembryanthemum. Forskal has enumerated several plants as being burned for the barilla or soda which they afford: as *Mesembryanthemum geniculatum* and *nodiflorum*, both of which are called *ghasool*. Salsola kali, and his Suæda monoica, called asul, are other plants, especially those last named, which yield sal-alkali. So on the coasts of the Indian Peninsula, *Salicornia Indica* and *Salsola nudiflora* yield barilla in great abundance and purity, as do Salsola sativa, Kali, Soda, and Tragus; and also Salicornia annua, on the coasts of Spain and of the South of France.—J. F. R.

BORROWING. [LOAN.]

BOS, LAMBERT, professor of Greek at Franeker, was born 23d November 1760, at Workum, and died 6th January 1717. Bos was a Greek scholar of the first rank, and in his numerous works has rendered most important service to ancient philology, both classical and sacred. His *Ellipses Græcæ*, Franek. 1702 (best edition, London, 1825), is a storehouse of sound learning and acute observation, of which much has a direct relation to the interpretation of Scripture. He has also collected much valuable material for the illustration of the N. T. in his *Exercitationes Philologicæ, in quibus N. F. loca nonnulla e profanis maxime auctoribus Græcis illustrantur*, 1700; and his *Observationes Miscellaneæ ad loca quædam tum N. T., tum exterorum scriptorum Græcorum*, Fran. 1707. One seldom consults Bos in vain on a philological peculiarity or difficulty. But his most enduring contribution to Biblical learning is his *Vetus Testamentum ex versione LXX. interpretum, secundum exemplar Vaticanum, Romæ editum, accuratissime denuo recognitum; una cum Scholiis ejusd. edit., variis MS. codd. veterumque, Exempll. lectionibus, necnon Fragmentis Verss. Aquilæ, Symmachi et Theodotionis*, Franek. 1709, 4to. This is a beautiful and correct edition. It does not, however, present the Roman text 'accuratissime;' the author follows rather the London Polyglott, as in all the places where this differs from the Roman edition Bos agrees with the former.—W. L. A.

BOSOM. It is usual with the western Asiatics to carry various sorts of things in the bosom of their dress, which forms a somewhat spacious depository, being wide above the girdle, which confines it so tightly around the waist as to prevent anything from slipping through. The things carried in the bosom are such as Europeans would, if in the East, carry in their pockets; and this mode of carrying valuable property may indicate the origin of the figurative phrase, *into the bosom*, without requiring us to suppose that everything described as being given *into the bosom* really was deposited there.

To have one in one's bosom implies kindness, secrecy, intimacy. Christ is *in the bosom of the Father;* that is, possesses the closest intimacy with, and most perfect knowledge of, the Father (John i. 18). The expression, *leaning on Jesus' bosom*, referred to St. John (John xiii. 23), is explained under the articles ACCUBATION, BANQUETS.

BOSOR (Βοσόρ). 1. A town mentioned among the 'cities strong and great' in the land of Galaad (Gilead), in which the Jews were shut up, and which were taken by Judas Maccabeus (1 Maccab. v. 26, 36). It may be Bezer, which the LXX. call Bosor, as does also the Onomasticon.—2. [BEOR.]

BOSORA. [BOZRAH.]

BOSSES, the thickest and strongest parts, the prominent points of a buckler. [ARMS, ARMOUR.]

BOSTON, THOMAS, was born at Dunse, 17th March 1676, and died 20th May 1732, at Ettrick, where he was minister. He occupies an important place among Scottish divines; his writings on doctrinal and practical theology, which have been recently collected, in 12 vols., 8vo, London, 1852, have long been highly esteemed, especially his *Fourfold State;* and among pious families in the north his name is 'a household word.' He was one of the few in the Scottish church who have been distinguished as Hebrew scholars. He attached great importance to accents in Hebrew, and prepared a treatise on them, which he wrote first in English, and afterwards in Latin, which was published with the title *Tractatus Stigmologicus Ebræo-Biblicus*, after his death at Amsterdam, in 1738, with a preface by the learned David Millius. Of this work the editor speaks in high terms, as 'most useful,' and containing a 'perspicuous and accurate treatment of the subject.' Boston left also in MS. a 'two-fold version of the original text of the first twenty-three chapters of Genesis; the one more literal, the other more smooth and free, but both with due regard to stigmologism.'—W. L. A.

BOTANY (BIBLICAL). The study of biblical botany is not an extensive one, and mainly consists in the *identification* of trees and plants mentioned in Scripture. The whole number of vegetable productions specifically alluded to in the Bible does not exceed 280. With botany as a science the Jews were wholly unacquainted, and the properties of plants were only studied by them superficially for medicinal purposes. Of natural philosophy they knew nothing, and even to natural history their writings contain but few allusions. We are vaguely told, as an illustration of the wisdom of Solomon, that 'he *spake of* trees from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall' (1 Kings iv. 33); but the example of the great king seems rather to have been admired than imitated. No Hebrew book on the subject of the vegetable world exists; and although it has been asserted that Solomon wrote about plants, it is clear, from the language of Josephus, that the Jews did not know of any such writing, for after enumerating Solomon's 1005 βιβλία on songs and music, and his 3000 βίβλοι of proverbs and images, Josephus merely adds, that he drew moral *instruction* from the phenomena of the animal and vegetable kingdoms (καθ' ἕκαστον εἶδος δένδρου παραβολὴν εἶπεν κ. τ. λ. Jos. *Antiq.* viii. 2. 5). It is exactly this metaphorical and illustrative use of the simplest facts of vegetable physiology which we find in the Bible. The want of scientific knowledge in no way precluded the Hebrews from an enthusiastic and almost passionate appreciation of the outward world; and although we do not belong to the number of those who consider that science deadens the sense of beauty, it is clear from history that it is possible for men, without any technical or systematical knowledge, to become proficient students in the school of nature. Many of the grandest psalms derive their beauty from the noble yet unscientific interpretation of every-day phenomena. As specimens of fine ethic illustration derived from trees and plants, we may refer to Job xxiv. 20; Ps. i. 3; cxiv. 12; Prov. xi. 30; Eccles. xi. 3; Is. lxv. 22; Matt. iii. 10; Luke xii. 27; Phil. i. 11; Eph. iii. 17, etc.

Flowers in the Bible are similarly treated. Very few species are mentioned; and although their beauty is once or twice alluded to in descriptive passages (sometimes under the general term 'grass,' Matt. vi. 30; Cant. ii. 12; v. 13), they are seldom introduced, except in the single pathetic analogy which they afford to the transitory life and glory of mankind (Job xiv. 2; Ps. ciii. 15; Is. xxviii. 1; xl. 6; Jam. i. 10; 1 Pet. i. 24). Gardens (גנים, גנות, פרדס, παραδείσοι), were in use among orientals from the earliest times (Gen. xiii. 10; Deut. xi. 12, etc.); but although they were planted with flowers and fragrant herbs (Cant. vi. 2; iv. 16), often chosen for their beauty and rarity (Is. xvii. 10), yet they appear to have been chiefly cultivated for useful and culinary purposes (Jer. xxix. 5; Cant. vi. 11; iv. 13; Deut. viii. 8, etc.)

But it must not be supposed that biblical botany is an easy as well as a limited study. 'The botanical artist,' says Sir Thos. Browne, in his Miscellaneous Tracts, 'meets everywhere (in the Bible) with vegetables, and from the fig-leaf in Genesis to the star wormwood in the Apocalypse, are variously interspersed expressions from plants, elegantly advantaging the significancy of the text: whereof many being delivered in a language proper to Judæa and neighbour countries, are imperfectly apprehended by the common reader, and now doubtfully made out even by the Jewish expositor. And even in those which are confessedly known, the elegancy is often lost in the apprehension of the reader unacquainted with such vegetables, or but nakedly knowing their natures: whereof, holding a pertinent apprehension, you cannot pass over such expressions without some doubt or want of satisfaction in your judgment.' These remarks of the learned physician well express the nature of the research necessary to a knowledge of Scripture plants, and are the preface

to some ingenious disquisitions on many of the more obscure kinds (Sir T. Browne's *Works*, Bohn's ed., iii. 154). As an example of the extreme vagueness of nomenclature which makes it often impossible to identify with certainty a scripture tree or plant, we may take the words Él, Elah, Elon, Ilan, Allah, Allon, about the rendering of which words the utmost doubt is entertained, as the different versions fluctuate unaccountably between δρῦς, βάλανος, τερέβινθος, πλάτανος, δένδρον, *convallis*, and quercus; while in the A. V. they are rendered sometimes 'oak' (Is. i. 30), sometimes 'teil tree' (Is. vi. 13), 'elms' (Hos. iv. 13), 'plain' (Gen. xii. 6, etc.), and 'trees' (Is. lxi. 3. See Stanley's *Sinai and Palestine*, p. 519, *seq.*); and, to add to our confusion, not only are these words apparently interchangeable, but even Eshel, 'a tamarisk,' stands in one place (1 Sam. xxxi. 13) for Elah, 'an oak' (1 Chron. x. 12). Hence there is nothing *impossible*, whatever improbability there may be in the identification, by some writers, of the Allon-Bachuth of Gen. xxxv. 8, with the palm-tree of Judg. iv. 3; xx. 33, and the tree (A. V. *plain*) mentioned in 1 Sam. x. 3. As another instance we may mention the word Armon (ערמון), in the rendering of which name the versions waver inconsistently between πλάτανος, LXX. (Gen. xxx. 37), platanus, *Vulg.* chestnut-tree, A.V., while in Ezra xxxi. 8, the LXX. render it by πίτυς, and some modern writers have taken it for the maple or the beech.

We have now only to mention all the most important works on the botany of the Bible. One of the earliest is the *Arboretum Biblicum* of Joh. Henr. Ursinus (*Norib.* 1663), continued in 1665 under the title of *Phytologia Sacra et Hortus Aromaticus*, in which the author treated of all the odoriferous plants, etc., of Scripture (on which the fullest treatise is the *Myrothecium* of Scacchius). A still earlier work was that of Levinus Lecanius, in which he explained the various similes and parables drawn from plants (Frankfort, 1591). To these we may add, among the earliest books specially dealing with the subject, Sir T. Browne's tract already quoted, the *Historia Sacra Plantarum* of A. Cocquius, and the *Herbarium Spirituale* of W. Sarcerius (Frankf. 1573; see Fabricius *Bibl. Antiq.* p. 357).

The five most important works on Biblical botany are the *Hierobotanicon sive de plantis S.S. dissertationes breves* of Oliver Celsius, a theological professor at Upsala (1745); the *Hierophyticon* of Mth. Hiller, a professor at Tubingen (Utrecht, 1725); the *Historia Naturalis Ægypti* of Prosper Alpinus (Venice, 1592); the *Flora Ægypto-Arabica* of Peter Forskål (1775), edited by Mth. Vahl, *Symbol botan.* 1790; and Hasselquist's *Travels in the Holy Land* (Stockholm, 1757), translated from the Swedish into German by T. H. Gadebusch, 1762, and into French (Paris, 1769). The three latter works are especially valuable, because their authors lived and studied in the countries about which they wrote. Alpinus was a doctor and professor at Padua, but he lived for years in Egypt; Forskål was the coadjutor and fellow-traveller of Niebuhr, who edited his works; he died in 1763 at Jerim, in Arabia; Hasselquist travelled for scientific purposes, and died at Smyrna in 1752. A most valuable series of monographs was contributed to this cyclopædia by Dr. Royle, the author of *Himalayan Botany*, etc., who also had the advantage of studying eastern products in eastern countries.

Besides these treatises, we may mention Scheuchzer's *Physica Sacra*, Augsb. 1731; Rosenmüller's *Bibl. Alterthumsk.* Bd. iv. (*Bibl. Naturgeschichte*, translated in Clark's Theological Series, under the title of Script. Botany and Mineralogy); Dr. T. M. Harris's *Nat. Hist. of the Bible*, Boston, 1826; Prof. Paxton's *Illustr. of Scripture* (vol. ii.); Carpenter's *Script. Nat. History*, 1828; and Balfour's *Plants of the Bible*. Among special treatises on single plants are Biel's *Exercitatio de lignis ex Libano petitis* (Brunswick, 1740), and J. R. Forster's *De Bysso Antiquorum*.

Finally, long and valuable dissertations on separate trees, herbs, etc., are to be found in various books of travel and geography, as Reland's *Palestine*, Sir W. Ouseley's *Trav. in the East* (especially the chapter on *sacred trees*), Russel's *Nat. History of Aleppo;* Burckhardt's, Niebuhr's, and Wellsted's *Travels in Arabia;* Salt's *Voy. to Abyssinia;* Rae Wilson's *Travels in the Holy Land*, and many other volumes, which will be constantly referred to in articles upon separate subjects.—F. W. F.

BOTNIM (בָּטְנִים) occurs only in Gen. xliii. 11, where Jacob, wishing to conciliate the ruler of Egypt, desires his sons on their return to 'take of the best fruits in the land in their vessels, and carry down the man a present,' and along with other articles mentions '*nuts* and almonds.' Here the word rendered nuts is *botnim*. Among the various translations of this term Celsius enumerates walnuts, hazel-nuts, pine-nuts, peaches, dates, the fruit of the terebinth-tree, and even almonds; but there is little doubt that *pistachio-nuts* is the true rendering. From the context it is evident that the articles intended for presents were the produce of Syria, or easily procurable there. Hence they were probably less common in Egypt, and therefore suitable for such a purpose.

The Hebrew word *botnim*, reduced from its plural form, is very similar to the Arabic بطم *batam*, which we find in Arabian authors, as Rhases, Serapion, and Avicenna. It is sometimes written baton, boton, botin, and albotin. The name is applied specially to the terebinth-tree, or Pistacia terebinthus of botanists, the τέρμινθος or τερέβινθος of the Greeks. This is the turpentine-yielding pistacia, a native of Syria and of the Greek Archipelago, which has already been described in the article ALAH. The tree, as there mentioned, is remarkable for yielding one of the finest kinds of turpentine, that usually called of Chio or of Cyprus, which, employed as a medicine in ancient times, still holds its place in the British pharmacopœias. From being produced only in a few places and from being highly valued, it is usually adulterated with the common kinds of turpentine. In many places, however, where the tree grows well, it does not yield turpentine, which may account for its not being noticed as a product of Palestine; otherwise we might have inferred that the turpentine of this species of pistacia formed one of the articles sent as a present into Egypt. This seems to have been the view of the translators of the Sept., who render botnim by τερέβινθος. The name batam is applied by the Arabs both to the turpentine and to the tree. It appears, however, to be sometimes used generically, as in some Arabic works it is applied to a tree of which the

kernels of the seeds are described as being of a green colour. This is the distinguishing characteristic of another species of pistacia, the *P. vera* of botanists, of which the fruit is well known to the Arabs by the name of fistuk, which seems to be derived from the Persian *pisteh*. This, no doubt, gave origin to the Greek πιστάκια, said by Dioscorides to be produced in Syria, and to be like pine nuts. Besides these edible kernels, the pistacia-tree is described in the Arabic works on Materia Medica as yielding another product somewhat similar to the turpentine of the battam, but which is called *'aluk-al-anbat*, a resin of the *anbat*, as if this were another name for the pistacia-tree. This brings it much nearer the botnim of Scripture. The *Botna* of the Talmud is considered by annotators to be the pistacia (Celsius, *Hierobot.* i. p. 26). Bochart for this and other reasons considered botnim to be the kernels of the pistacia-tree.

The pistachio-nut-tree is well known, extending as it does from Syria to Affghanistan. From the latter country the seeds are carried as an article of commerce to India, where they are eaten in their uncooked state, added to sweetmeats, or as a dessert fried with pepper and salt, being much relished by Europeans for the delicacy of their flavour. The pistacia-tree is most common in the northern, that is, the cooler parts of Syria, but it is also found wild in Palestine in some very remarkable positions, as Mount Tabor, and the summit of Mount Attarous (Nebo?) (*Physical Palestine*, p. 323). This tree is said to have been introduced from Syria into Italy by Lucius Vitellius in the reign of Tiberius. It delights in a dry soil, and rises to the height of 20, and sometimes 30 feet. As it belongs to the same genus as the terebinth-tree, so like it the male and female flowers grow on separate trees. It is therefore necessary for the fecundation of the seed that a male tree be planted among the female ones. It is probably owing to the flowers of the latter not being fecundated, that the trees occasionally bear oblong fruit-like but hollow bodies, which are sometimes described as galls, sometimes as nuts, of little value. The ripe seeds are inclosed in a woody but brittle whitish-coloured shell, and within it is the seed-covering, which is thin, membranous, and of a reddish colour. The kernel is throughout of a green colour, abounds in oil, and has a sweetish agreeable taste. Pistachio-nuts are much eaten by the natives of the countries where they are grown, and, as we have seen, they form articles of commerce from Affghanistan to India—a hot country like Egypt. They are also exported from Syria to Europe in considerable quantities. They might therefore have well formed a part of the present intended for Joseph, notwithstanding the high position which he occupied in Egypt.—J. F. R.

BOTTLE. Natural objects, it is obvious, would be the earliest things employed for holding and preserving liquids; and of natural objects those would be preferred which either presented themselves nearly or quite ready for use, or such as could speedily be wrought into the requisite shape. The skins of animals afford in themselves more conveniences for the purpose than any other natural product. When an animal had been slain, either for food or sacrifice, it was easy and natural to use the hide for enveloping the fat or other substances, and with very little trouble the parts of the skin might be sewed together so as to make it hold liquids. The first bottles, therefore, were probably made of the skins of animals. Accordingly, in the Iliad (iii. 247) the attendants are represented as bearing wine for use in a bottle made of goat's skin, Ἀσκῷ ἐν αἰγείῳ. In Herodotus also (ii. 121) a passage occurs by which it appears that it was customary among the ancient Egyptians to use bottles made of skins; and from the language employed by him it may be inferred that a bottle was formed by sewing up the skin and leaving the projection of the leg and foot to serve as a cock; hence it was termed ποδεών. This aperture was closed with a plug or a string. In some instances every part was sewed up except the neck; the neck of the animal thus became the neck of the bottle. This alleged use of skin-bottles by the Egyptians is confirmed by the monuments, on which such various forms as the following occur. Fig. 1 is curious as shewing the mode in which they were carried by a yoke: and as it balances a large bottle in a case, this skin may be presumed to have contained wine. Fig. 7 is such a skin of water as in the agricultural scenes is suspended from the bough of a tree, and from which the labourers occasionally drink. Figs. 2 and 3 represent two men with skins at their backs, belonging to a party of nomades entering Egypt.

144.

The Greeks and Romans also were accustomed to use bottles made of skins, chiefly for wine. Some interesting examples of those in use among the Romans are represented at Herculaneum and Pompeii, and are copied in the annexed engraving (cut 145).

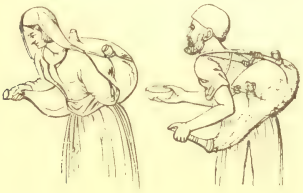
Skin-bottles doubtless existed among the Hebrews even in patriarchal times; but the first clear notice of them occurs Joshua ix. 4, where it is said that the Gibeonites, wishing to impose upon Joshua as if they had come from a long distance, took 'old sacks upon their asses, and wine-bottles *old and rent and bound up*.' So in the 13th verse of the same chapter: 'these bottles of wine which we filled were new; and behold, they *be rent;* and these our garments and our shoes are become old by reason of the very long journey.' Age, then, had the effect of wearing and tearing the bottles in question, which must

consequently have been of skin. To the same effect is the passage in Job xxxii. 19, 'My belly is as wine which hath no vent; it is ready to burst like new bottles.' Our Saviour's language (Matt. ix. 17; Luke v. 37, 38; Mark ii. 22) is thus clearly explained: 'Men do not put new wine into old bottles, else the bottles break and the wine

145.

runneth out, and the bottles perish;' 'New wine must be put into new bottles, and both are preserved. To the conception of an English reader who knows of no bottles but such as are made of clay or glass, the idea of bottles breaking through age presents an insuperable difficulty; but skins may become 'old, rent, and bound up;' they also prove, in time, hard and inelastic, and would in such a condition be very unfit to hold new wine, probably in a state of active fermentation. Even new skins might be unable to resist the internal pressure caused by fermentation. The passage just cited from Job presents no inconsistency, because there 'new' means not 'fresh,' but new to this use.

As the drinking of wine is illegal among the Moslems who are now in possession of Western Asia, little is seen of the ancient use of skin-bottles for wine, unless among the Christians of Georgia, Armenia, and Lebanon, where they are still thus employed. In Georgia the wine is stowed in large ox-skins, and is moved or kept at hand for use in smaller skins of goats or kids.



146.

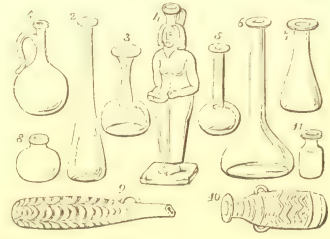
But skins are still more extensively used throughout Western Asia for water. Their most usual forms are shewn in the above cut (146), which also displays the manner in which they are carried. The water-carriers bear water in such skins and in this manner.

It is an error to represent bottles as being made exclusively of dressed or undressed skins among the ancient Hebrews. Among the Egyptians ornamental vases were of hard stone, alabaster, glass, ivory, bone, procelain, bronze, silver or gold; and also, for the use of the people generally, of glazed pottery or common earthenware. As

147.—1, 2. Gold. 3. Cut glass. 4. Earthenware. 5, 7. Porcelain. 6. Hard stone. 8. Gold, with plates and bands. 9. Stone. 10. Alabaster, with lid.

early as Thothmes III., assumed to be the Pharaoh of the Exodus, B.C. 1490, vases are known to have existed of a shape so elegant and of workmanship so superior, as to shew that the art was not, even then, in its infancy.

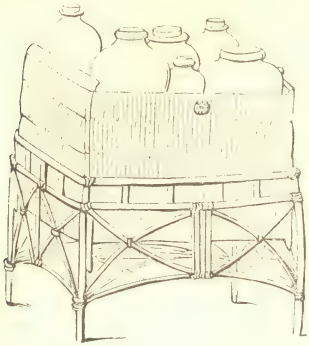
Many of the bronze vases found at Thebes and in other parts of Egypt are of a quality which cannot fail to excite admiration, and which proves the skill possessed by the Egyptians in the art of working and compounding metals. Their shapes are most various—some neat, some plain, some grotesque; some in form not unlike our cream-jugs, others as devoid of elegance as the wine-bottles of our cellars or the flower-pots of our conservatories. They had also bottles, small vases, and pots, used for holding ointment or for other purposes connected with the toilet, which were made of alabaster, glass, porcelain, and hard stone. The



148.—1, 3. Earthenware. 2, 5, 6, 7. Green glass. 4. Blue glass. 8, 11. Alabaster. 9, 10. Porcelain.

reader is here presented with a view of some of these vases and bottles, from actual specimens in the British Museum.

The subjoined representation of a case containing bottles, supported on a stand, is among the Egyptian antiquities in the Berlin Museum, and is supposed to have belonged to a medical man or to the toilet of a Theban lady (Wilkinson, ii. 217). It forms a suitable conclusion to this set of illustrations.



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The perishable nature of skin-bottles led, at an early period, to the employment of implements of a more durable kind; and it is to be presumed that the children of Israel would, during their sojourn in Egypt, learn, among other arts practised by their masters, that of working in pottery-ware. Thus, as early as the days of the Judges (iv. 19; v. 25), bottles or vases composed of some earthy material, and apparently of a superior make, were in use; for, what in the fourth chapter is termed 'a bottle,' is in the fifth designated 'a lordly dish.' Isaiah (xxx. 14) expressly mentions 'the bottle of the potters,' as the reading in the margin gives it, being a literal translation from the Hebrew, while the terms which the prophet employs shew that he could not have intended anything made of skin—'he shall *break it* as the *breaking* of the potter's vessel that is *broken* in pieces, so that there shall not be found in the bursting of it *a sherd* to take fire from the hearth, or to take water out of the pit.' In the nineteenth chap. ver. 1, Jeremiah is commanded, 'Go and get a potter's earthen bottle;' and (ver. 10) 'break the bottle;' 'Even so, saith the Lord of Hosts (ver. 11), will I break this people and this city as one breaketh a potter's vessel, that cannot be made whole again' (see also Jer. xiii. 12–14). Metaphorically the word bottle is used, especially in poetry, for the clouds considered as pouring out and pouring down water (Job xxxviii. 37), 'Who can stay the bottles of heaven?' The cut already given in p. 284 affords an illustration of a passage in the Psalms (lvi. 8), 'Put thou my tears into thy bottle'—that is, 'treasure them up'—'have a regard to them as something precious.' It was, as appears from the cut at p. 284, customary to tie up in bags or small bottles, and secure with a seal, articles of value, such as precious stones, necklaces, and other ornaments.—J. R. B.

BOUNDARIES. [LANDMARKS.]

BOW. [ARMS.] The bow is frequently mentioned symbolically in Scripture. In Ps. vii. 12 it implies victory, signifying judgments laid up in store against offenders. It is sometimes used to denote lying and falsehood (Ps. lxiv. 4; cxx. 4; Jer. ix. 3), probably from the many circumstances which tend to render a bow inoperative, especially in unskilful hands. Hence also 'a deceitful bow' (Ps. lxxviii. 57; Hos. vii. 16); with which compare Virgil's 'Perfidus ensis frangitur' (Aen. xii. 731).

The bow also signifies *any kind* of arms. The bow and spear are the most frequently mentioned, because the ancients used these most (Ps. xliv. 6; xlvi. 9; Zech. x. 4; Josh. xxiv. 12).

In Habak. iii. 9, 'thy bow was *made quite naked*,' means that it was drawn out of its case. The Orientals used to carry their bows in a case hung on their girdles.

In 2 Sam. i. 18 the A. V. has 'Also he (David) bade them teach the children of Judah the use of the bow.' 'Here,' says Professor Robinson (*Addit. to Calmet.*), 'the words 'the use of' are not in the Hebrew, and convey a sense entirely false to the English reader. It should be 'teach them the bow,' i. e., *the song of* THE BOW, from the mention of this weapon in verse 22. This mode of selecting an inscription to a poem or work is common in the East; so in the Korán the second Sura is entitled *the cow*, from the incidental mention in it of the red heifer (comp. Num. xix. 2). In a similar manner, the names of the books of the Pentateuch in the Hebrew Bibles are merely the first word in each book.' So perhaps, *in the bush* (Mark xii. 26).

BOWELS are often put by the Hebrew writers for the internal parts generally, the inner man, and so also for *heart*, as we use that term. Hence the bowels are made the seat of tenderness, mercy, and compassion; and thus the Scriptural expressions of the bowels being moved, bowels of mercy, straitened in the bowels, etc. By a similar association of ideas, the bowels are also sometimes made the seat of wisdom and understanding (Job xxxviii. 36; Ps. li. 10; Isa. xvi. 11). [BELLY.]

BOWING. [ATTITUDES.]

BOWL. This is the rendering in the A. V. of six different Hebrew words. 1. סַף, 1 Kings vii. 50, elsewhere rendered by *bason* or *cup* (see Exod. xii. 22; Jer. lii. 19; Zech. xii. 2). 2. סֵפֶל (Judg. vi. 38, 'a (lordly) dish;' v. 25). 3. גֻּלָּה גֹּל (Eccles. xii. 6; Zech. iv. 2, 3). 4. גָּבִיעַ (Exod. xxv. 31; elsewhere rendered *cup*, Gen. xliv. 2 ff, and *pot*, Jer. xxxv. 5). 5. מְנַקִּית, used only in the pl. מְנַקִּיּוֹת (Exod. xxv. 29; xxxvii. 16; Numb. iv. 7). 6. מִזְרָק (Numb. iv. 14, in marg.; vii. 13; Amos vi. 6).

It is impossible to determine with any accuracy the difference between the vessels bearing these names. As the סַף was used to hold the blood in which the branch of hyssop was to be dipped, we may conclude that it was a vessel somewhat of the bason form. The גֻּלָּה, from the etymology (גלל, *to roll*), and from its being used as a reservoir for the oil which fed the lamp, we may conclude to have been of a goblet shape. The מנקיות, Sept. κυάθοι, were sacrificial vessels, used

chiefly for libations. The כפל (Sept. λεκάνη, Vulg. *concha*), from its being formed from a root, signifying *to lie low*, and from its being used to designate a dish on which butter was presented, was probably simply a deep plate or shallow bason. The גביע (Sept. κρατήρ) was evidently a large vessel, either a goblet or flagon, which served as a reservoir for oil to the lamp, or from which wine was poured into smaller vessels for drinking. [BASON.]—W. L. A.

BOWYER, WILLIAM, a celebrated English printer, distinguished for his scholarship, was born 19th December 1699, in Whitefriars, London. Having completed his education at Cambridge, he entered the printing establishment of his father, where, in superintending in particular the literary and critical department of the business, he was enabled to take the fullest advantage of his accurate and extensive scholarship in correcting for the press, emendating, etc., the various important and learned works which passed through his hands. He at once won distinction for the Bowyer press, and greatly enhanced the value of many of the works which he published. The works in connection with which he is now best known are the *Origin of Printing*, and his *Critical Conjectures and Observations on the New Testament, collected from various authors, as well in regard to words as pointing, with the reason on which both are founded*. It is for the last of these works that he claims notice here. He prepared it at first in connection with an excellent edition of the Greek text, which he issued in 1763. The writers from whom the collection is principally made, besides Bowyer himself, are Bishop Barrington, Mr. Markland, Professor Schultz, Michaelis, Dr. Henry Owen, Dr. Woide, Dr. Gosset, and Mr. Weston. While the best that can be said of the conjectures is, that they are often ingenious, the alterations in pointing, not being altogether conjectural, may for the most part be safely relied on. The work received the highest commendations from the most eminent Greek scholars, and was translated into German by Dr. Schultz, professor of theology and Oriental languages at Leipzig. It was enlarged in 1773; published in 1782 in 4to, but the fourth and best edition appeared in 1812. Mr. Bowyer died 18th November 1777, in his 78th year. For fuller account see *Literary Anecdotes of the Eighteenth Century*, comprising memoirs of William Bowyer, printer, F.S.A., and many of his learned friends, by John Nichols, F.S.A., in 9 vols., 8vo.—W. J. C.

BOX-TREE. [TEASHUR.]

BOYD, ROBERT, of Trochrig, was born in Glasgow in 1578. He was educated in Edinburgh, where he studied theology under Rollock. He repaired to France for the prosecution of his studies, and after having acted as pastor of the church at Verteuil, he received an appointment in 1606 to a professorship in the University of Saumur. He afterwards became professor of divinity in the same college, and the fame of his ability and learning reaching his native country, he was offered by King James, and accepted, the principalship of the University of Glasgow. He resigned his office when he could not accede to the views of the government in favour of Episcopacy. He afterwards became for a brief period principal of the University of Edinburgh, but this situation also, at the bidding of conscience, he was obliged to relinquish. He was appointed to Paisley, but the anxieties of a troubled time taking effect upon a weak constitution, he was seized with a complication of diseases, and after seeking in vain relief from medical skill in Edinburgh, he died in that city on January 5, 1627. The chief work for which he is celebrated as an author, is his *Commentary on the Epistle to the Ephesians*. It was published in 1652 at the expense of the Stationers' Society. The work narrowly escaped destruction; for a copy of it, sent in manuscript to Dr. Ruet, in order to be printed at Geneva, on the capture of the ship in which it was sent, fell into the hands of the Jesuits, who refused to give it up. The original, however, still existed, and the book, in a dense folio, issued from the London press in 1652. It is a specimen of laborious and valuable commentary. Besides an analysis of the passage, an exposition of the doctrine contained in it, and practical observations, it gives special treatises, such for instance as one on Predestination, discussing the more prominent doctrines to which the epistle refers. It is evangelical and instructive. Principal Baillie does not hesitate to rank it above the commentaries of Calvin, Zanchius, Rollock, and Bayne, on the same portion of Scripture. It will be found that he follows to a great extent in the wake of Zanchius. The work cannot be said to be very diffuse in style; but on the principle of crowding into it an expression of his views on every theological topic that came up in the course of his exposition, Boyd discusses at great length matters that had but slender connection with his duties as an exegete. In reference to his copiousness in the treatment of any subject, it was the witty remark of Du Plessis, 'necessarium ei esse jugerum terræ, in quo se commode verteret!'—W. H. G.

BOZEZ (בּוֹצֵץ) one of two sharp rocks (Heb. *tooth of a rock* = sharp crag, comp. Fr. *Aiguille*), between which Jonathan sought to pass into the garrison of the Philistines (1 Sam. xiv. 4). Gesenius gives *shining* as the meaning of the word; Fürst, *height*.—W. L. A.

BOZKATH or BOSCATH (בָּצְקַת; Sept. Βασηδώθ; Al. Μασχάθ, Βασουρώθ), a place in the plain of Judah (Josh. xv. 39); the residence of Adaiah, the father of Jedidah, the mother of king Josiah (2 Kings xxii. 1).—W. L. A.

BOZRAH (בָּצְרָה, '*An enclosure*' or '*fortification;*' Sept. Βόσορρα, and Βοσόρ). There are two cities of this name mentioned in the Bible.

1. A chief town of Edom, and one of its principal strongholds (Gen. xxxvi. 33; Is. lxiii. 1). Though referred to in various parts of Scripture, no indication is given of its geographical position. Eusebius merely tells us that it lay in the mountains of Idumæa (*Onomast.* s. v. *Bosor*).

About twenty-five miles south by east of the Dead Sea, in the district of Jebâl, the ancient Gebal, is the village of *Buseireh*, 'little Busrah.' It contains about fifty poor houses, clustered together on the side of a hill. On the top of the hill is a strong fortress, to which the inhabitants, who are greatly oppressed by the Bedawîn, retire when danger threatens (comp. Jer. xlix. 22). This appears to be the site of the Bozrah of Edom. It stands in

the centre of that country, and occupies a strong position among the mountains. This helps to illustrate that sublime passage in Isaiah (lxiii. 1) where the Lord is represented as returning in triumph from the destruction of His enemies in their very stronghold. To this day Buseirah is the centre of a pastoral region. The people are all shepherds, and their whole wealth consists in their flocks of sheep and goats. The allusion of Micah is thus very appropriate, 'I will put them together as the sheep of Bozrah;' and the language of Isaiah derives from this fact greater significance (Mic. ii. 12; Is. xxxiv. 6). See Burckhardt, *Trav. in Syr.* p. 407; Irby and Mangles, *Travels*, p. 443; Robinson, *B. R.* ii. 167.

2. A city of Moab, mentioned only by Jeremiah, and said to be in 'the land of Mishor'—that is, in the great plateau east of the Jordan valley, extending to the desert of Arabia (Jer. xlviii. 24). Some have held that this city is the same as the Bozrah of Edom (Gesenius, *Heb. Lex.*; Robinson, *B. R.* ii. 167); but that it was a distinct city can be easily

150. Bozrah.

proved. This Bozrah is in the *Mishor*, which is the distinctive name of the level plateau of Moab—a name which never was, nor could be given to any part of Edom (Deut. iii. 10; iv. 43; see Stanley, *S. and P.* p. 484). Again, prophetic curses are pronounced by Jeremiah upon both cities, and they cannot be applicable to the same place (comp. Jer. xlviii. 21–24, 47; and xlix. 13). Others affirm that Bozrah of Moab must have stood on the plateau east of the Dead Sea, and not far distant from Heshbon. For this there is no evidence. It is true some of the cities mentioned by Jeremiah were situated there; but then the passage indicates that the cities were scattered over a wide region—'Judgment is come . . . . . upon all the cities of the land of Moab, *far and near*' (xlviii. 24), and besides, when the towns of the Mishor *near the Dead Sea* are enumerated in other places, Bozrah is not included (Numb. xxxii. 37, 38; Josh. xiii. 15, *sq.*) Jeremiah puts three towns together—'Bethgamul, Kerioth, and *Bozrah;*' and on the north-eastern section of the Mishor we now find the ruins of three large cities, only a few miles distant from each other, whose names at once indicate their identity—Um el-Jemal, Kureiyeh, and *Busrah*. A careful consideration of the preceding statements leaves little room for doubt that Busrah is the Bozrah of Moab.

Busrah stands in the midst of a rich plain, on the southern boundary of Hauran. It was one of the largest and most splendid cities east of the Jordan. Its walls are four miles in circuit, and they do not include the suburbs. On its southern side is the citadel or castle, of great size and strength, still nearly perfect, though evidently of very ancient origin. This stronghold, which has long been celebrated in Syria, may account for the name Bozrah. Within the castle are the remains of a beautiful theatre, and in the town are the ruins of many temples, churches, and mosques; testifying to its wealth and prosperity under Pagan, Christian, and Mohammedan rule. Now the walls are shattered, the sanctuaries roofless, the houses nearly all prostrate, and the rich plain is desolate. The castle alone has defied time and neglect; and within its dreary walls about half a dozen poor families find an asylum from the wild Arabs of the desert.

Bostra, so called by the Greeks and Romans, was a strong city in the time of the Maccabees (1 Maccab. v. 26, *sq.*) On the conquest of this country by the Romans, Bostra was made the capital, and when Christianity was established in the empire it became the metropolis of a large ecclesiastical province (*Geog. Sac.* ed. Holst. 1704, p. 295). Under the Muslems it rapidly declined, and now it is a dreary ruin. The words of Jeremiah are fulfilled—'Judgment has come upon . . . . . Bozrah.' (A full description of the ruins, and a sketch of the history of Bozrah, are given in Porter's *Damascus*, ii. 142, *sq.* See also Burckhardt's *Trav. in Syr.* p. 226, *sq.*)—J. L. P.

BRACELET. This name, in strict propriety, is as applicable to circlets worn on the upper part of the arm as to those worn on the wrist; but as it has been found convenient to distinguish the former as ARMLETS, the term bracelet must be restricted to the latter. These are, and always have been, much in use among Eastern females. Many of them are of the same shape and patterns as the armlets, and are often of such considerable weight and bulk as to appear more like manacles than ornaments. Many are often worn one above another on the same arm, so as to occupy the greater part of the space between the wrist and the elbow. The materials vary according to the condition of the wearer, but it seems to be the rule that bracelets of the meanest materials are better than none. Among the higher classes they are of mother-of-pearl, of fine flexible gold, and of silver, the last being the most common. The poorer women use plated steel, horn, brass, copper, beads, and other materials of a cheap description. Some notion of the size and value of the bracelets used both now and in ancient times may be formed from the fact that those which were presented by Eliezer to Rebecca weighed ten shekels (Gen. xxiv. 22). The bracelets are sometimes flat, but more frequently round or semicircular, except at the point where they open to admit the hand, where they are flattened. They are frequently hollow, giving the show of bulk (which is much desired) without the inconvenience. Bracelets of gold twisted ropewise are those now most used in Western Asia; but we cannot determine to what extent this fashion may have existed in ancient times.—J. K.

BRAMBLE. [ATAD, CHOACH.]

BRANCH. As trees, in Scripture, denote great men and princes, so branches, boughs, sprouts, or plants denote their offspring. In conformity with this way of speaking, Christ, in respect of his human nature, is styled a rod from the stem of Jesse, and a branch out of his roots (Is. xi. 1), that is, a prince arising from the family of David. This symbol was also in use among the ancient poets (Sophocles, *Electra*, 422; Homer, *Il.* xxii. 87; *Od.* vi. 157; Pindar, *Olymp.* ii. 45 (80), etc. 'And so even in our English tongue (remarks Wemyss), the word *imp*, which is originally Saxon, and denotes a plant, is used to the same purpose, especially by Fox the martyrologist, who calls King Edward the Sixth an imp of great hope; and by Thomas Cromwell, Earl of Essex, in his dying speech, who has the same expression concerning the same prince.'

A branch is the symbol of kings descended from royal ancestors, as branches from the root (Ezek. xvii. 3, 10; Dan. xi. 7). In Ezek. xvii. 3, Jehoiachin is called the *highest branch* of the cedar, as being a king. As only a vigorous tree can send forth vigorous branches, a branch is used as a general symbol of prosperity (Job viii. 16).

From these explanations it is easy to see how a *branch* becomes the symbol of the Messiah (Is. xi. 1; iv. 2; Jer. xxiii. 5; Zech. iii. 8; vi. 12; and elsewhere).

Branch is also used as the symbol of idolatrous worship (Ezek. viii. 17), probably in allusion to the general custom of carrying branches as a sign of honour.

An *abominable branch* (Is. xiv. 19) means a tree on which a malefactor has been hanged.

BRASS. This word occurs in the Authorized Version. But brass is a factitious metal, not known to the early Hebrews, and wherever it occurs, *copper* is to be understood [NECHOSHETH]. That copper is meant is shewn by the text, 'Out of whose hills thou mayest dig brass' (Deut. viii. 9), it being of course impossible to dig a factitious metal, whether brass or bronze, out of mines. That compound of copper and zinc, which forms our brass, does not appear to have been known to the ancients; but we have every evidence that they knew and used *bronze* arms, implements of that metal having been found in great abundance among ancient tombs and ruins. This, instead of pure copper, is probably sometimes, in the later Scriptures, meant by the word נחשת.

Brass (to retain the word) is in Scripture the symbol of insensibility, baseness, and presumption or obstinacy in sin (Is. xlviii. 4; Jer. vi. 28; Ezek. xxii. 18). Brass is also a symbol of strength (Ps. cvii. 16; Mic. iv. 13). So in Jer. i. 18 and xv. 20, brazen walls signify a strong and lasting adversary or opponent.

The description of the Macedonian empire as a *kingdom of brass* (Dan. ii. 39) will be better understood when we recollect that the arms of ancient times were mostly of bronze; hence the figure forcibly indicates the warlike character of that kingdom. The *mountains of brass*, in Zech. vi. 1, are understood by Vitringa to denote those firm and immutable decrees by which God governs the world, and it is difficult to affix any other meaning to the phrase (comp. Ps. xxxvi. 6).—J. K.

BRASS, SERPENT OF. On their journey from Mount Hor to compass the land of Edom, the Israelites, disheartened by the fatigues and perils of their journey, murmured against God and Moses; and as a punishment for this they were visited by fiery flying serpents, probably the διψάς, whose bite occasions a burning pain, accompanied with a fiery eruption, distressing thirst, swelling of the body, ending in death (Nicander, *Theriac.* 334; Lucan, *Phars.* ix. 791; Solinus, xxvii. 32; Aelian. *Hist. An.* vi. 51). From the bite of these serpents many of the people died, and the rest, humbled and alarmed by the visitation, having besought Moses to intercede for them, the Lord directed him to make a serpent of brass, resembling doubtless those by which the people had been bitten, and to elevate it on a pole (נס, a *signal post*, like a flagstaff with us), so that it might be easily visible to all. 'And it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived' (Num. xxi. 4-9). This serpent the Israelites carried with them to Canaan; and it was preserved till the time of King Hezekiah, who, finding that the people were regarding it with superstitious veneration, caused it to be destroyed. (2 Kings xviii. 4.)

The fact of the preservation of the brazen serpent till the time of Hezekiah, is, as Bunsen remarks, a sufficient guarantee not only for the historical truth of the narrative in Numbers, but also for the religious significancy of the symbol; for had it been, as some have supposed, an image of Satan, it would not have been suffered by David or Solomon to remain (*Bibelwerk* v. 217). The fact also that it is referred to by our Lord, as in some sense resembling Him, not only vouches for the same things, but further imposes on us the duty of seeking in it a deeper significancy than that which the mere narrative of Moses would lead us to attach to it. We may, therefore, dismiss at once all the attempts of rationalists to resolve the facts of the Mosaic narrative into mere ordinary occurrences; such as that of Bauer, who finds in the cure of the Israelites by looking at the brazen serpent only an instance of the curative power of the imagination (*Hebr. Gesch.* ii. 320), or that of Paulus, who thinks that the brazen serpent being at some distance from the camp, and the sight of it moving the Israelite who had been bitten to walk to it, the motion thereby produced tended to work off the effects of the poison, and so tended to a cure (*Comment.* iv. 1, 198 ff.); or that of Hofmann, who ingeniously suggests that the brazen serpent was the title of a rural hospital, where medicine and doctors were to be found by those who had faith to go for them. These, as Winer, from whom the above citations are taken, justly observes (*R. W. B.* in voc.) are simply ridiculous (*lächerlich*).* We may pass over also the notion of Marsham, according to whom the serpent of brass was an implement of magic or incantation borrowed from the Egyptians, who he says 'imprimis μαγείᾳ τινὶ ἐπιχωρίῳ ob serpentum incantationem celebrantur' (*Canon Chron.* p. 148); for though this is not ridiculous, it is so purely gratuitous, and so opposed to the narrative of Moses,

* It is sad to see a man like Bunsen falling back on the old exploded rationalistic explanation of this occurrence. 'The fixing of the gaze on the image brought the mind to a state of repose, and so made the bodily cure possible' (*Bibelwerk*, v. 217), as if this were all!

as well as the religious principles and feelings which he sought to inculcate (comp. Lev. xix. 26), that it must be at once rejected (see Deyling, *Obss. Sac.* II. 210 ff.) The traditionary belief of the ancient Jews is that the brazen serpent was the symbol of salvation, and that healing came to the sufferer who looked to it, as the result of his faith in God, who had appointed this method of cure. Thus the author of the Wisdom of Solomon says (xvi. 6, 7), that it was σύμβολον σωτηρίας, and adds, that 'he that turned himself towards it was not saved by the thing that he saw, but by Thee that art the Saviour of all (διὰ σὲ τὸν πάντων σωτῆρα).' So also the Targumist Jonathan B. Uziel adds, as conditioning the cure, that 'the heart was intent on the name of the word of Jehovah (לשום מימרא דיי);' and the Jerusalem Targum expresses the same by saying that their faces were to be intent on their father who is in heaven (נב אבוי דבשמיא). The Arab. V. also makes *penitence* a condition of the cure. This view is substantially correct; it fully accords with the spirit of the Mosaic religion, and it alone enables us to receive the Mosaic narrative in its integrity by preserving the providential character of the cure. Without this all attempts to retain the historical character of the narrative are futile. It is vain to remind us that the serpent has been in many nations the symbol of life and healing; this is true, but granting that this was familiar to the Hebrews, it will not account for the fact that they actually were healed by looking at the serpent. This can be accepted as historical only by admitting the agency of God in the matter; and this is plainly what the narrator means to intimate. As Knobel remarks, 'the author has no thought of a magic operation of the image, but he has God's help in view, who willed to connect this result with the looking' (*Kurzgef. Exeget. Hdb.*, 13th lief. p. 111). But is this the *whole* of what the brazen serpent was designed to effect? Was it not also a designed type, a symbolical adumbration of Christ, the great deliverer and Saviour? That it was, is the conclusion to which many have come; moved thereto partly by our Lord's words before referred to, partly by the numerous analogies which may be traced between the transaction narrated by Moses and the salvation from the penal consequences of sin obtained by those who look in faith to Christ (Deyling, *Obss. Sac.* II. p. 210 ff.; Witsius, *Oeconom. Fœd.* Bk. iv., ch. 10, sec. 66–70; Vitringa, *Obss. Sac.*, Bk. ii., ch. 11; etc.) But our Lord's words do not necessarily intimate more than the existence of a resemblance of some sort between his being lifted up on the cross, and the lifting up of the serpent by Moses on the pole; and the mere fact that analogies may be traced between some person or thing or act belonging to the ancient dispensation, and something belonging to the Person or Work of Christ, has been adjudged by the best writers on Typology to afford no adequate ground for holding the former to be a type of the latter (Marsh *on Interpretation*, Lect. vi.) In the absence, therefore, of the requisite evidence of the brazen serpent having had any typical significancy, it seems best to content ourselves with assigning to it a mere symbolical meaning as a sign of deliverance or healing. Our Lord, recognising this as its meaning, employs it as illustrative of that higher deliverance which was to be effected through his being raised upon the cross (Ad. Clarke, *Commentary*, in loc.; Chevallier *on the Historical Types*, Lect. xi.)—W. L. A.

BRAUN, JOHANN, Professor of Theology and Oriental languages at Gröningen, was born at Kaiserslautern in 1628, and died at Gröningen in 1709. His works are *Selecta Sacra*, Libb. 5, Amst. 1700, 4to; *De Vestitu Sacerdotum Hebr.*, ibid. 1701, 2 vols. 4to; *Commentarius in Ep. ad Hebræos*, ibid. 1705, 4to. All these works display extensive learning, especially in the department of biblical archæology and Jewish literature. The work on the Dress of the Hebrew priests may be regarded as a commentary on Exod. xxviii. and xxix. His commentary on the Hebrews is chiefly valuable for its archæological illustrations; it is in its theology vigorously anti-Socinian and anti-Remonstrant.—†

BREAD. The word 'bread' was of far more extensive meaning among the Hebrews than with us. There are passages in which it appears to be applied to all kinds of victuals (Luke xi. 3); but it more generally denotes all kinds of baked farinaceous articles of food. It is also used, however, in the more limited sense of bread made from wheat or barley, for rye is little cultivated in the East. Barley being used chiefly by the poor, and for feeding horses [SEORIM], *bread*, in the more limited sense, chiefly denotes the various kinds of cake-like bread prepared from *wheaten* flour.

Corn is ground daily in the East [MILL]. After the wheaten flour is taken from the hand-mill, it is made into a dough or paste in a small wooden trough. It is next leavened; after which it is made into thin cakes or flaps, round or oval, and then baked.

The *kneading*-troughs, in which the dough is prepared, have no resemblance to ours in size or shape. As one person does not bake bread for many families, as in our towns, and as one family does not bake bread sufficient for many days, as in our villages, but every family bakes for the day only the quantity of bread which it requires, only a comparatively small quantity of dough is prepared. This is done in small wooden bowls; and that those of the ancient Hebrews were of the same description as those now in use appears from their being able to carry them, together with the dough, wrapped up in their cloaks, upon their shoulders, without difficulty. The Bedouin Arabs, indeed, use for this purpose a leather which can be drawn up into a bag by a running cord along the border, and in which they prepare and often carry their dough. This might equally, and in some respects better answer the described conditions; but, being especially adapted to the use of a nomade and tent-dwelling people, it is more likely that the Israelites, who were not such at the time of the Exode, then used the wooden bowls for their 'kneading-troughs' (Exod. viii. 3; xii. 34; Deut. xxviii. 5, 7). It is clear, from the history of the departure from Egypt, that the flour had first been made into a dough by water only, in which state it had been kept some little time before it was leavened; for when the Israelites were unexpectedly (as to the moment) compelled in all haste to withdraw, it was found that, although the dough had been prepared in the kneading-trough, it was still unleavened (Exod. xii. 34; comp. Hos. vii. 4); and it was in commemoration of this circumstance that they and their descendants in all ages were enjoined to eat only unleavened bread at the feast of the Passover.

The dough thus prepared is not always baked at

home. In towns there are public ovens and bakers by trade; and although the general rule in large and respectable families is to bake the bread at home, much bread is bought of the bakers by unsettled individuals and poor persons; and many small households send their dough to be baked at the public oven, the baker receiving for his trouble a portion of the baked bread, which he adds to his day's stock of bread for sale. Such public ovens and bakers by trade must have existed anciently in Palestine, and in the East generally, as is evident from Hos. vii. 4 and Jer. xxxvii. 21. The latter text mentions the bakers' street (or rather bakers' place or market), and this would suggest that, as is the case at present, the bakers, as well as other trades, had a particular part of the bazaar or market entirely appropriated to their business, instead of being dispersed in different parts of the towns where they lived.

For their larger operations the bakers have ovens of brick, not altogether unlike our own; and in large houses there are similar ovens. The ovens used in domestic baking are, however, usually of a portable description, and are large vessels of stone, earthenware, or copper, inside of which, when properly heated, small loaves and cakes are baked, and on the outer surface of which thin flaps of bread, or else a large wafer-like biscuit may be prepared.

Another mode of baking bread is much used, especially in the villages. A pit is sunk in the middle of the floor of the principal room, about four or five feet deep by three in diameter, well lined with compost or cement. When sufficiently heated by a fire kindled at the bottom, the bread is made by the thin pancake-like flaps of dough being, by a peculiar knack of hand in the women, stuck against the oven, to which they adhere for a few moments, till they are sufficiently dressed. As this oven requires considerable fuel, it is seldom used except in those parts where that article is somewhat abundant, and where the winter cold is severe enough to render the warmth of the oven desirable, not only for baking bread, but for warming the apartment.

Another sort of oven, or rather mode of baking, is much in use among the pastoral tribes. A shallow hole, about six inches deep by three or four feet in diameter, is made in the ground: this is filled up with dry brushwood, upon which, when kindled, pebbles are thrown to concentrate and retain the heat. Meanwhile the dough is prepared; and when the oven is sufficiently heated, the ashes and pebbles are removed, and the spot well cleaned out. The dough is then deposited in the hollow, and is left there over night. The cakes thus baked are about two fingers thick, and are very palatable. There can be little doubt that this kind of oven and mode of baking bread were common among the Jews. Hence, Hezel very ingeniously, if not truly, conjectures (*Real-Lexicon*, art. 'Brod') comes the סלי חורי of Gen. xl. 16, which he renders, or rather paraphrases, 'baskets full of bread baked in holes,' not 'white baskets,' as in the Authorized Version, nor 'baskets full of holes,' as in our margin; nor 'white bread,' as in most of the continental versions, seeing that all bread is white in the East. As the process is slower and the bread more savoury than any other, this kind of bread might certainly be entitled to the distinction implied in its being prepared for the table of the Egyptian king. That the name of the oven should pass to the bread baked in it, is not unusual in the East, just as the modern *tadsheen* (*pan*) gives its name (say *pan*-cake) to the cake baked by it. Hezel's conjecture that the oven in question is called a hole, חור in Hebrew, and that the bread baked by it is called therefrom *holebread*, is corroborated by, if not founded upon, a passage cited by Buxtorf in his *Lex. Talmud:* 'Faciunt חור foramen, vel cavitatem in terra, et calefaciunt eam igni coquuntque in ea panem, qui vocatur חררה, à חור cavitate illa in qua coctus est.'

There is a baking utensil called in Arabic *tajen* (طاجن) which is the same word (τηγάνου) by which the Septuagint renders the Hebrew מחבת *machabath*, in Lev. ii. 5. This leaves little doubt that the ancient Hebrews had this *tajen*. It is a sort of pan of earthenware or iron (usually the latter), flat, or slightly convex, which is put over a slow fire, and on which the thin flaps of dough are laid and baked with considerable expedition, although only one cake can be baked in this way at a time. This is not a household mode of preparing bread, but is one of the simple and primitive processes employed by the wandering and semi-wandering tribes, shepherds, husbandmen, and others, who have occasion to prepare a small quantity of daily bread in an easy off-hand manner. Bread is also baked in a manner which, although apparently very different, is but a modification of the principle of the *tajen*, and is used chiefly in the houses of the peasantry. There is a cavity in the fire-hearth, in which, when required for baking, a fire is kindled and burnt down to hot embers. A plate of iron, or sometimes copper, is placed over the hole, and on this the bread is baked.

Another mode of baking is in use chiefly among the pastoral tribes, and by travellers in the open country, but is not unknown in the villages. A smooth clear spot is chosen in the loose ground, a sandy soil—so common in the Eastern deserts and harder lands—being preferred. On this a fire is kindled, and when the ground is sufficiently heated the embers and ashes are raked aside, and the dough is laid on the heated spot, and then covered over with the glowing embers and ashes which had just been removed. The bread is several times turned, and in less than half an hour is sufficiently baked. Bread thus baked is called in Scripture עגה *'uggah* (Gen. xviii. 6; 1 Kings xvii. 13; Ezek. iv. 12), and the indication, 1 Kings xix. 6, is very clear עגת רצפים *'uggath retzafim* (*coal-cakes*), i. e., cakes baked under the coals. The Septuagint expresses this word *'uggath* very fairly by ἐγκρυφίας, panis subcinericius (Gen. xviii. 6; Exod. xii. 39). According to Bosbequius (*Itin.* p. 36), the name of *Hugath*, which he interprets *ash*-cakes, or *ash*-bread, was in his time still applied in Bulgaria to cakes prepared in this fashion; and as soon as a stranger arrived in the villages, the women baked such bread in all haste, in order to sell it to him. This conveys an interesting illustration of Gen. xviii. 6, where Sarah, on the arrival of three strangers, was required to bake 'quickly' such ash-bread—though not for sale, but for the hospitable entertainment of the unknown travellers. The bread thus prepared is good and palatable, although the outer rind, or crust, is apt to smell and taste of the smoke

and ashes. The necessity of turning those cakes gives a satisfactory explanation of Hos. vii. 8, where Ephraim is compared to a cake not turned, *i. e.*, only baked on one side, while the other is raw and adhesive.

The second chapter of Leviticus gives a sort of list of the different kinds of bread and cakes in use among the ancient Israelites. This is done incidentally for the purpose of distinguishing the kinds which were and which were not suitable for offerings. Of such as were fit for offerings we find—

I. *Bread baked in ovens* (Lev. ii. 4); but this is limited to two sorts, which appear to be, 1st., the bread baked inside the vessels of stone, metal or earthenware, as already mentioned. In this case the oven is half filled with small smooth pebbles, upon which, when heated and the fuel withdrawn, the dough is laid. Bread prepared in this mode is necessarily full of indentations or holes, from the pebbles on which it is baked; 2d, the bread prepared by dropping with the hollow of the hand a thin layer of the almost liquid dough upon the outside of the same oven, and which, being baked dry the moment it touches the heated surface, forms a thin wafer-like bread or biscuit. The first of these Moses appears to distinguish by the characteristic epithet of חלות, *perforated*, or *full of holes;* and the other by the name of רקיקים, *thin* cakes, being, if correctly identified, by much the thinnest of any bread used in the East. A cake of the former was offered as the first of the dough (Lev. viii. 26), and is mentioned in 2 Sam. vi. 19, with the addition of 'bread,'—*perforated bread* (חלת לחם). Both sorts, when used for offerings, were to be unleavened (perhaps to secure their being prepared for the special purpose); and the first sort, namely, that which appears to have been baked inside the oven, was to be *mixed up* with oil, while the other (that baked outside the oven), which from its thinness could not possibly be thus treated, was to be only smeared with oil. The fresh olive oil, which was to be used for this purpose, imparts to the bread something of the flavour of butter, which last is usually of very indifferent quality in Eastern countries.

II. *Bread baked in a pan*—1st, That which, as before described, is baked in, or rather on, the *tajen*. This also as an offering was to be unleavened and mixed with oil. 2d, This, according to Lev. ii. 6, could be broken into pieces, and oil poured over it, forming a distinct kind of bread and offering. And in fact the thin biscuits baked on the *tajen*, as well as the other kinds of bread, thus broken up and re-made into a kind of dough, form a kind of food or pastry in which the Orientals take much delight, and which makes a standing dish among the pastoral tribes. The ash-cake answering to the Hebrew *'uggah* is the most frequently employed for this purpose. When it is baked, it is broken up into crumbs, and re-kneaded with water, to which is added, in the course of the operation, butter, oil, vinegar, or honey. Having thus again reduced it to a tough dough, the mass is broken into pieces, which are baked in smaller cakes and eaten as a dainty. The preparation for the Mosaical offering was more simple; but it serves to indicate the existence of such preparations among the ancient Israelites.

III. *Bread baked upon the hearth*—that is to say, baked upon the hearth-stone, or plate covering the fire-pit which has already been mentioned. This also was to be mixed with oil (Lev. ii. 7).

As these various kinds of baked breads were allowed as offerings, there is no question that they were the best modes of preparing bread known to the Hebrews in the time of Moses; and as all the ingredients were such as Palestine abundantly produced, they were such offerings as even the poorest might without much difficulty procure.

Besides these there are two other modes of preparing bread indicated in the Scriptures, which cannot with equal certainty be identified by reference to modern usages.

One of these is the נקודים *nikuddim* of 1 Kings xiv. 3, translated 'cracknels' in the Authorized Version, an almost obsolete word denoting a kind of crisp cake. The original would seem by its etymology (from נקד, speckled, spotted), to denote something spotted or sprinkled over, etc. Buxtorf (*Lex. Chald. et Talm.*) writes under this word: 'Orbiculi parvi panis instar dimidii ovi, *Teramoth*, c. 5;' and in another place (*Epit. rad. Hebr.* p. 554), 'Et bucellata, 1 Reg. xiv. 3, quæ biscocta vulgo vocant, sic dicta, quod in frusta exigua rotunda, quasi puncta conficerentur, aut quod singulari forma interpunctarentur.' It is indeed not improbable that they may have been a sort of biscuit or small and hard baked cakes, calculated to keep (for a journey or some other purpose), by reason of their excessive hardness (or perhaps being *twice baked*, as the word *biscuit* implies). Not only are such hard cakes or biscuits still used in the East, but they are, like all biscuits, *punctured* to render them more hard, and sometimes also they are sprinkled with seeds; either of which circumstances sufficiently meets the conditions suggested by the etymology of the Hebrew word. The existence of such biscuits is further implied in Josh. ix. 5, 12, where the Gibeonites describe their bread as having become as *hard as biscuit* (not 'mouldy,' as in the Authorized Version), by reason of the length of their journey.

The other was a kind of fancy bread, the making of which appears to have been a rare accomplishment, since Tamar was required to prepare it for Amnon in his pretended illness (2 Sam. xiii. 6). As the name only indicates that it was some favourite kind of cake, of which there may have been different sorts, no conjecture with reference to it can be offered. See Hezel, *Real-Lexicon*, art. 'Brod;' Burckhardt, *Notes on the Bedouins;* and the various travellers in Palestine, etc., particularly Shaw, Niebuhr, Monconys, Russell, Lane (*Modern Egyptians*), Perkins, Olin, etc., compared with the present writer's personal observations.—J. K.

BREAD OF THE PRESENCE. [SHEW BREAD.]

BREASTPLATE, a piece of defensive armour. [ARMS; ARMOUR.]

BREASTPLATE OF THE HIGH-PRIEST, a splendid ornament covering the breast of the high-priest. It was composed of richly embroidered cloth, in which were set, in four rows, twelve precious stones, on each of which was engraven the name of one of the twelve tribes of Israel (Exod. xxviii. 15-29; xxxix. 8-21). [PRIESTS, DRESS OF.]

BREECHES. [PRIESTS, DRESS OF.]

BREITINGER, JOH. JAK., professor of Hebrew

and Greek at Zürich, was born there 1st March 1701, and died 15th December 1776. He is known to biblical students as the editor of a corrected reprint of Grabe's edition of the LXX. from the Alexandrian codex, with the various readings of the Vatican codex appended at the foot of the page, Tiguri, 1730-32, 4 vols. 4to. This edition is commended for the beauty of its typography, and in critical value it occupies a high place. Michaelis pronounces it the best edition of the LXX. published up to his time. Breitinger promised a fifth volume, with critical dissertations, and various readings from MSS. at Basle, Zürich, and Augsburg, but this never appeared. He published a monogram De antiquissimo Turicensis Biblioth. Græco Psalmorum libro in membrana purpurea tit. aur. ac litt. arg. exarato, etc. Turici, 1748.—†

BRENTANO, Dominic von, D.D., a Roman Catholic divine, who died in 1797. He commenced a translation of the O. T. into German, with notes, of which he completed the first 12 vols. These were published after his death, with the title *Die Heilige Schriften des A. T.*, Frankf.-a-M., 1797-1832. The work has been completed by Dereser and Scholz, the latter of whom has superintended a new edition of the earlier volumes. Dr. Pye Smith often refers to this translation in his Scripture Testimony to the Messiah. The notes of Dereser are especially valuable.—†

BRENZ (Brentius), Johann, was born at Weil 24th June 1499, and died 11th September 1570, at Stuttgart. A disciple of Luther, yet without implicitly adopting all his opinions, Brenz was an actor in most of the religious movements which characterized his age and country. He rendered important service in the organization of the ecclesiastical and educational establishments of Würtemberg. At the time of his death he was Provost of Stuttgart. Of all the Lutheran divines of his day, he was the best Hebrew scholar, and he devoted much attention and labour to the exposition of the O. T. His theological works fill 8 vols. fol. (Tüb. 1576-90); of which the first four contain his Commentaries on the Pentateuch and the other historical books, with the exception of Chronicles, on Psalms, Job, Ecclesiastes, Isaiah, Jeremiah, Hosea, Amos, Jonah, and Micah. These commentaries are chiefly dogmatic, but they contain also very much that is valuable exegetically. —W. L. A.

BRETHREN of our Lord. [Jesus Christ.]

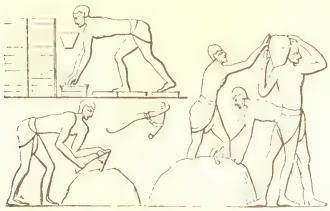
BRETSCHNEIDER, Karl Gottlieb, was born at Gersdorf, 11th Feb. 1776. Having finished his preparatory studies he became a privat-docent, first at Leipsic, and after that at Wittenberg, where he read lectures in the university on logic and metaphysics, and on the proof passages in the O. T. In 1806 he became pastor at Schneeberg, where he continued only two years, leaving it to become superintendent in Annaberg; in 1816 he was appointed general superintendent at Gotha, which situation he retained till his death. He died 22d Jan. 1848. Bretschneider's literary activity was very great, and his published works belong to almost every department of sacred science. To the biblical scholar he is chiefly known by his *Lexicon Manuale Gr. Lat. in N. T.*, 2 vols. 8vo, Lips. 1824, sec. ed. 1829, 3d 1840, 1 vol.; his *Lexici in interpp. Gr. V. T. maxime script. apocryph. spicilegium*, Lips. 1805; and his *Liber Jesu Sirac. Gr. ad fidem codd. et verss. emend. et perpetua annot. illustr.*, Regensburg, 1806. In 1820 he published *Probabilia de Evang. et Epp. Joannis indole et origine;* in which he endeavours to raise doubts as to the genuineness of these writings. This excited considerable sensation, and called forth a number of replies, which fully established the position he had sought to overturn, as he himself admits in the preface to the second edition of his *Handbuch der Dogmatik*, where he says that he threw out doubts as to their genuineness only for the sake of having the evidence of this more thoroughly established than it had been. It is not easy to define his position in relation to the different schools of theology among which his countrymen are distributed, as he sided wholly with no party. His orthodoxy, however, was of so cold and formal a type, and he admitted so many sceptical positions in relation to the sacred books, that he must be ranked as inclining rather to the Rationalist than to the Evangelical party.—W. L. A.

BRETT, Thomas, LL.D., was born at Bettishanger, Kent, in 1667, and educated at Cambridge, being admitted to Queen's College in 1684, and to Corpus Christi in 1689. He was chosen lecturer in 1691; and appointed rector, first of Bettishanger, in 1703, and afterwards of Ructing, in 1705. In 1715 he resigned his livings, and entered into communion with the non-jurors, in connection with whom he died in 1743. His writings, chiefly controversial, are very numerous. He is noticed here as the author of *A Dissertation on the Ancient Versions of the Bible; shewing why our English translation differs so much from them, and the excellent use that may be made of them towards attaining the true reading of the Holy Scriptures in doubtful places.* This work, published from the author's MS. after his death in 1760, was a greatly enlarged edition of what he originally published under the title of *A Letter Showing, etc.*, 8vo. 1743. The Dissertation has been republished by Bishop Watson in his Collection of Theological Tracts, vol. 3. In a brief notice prefixed, he recommends it as 'an excellent dissertation, which cannot fail of being very useful to such as have not leisure or opportunity to consult Dr. Hody's book, *De Bibliorum Textibus.*'—W. J. C.

BRICK. [The bricks mentioned in the Bible are of two sorts. 1. Brick formed of a whitish chalky clay, compacted with straw and dried in the sun (לְבֵנָה, from לָבַן *to be white.* Sept. πλίνθος.] It is this sort which is chiefly mentioned in the Scriptures; and the making of such formed the chief labour of the Israelites when bondsmen in Egypt (Exod. i. 13, 14). This last fact constitutes the principal subject of Scriptural interest connected with bricks; and leads us to regard with peculiar interest the mural paintings of that country, which have lately been brought to light, in which scenes of brick-making are depicted.

'The use of crude brick, baked in the sun, was universal in Upper and Lower Egypt, both for public and private buildings; and the brick-field gave abundant occupation to numerous labourers throughout the country. These simple materials were found to be particularly suited to the climate, and the ease, rapidity, and cheapness with which they

were made, afforded additional recommendations. Inclosures of gardens or granaries, sacred circuits encompassing the courts of temples, walls of fortifications and towns, dwelling-houses and tombs, in short, all but the temples themselves were of



151. Egyptian Brickmaking.

crude brick; and so great was the demand, that the Egyptian government, observing the profit which would accrue from a monopoly of them, undertook to supply the public at a moderate price, thus preventing all unauthorized persons from engaging in the manufacture. And in order the more effectually to obtain this end, the seal of the king, or of some privileged person, was stamped upon the bricks at the time they were made. This fact, though not positively mentioned by any ancient author, is inferred from finding bricks so marked both in public and private buildings; some having the ovals of a king, and some the name and titles of a priest, or other influential person: and it is probable that those which bear no characters belonged to individuals who had obtained a licence or permission from the government, to fabricate them for their own consumption. The employment of numerous captives who worked as slaves, enabled the government to sell the bricks at a lower price than those who had recourse solely to free labour; so that, without the necessity of a prohibition, they speedily became an exclusive manufacture; and we find that, independent of native labourers, a great many foreigners were constantly engaged in the brick-fields at Thebes and other parts of Egypt. The Jews, of course, were not excluded from this drudgery; and, like the captives detained in the Thebaid, they were condemned to the same labour in Lower Egypt. They erected granaries, treasure-cities, and other public buildings, for the Egyptian monarch: the materials used in their construction were the work of their hands; and the constant employment of brick-makers may be accounted for by the extensive supply required and kept by the government for sale' (Wilkinson's *Ancient Egyptians*, ii. pp. 97, 98).

Captive foreigners being thus found engaged in brick-making, some have jumped to the conclusion that these captive foreigners were Jews, and that the scenes represented were those of their actual operations in Egypt. Sir J. G. Wilkinson satisfactorily disposes of this inference by the following remark: 'To meet with Hebrews in the sculptures cannot reasonably be expected, since the remains in that part of Egypt where they lived have not been preserved; but it is curious to discover other foreign captives occupied in the same manner, and overlooked by similar 'task-masters,' and performing the very same labours as the Israelites described in the Bible; and no one can look at the paintings of Thebes, representing brick-makers, without a feeling of the highest interest. . . . . It is scarcely fair to argue that, because the Jews made bricks, and the persons here introduced are so engaged, they must necessarily be Jews; since the Egyptians and their captives are constantly required to perform the same task; and the great quantity made at all times may be justly inferred from the number of buildings which still remain, constructed of these materials: but it is worthy of remark that *more bricks bearing the name of Thothmes III. (who is supposed to have been the king at the time of the Exode) have been discovered than at any other period*, owing to the many prisoners of Asiatic nations employed by him, independent of his Hebrew captives.

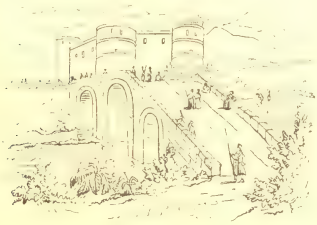
The process of manufacture indicated by the representations in cut 151, does not materially differ from that which is still followed in the same country. The clay was brought in baskets from the Nile, thrown into a heap, thoroughly saturated with water, and worked up to a proper temper by the feet of the labourers. And here it is observable that the watering and tempering of the clay is performed entirely by the light-coloured labourers, who are the captives, the Egyptians being always painted red. This labour in such a climate must have been very fatiguing and unwholesome, and it consequently appears to have been shunned by the native Egyptians. There is an allusion to the severity of this labour in Nahum iii. 14, 15. The clay, when tempered, was cut by an instrument somewhat resembling the agricultural hoe, and moulded in an oblong trough; the bricks were then dried in the sun, and some, from their colour, appear to have been baked or burned, but no trace of this operation has yet been discovered in the monuments (Dr. W. C. Taylor's *Bible Illustrated*, p. 82). The writer just cited makes the following pertinent remarks on the order of the king that the Israelites should collect the straw with which to compact (not burn) their bricks: 'It is evident that Pharaoh did not require a physical impossibility, because the Egyptian reapers only cut away the tops of the corn [AGRICULTURE]. We must remember that the tyrannical Pharaoh issued his orders prohibiting the supply of straw about two months before the time of harvest. If, therefore, the straw had not been usually left standing in the fields, he would have shewn himself an idiot as well as a tyrant; but the narrative shews us that the Israelites found the stems of the last year's harvest standing in the fields; for by the word 'stubble' (Exod. v. 12) the historian clearly means the stalks that remained from the last year's harvest. Still the demand that they should complete their tale of bricks was one that could scarcely be fulfilled; and the conduct of Pharaoh on this occasion is a perfect specimen of Oriental despotism.' [Bricks of this sort were used principally for building purposes, but being of a flat shape, they were also used for receiving inscriptions, which were engraved on them (Ezek. iv. 1, where the A. V. has *tile*).

[2. The bricks used in the building of the Tower of Babel were burnt bricks, which were cemented by bitumen (Gen. xi. 3). These were, doubtless, the same as those of which Babylon was built, and which were made of the clay dug out of the trench, and burnt in kilns (Herod. I. 179). Of such bricks

abundant specimens still remain in the ruins of Nineveh and Babylon. They were sometimes covered with a thick enamel or glaze, on which figures in different colours were traced; of those which were used for ornament many specimens have also been found (Layard, *Nin. and Bab.* 507, etc.) Some seem also to have been coloured in the clay, without glaze. These bricks were flat and slightly oblong.]

BRIDE, BRIDEGROOM. [MARRIAGE.]

BRIDGE. It is somewhat remarkable that the word bridge does not occur in all Scripture, although there were without doubt bridges over the rivers of Palestine, especially in the country beyond the Jordan, in which the principal perennial streams are found. There is mention of a military bridge (2 Maccab. xii. 13) which Judas Maccabæus intended to make, in order to facilitate his operations against the town of Caspis, had he not been prevented. There are traces of ancient bridges across the Jordan, above and below the lake of Gennesareth, and also over the Arnon and other rivers which enter the Jordan from the east; and some of the winter torrents which traverse the westernmost plain (the plain of the coast) are crossed by bridges. But the oldest of these appear to be of Roman origin, and some of more recent date. It would be useless, in a subject so little biblical, to trace the contrivances which were probably resorted to in the ruder and more remote ages. Such contrivances, before the stone bridge is attained, are progressively the same in most countries, or varied only by local circumstances. The bridges which existed in the later ages of Scriptural history are probably not very different from those which we still find in and near Palestine; and under this view the following representations of existing bridges are introduced.



152. Jacob's Bridge.

The principal existing bridge in Palestine is that shewn in cut 152. It crosses the upper Jordan about two miles below the lake Houle. The river here flows rapidly through a narrow bed; and here from the most remote ages has lain the high road to Damascus from all parts of Palestine; which renders it likely that a bridge existed at this place in very ancient times, although, of course, not the one which is now standing. The bridge is called Jacob's Bridge (*Jissr Yakoub*), from a tradition that it marks the spot where the patriarch Jacob crossed the river on his return from Padan-Aram. But it is also sometimes called *Jissr Beni Yakoub*, the Bridge of Jacob's Sons, which may suggest that the name is rather derived from some Arab tribe called the Beni Yakoub. The bridge is a very solid structure, well built, with a high curve in the middle like all the Syrian bridges; and is composed of three arches, in the usual style of these fabrics. Close by it, on the east, is a khan much frequented by travellers, built upon the remains of a fortress which was erected by the Crusaders to command the passage of the Jordan. A few soldiers are now stationed here to collect a toll upon all the laden beasts which cross the bridge.

153. Bridge at El Sak.

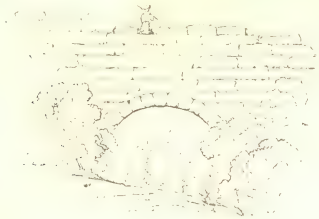
No. 153 is a bridge or arch thrown over a ravine at El Sak, the antiquity of which is evinced by the sculptured cliffs with which it is connected.

154. Bridge of St. Anthony.

Somewhat similar to this is the bridge next

represented (No. 154), which is in many respects a curious and remarkable structure. It leads to a convent (of St. Anthony) among the mountains; which explains the Christian symbols that have been placed upon it.

No. 155 is an ancient bridge, at Tchavdere, in Asia Minor. It is introduced as a fair specimen of



155. Bridge at Tchavdere.

many ancient bridges of one arch, by which winter torrents and small streams are crossed in Syria and Asia Minor.

Bridges, such as the following (No. 156), also entirely unfenced, frequently occur.

156. Unfenced Bridge.

No. 157 is a Persian bridge; but it is here introduced as a very fair specimen of the general

157. Persian Bridge.

character of the bridges which are met with in all parts of Western Asia.

BRIERS. [BARQANIM; CHEDEK; SARAB; SHAMIR; SILLON; SIRPAD.]

BROOK (נַחַל; Sept. χείμαῤῥος); the original word thus translated might better be rendered by *torrent*. It is applied, 1. to small streams arising from a subterraneous spring, and flowing through a deep valley, such as the Arnon, Jabboc, Kidron, Sorek, etc.; and also the brook of the willows, mentioned in Is. xv. 7; 2. to winter-torrents, arising from rains, and which are soon dried up in the warm season (Job vi. 15, 19). Such is the noted river (brook) of Egypt, so often mentioned as at the southernmost border of Palestine (Num. xxxiv. 5; Josh. xv. 4, 47), and, in fact, such are most of the brooks and streams of Palestine, which are numerous in winter and early spring, but of which very few survive the beginning of the summer. [3. The word נחל is also employed frequently to denote the valley through which a brook flows; comp. Gen. xxvi. 17; Num. xiii. 23, 24, etc. (A. V. *brook*, marg. *valley*), xxxii. 9; Deut. i. 24; Judg. xvi. 4; etc.]

BROTHER (אָח; New Test. Ἀδελφός). This term is so variously and extensively applied in Scripture, that it becomes important carefully to distinguish the different acceptations in which it is used.

1. It denotes a brother in the natural sense, whether the offspring of the same father only (Matt. i. 2; Luke iii. 1, 19), or of the same father and mother (Luke vi. 14, etc.) 2. A near relative or kinsman by blood, cousin (Gen. xiii. 8; xiv. 16; Matt. xii. 46; John vii. 3; Acts i. 14; Gal. i. 19). 3. One who is connected with another by any tie of intimacy or fellowship: hence, 4. One born in the same country, descended from the same stock, a fellow-countryman (Matt. v. 47; Acts iii. 22; Heb. vii. 5; Exod. ii. 11; iv. 18). 5. One of the same sort or character (Job xxx. 29; Prov. xviii. 9; Matt. xxiii. 8). 6. Disciples, followers, etc. (Matt. xxv. 40; Heb. ii. 11, 12). 7. One of the same faith (Amos i. 9; Acts ix. 30; xi. 29; 1 Cor. v. 11); from which and other texts it appears that the first converts to the faith of Jesus were known to each other by the title of Brethren, till the name of Christians was given to them at Antioch (Acts xi. 26). 8. An associate, colleague in office or dignity, etc. (Ezra iii. 2; 1 Cor. i. 1; 2 Cor. i. 1; etc.)—9. One of the same nature, a fellow-man (Gen. ix. 5; xix. 7; Matt. v. 22, 23, 24; vii. 5; Heb. ii. 17; viii. 11). 10. One beloved, *i. e.*, as a brother, in a direct address (2 Sam. i. 26; Acts vi. 3; 1 Thess. v. 1).—J. K.

BROUGHTON, HUGH, an eminent Hebrew and rabbinical scholar, was born in 1549 at Oldbury in Shropshire, and died near London in 1612. His life was spent amidst difficulties and vexations occasioned chiefly by his own inordinate vanity and his quarrelsomeness; but his great scholarship procured for him the friendship of some of the most learned men of his day, both at home and abroad. Among the rest was Dr. Lightfoot, who edited Broughton's writings after his death, under the title, 'The works of the Great Albonian Divine, renowned in many nations for rare skill in Salem's and Athens' tongues, and familiar acquaintance with all rabbinical learning, Mr. Hugh Broughton, fol. 1662.' Some of these writings are in Hebrew, and they all indicate familiarity with Jewish learning. The language is, however, 'curt, harsh, and obscure,' as his editor admits, and his works, it must be confessed, are now, as Orme says, 'more an object of curiosity than of respect.' (*Bib. Bib.*)—†.

BROWN, JOHN. In regard to this expositor of

Scripture, no vestige of information can be discovered either as to his parentage or place of birth. The first allusion to him appears in certain letters of Samuel Rutherford, dated 1637. When he came to be settled as minister of the parish of Wamphray, in Annandale, he justified, by his exemplary diligence and devotedness, the high expectations which Rutherford had formed of his future usefulness in the Church. After the Restoration, he became obnoxious to the dominant party, and was thrown into prison in Edinburgh, where he was denied even the necessaries of life. On the 23d December 1662, he was liberated on the condition that he would go at once into exile. He retired to Holland, where he became minister of the Scotch church at Rotterdam. In 1676, at the instigation of Archbishop Sharp, the English Government insisted on the expulsion of Mr. Brown, together with some other exiles from the provinces, but the Dutch States honourably refused compliance with this demand. He assisted at the ordination of the celebrated Richard Cameron. His death seems to have taken place about the close of 1679. To judge from his works, and from the testimonies borne to his character by competent authorities—such as the learned Leydecker, Spanheim, and the historian Wodrow—he must have been a man of singular piety—an earnest and faithful preacher, sound and evangelical in his views, and remarkable for his acuteness and discrimination. His works, if collected, would fill nearly ten octavo volumes. They are mostly of a polemical and dogmatical character, some bearing his name, while others are anonymous. His chief expository work is on the Epistle to the Romans. It is constructed on the principle of giving first a brief view of the connection and scope of the text. A series of observations follows, deduced from the passage when so expounded. The commentary is still of some value. It is rather diffuse in language, and supplies no help in the elucidation of critical difficulties. But giving in a short compass the scope of the passage, and judicious inferences from it, this commentary of Brown will be found in some respects more useful, especially for the devotional studies of Scripture, than many productions of greater length and more elaborate character.—W. H. G.

BROWN, JOHN, Minister of the Gospel at Haddington, and for many years professor of divinity to the Associate Burgher Synod, was born at Carpow, Perthshire, in 1722, and died 19th June 1787. Though to a great extent self-educated, and that in the face of great difficulties, he proved himself a scholar among scholars. As a minister and professor of divinity he stands high among the worthies of the religious body to which he belonged; and, as an author, his works have commanded wide circulation, and continue to the present day to be in constant demand and good reputation. They are numerous, and embrace several departments of religious knowledge. His works on the Bible are, *A Dictionary of the Bible*, 2 vols. 8vo, 1769; *The Self-Interpreting Bible*, 2 vols. 4to, 1778; *A brief Concordance to the Holy Scriptures*, 1783; *Sacred Typology; or a brief view of the figures and explication of the metaphors contained in Scripture*, 1768; *An Evangelical and Practical view of the Types and Figures of the Old Testament Dispensation*, 1781; *The Harmony of Scripture Prophecies, and History of their Fulfilment*, 1784. The chief value of these works now lies in their popular character. The Bible Dictionary is very much an abridgment of Calmet; and the Self-Interpreting Bible interprets chiefly by copious marginal references, as the notes are almost wholly practical and reflective.—†

BROWN, JOHN, D.D., born at Burnhead, in the parish of Whitburn and county of Linlithgow, in 1784, was the grandson of John Brown of Haddington, through his eldest son of the same name, many years minister of the Burgher Secession Church in Whitburn. He received his education at the University of Edinburgh; after which he studied divinity under Dr. Lawson of Selkirk. He was settled in 1806 at Biggar, Lanarkshire, where he laid the foundation of his theological eminence, by profound and accurate exegetical studies, which were then much neglected. In 1822 he was translated to Edinburgh, and was appointed professor of exegetical theology to the United Secession Church in 1834. His expository works had been slowly matured during forty years, and repeatedly in substance delivered from the pulpit and the theological chair. They display a very wide range of hermeneutical reading, combined with strong native sagacity and independent judgment, and a clear and vigorous style. Some of them are more practical, others more didactic and argumentative, but all bear the stamp of solid and thorough investigation. The most original and important are an *Exposition of the Epistle to the Galatians*, published in 1853, and an *Analytical Exposition of the Epistle to the Romans*, which appeared in 1857. The first of these works contains the learned apparatus necessary to scientific interpretation; the second is merely an outline of the course of thought,—Dr. Brown having found it impossible to satisfy his own idea of what was demanded by a fully equipped commentary on that great epistle, and having, in consequence, sacrificed most of his preparations. These two works take rank with the highest in recent expository literature, English or Continental; and for the union of grammatical, logical, and practical commentary stand almost alone. A somewhat lower place is occupied by his *Exposition of the Discourses and Sayings of our Lord*, published in 1850, which is especially valuable for its analysis of the valedictory discourse; and which was followed, in 1850, by his *Exposition of our Lord's Intercessory Prayer*. Of the same order is his *Resurrection of Life*, an exposition of 1 Corinthians xv., issued in 1851. More practical and hortatory, though constructed on the same rigid principle of exegetical analysis, are his *Expository Discourses on First Peter*, and *on Second Peter, chapter I.*, the former of which, given to the world in 1848, first disclosed the rich stores of his biblical knowledge. A volume entitled *Sufferings and Glories of the Messiah*, consisting of expositions of the text of Psalm xviii. and Isaiah liii., contains his views of Messianic prediction, and of the double sense of prophecy. In preparing these works, Dr. Brown consulted every available authority; and his learning, especially in Scottish, English, and Latin commentary, was in some departments almost exhaustive. His exposition of the Galatians contains a list of not less than one hundred and fourteen critical and hermeneutical treatises

employed in his preparations. His rigorous method as an exegete, coupled with his distinction as a preacher, his energy as a church leader, and his sanctity as a man, gave a great impulse to expository studies, not only in his own denomination, but in other churches, and re-acted upon the style of the pulpit, so as to lay the ground-work both of preaching and lecturing in a clearer understanding of the Word of God. Besides preparing a commentary on the Epistle to the Hebrews, left almost ready for the press, he issued at various times other more fugitive publications. He died at Arthur Lodge, Edinburgh, in 1858, leaving behind him the reputation of being in his own department the greatest biblical expositor in Scotland.—J. C.

BRUCCIOLI, Antonio, an Italian scholar, who flourished in the first half of the 16th century. He was a native of Florence, and having been brought into hostile relations with the Medicean family, and becoming suspected of inclining to the opinions of the reformers, he was exposed to much harassing persecution, which ended in his being banished from his native country. Retiring to Venice with his brothers, who were printers, he devoted himself to literary work, chiefly to translations from the Greek and Latin. He began his labours with the Sacred Scriptures, of which he issued the N. T. in 1530. This edition was full of mistakes, which were corrected by the author when he issued his *Biblia tradotta in lingua toscana*, fol., Ven. 1532. This was reprinted in 1538, and again in 1539. It appeared again, with extensive notes, Ven. 1542, 47, 3 vols. fol., and again without the notes in 1545. This translation professes to be 'de la Hebraica verita, e da Greco,' and this seems to be true, though Simon says Bruccioli was a poor Hebraist, and that his version of the O. T. is from the Latin translation of Sanctes Pagnini, whose rude and barbarous style he has imitated (*Hist. crit. V. T.*, lib. II., c. 22). It was placed in the Index of prohibited books among works of the first class (Le Long *Bib. Sac.*; Schelhorn, *Ergötzlichkeiten* ii. 355; Negri, *Istor. degli Scritt. Fiorentini*, p. 561). —W. L. A.

BRYANT, Jacob, A.M., an English gentleman who devoted himself to letters. He was born at Plymouth 1715, educated at Eton and at King's College, Cambridge, and died in 1804. His first published writings, bearing, however, only indirectly on the literature of the Bible, are *Vindiciæ Flavianæ*, a tract of eighty-three pages, containing an able vindication of the testimony given by Josephus concerning our Saviour. Lond. 1777. *The sentiments of Philo-Judeus concerning the* ΛΟΓΟΣ, *or Word of God; together with large extracts from his writings, compared with the Scriptures, on many other particular and essential doctrines of the Christian religion*, 8vo. Camb., 1797. His principal Biblical works are, *A Treatise upon the Authenticity of the Scriptures, and the Truth of the Christian Religion*, 1792. The last edition, which was in 8vo, appeared in 1810. In this work Bryant has not only given a useful and original view of the evidences of Christianity, but has also, as the candid student will find, satisfactorily obviated most of the chief difficulties of the subject. In 1803 appeared, *Observations upon some passages in Scripture which the Enemies of Religion have thought most obnoxious, and attended with difficulties not to be surmounted*, 4to. The passages chosen as the subject of his observations in this volume, are those containing the particulars of the history of Balaam; the foxes and firebrands, Judges xv. 4, 5; the passage in Joshua x. 5-40, concerning the sun's standing still; and last, the particulars of the history of Jonah. 'On all these topics, the author's profound acquaintance with the idolatries and mythology of the heathen, have supplied him with many curious and important illustrations. If he has not removed all the difficulties, he has at least shewn that they may be considerably reduced.' (Orme, *Biblioth. Bib.*) In 1794 appeared his *Observations upon the Plagues inflicted upon the Egyptians, in which is shewn the peculiarity of those Judgments, and their correspondence with the Rites and Idolatries of that people; to which is prefixed, a prefatory discourse concerning the Grecian colonies from Egypt*, 8vo. Last edition 8vo, 1810. The title is sufficiently descriptive of the design and contents of this work, in which, more than in any other of his writings, the author has employed to advantage his great learning and uncommon power and ingenuity of research. His excessive partiality, however, for etymological research, has in not a few instances carried him too far. At the same time, his honest and uniform good intention is manifest throughout; and the light which he has thrown on several of the singular, and in some respects obscure subjects of which it treats, is of great and permanent value. Bryant's only other work of importance, and in some respects his greatest work, though only indirectly bearing on the literature of the Bible, is entitled, '*A New System, or an Analysis of Ancient Mythology, wherein an attempt is made to divest tradition of fable, and to reduce the truth to its original purity.*' 3 vols. 4to, Lond. 1774-1776, and in 6 vols., 8vo, Lond. 1807. The amount of curious and learned discussion which this work contains, relating to the history and religions of all the ancient nations, is truly 'immense.' It has been truly characterised as a work of uncommon learning, abounding with great originality of conception, much perspicuous elucidation, and the most happy explanations on topics of the highest importance.' The first vol. of the third and last edition is prefaced with an interesting account of the author's life and writings.—W. J. C.

BUBASTIS. [Pibeseth.]

BUCER, properly BUTZER, Martin, was born at Schlettstadt in Alsace in 1491. Having embraced the opinions of the reformers, he was, after various turns of fortune, appointed, in 1524, pastor of one of the churches of Strasburg. This office he retained till 1549, when he was deposed in consequence of his refusal to accept the Augsburg Interim. In compliance with the invitation of Cranmer, he passed over into England, where he remained, labouring to further the cause of the Reformation, till his death, which took place 28th Feb. 1551. His pen was much occupied in controversy, and in theological discussion; but, like all the first reformers, he laboured to elucidate the meaning of Scripture by means of commentaries. Besides translating into Latin Luther's discourses on the Epistles of Peter, and into German Bugenhagen's Commentary on the Psalms, he wrote *Enarrationes Perpet. in Sacra IV. Evangg.*, 2 vols. fol., Argent. 1527, 1528, 1530, Bas. 1536, 1 vol. fol., Gen. 1553; *Tzephaniah quem Sophoniam*

vulgo vocant, ad Ebraicam veritatem versus et comment. explanatus, Argent. 1528; *Psalmorum libri quinque ad heb. ver. versi et elucidati*, Argent. 1529, 1532, Bas. 1547, Oliva R. Stephani, 1554; *Metaphrasis et ennarratio in Ep. ad Romanos*, published first at Strasburg in 1536, as vol. i. of a work on all Paul's Epistles; separately at Basle, 1562, fol.; *Prælectiones in Ep. ad Ephesios, habitæ Cantabrigiæ*, etc., Bas. 1562, fol. Bucer sometimes calls himself Felinus on the title-page of his books.—W. L. A.

BUCHER, SAM. FRIED., was born at Rengersdorf, 16th Sept. 1692, and died 12th May 1765, at Zittau, where he was rector of the Gymnasium. His works are *Antiquitates de velatis Heb. et Græc. fæminis*, Wittenb., 1717; *Grammatica Heb.*, 1722; *Thesaurus Orientis*, Frank. 1725; *Antiquitates Biblicæ ex N. T. selectæ*, Witten. 1729. This last work is 'a collection of notes—some of which are sufficiently prolix—on the four [first three] gospels, elucidating them principally from rabbinical sources.'—(*Horne.*) Bucher wrote also treatises *De Synedrio Magno*, *De velato Heb. gynaceo*, and *De Unctione in Bethania*, which are inserted in Ugolini's *Thesaurus*, tom. 25, 29, 30.—†

BUGATI, GAETANO, D.D., Professor at the College, and Director of the Ambrosian Library at Milan, was born in that city, 24th Aug. 1745; and died 20th April 1816. He devoted himself to the examination of the rich collection of MSS. which that library contains. He published *Daniel, sec. edit. LXX. Interpp. ex tetraplis desumptam. Ex. cod. Syro-Estrangelo Biblioth. Ambros. Syriace edidit, Latine vertit, præf. notisque crit. illustravit*, 4to, Mediol. 1788. This work exhibits the text of Daniel from a MS. preserved in the Ambrosian library, and which contains the prophetical and poetical books in Syriac, translated from the hexaplar text of the LXX. In the prolegomena the editor gives an account of the MS., and of the version, the latter of which he attributes to Paul, Bishop of Tela in the beginning of the 7th century. Bugati edited also the text of the Psalms from the same MS. in 1820. The critical value of this translation for the hexaplar text is very considerable. [SYRIAC VERSIONS.]—W. L. A.

BUGENHAGEN, JOHANN, often called POMERANUS, from the name of his native district, was born at Wollen, 24th June 1485, and died at Wittenberg, 21st Mar. 1558. He studied at Greifswald, and became rector of the school of Treptow. Whilst there he became acquainted with the writings of Luther, and soon after he joined the ranks of the reformers. Having settled at Wittenberg as pastor and professor of theology there, he became one of the most zealous and able of Luther's coadjutors in the work of Reformation. He gave valuable aid especially in organizing the educational machinery of the Protestant Church in Germany, and such was the sense entertained of the value of his services that he was offered by Christiern II. of Denmark the rich bishopric of Schleswig, which he declined. He aided Luther also in his translation of the Bible, and he gave a version of that work in Low German, for the benefit of those by whom that dialect was used. He wrote an *Explicatio Psalmorum*, of which Luther speaks in the strongest terms of commendation, declaring, 'esse hunc Pomeranum primum in orbe qui Psalterii interpres dici mereatur.' We have also from him *Adnotationes in Epp. ad Gal., Ephes., Philip., Coloss., Thess., Tim., Tit., Philem., et Hebræos*, 8vo, Argent. 1524, Bas. 1527. A work also professing to be his was published in 1531, under the title '*Io. Pomerani, in D. Pauli ad Rom. Ep. Interpretatio doctissima multisque locis locupletata*,' but this is his only in so far as it was taken down from his prelections, and was revised by him. In the prefatory note he complains of his lectures on Job having been given to the public in the same way, but without his consent. These notes are very brief, but they contain often felicitous explanations of the meaning of the Apostle, and are always clear and to the point.—W. L. A.

BUKKI (בֻּקִּי, *i. e.*, בֻּקִּיָּהוּ=בֻּקִּי, *mouth of God.*

1. Son of Abishua (Sept. Βοκκί; Alex. Βωκαί), the fifth from Aaron in the line of the high priests through Phinehas (1 Chron. vi. 5, 51 [Heb. v. 31; vi. 36]; Ezr. vii. 4). In 1. Esdras viii. 2, he is called Boccas (Βοκκά), for which, in 2 Esdras i. 2, there is substituted Borith. Whether he ever filled the office of high priest is uncertain, as Josephus, our only authority in the matter, gives two directly conflicting statements on this point (*Antiq.* v. 11. 5; viii. 1, 3).

2. (Sept. Βακχίρ, Alex. Βοκκί), son of Jogli, of the tribe of Dan, one of the princes appointed to divide the land of Canaan among the tribes of Israel (Num. xxxiv. 22).

3. (Heb. בקיהו (full form); Sept. Βουκίας; Alex. Βοκκίας), a Levite of the sons of Heman, the leader of the sixth band of singers in the temple (1 Chron. xxv. 4, 15).—W. L. A.

BULL, BULLOCK. [BAQAR; EGHEL; PAR; SHOR.]

BULLINGER, HEINRICH, was born at Bremgarten in Switzerland, 18th July 1504, and died at Zürich, where he was pastor, 17th Sept. 1575. Having been gained over decisively to the reformed opinions by the teaching of Zwingli, he attached himself to the doctrines and party of that reformer, but with a leaning to more moderate and catholic views. On the death of Zwingli, Bullinger succeeded him at Zürich, and had no small share in settling the constitution and order of the Tigurine church. He had a leading share in the composition of the Helvetic Confession; and was the chief medium of the intercourse which subsisted between the Church of Zürich and the English reformers. His works consist principally of expository discourses and commentaries on Scripture. The principal of these are *Jeremias expositus in* 170 *concionibus. Acc. Threnorum explicatio*, Tigur. 1575; and a series of commentaries on the books of the N. T., published at Zürich between 1540 and 1549, in folio. His *Decades* were early translated into English (new ed., Camb. 1849, 4 vols. 8vo.); and all his writings were held in high repute in this country. His expositions of Scripture are marked by simplicity and clearness, and are distinguished by their direct practical character.—W. L. A.

BULRUSH. [AGMON; GOME.]

BUNSEN, CHRISTIAN CARL JOSIAS, BARON VON, was born 25th Aug. 1791, at Korbach. He was educated at Marburg and Göttingen, where he devoted his attention chiefly to biblical and linguistic studies. He spent some time also in Berlin

at the feet of Niebuhr, and at Paris under the tuition of Silvestre de Sacy. In 1818 he was appointed secretary to the Prussian embassy at Rome; in 1827 he became resident minister there; in 1839 he was sent as Prussian ambassador to Bern; shortly after he was sent on a special mission to England, having reference to the proposed bishopric of Jerusalem; and almost immediately after he was appointed Prussian ambassador to the Court of St. James's. Having resigned this post in 1854, he was ennobled, and retired from the diplomatic service to devote himself to the chosen studies of his earlier days. Among other things he set himself to accomplish what he had adopted as his proper life-work, a translation of the Bible into German, accompanied with notes and dissertations, the design of which should be to convey to the community the best aids which modern criticism and scholarship afford for the just understanding of the sacred volume. This work, which he intended to occupy 8 volumes large 8vo, he began to publish in 1858, and he had issued 7 parts before his death. These contain the Prolegomena, the translation of the entire Old Testament, and the Bibel-Urkunden, or History of the Books, and restoration of the primitive Bible texts, as far as Kings. As a preparation for this work he issued his *Gott in der Geschichte*, 3 vols., Leipz. 1857-58, in which he develops his philosophy of history, and aims at a Theodicee. It is not fair, perhaps, to offer any decided criticism on a work which is constructed on a strict and comprehensive plan, but which the author did not live to finish; nor is it easy to apprehend aright Bunsen's position in relation to the Bible. That he was a sincere, devout, and earnest believer in Christ no one can doubt, and in this respect he stands clearly distinct from the rationalist school; yet in his treatment of the supernatural facts of the Bible, he does not scruple to follow in the wake of the narrowest and most carping rationalism. He borrowed much of his philosophy from Spinoza and Hegel, and yet it would not be true to call him a Pantheist, for he distinguished clearly between the immanence of God in the world as an all pervading power, and that doctrine which denies the self-existing and independent being of the Godhead. We fear, after all the thought and labour he spent on the Bible, his *Bibel-werk* is destined rather to remain as a monument of his good intentions, than to be accepted as affording any great help to the better understanding of God's Word. The translation is sometimes felicitous, but not always correct; the notes are brief, and only occasionally furnish fresh instruction; and the Commentary is so full of doubtful and dangerous speculation that it is more likely to bewilder than to guide.—W. L. A.

BURDER, Samuel, D.D., late of Clare Hall, Cambridge, and lecturer of Christ's Church, Newgate Street, claims notice here for the following works bearing on the illustration of the Bible:—*Oriental Customs; or an Illustration of the Sacred Scriptures, by an explanatory application of the Customs and Manners of the Eastern Nations*, Lond., 2 vols. 8vo. A new and greatly improved edition was published in 1839. This work is by no means an original contribution to the subject on which it treats; but is chiefly a compilation from the work of the laborious and accurate Harmer. Much, however, that is valuable in Harmer has been left out. The additional matter, which is considerable, will be found to have been gathered from the different works of voyages and travels which appeared subsequently to Harmer's publication. Burder has also published, *Oriental Literature applied to the Illustration of the Sacred Writings, especially with reference to Antiquities, Traditions, and Manners, collected from the most celebrated Writers and Travellers, both Ancient and Modern*, Lond. 1822, 2 vols. 8vo. This work, as the title indicates, is also a compilation, and as such has at least the merit of being faithfully executed. In most other respects, the work is similar to that noted above. Another work published by Burder, entitled, *Oriental Customs applied to the Illustration of the Sacred Scriptures*, sm. 8vo, 1831, consists of a selection of the more popular articles contained in the two works above described, viz., *Oriental Customs and Oriental Literature*. But Burder's most important work is *The Scripture Expositor, a new commentary, critical and practical, on the Holy Bible, in which difficult passages are explained*, etc., 2 vols., 4to. This work is only slightly critical; the author's confessed and principal aim having rather been to illustrate the Bible by the application of Eastern customs and literature in general. He has in this way, and with very considerable success, made the fullest use of the volumes described above. Some regard has also been had to the doctrinal and devotional uses of Scripture, but this only in a limited degree. The ground-work of the 'Expositor' is the commentary of Dr. William Dodd. To the selections which have been made from it, Burder has added much original matter, with collections also from writers of eminence in every department of sacred literature.—W. J. C.

BURGESS, Thomas, D.D., Bishop of Salisbury, was born 18th Nov. 1756, at Odiham in Hampshire, and died 19th Feb. 1837. He was a prelate not more distinguished for his scholarship than for the fidelity, piety, and gentleness with which he discharged the functions of his high office. His exertions to diffuse a taste for Hebrew learning, and his own Biblical labours, demand for him a place here. He published the following works in this department:—*Remarks on the Scriptural account of the dimensions of Solomon's temple*, 1790; *Initia Paulina, sive Introductio ad Lectionem Pauli Epistolarum*, which contains the Ep. to the Philippians in Gr. and Eng., with notes from Küttner, Theophylact's Procemia Epistolarum, his Interpretation of the Ep. to the Phil., and Rosenmüller's Scholia on that epistle, with Küttner's Observata de idiomatibus N. T. prefixed, and excerpts from Stephen's and Gataker's dissertations de stylo N. T. appended; *A Hebrew Primer*, 1807; *Hebrew Elements*, 1807, 4th edit. 1823; *Motives to the Study of Hebrew*, 1810; *Selecta Loca Prophetarum ad Messiam pertinent., Heb. et Gr.*, 1810; *Hebrew Etymology*, 1813; *The Greek original of the N. T. asserted, in answer to Palæoromaica*, 1823. Bishop Burgess was also a most determined defender of the authenticity of 1 John v. 7, on which he issued several pamphlets.—†

BURIAL and TOMBS. The information in the Bible respecting the rites of burial and places of sepulture of the Hebrews is scanty but curious. In considering it we shall not attempt to systematize into a single account the various indications of the practices of 2000 years, for the compactness

thus gained might sacrifice accuracy, as we do not yet know that there were not great changes.

Of the patriarchal burial-rites and tombs little is said in Scripture. The subject first occurs where Sarah's death is related. We read, 'And Sarah died in Kirjath-arba; the same [is] Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I [am] a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.' The children of Heth replied, offering Abraham the choicest of their sepulchres. Then Abraham answered, 'If it be your mind that I should bury my dead out of my sight, hear me, and intreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which [is] in the end of his field; for full money shall he give it me for a possession of a burying-place amongst you.' Then follows the truly Arab speech of Ephron the Hittite, who first gives Abraham the field and the cave that was in it, but when the patriarch offers him money, sets the value at four hundred shekels of silver, adding, 'what [is] that betwixt me and thee? bury therefore thy dead.' Accordingly, Abraham is related to have weighed to Ephron 'four hundred shekels of silver, current with the merchant.' It is added that the property, which is specified with unusual minuteness, was made sure to Abraham, and that he buried Sarah there (Gen. xxiii.)

Thus the first commercial matter recorded in the Bible is the purchase of a burying-place. The minute and particular manner in which the circumstances are narrated is noteworthy, and those who hold that the book of Genesis consists of various early inspired documents collected by Moses, may suppose that this detailed account is a kind of legal record of the purchase, an opinion which the concluding passage, specifying the contents of the field, and twice stating the ownership of Abraham, seems to confirm.

The object of the purchase was to secure a permanent right, and the cost at which this was done shews that Abraham attached to it great importance. Whatever was the conduct of Ephron, his compact seems to have been faithfully kept, certainly was so kept for near 200 years. To secure this burial-right may have been commanded, as a sign that Canaan was given to Abraham, who never had any other portion of its land. Remarkably enough, Jacob's 'parcel of a field,' the only other piece of the Canaanite territory held by Abraham's descendants before the conquest, became the burying-place of Joseph. We have no hint of the burial-rites; we only know that Abraham arose from mourning by his dead, and desired to bury her out of his sight. But in buying not alone a sepulchre, but the land where it was, he shewed his faith in the Divine promise; how he not only believed that he had chosen a burying-place in his own land, but how wholly he had left behind the land and the sepulchres of his fathers. And this was no small proof; for we see in the after-history how this first tomb was the gathering-place of the offspring of Abraham at each great burial there. Abraham, in choosing it, and making so careful a provision that it should be respected, must have been also influenced by that strong affection that is seen in the whole relation. But nothing besides faith and natural affection can be traced, and, although the patriarch came from a land, where, probably among the so-called Scythic population, there was an extraordinary veneration for tombs, we should err in appreciation of his grand and simple character if we thought that anything influenced him but faith in God's promise and love for the dead. Respecting the form of the cave of Machpelah, there can be no doubt that it was a cave: the rendering 'vault' has, however, been here suggested for the term מערה. Elsewhere in the Bible it undoubtedly means a 'cave.'* We cannot conjecture whether it was natural or artificial. The LXX. and Vulg. more clearly define its form by translating Machpelah, reading *τὸ σπήλαιον τὸ διπλοῦν*, and *spelunca duplex*, but the meaning of that word is doubtful. The Mosque of Hebron, which, like that of Jerusalem, shares with those of Mekkeh and El-Medeeneh the distinctive appellation of Haram, though the latter two are especially the two Harams, encloses a cave which has not been doubted to be that of Machpelah, and it seems almost certain that it is the veritable cave. No European traveller has, however, been able to examine it. The masonry of the exterior of the mosque is partly ancient, resembling the bevelled stone-work below the so-called Mosque of Omar, which is probably of Julian's time. Of Abraham's burial nothing is told us but that 'his sons Isaac and Ishmael buried him in the cave of Machpelah' (Gen. xxv. 9). Ishmael's death is as briefly related, and the passage rendered in the A. V., 'he died in the presence of all his brethren,' should rather be translated, 'he encamped,' etc., and certainly does not admit of the former meaning. He does not seem to have been buried in the cave of Machpelah. The first indication of customs connected with burial, is where we read that Esau, deprived of Isaac's blessing, said, 'The days of mourning for my father are at hand; then will I slay my brother Jacob' (xxvii. 41). The next burial recorded is that of Deborah, Rebekah's nurse, who was buried beneath Bethel, under an oak, thence called Allon-bachuth, 'the oak of weeping' (xxxv. 8). Soon after, Rachel died near Ephrath, and was buried, like Deborah, where she died, though the cave of Machpelah was not far. 'And Jacob set a pillar upon her grave: that [is] the pillar of Rachel's grave unto this day' (ver. 16-20). The plain inference from the passage seems to be that the grave was dug in the earth, and a pillar or similar monument set up to mark its place. The building now pointed out as Rachel's Tomb does not fulfil these conditions, but it is possible that it covers her grave. Of the burial of Isaac, we are told that, 'his sons Esau and Jacob buried him' (ver. 29). This was at Hebron, where he evidently had died (ver. 27); for Jacob said, when charging his sons to bury him in the cave of Machpelah, 'There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah' (xlix. 31). It is remarkable that the less-loved wife should have been buried where Sarah and Rebekah lay, while Rachel, to whose death Jacob dying had recurred (xlviii. 7), was entombed in a solitary grave. Thus far we have the customs of the patriarchal times, and in them we see nothing but the simplest and most natural usages, a desire to secure a perma-

* In Arabic, a cave bears the same name, مغارة.

nent place of burial, in one case protected by a pillar, and only, as far as we can judge, ordinary lamentation.

In Egypt we read of different customs, yet customs mainly necessitated by peculiar circumstances. When Jacob's death drew near he charged his sons to entomb him in the burying-place of his fathers. We read that 'he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him' (Gen. xlvii. 29-31). Afterwards, if the order of the narrative be chronological, he made the same charge to his sons generally, commanding them to bury him with his fathers, mentioning, in a passage already quoted, who were buried there, and specifying the purchase (Gen. xlix. 29-32). It was therefore necessary that the patriarch's body should be preserved. Accordingly we read, after the account of his death, 'And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned [or 'wept'] for him threescore and ten days' (l. 2, 3). It is here stated that Egyptian usages were adopted, but there is nothing to indicate that those usages were accompanied by any idolatrous rites. The narrative shews only that due honour was paid to Jacob. Herodotus speaks of seventy days as the period of embalming (ii. 86), and this may correspond to the period of mourning specified in the case of Jacob. Thirty days are mentioned as the period of mourning in the cases of Aaron and Moses, and this may explain the division of the seventy days, but a month may be intended. The duration of the times of embalming and mourning, may, however, have varied at different periods. After the days of mourning, Joseph went up with 'a very great company,' to bury his father. In this there is nothing save high respect for the dead. But it is remarkable that they stopped at the threshingfloor of Atad, beyond Jordan, where 'he made a mourning for his father seven days.' Here we may almost certainly see a Hebrew custom, for not only was the week of seven days probably of great antiquity with the Hebrews, but it is almost certain that it was not used by the Egyptians (Lepsius, *Chronologie der Ægypter*, i. p. 131-133), who divided their months of thirty days into three decades. The sons of Jacob then took his body and buried it in the cave of Machpelah (Gen. l. 2, 14). Joseph, like his father, would not be buried in Egypt. We read that, when his death drew nigh, 'Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died [being] an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt' (l. 25, 26). In this case there was the same motive for embalming. Moses kept this oath, and, at the Exodus, 'took the bones of Joseph with him' (Ex. xiii. 19); but they were not buried in the cave of Machpelah, but in the parcel of ground at Shechem, that Jacob bought of the sons of Hamor (Josh. xxiv. 32), and which became Joseph's inheritance (Gen. xlviii. 22; Josh. xxiv. 32; 1 Chron. v. 1; John iv. 5). It seems that the burying-place was the rallying-point of the patriarchal family. Long after the patriarchal age, Hebron was the chief town of Judah. There David was anointed king. So, too, at Shechem Joshua ruled, and when the house of Joseph set up a king in the time of the Judges, Shechem was the chosen capital.

Three burials are recorded or referred to in the narrative of the sojourn in the wilderness. Of Miriam it is related that she died at Kadesh, and was buried there (Num. xx. 1). Aaron died on Mount Hor, and was mourned for by all Israel thirty days (Num. xx. 28, 29): nothing is said of his actual burial, but his traditional tomb, outwardly, at least, modern, is shewn on the summit of the mountain supposed to be Mount Hor. Of the death of Moses, we read: 'So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day.' The same mourning was made for him as for Aaron. 'And the children of Israel wept for Moses in the plains of Moab thirty days (Deut. xxxiv. 5, 6, 8). It is possible, from a comparison of these passages with the account of the embalming of Jacob, as already indicated, that the thirty days' mourning was adopted from Egypt. In these cases we do not, however, see any other trace of Egyptian usage. The narrative of the burial of Moses seems to shew that had the people known of his tomb they would have paid it undue reverence. After the entrance into Canaan we read how Joshua was buried 'in the border of his inheritance, in Timnath-serah, which [is] in Mount Ephraim, on the north side of the hill of Gaash,' and Eleazar, 'in a hill [that pertained to] Phinehas his son, which was given him in Mount Ephraim' (Josh. xxiv. 30, 33). In these two cases probably natural caves were used as sepulchres.

The absence in the Law of ordinances enjoining the mode of burial is very remarkable. We may infer that the Israelites had retained simple patriarchal customs which the Law did not annul, and in consequence, burial being connected with religion, that some earlier religious rites and points of belief may also have been preserved and not superseded. This second inference is of importance in reference to the absence of mention of the future state in the Law. It must be noticed that there are allusions to the customs of mourning. At the death of Nadab and Abihu, it is related that Moses gave this command to Aaron, Eleazar, and Ithamar: 'Uncover not your heads, neither rend your clothes' (Lev. x. 6). The priests were not allowed to defile themselves for any dead person, but parents, children, brothers, and unmarried sisters (xxi. 1, 4). They were also forbidden certain mourning practices, which appear to have been partial shaving of the head, clipping the beard in some similar manner, and cutting the flesh (xxi. 5), customs likewise forbidden to the people, as well as tatooing, apparently as a usage of the same kind (Lev. xix. 27, 28; Deut. xiv. 1, where the shaving of the head is shewn to have been 'between the eyes'). The high-priest was commanded not to 'uncover his head,' nor 'rend his clothes,' nor to defile himself by any dead body, even a parent's (Lev. xxi. 10, 11). Nazarites were to approach no

dead body (Num, vi. 6, 7). Contact with the dead caused seven days' uncleanness (vi. 9–11; xix. 11–22). The only direct command as to burial is that enjoining that a person hanged should be buried the same day (Deut. xxi. 23).

The book of Job, whatever its age, represents the life of the patriarchs, partly pointing to Egypt, partly to the desert, so that, in this respect, the idea that Moses wrote it is not contradicted by its contents. It contains a very noteworthy allusion to magnificent burying-places. Job, wishing he had never been born, or had died at his very birth, adds, 'for now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver' (iii. 13, 15). There may be here a reference to the pyramids, which are situate on a desert tract, of which the utter desolateness is a striking contrast to the bright verdure of the Nile valley, above which it rises. The latter portion of the passage may relate to the custom of burying treasure with the dead, which, according to tradition, obtained with the oldest kings of El-Yemen, as we know it to have been usual among the Scythians and other nations; or it may refer to the pyramid-builders, who had abundant wealth, and could only in that primitive state of society have hoarded a great part of their gold and silver.

In the history of the kings, the first notice of burial closes the reference to patriarchal funeral customs. When Samuel was dead, it is related that 'all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah' (1 Sam. xxv. 1). Thus Samuel was honoured like Moses with a national mourning. The burial in the house occurs again in the case of Joab, who 'was buried in his own house in the wilderness' (1 Kings ii. 34), and the cases of Joshua and Eleazar may be compared, but they are not said to have been buried in their houses. When a house is spoken of, a garden in its court may be meant as the actual place, such as we may suppose was the garden in which Manasseh was buried. The modern Arabs occasionally bury in courts, and even rooms of houses; thus Mohammad's tomb was in a room of his house.

The account of the funeral rites of the first king of Israel suggests a curious inquiry. When the men of Jabesh-gilead had rescued the bodies of Saul and his three sons from the wall of Beth-shan, they brought them 'to Jabesh, and burnt them there. And they took their bones, and buried [them] under a tree at Jabesh, and fasted seven days' (1 Sam. xxxi. 11-13). David afterwards removed the bones of Saul and Jonathan, and apparently of the others also, and buried them 'in the sepulchre of Kish,' Saul's father (2 Sam. xxi. 12-14). Here we meet with the practice of burning the dead, which is very remarkable in the case of Shemites. Another mention of it occurs in Amos, where the prophet speaks of burning a body, and bringing the bones out of the house (vi. 7-10). The reading 'burning for' seems here inadmissible. This passage refers to the state of a besieged city, and burning may have been adopted in such a case without being a usual custom. These exceptional instances shew, however, that the Jews had no superstitious reverence for the bodies of the dead, as had the Egyptians.

Absalom was buried where he was slain. 'And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him. . . . Now Absalom in his lifetime had taken and reared up for himself a pillar, which [is] in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called unto this day Absalom's monument' (2 Sam. xviii. 17, 18). This marking the place of burial by raising a great heap of stones seems to have been usual when it was intended to shew abhorrence of the person buried; it was done at the burial of Achan (Josh. vii. 26), and that of the king of Ai, in the latter case by Joshua's command (viii. 29). The monument raised by Absalom has been connected with the structure called his tomb at Jerusalem, but, as we shall shew, the latter is of a far later period.

The Hebrew kings are not known to have had at first a fixed royal burying-place. Of David we only know that he 'was buried in the city of David' (1 Kings ii. 10), and that in St. Peter's time his sepulchre was known at Jerusalem (Acts ii. 29). Whether the Arab building now held to be the tomb of David have a right to its name, cannot be conjectured in the absence of any clear evidence. The identity of most of the traditional sites in Palestine is, however, extremely doubtful. There is some notice of the burial of every king of David's house to whom it was possible to pay this respect. Of several, it is only related either that they were buried in the city of David or were there buried with their fathers. The latter expression does not appear to mean that they were entombed in the royal sepulchres, as we read in Kings that Jehoram was buried with his fathers (2 Kings viii. 24), and, in a fuller account, that he was excluded from the kings' tombs, although buried in the city of David: so, too, of Uzziah, whose burial with his fathers, and entombment apart, occasioned by his leprosy, are mentioned in the same passage (2 Chron. xxvi. 23, comp. 2 Kings xv. 7). The meaning may therefore be, either that, as kings slept with their fathers, so they were buried with them, or else that they were buried in the region of the royal sepulchres. Those kings of whom it is only said that they were buried in the city of David, are Solomon (1 Kings xi. 43; 2 Chron. ix. 31); Abijah (1 Kings xv. 8; 2 Chron. xiv. 1); Amaziah, though killed at Lachish by conspirators (2 Kings xiv. 19, 20; comp. 2 Chron. xxv. 27, 28); and Jotham (2 Kings xv. 38, 2 Chron. xxvii. 9). Those said to have been buried with their fathers in the city of David are Rehoboam (1 Kings xiv. 31; comp. 2 Chron. xii. 16), and Jehoshaphat (1 Kings xxii. 50; 2 Chron. xxi. 1). Of the others whose burial is noticed, we have fuller particulars, and it is to be remarked that much importance is assigned from the time of Asa downwards to the honour paid to the king apparently by the people. Asa's tomb and burial are thus spoken of, 'And they buried him in his own sepulchres, which he had digged for himself in the city of David, and laid him in the bed [or, rather, 'coffin' מִשְׁכָּב, as in Is. lvii. 2, not 'bier,' as rendered by Gesenius], which he had filled with perfumes and spices compounded by the apothecary's art; and they made for him an exceeding great burning' (2 Chron. xvi. 14). Asa seems to have made some new excavated tomb, having several galleries or chambers, near the other royal sepulchre

or sepulchres, and to have been there buried with great state. Two passages may be here compared. Jeremiah prophesies to Zedekiah, 'with the burnings of thy fathers, the former kings which were before thee, so shall they burn for thee; and they shall lament thee, [saying,] Ah lord!' (xxxiv. 5); and St. John, describing the burying of our Saviour, whose body was wound in linen clothes with spices, adds, 'as the manner of the Jews is to bury' (xix. 39, 40), though this and the other Gospel-narratives do not indicate any burning of spices. It has been supposed that Asa's burial resembled that of the Roman emperors, that his body in a bier was placed upon a pyre and burnt with spices. The construction does not admit of this explanation, for it is said of Asa as well as of other kings, that burning was made, or to be made for them, not that they were burnt; the word rendered in the A. V. 'bed' cannot be translated 'bier,' but must signify 'coffin,' as is shewn by the passage in Isaiah before referred to; and among the notices of actual burial the practice of burning is not mentioned, save in the hurried burial of Saul, and the exceptional case of a besieged city, foretold by Amos. The 'bones' of the dead, as Elisha's (2 Kings xiii. 21), are spoken of, not the ashes; and the former term is even applied to the embalmed body of Joseph (Exod. xiii. 19, comp. Gen. l. 25, 26). The mode of burial seems therefore to have been essentially the same as that of the New Testament age. Jehoram, having reigned wickedly and unhappily, had no funeral honours, and was not buried in the royal tombs. 'And his people made no burning for him, like the burning of his fathers.' 'He reigned in Jerusalem eight years, and departed without being desired. Howbeit, they buried him in the city of David, but not in the sepulchres of the kings' (2 Chron. xxi. 19, 20). Joash, slain in a conspiracy, was buried 'in the city of David, but they buried him not in the sepulchres of the kings' (xxiv. 25), evidently on account of his impiety; whereas, of the good priest Jehoiada, we read that 'they buried him in the city of David among the kings, because he had done good in Israel, both toward God and toward his house' (xxiv. 16). Ahaziah, though slain in the kingdom of Samaria, and perhaps first buried there (comp. 2 Chron. xxii. 9), was brought to Jerusalem and buried 'in his sepulchre with his fathers in the city of David' (2 Kings ix. 28, where a special tomb is indicated). Uzziah, as a leper, was excluded from the royal burying-places. 'So Uzziah slept with his fathers, and they buried him with his fathers, in the field of the burial which [belonged] to the kings; for they said, He [is] a leper' (2 Chron. xxvi. 23; comp. 2 Kings xv. 7). Ahaz, being a wicked king, was excluded in like manner. 'They buried him in the city, in Jerusalem; but they brought him not into the sepulchres of the kings of Israel' (2 Chron. xxviii. 27; comp. 2 Kings xvi. 20). But Hezekiah's case was far different; 'they buried him in the mount of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honour at his death' (2 Chron. xxxii. 33). Manasseh's partly wicked, and, as it seems, wholly calamitous reign, ensured him a different burial. 'And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza' (2 Kings xxi. 18). This garden was, it seems, in a court, for it is also said, 'they buried him in his own house' (2 Chron. xxxiii. 20). His wicked successor Amon was buried with his father, but apparently in another tomb, or perhaps pit. 'And he was buried in his sepulchre in the garden of Uzza' (2 Kings xxi. 26). Josiah appears to have been buried with them (xxiii. 30; 2 Chron. xxxv. 24), though in a separate tomb or place, perhaps on account of the calamitous state of the kingdom at his death, which may have rendered haste necessary. Of his successors, none can have been buried at Jerusalem; Jehoiakim alone may have died on the throne, and of him Jeremiah prophesied, 'He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem' (xxii. 19; comp. xxxvi. 30).

Little mention is made of the burials of the kings of the ten tribes. Some, who died in power, were buried at their capital, Samaria (2 Kings x. 35; xiii. 9; xiv. 16). Many, who perished by conspiracies which overthrew their line, and were not aimed, as generally in the cases of the kings of Judah, against themselves only, probably were left unburied. The relations of the sovereign and people were not the same as those between the legitimate kings of the house of David and their subjects, and this will explain why there is no allusion to any public honours or the want of them, in the case of any king of the ten tribes; besides that the impiety of these kings would have alienated from them the love of the people, or at least of those who would have been most disposed to pay such respect to the dead.

Further light is thrown on funeral rites during the period of the kings by passages in the contemporary books of the Old Testament. The custom of having hired mourners to make lamentation at the funeral time as well as at the ceremony, is referred to in the exhortation at the close of Ecclesiastes—'Because man goeth to his long home, and the mourners go about the streets' (xii. 5). Jeremiah also speaks of 'the mourning women' (ix. 17-22); and we read respecting Josiah's death, 'And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they [are] written in the lamentations' (2 Chron. xxxv. 25). In this case it may be that the actual funeral rites are not referred to, but the general lamentation on the death of the king, especially as the circumstances of the kingdom were such that it is probable, as already suggested, that he had a hurried burial. The customs of the Jews in our Lord's time, when minstrels attended at a house of mourning, shew, however, that we must not too positively infer this. A full notice of mourning customs is where Ezekiel is commanded not to observe any for his wife. 'Son of man, behold, I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down. Be silent, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not [thy] lip, and eat not the bread of men' (Ezek. xxiv. 16, 17; comp. 22, 23). Here we see no reference to prohibited customs, though mourning for a wife was not specially allowed to the priests as it was for parents, etc. It is remarkable that some of the practices are the same as those commanded to a person proved a leper, who may therefore have been held by the Law to be socially dead; but it must be remembered

that some of those concerned in burial-rites must have been rendered unclean, so that the leper may have been commanded to appear unclean, and not as a mourner. He was to have rent clothes, a bare head, and to have a covering upon his upper lip (Lev. xiii. 45). Jeremiah alludes to prevailing mourning customs, which included those forbidden in the Law. He prophesies that the dead of his people should be left unburied, which is spoken of as a great calamity in Ecclesiastes (vi. 3), that there should be no mourning for them, that people should not cut themselves, nor make themselves bald, nor hold a funeral repast (Jer. xvi. 1-7). The house of mourning here mentioned (5) may only mean a house at the time of a funeral (comp. 8). In the same book we read how Ishmael the son of Nethaniah deceived, and for the most part killed, 'fourscore men,' thus described, 'having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring [them] to the house of the Lord' (xli. 5):—the temple not yet being destroyed. These were probably mourners, or, perhaps, they did this on account of the calamities of the country. Isaiah prophesies of the people of Moab, that in their overthrow they should lament, 'on all their heads baldness, every beard cut off' (xv. 2); and Jeremiah, of the same people, on the same or a like occasion, 'Every head bald, and every beard diminished: upon all the hands cuttings, and upon the loins sackcloth,' adding that there should be general lamentations on the housetops and in the streets (xlviii. 37, 38). The same prophet speaks of baldness and cutting among the Philistines (xlvii. 5). The customs forbidden to the Israelites seem therefore to have been generally prevalent in Palestine.

Respecting the tombs of subjects, they appear to have been very marked in some cases; for when Josiah took out bones from the sepulchres at Bethel and burnt them on the idolatrous altar, he refrained from disturbing the remains of the prophet who came from Judah, and who had foretold that this would come to pass, and those of the Israelite prophet buried with him, because he saw a 'pillar,' known by the people of the city to mark the tomb where they lay (2 Kings xxiii. 15-18). These sepulchres were 'in the mount,' from which it might appear probable that they were excavations in the side of a hill rather than structures, did not the 'pillar' seem to indicate a structure or pit beneath it. It is noticeable that the word rendered pillar, ציון, is also used of an ordinary gravestone, not set up out of regard, but simply to mark that a body was beneath (Ezek. xxxix. 15); its radical meaning would be something set up. In the case where we read 'pillar,' it must either have been distinguished by its form, or have borne an inscription. There is an important notice of an excavated sepulchre, evidently at Jerusalem, where Isaiah prophesies against Shebna the treasurer, who had made a tomb for himself, that he would be carried captive and die far from his chosen burying-place. 'Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, unto Shebna, which [is] over the house, [and say,] What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, that graveth an habitation for himself in a rock?' (xxii. 15-19). Here we are at once reminded of the tombs excavated in the sides of the valleys around Jerusalem, for it is scarcely probable that a mere pit would have been an ostentatious mark of security.

There is one curious notice of a tomb of the period between the return from Babylon and the N. T. age. It is the description of the tomb of the Maccabees at Modin, built or completed by Simon, when he buried Jonathan his brother, leaving apparently a place for himself. 'Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before. Moreover, he set up seven pyramids, one against another, for his father, and his mother, and his four brethren. And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea. This is the sepulchre which he made at Modin, and it standeth yet unto this day' (1 Maccab. xiii. 25-30). This description in some points strikingly recalls the two tombs in the Valley of Jehoshaphat, called those of Zechariah and Absalom, and its difficulties may perhaps be accounted for if we suppose it was written by some one who had not seen the edifice. It must, however, be remarked, that a tomb at Petra is surmounted by five little pyramids or rather obelisks (Feydeau, *Usages Funèbres*, ii. p. 175).

Several passages in the N. T. give us a clear idea of the burial-rites of that time. Immediately after the death, the people of the house, as well as hired mourners, once called 'pipers' ('minstrels,' A. V., Matt. ix. 23), began to lament (Mark v. 38, 39; Luke viii. 52). The dead was washed (Acts ix. 37), and wound in grave-clothes, the head being covered with a separate cloth (John xx. 7; xi. 44). When the funeral was costly, as that which the piety of Joseph of Arimathæa and Nicodemus gave to our Saviour, a great quantity of spices was put either in the folds of the grave-clothes or around the body. It is related that Joseph of Arimathæa took the body of the Lord, and it is added, 'And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound [weight]. Then took they the body of Jesus, and wound it in linen clothes [elsewhere called 'fine linen,' Mark xv. 46] with the spices, as the manner of the Jews is to bury' (John xix. 39, 40). Sweet spices were also brought by the pious women to anoint the Saviour's body on the morning when they found Him risen (Mark xvi. 1; Luke xxiii. 56; xxiv. 1). The burial was conducted in secrecy: there is, therefore, no account of any public rites. It seems, from another passage, to have been the custom for the bier to be borne on the shoulders to the tomb, and accompanied by the kinsfolk and friends (Luke vii. 11-14).

At this period it was considered a pious act to rebuild, restore, or beautify the tombs of prophets or righteous men, and all tombs were whitened from time to time.

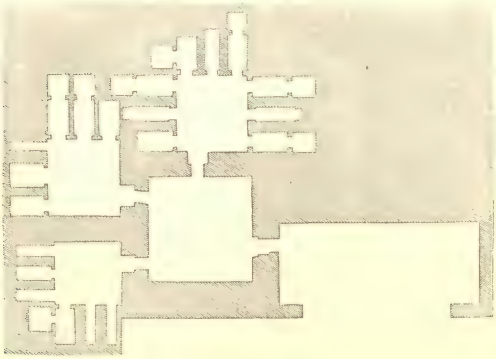
The sepulchre of our Lord was a new tomb, hewn in the rock by Joseph of Arimathæa for himself, and having its entrance closed by a heavy stone rolled to it. The tomb of Lazarus is thus described, 'It was a cave, and a stone lay upon it' (John xi. 38). St. Paul mentions burning the body as an inexpensive manner of burial, which those who

gave all to the poor enjoined for themselves (1 Cor. xiii. 3). But it must be remembered that the Apostle was addressing the Gentile church of Corinth.

We may now speak of the ancient tombs that remain in Palestine, and compare them with what

158. Tomb of the Prophets.

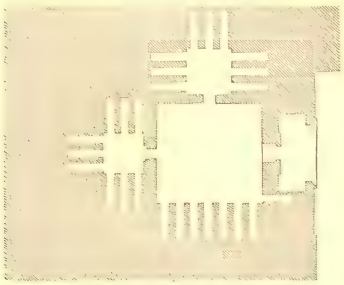
we learn from the passages that have been noticed. Some of these tombs are probably of great antiquity, but most of the more remarkable are likely to have been rebuilt or altered in periods long after they were first made. In the time of our Saviour



159. Tomb of the Kings.

it was the custom, as already noticed, to restore or decorate the tombs of persons held in respect. The early Christians maintained this practice, and have been followed in it by the Muslims. Thus any monuments to which a tradition is attached, or indeed any of important aspect, require the most careful examination. The tombs remaining in Palestine are of three kinds. The first kind is the common excavation in the flat rock, covered by an oblong stone, of which very many are seen in the Valley of Jehoshaphat. The second is the more costly sepulchral grotto, consisting of excavated chambers, approached through galleries, or opening from a portico. The third is the isolated sepulchre, like the well-known tombs of Absalom and Zechariah, in the Valley of Jehoshaphat. The tomb of the first kind may be often of great antiquity, but it will have been observed that the references to tombstones in the Bible do not seem to allude to any but upright ones. It must, however, be noticed that there are very numerous tombs of this sort around the traditional tomb of Aaron on the mountain called Mount Hor, and it is difficult to find any period in which so many sepulchres would have been needed in the desert, excepting that of the sojourn of the Israelites, not to speak of the remarkable identity of these with the common tombs at Jerusalem. The tombs of the second kind correspond in their main characteristic with the cave-sepulchres spoken of in Scripture. We have, however, no proof that any of the latter were more than simple excavations; there is no reference to decoration, though this may be conjectured, with probability, in the instance of Shebna's tomb. Our knowledge of Hebrew architecture is too scanty to give us the means of deciding whether some of the tombs of this kind that remain are of early times. If, however, we compare one of the most remarkable of these excavations, that on the Mount of Olives called the Tombs of the Prophets, with the monuments of neighbouring countries, we shall feel little doubt that it is of the age of the kings, perhaps one of the royal sepulchres. Nowhere out of Palestine should we suppose it to be later than this age, excepting perhaps in barbarous countries. This excavation will be seen by the accompanying plan (1) to resemble the tumulus called the Tomb of Alyattes, and the late galleries in the Pyramid of Steps at Sakkárah. It is not a single sepulchre, but has niches for many bodies. The excavation at the head of the Valley of Jehoshaphat, called the Tombs of the Kings (2), is of a very different style. It is entered from a court; its face is a portico, adorned externally with architectural mouldings and ornaments, both in Græco-Roman style; within is a hall, from which open several chambers, all of which have their walls recessed for bodies excepting one, apparently of later date than the rest, since it is approached through one of the recesses. The

whole is regular in its forms, and thus sustains the opinion which the external decoration warrants, and forbids the forced supposition that this decoration was added at a late period. The excavation called the Tombs of the Judges (3) resembles



160. Tomb of the Judges.

that just described, but it is important that its entrance is decorated in Greek style, and cannot be considered to be later than the rest of the work. We have spoken of two remarkable isolated tombs at Jerusalem as examples of the third kind of sepulchres. Both may be described as cubical structures, sustaining an upper portion of a pyramidal or similar form. They thus belong to the great class of tombs of Græco-Roman style which were imitations of the famous Mausoleum, and if compared with the architectural works of Petra, they afford evidence that they are of the time of the Idumæan dynasty, which, it must be remembered, was a building age at Jerusalem.

The modern Muslim burial-rites and tombs are described by Mr. Lane. We will not do him the injustice to abridge his account, but refer to the *Modern Egyptians* (chap. xxviii. 5th ed. pp. 511, *seqq.*) It must be remembered that the usages, not alone of Egypt, but of the Muslim world, as the university of Cairo has been for centuries the place of instruction for all the most learned religious teachers of El-Islám, shew clear traces of ancient Egyptian practices, as Mr. Lane has observed (p. 516); therefore, we must not use them at random to illustrate the notices of burial in the Bible, and to supply what is there left unrecorded.—R. S. P.

BURK, Philipp David, D.D., was born at Neuffen, 26th July 1714, and died 22d March 1770 at Markgumgen, where he was superintendent. His Biblical works are respectively entitled —*Gnomon Psalmorum, in quo ex nativa vi Verborum, Simplicitas, Profunditas, Concinnitas, Salubritas Sensuum Coelestium indicatur*, 2 vols. 4to. Stutz, 1760; and *Gnomon in Duodecim Prophetas Minores, etc., cum prefatione J. A. Bengelii*, 4to. Heilb, 1753. These works, as the titles plainly indicate, were written after the manner of Bengel's celebrated Gnomon—the latter of them bearing a recommendatory preface from the pen of Bengel. As both authors were much alike in the eminent piety of their characters, so their works are alike also in the earnest evangelical sentiment which is felt to pervade them throughout. Burk is, if anything, more technical and constrained in many of his interpretations than Bengel. It was his design to have gone over the whole of the Old Testament in the same manner, but death interposed.—W. J. C.

BURKITT, William, vicar of Dedham, was born at Hitcham, Northamptonshire, in 1650, and educated at Cambridge. He was for 21 years minister of Milden Suffolk, first as curate and afterwards as rector. He became vicar of Dedham, Essex, in 1692, and died in 1703. His works are various, but the only one of any Biblical worth is his commentary on the New Testament, entitled, *Expository Notes, with practical observations on the New Testament of our Lord and Saviour Jesus Christ; wherein the Sacred Text is at large recited, the sense explained, etc.*, Lond. 1700, fol. The thirteenth edition, carefully corrected, Lond. 1752, fol. This is not in any respect a critical work, but is plain and practical, as it was designed to be; affectionate and earnest in the manner of its address. It is, however, of Arminian tendency, and as Dr. Doddridge has observed, his sentiments vary in different parts of the work, as the authors from whom he took his materials were orthodox or not.—W. J. C.

BURNT-OFFERING (Heb. עֹלָה or עוֹלָה, כָּלִיל, LXX. ὁλοκαύτωμα, ὁλοκάρπωσις, ὁλοκάρπωμα), the most common and general kind of sacrifice among the Hebrews. Of its two designations, the one (עֹלָה), which is the more usual in prose, comes from עָלָה, to ascend, which is used in the Hiphil in reference to sacrifices, in the sense of causing to ascend, not from the ground to the altar, but from the altar in flame and smoke to heaven, the habitation of God who accepts the offering (see Gen. viii. 20, 21). This was, indeed, to a certain extent common to all sacrifices that were in whole or in part consumed; but it came to be the characterising mark of the burnt-offering, as it was wholly so disposed of. The term כָּלִיל, more common in poetry than in prose, signifies whole or perfect; and thus indicates more precisely the special nature of the offering, with some reference, perhaps, to its general and comprehensive character as well. The custom of offering this kind of sacrifice may be traced back almost to the very earliest mention of sacrifice in Scripture. The offering of Abel was probably of this kind; though this cannot be determined with absolute certainty, as the sacred historian uses only the word מִנְחָה, which is so general as to include both those of Cain and of Abel (Gen. iv. 3, 4). But the sacrifice of Noah (Gen. viii. 20) is expressly said to have consisted of burnt-offerings. It was this kind of offering that Abraham was in the habit of making (Gen. xxii. 2, 7, 8, 13); and during the Egyptian bondage it is still the only kind of sacrifice specially mentioned (Exod. x. 25). We also find that this was the kind of offering prevalent outside the pale of the Israelites; as in the cases of Job (ch. i. 5; xlii. 8), Jethro (Exod. xviii. 12), and Balak (Num. xxiii. 3, 15). Whether these facts indicate that the burnt-offering was the only kind of sacrifice in use before the Mosaic law, or simply that it was the most general in its character, and that the precise distinctions afterwards introduced were not known in the patriarchal times, it is not necessary here to inquire. By the Mosaic law the occasions and the ritual of presenting a burnt-offering were more precisely defined than they had probably been

in primitive times; but it still preserved the character of the most general and comprehensive of all the kinds of sacrifice. It was the only kind that could be offered by itself; and all other kinds of offering had to be accompanied with a burnt-offering. It was the regular morning and evening sacrifice, and was to be kept burning on the altar all night (Num. xxviii. 3; Lev. vi. 2); while on the weekly, monthly, and yearly festivals the number of burnt-offerings was proportionally increased (Num. xxviii.) Besides these appointments, having a general reference to all the people, burnt-offerings might be presented by individuals, either as free-will offerings (Ps. li. 18, 19), or in performance of a vow (Ps. lxvi. 13–15), or in obedience to the prescriptions of the law in certain cases. These cases were those of a Nazarite polluted with a dead body or at the completion of his vow (Num. vi. 11, 14); of those healed of leprosy or issues of blood (Lev. xiv. 19, 20; xv. 15); of women after child-birth (Lev. xii. 6, 8); and of the high-priest on the great day of atonement (Lev. xvi. 24); in all which cases the burnt-offering was conjoined with a sin-offering. According to Jewish custom, founded probably on some indications in the law, the burnt-offering was the only kind of sacrifice that Gentiles were allowed to offer. With regard to the animals offered, the only peculiarity of the burnt-offering was that it consisted always of males, the same conditions in other respects being required as in other sacrifices. The manner of the offering is described in the first chapter of Leviticus. The offerer brought the animal to the door of the tabernacle or temple; and after laying his hands on its head, slew it. The priests then took the blood, and sprinkled it round about the altar. The offerer flayed and divided the victim; and the priests, laying it upon the altar, with fire and wood, burned the whole, and the ceremony was concluded. The hide of the animal fell to the share of the priests engaged in the ceremony.

In regard to the meaning and import of the burnt-offering, there is much that is common to it with sacrifices in general, and somewhat also peculiar to itself. A discussion of the former will be found in the article SACRIFICE; the latter must be briefly indicated here. Being a bloody sacrifice, it falls under the head of expiatory, as distinguished from eucharistical offerings. This is evident, not only from the general principle stated in Lev. xvii. 11, but because, in the special directions given for the burnt-offering, an expiatory nature is expressly ascribed to it (Lev. i. 4). With regard to its distinction from other kinds of expiatory sacrifice, various opinions have been maintained. The Jewish Rabbins for the most part ascribe to it a special reference to sins of thought, the name being derived from the verb to ascend, and, therefore, referring to what ascends, *i. e.*, in the heart. Other explanations refer them to other special classes of sins. Philo and many of the moderns explain the total burning of the animal as symbolical of the worshipper's entire dedication of himself to God; and this is not improbably a part of the symbolical import of the burnt-offering. But its true and leading characteristic seems to have been its general and comprehensive character. This is indicated by its early use, by the position assigned to it in relation to the other sacrifices in the Mosaic ritual, and also by the use made of the blood in the ceremony which was the most general of all, consisting simply in sprinkling the altar, and not any more peculiarly sacred places, as the veil or the horns of the altar, as was the case with some other sacrifices. It had not, like the sin-offering and the trespass-offering, reference to any special and definite offences to be atoned for. It was not, in any case, the appointed means of restoration to the covenant standing of the Jews, for those who had, by a breach of the ceremonial law, forfeited this standing. It was rather the offering of those who were in this covenant relation; and as the morning and evening sacrifice, it was the continual expression of the devout feelings of the worshippers. Its expiatory nature thus had respect to the continual sinfulness and shortcomings, even of those who are in a state of reconciliation with God; and it presented to the mind of the spiritual Israelite the great truth that no man can acceptably approach to God, except as a sinner trusting in his mercy; and that without shedding of blood there is no remission of sins. And thus, like all the other sacrifices of the law, it was a type of that true sacrifice which was to be offered in the fulness of time. We cannot doubt, however, that in the entire burning of the victim on the altar there was also shadowed forth the entire surrender of the worshipper's whole person to the service of God. This self-dedication on the part of the believer is in the N. T. closely connected with the sacrifice of Christ (1 Cor. v. 14, 15; Rom. xii. 1; xiv. 7–9). But this idea does not seem to have formed the only or even the chief significance of the ancient burnt-offering. (See Outram, *De Sacrificiis*, lib. i., c. 10; Bähr's *Symbolik*, vol. ii., pp. 361–8; Hofmann's *Schriftbeweis*, vol. ii., p. 139 foll.; Fairbairn's *Typology*, vol. ii., pp. 352–5; Winer's *Realwörterb.*, *s. v.*, etc.)—J. S. C.

BURROUGHES, JEREMIAH, an eminent Puritan divine; born 1599, died 1646. He was appointed to the rectory of Titshall in 1631; of which, however, he was summarily deprived on account of his non-conformity in 1636. Having settled in Holland, he was for several years the pastor of a church at Rotterdam. On the commencement of the civil war in England he returned home, when he joined the Independents, and ministered to two of the largest congregations in London. It is the testimony of those who knew him, that 'He was a man of learning, candour, and modesty, and of an exemplary and irreproachable life.' The only work of any biblical worth which he is known to have published, is '*An Exposition of the Prophesie of Hosea. In divers lectures*, 4 vols. 4to, Lond. 1643-51, of which, however, he prepared only the first, the others being by Hall and Reynolds. These lectures are popular and practical rather than critical, but helpful nevertheless to the student of Hosea. A modern edition of the work has been published in one vol. imperial 8vo, Lond. 1843. Burroughes wrote and published besides a vast number of separate sermons.—W. J. C.

BURTON, EDWARD, D.D., was born at Shrewsbury, 13th Feb. 1794. He was educated at Westminster and Oxford, where he distinguished himself by his diligence and proficiency. Having taken his degree, he spent some time on the Continent, especially in Italy; and on his return in 1821, he received orders from the Bishop of Oxford, and became curate of Tettenhall in Staffordshire. In 1825 he removed to Oxford, where he discharged the functions of examining chaplain to

the Bishop, and subsequently of Professor of Divinity in the University. In connection with the latter office he held the living of Ewelme, where he fixed his permanent residence from the year 1830, and where he died 19th Jan. 1836. Dr. Burton was an indefatigable student, a sound and accurate scholar, and a theologian of the solid orthodox type. His works, which belong for the most part to the department of Historical Theology, have been collected in 5 vols. 8vo, Oxford, 1837. He is noticed here chiefly because of his Bampton Lecture on the *Heresies of the Apostolic Age*, his *Attempt to ascertain the Chronology of the Acts of the Apostles and the Epistles of St. Paul;* and his *Lectures on the Church History of the first three centuries;* all of which throw light on the N. T. He also issued an edition of the Greek N. T., with notes, in 1831, 2 vols. 8vo; the value of which, however, is not great, either critically or exegetically.—W. L. A.

BUSHEL is used in the Auth. Vers. to express the Greek μόδιος, Latin *modius*, a measure of about a peck.

BUTLER, Charles, a distinguished Roman Catholic lawyer and author, was born in London in 1750, and died in 1832. He was educated at the English College at Douay, and was the first Roman Catholic called to the bar subsequent to the period of the Revolution. Immediately on the passing of the Relief Act in 1832, and not long before his death, he was made King's counsel during Lord Brougham's chancellorship. He is the author of several important works on law and general jurisprudence, also a *Life of Erasmus*, chiefly valuable for the historical information which it contains on the state of literature between the tenth and the sixteenth centuries. His contribution to Biblical literature is a work entitled *Horæ Biblicæ. Part I. containing an historical and literary account of the original text, early versions, and printed editions of the Old and New Testament. Part II. containing an historical and literary account of the Koran, Zend-Avesta, Vedas, Kings and Edda, and with two dissertations—I. On the great council said to be held by the Jews on the plain of Ageda, in Hungary, in* 1650. *II. An historical and literary outline of the disputes on the authenticity of* 1 *John* v. 7. Part first of this work was the fruit of the author's leisure hours, and was originally printed for private circulation in 1799. It was afterwards published, and the fact that in a very short period it passed through several editions is evidence of the great acceptance in which it was held by Biblical scholars. The learning, research, candour, and good sense of the author are everywhere apparent; and the amount of useful information afforded on all the topics of which it treats, together with the indicated sources whence it is chiefly drawn, constitute it a work of permanent value. It only needs to be added respecting the second of the two dissertations in the appendix, that the evidence for and against the authenticity of the passage which has been so much disputed is stated with great candour and accuracy. The fifth and last edition of the Horæ Biblicæ will be found included in vol. 1. of the author's collected *Philological and Biographical Works*, 5 vols. 8vo, Lond. 1817.—W. J. C.

BUTTER. [Milk.]

BUTZ. [Byssus.]

BUXTORF, Johann, the prince of Hebrew scholars, was born at Camen in Westphalia, 25th Dec. 1564. The proper name of his family was Bockstrop, and hence the *goat* (bock) in their arms. He was educated first at Marburg and Herborn, where he enjoyed the instructions of Olevian and Piscator; afterwards he went to Heidelberg, to Basle, to Zürich, and to Geneva, for the prosecution of his studies, and had the advantage successively of the teaching of Grynæus, Hospinian, Bullinger, and Beza. In 1590 he became professor of Hebrew at Basle, and from that time devoted himself with unremitting zeal and diligence to the study of the Hebrew language, literature, and antiquities. Such was his proficiency in all matters lying within this department, that it is said even the Jews themselves resorted to him for counsel in cases of doubt as to any of their institutions. Certain it is that no Christian ever more thoroughly made himself master of all that could be gathered from Jewish sources belonging to the philology, criticism, and archæology of the O. T. His works in this department are numerous. His earliest publication was his *Manuale Hebraicum*, Bas. 1602, and after this followed his *Synagoga Judaica*, first published in German, Bas. 1603, then in Latin, from the translation of Hermann Germberg, Hanov. 1604, and ultimately from the translation of David Clericus, with the revision of Buxtorf himself and his son, Bas. 1641. His other works are, *Epitome Gram. Heb.*, Bas. 1605; *Epitome radicum Heb. et Chald.*, Bas. 1607; *Lexicon Heb. et Chald. cum brevi lexico Rabbin. Philos.*, Bas. 1607; *Thesaurus Gram. Heb.*, Bas. 1609; *De Abbreviaturis Heb.*, Bas. 1613; *Gram. Chald. et Syriac.* Bas. 1615; *Biblia Heb. cum paraphrasi Chald. et Commentariis Rabbinorum*, 2 vols. fol., Bas. 1618; *Tiberias sive Comment. Masorethicus*, Bas. 1620, appended to the later editions of the *Biblia Heb.; Concordantiarum Heb.*, an unfinished work, on which he was engaged at the time of his death, and which was completed by his son, Bas. 1632. The editions above mentioned of these works are the earliest; most of them have passed through so many editions that to enumerate them is impossible. His collection of Jewish writings, with the additions of his son and grandson, was purchased in 1705, for 1000 thalers (£150) for the library at Basle, where it is still preserved. All subsequent writers on Hebrew Grammar, Philology, and Lexicography, have been deeply indebted to the labours of Buxtorf, and the value of his contributions to sound philology in general is such as fully to justify the words of Prideaux, who says, 'The world is more beholden to Buxtorf for his learned and judicious labours than to any other man that lived in his time, and his name ought ever to be preserved with honour in acknowledgment of it' (*Connection* ii. 555, 8th ed.). Buxtorf fell a victim to the plague, which carried him off 13th Sept. 1629.—W. L. A.

BUXTORF, Johann, Jun., son of the preceding, and his successor in the Hebrew chair at Basle, was born 4th May 1630, and died 17th Aug. 1664. He followed his father in his devotion to Hebrew studies, and occupied himself much in editing and extending his father's writings. His edition of the *Tiberias*, published after his death in 1665, is to a great extent a new work. He was involved in

a protracted controversy on the integrity of the Hebrew text, in connection with which he published the following works:—*De Litterarum Heb. genuina antiquitate*, 1643; *Tractatus de punctorum origine, antiq. et author. oppositus Arcano punct. revelato Lud. Capelli*, Bas. 1648; *Anticritica, seu vindiciæ veritatis Heb. adv. Lud. Capelli Criticam quam vocant sacram, quibus sacrosanctæ editionis Bibliorum hebraicæ authoritas integritas et sinceritas, et quamplurima loca vindicantur simul etiam explicantur et illustrantur*, Bas. 1653. In this controversy Buxtorf maintained against Capellus the divine authority of the entire Masoretic text, vowels as well as consonants, words as well as things. The feeling of the age went with him, and for long it was in many quarters held to be essential to orthodoxy to maintain his view, though it never received the general assent of scholars (See Walton, *Proleg.* III. *ad Bibl. Polygl.*) Besides these publications, Buxtorf issued also *Dissertationes Philol. Theol. Access. R. Is. Abarbanalis aliquot Diss. ex heb. in lat. ling versæ*, Bas. 1664; *Exercitationes ad histor. arcæ fœderis, ignis sacri, Urim et Thummim, mannæ, petræ in deserto, serpentis ærei*, Bas. 1659. He published also a translation of the *Moreh Nevvokim* of Maimonides, and edited the book *Cosri* in Hebrew, with a Latin translation, Bas. 1640.—W. L. A.

BUXTORF, Johann Jakob, seventh son of the preceding, was born 4th Sept. 1645, and died 1st April 1704. Though sustaining the family reputation for Hebrew scholarship, and though in frequent correspondence with the most learned orientalists of his day, he published nothing except a preface to the *Tiberias* of his grandfather, Bas. 1665, and a revised and corrected edition of his *Synagoga Judaica*, Bas. 1680.—W. L. A.

BUXTORF, Johann, Tertius, nephew of the preceding, was born 8th Jan. 1662. He succeeded his uncle as Hebrew Professor in 1704, and continued in that office till his death, which took place 19th June 1732. He published *Catalecta Philol. Theol. cum Mantissa Epp. claror. viror. ad Johan. Buxtorfium patrem et filium scriptarum*, Bas. 1707; *Specimen phraseologiæ V. T. Heb.* Francof. 1717; *Dissertationes var. argumenti*, Bas. 1725. (For further information regarding this illustrious family see *Athenæ Rauricæ sive Catalogus Professorum Acad. Basil. ab A.* 1560 *ad A.* 1768.)—W. L. A.

BUZ (בּוּז *contempt, scorn;* Sept. ὁ Βαύζ), son of Nahor and Milcah, and brother of Huz (Gen. xxii. 21). Elihu, one of Job's friends, who is distinguished as an Aramæan or Syrian, and called בּוּזִי, a Buzite, (Job xxxii. 2), was doubtless descended from this Buz. Judgments are denounced upon the tribe of Buz by Jeremiah (xxv. 23); and from the context this tribe appears to have been located in Arabia Deserta; which may render it uncertain whether the descendants of Nahor's son are intended, although a migration south of the Euphrates is by no means unlikely, and had perhaps already occurred in the time of Elihu. [The name occurs also in 1 Chron. v. 14, as the name of a man of the tribe of Gad (Sept. Βούζ, Al. Ἀχιβουζ.)]

BYFIELD, Nicholas, an eminent Puritan divine; born 1579, died 1622. He was educated at Oxford, and was successively minister of St. Peter's Church, Chester, and vicar of Isleworth 1615. He was held in high repute for his great learning, profound judgment, quick invention, ministerial success, and pious and peaceable disposition. His works, now scarce, are the following:—*A Commentary on the three first Chapters of the First Epistle of St. Peter; wherein are most judiciously and profitably handled such points of doctrine as naturally flow from the text, together with very useful application thereof, and many good rules for a godly life*, folio, Lond. 1637; *An Exposition upon the Epistle to the Colossians, wherein the text is not only methodically analyzed, and the sense of the words, by the help of Writers both ancient and modern, explained, but also by doctrine and use the intent of the Holy Ghost is in every place more fully unfolded and urged*, fol., Lond. 1615. It is unnecessary to add to the sufficiently and, we may add, correctly descriptive titles of these commentaries. They are much more practical than critical. But both works will repay a careful study. Byfield is also the author of a work entitled, 'The Promises, or a treatise shewing how a godly Christian may support his heart with comfort,' 12mo, Lond. 1647. —W. J. C.

BYNAEUS, Antonius, D.D., and professor of Oriental languages at Deventer, was born 6th Aug. 1654, at Utrecht, and died 29th Aug. 1698. He wrote *De Calceis Hebræorum*, Dord. 1682; a new edition, greatly enlarged, appeared in 1695, to which is appended a reprint of an earlier publication, *Somnium de laudibus critices; De Natali J. C. die* 4to, Amst. 1689; *De morte J. Chr. libri* 3, *sive comment. ampliss. in Evang. Hist.* etc., 3 vols., 4to, Amst. 1691–98. These works are of standard value in their respective departments; that on the shoes of the Hebrews exhausts all that can be said on the subject, and goes a little beyond it. Bynaeus wrote also in Dutch an Explication of the Prophecy of Jacob, and of the 110th Ps., as applied to Christ, Deventer, 1794.—†

BYSSUS. The Greek word βύσσος occurs in Luke xvi. 19, where the rich man is described as being clothed in purple and *fine linen;* and also in Rev. xviii. 12, 16, and xix. 8, 14, among the merchandise, the loss of which would be mourned for by the merchants trading with the mystical Babylon. But it is by many authors still considered uncertain whether this byssus was of *flax* or *cotton*. Reference has been made to this article both from *bad* and *butz*, and might be also from *shesh*. For, as Rosenmüller says, 'The Hebrew word *shesh*, which occurs thirty times in the two first books of the Pentateuch (*v.* Shesh, and Celsius, ii. p. 259), is in these places, as well as in Prov. xxxi. 22, by the Greek Alexandrian translators, interpreted *byssus*, which denotes Egyptian cotton, and also the cotton cloth made from it. In the later writings of the Old Testament, as for example, in the Chronicles, the book of Esther, and Ezekiel, *buz* is commonly used instead of *shesh*, as an expression for cotton cloth.' This however seems to be inferred rather than proved, and it is just as likely that improved civilization may have introduced a substance such as cotton, which was unknown at the times when *shesh* was spoken of and employed; in the same manner as we know that in Europe woollen, hempen, linen, and cotton clothes have, at one period of society, been more extensively worn than at another.

בד *bad* occurs in numerous passages of Scripture, as Exod. xxviii. 42, and xxix. 29; Lev. vi. 3; xvi. 4, 23, 32; 1 Sam. ii. 18; xxxii. 18; 2 Sam. vi. 14; 1 Chron. xv. 27; Ezek. ix. 2, 3, 11; x. 2, 6, 7; Dan. x. 5; xii. 7. In all these places the word *linen* is used in the Authorized Version, and Rosenmüller (*Botany of the Bible*, p. 175) says, 'The official garments of Hebrew as well as of Egyptian priests, were made of linen, in Hebrew *bad*.' Celsius, however, (ii. p. 509), states his opinion thus: 'Non fuit igitur בד vulgare linum, ut arbitrati sunt viri quidam doctissimi; sed linum Ægypti optimum et subtilissimum;' and he quotes (p. 510) Aben Ezra for its being the same thing as *butz*: 'Butz idem est quod *bad*, nempe species lini in Ægypto.'

בוץ *butz* or *buz* occurs in 1 Chron. iv. 21; xv. 27; 2 Chron. ii. 14; iii. 14; v. 12; Esther i. 6; viii. 15; Ezek. xxvii. 16; and in these passages in the Authorized Version it is rendered *fine linen* and *white linen*. According to Celsius, 'Butz idem est quod Græci *βύσσον* et Latini *byssum* adpellant;' while Rosenmüller, as above stated, considers buz and byssus to indicate cotton and the cloth made from it; as does Forster in his book *De Bysso Antiquorum*.

The mere similarity of name would not prove the correctness of either opinion, for they are not more like than are قطن *kootn*, and كتان *kutan*, adduced by Rosenmüller (*Bibl. Bot.* p. 176), as the Arabic names of cotton, while in fact they indicate, the first cotton, and the second flax. So at p. 179, the same author states that 'in the Sanscrit, *karpasum* denotes a linen cloth.' Now nothing is more certain than that the Sanscrit word indicates cotton, and cotton only, which was no doubt known to the Hebrews during a part at least of the time when the Scriptures were written. Mr. Harmer has justly observed that 'there were various sorts of linen cloth in the days of antiquity; for little copious as the Hebrew language is, there are no fewer than four different words, at least, which have been rendered 'linen,' or 'fine linen,' by our translators.' These words are, *bad*, *butz*, *pishtah*, and *shesh*.—[KARPES, SHESH.]—J. F. R.

BYTHNER, VICTORINUS, an able Oriental scholar, a native of Poland. He studied at Oxford, and read a Hebrew lecture for many years there, after which he retired into Cornwall, where he died in 1670. He is the author of *Lyra Prophetica Davidis Regis sive Analysis critico-practica Psalmorum. In qua omnes et singulæ voces Hebr. in Psalterio contentæ ad regulas artis revocantur earumque significationes genuinæ explicantur*, etc. *Insuper Harmonia Hebr. text. cum paraph. Chald. et vers. Gr. fideliter consertur; cui addita est brevis institutio linguæ Heb. et Chald.*, Lond. 1645, 1650, 1654, 1664, 1679. This work is fitted to be exceedingly helpful to every learner and student of the Hebrew language. The many editions through which it passed is evidence of the high reputation in which it was for long held. As intimated on the title, Bythner availed himself of the aid of the Chaldee Paraphrase and the Septuagint in interpreting the Psalms. The work has been translated into English under the title of the Lyre of David. A new edition was published in 1847, 8vo.—W. J. C.

C

CAB, a measure mentioned in 2 Kings vi. 25. The Rabbins make it the sixth part of a *seah* or *satum*, and the eighteenth part of an ephah. In that case a cab contained $3\frac{1}{3}$ pints of our wine measure, or $2\frac{2}{9}$ pints of our corn measure.

CABBALAH. [KABBALAH.]

CABUL (כָּבוּל). 1. A town of Asher. In Josh. xix. 27, we read that the border of that tribe 'reacheth . . . to the valley of Jiphthah-el, toward the north side of Beth-emek, and Neiel, and goeth out to *Cabul on the left hand*' (or on 'the north,' משמאל). The Vatican Codex of the Septuagint combines the two words, and make the name Χωβαμασομὲλ; but the Alexandrine renders it correctly, Χαβὼλ ἀπὸ ἀριστερῶν. It is doubtless the same place which Josephus occupied with his little army during the Jewish war. He calls it the village of *Chabolo*, and says it was situated on the confines of Ptolemais, and forty stadia west of Jotopata. There is a Cabul also mentioned in the Talmud, which afterwards became a place of Jewish pilgrimage (Rel. *Pal.*, p. 701).

Between Jefât, the ancient Jotopata, and Ptolemais, five miles from the former, and ten from the latter, stands the village of Kabûl, which we can have no difficulty in identifying with the Chabolo of Josephus, and the Cabul of Asher. It is a small and poor village; but it occupies a strong site on the top of a rocky ridge on the confines of the plain of Ptolemais (Robinson, *B. R.*, iii. 88).

2. A district in Galilee, containing twenty towns, given by Solomon to Hiram king of Tyre for the assistance he rendered, and the materials he contributed towards the building of the Temple. Hiram was dissatisfied with the gift, and said when he saw them, 'What cities are these which thou hast given me, my brother? And he called them the land of *Cabul*, unto this day' (1 Kings ix. 13). The meaning of the term is not very clear. According to Hebrew etymology, it would signify 'a boundary,' from כָּבַל = כָּבַל, 'to bound.' This is the interpretation of the Septuagint translators, who render the word *ὅριον*. The whole passage, however, leaves the impression that Cabul was intended to be a term of reproach, and so Josephus regards it. He says, 'if the name Cabul be interpreted according to the language of the Phoenicians, it denotes *what does not please*' (*ὀυκ ἀρέστον*; *Antiq.* viii. 5. 3). The position of these cities is not indicated in the Bible, farther than that they were in the province of Galilee. Now, Galilee appears to have been originally only a small 'circuit' (such is the meaning of the word) of territory in the mountains of Naphtali round Kedesh (Josh. xx. 7; 2 Kings xv. 29). Josephus says the towns of Cabul were not far from Tyre, which is just twenty miles west of Kedesh. If Cabul was situated in this locality, which seems highly probable, then it is easy to understand the cause of Hiram's dissatisfaction. Tyre's great want was corn for food. Hiram would consequently have wished a part of some of the rich corn-growing plains of Palestine; but Solomon only gave him a mountain district, of little value to the Tyrians. There is nothing to

connect or identify this region of Cabul with the town of the same name mentioned above.—J. L. P.

CÆSAR, a name assumed by, or conferred upon, all the Roman emperors after Julius Cæsar. In this way it became a sort of title like Pharoah, and, as such, is usually applied to the emperors in the New Testament without their distinctive proper names (AUGUSTUS). The Cæsars mentioned by name in the New Testament are Augustus (Luke ii. 1); Tiberius (Luke iii. 1; xx. 22); and Claudius (Acts xi. 28). Nero is referred to in Acts xxv. 8, and Phil. iv. 22; Caligula, who succeeded Tiberius, is not mentioned.—J. K.

CÆSAREA. There were two important towns in Palestine thus named in compliment to Roman emperors.

1. CÆSAREA PALESTINA, or Cæsarea of Palestine, so called to distinguish it from the other Cæsarea, or simply Cæsarea, without addition, from its eminence as the Roman metropolis of Palestine, and the residence of the procurator. It was built by Herod the Great, with much of beauty and convenience, twenty-two years before the birth of Christ, on a spot where had formerly stood a tower called Straton's Tower.

The whole coast of Palestine may be said to be extremely inhospitable, exposed as it is to the fury of the western storms, with no natural port affording adequate shelter to the vessels resorting to it. To remedy this defect, Herod, who, though an arbitrary tyrant, did much for the improvement of Judæa, set about erecting, at immense cost and labour, one of the most stupendous works of anti-

161. Cæsarea.

quity. He threw out a semicircular mole, which protected the port of Cæsarea on the south and west, leaving only a sufficient opening for vessels to enter from the north; so that, within the enclosed space, a fleet might ride at all weathers in perfect security. The mole was constructed of immense blocks of stone brought from a great distance, and sunk to the depth of 20 fathoms in the sea. The best idea of the work may perhaps be realized by comparing it as to design and execution with the Breakwater at Plymouth. Besides this, Herod added many splendid buildings to the city: among which was a temple, dedicated to Cæsar, a theatre, and an amphitheatre; and when the whole was finished, which was within twelve years from the commencement of the undertaking, he fixed his residence there, and thus elevated the city to the rank of the civil and military capital of Judæa, which rank it continued to enjoy as long as the country remained a province of the Roman empire (Joseph. *Antiq.* xv. 9, etc. See Dr. Mansford, *Script. Gazetteer*). Vespasian raised Cæsarea to the rank of a Roman colony, granting it first, exemption from the capitation tax, and afterwards from the ground taxes (the real *jus Italicum*, see COLONY). The place was, however, inhabited chiefly by Gentiles, though some thousands of Jews lived in it (Joseph. *De Bell. Jud.* iii. 9. 1; iii. 14; *Antiq.* xx. 8. 7; *Vita*, 11).

Cæsarea is the scene of several interesting circumstances described in the New Testament, such as the conversion of Cornelius, the first-fruits of the Gentiles (Acts x.); the residence of Philip the Evangelist (Acts xxi. 8); the journey thither of St. Paul; his pleading there before Felix; his imprisonment for two years; and his final pleading before Festus and King Agrippa (Acts xxiv.) It was here also, in the amphitheatre built by his father, that Herod Agrippa was smitten of God, and died (Acts xii. 21-23).

It seems there was a standing dispute between the Jewish and Gentile inhabitants of Cæsarea, to which of them the city really belonged. The former claimed it as having been built by a Jew,

meaning King Herod; the latter admitted this, but contended that he built it for them and not for Jews, seeing that he had filled it with statues and temples of their gods, which the latter abominated (Joseph. *De Bell. Jud.* ii. 13. 7). This quarrel sometimes came to blows, and eventually the matter was referred to the Emperor Nero, whose decision in favour of the Gentiles, and the behaviour of the latter thereupon, gave deep offence to the Jews generally, and afforded occasion for the first outbreaks, which led to the war with the Romans (Joseph. *De Bell. Jud.* ii. 14). One of the first acts of that war was the massacre of all the Jewish inhabitants by the Gentiles, to the number of 20,000 (Joseph. *u. s.* ii. 18. 1).

In later times, Cæsarea is chiefly noted as the birth-place and episcopal see of Eusebius, the celebrated Church historian, in the beginning of the 4th century.—J. K.

Addendum.—Cæsarea, the once proud capital of Palestine, is now a desolate and dreary ruin. It bears its old name, though corrupted into the Arabic form *Kaisarîyeh*. It lies on the coast of the Mediterranean, between Carmel and Joppa, about 35 miles north of the latter. The ruins of the city are strewn along the winding shore, projecting here and there into the sea, and presenting huge masses of masonry, and long files of prostrate granite and marble columns, to the fury of the restless waves. A strong mediæval wall, with small bastion towers at intervals, encompasses it on the land side, enclosing an oblong area about half a mile long and a quarter wide. The lower part of the wall is still almost perfect, but the upper part has been thrown over in huge fragments into the dry moat. In the interior all is ruin; not a single building remains entire. There are huge piles of rubbish, almost concealed by the dense jungle of thorns and thistles; and there are a few shattered arches, and two or three solitary pillars rising up among them like tombstones in a neglected cemetery. In the southern wall is a gateway, still nearly entire. It was doubtless by it Philip entered the city, for it is on the road to Joppa. And on the rising ground a little within it, stand four massive buttresses, the only remains of the great cathedral in which Eusebius, the father of ecclesiastical history, presided for a quarter of a century. But the most interesting part of the ruins is the old harbour. It is unfortunately not only destroyed, but a large portion of its materials has been carried off for the rebuilding of the ramparts of Acre. The mole of which Josephus writes in such glowing terms, was a continuation of the southern wall of the city. The ruins of nearly 100 yards of it still remain above the water, and form that bold and picturesque promontory now so familiar to us from sketches and photographs. There was evidently a strong tower or castle at this point, perhaps in ancient times the residence of the governor of the city. About 100 yards farther north are the remains of another mole; and between the two is a little bay with a sandy beach. The foundations of the moles are composed of huge blocks of stone, such as are seen in the old wall round Mount Moriah, and in the substructions of Baalbec; but the upper part is much more recent, and probably not older than the time of the crusades.

The city of Herod evidently extended considerably beyond the present walls. A few heaps of hewn stones and débris, half covered with sand, and partly overgrown with jungle, serve to mark its site. Many columns, too, of marble and granite lie about, and doubtless many more have been buried beneath the sand drifts. A broad low ridge of sand-hills, thickly sprinkled with thorny shrubs and bushes, runs along the eastern side of the ruins, shutting out all view of the plain of Sharon. The site of Cæsarea is thus singularly lonely and desolate. Solitude keeps unbroken Sabbath there. The sighing of the wind as it sweeps over the shattered walls and through the sun-dried jungle; and the deep moaning of the sea as each wave breaks on the cavernous fragments of the ancient mole, are the only sounds that fall upon the traveller's ears as he wanders over the site of Cæsarea.—(*Handbk. for S. and P.*, *p.* 365.)—J. L. P.

2. CÆSAREA-PHILIPPI (Καισάρεια ἡ Φιλίππου). After healing the blind man at Bethsaida, on the north-east coast of the Sea of Galilee, Jesus went with his disciples 'into the coasts of Cæsarea-Philippi' (Matt. xvi. 13). The route he followed appears to have been up the eastern bank of the Jordan. This town is not again referred to in the N. T., and there is no indication given of its distinct locality. This was unnecessary, however, as Cæsarea-Philippi was one of the most celebrated cities of Syria. Its ancient name was *Paneas* (Plin. *H. N.*, v. 15). Josephus relates its history, and tells us the origin of its Greek name. Cæsar Augustus, on his visit to Palestine, in B.C. 20, gave Herod the Great the province of Paneas (Joseph. *Ant.* xv. 10. 1, 3; *B. J.*, i. 21. 3). In consequence of this noble gift, and of others previously bestowed, Herod built in honour of Cæsar a splendid temple of white marble at Paneas. Josephus thus describes the place:—'This is a very fine cave in a mountain, under which there is a great cavity in the earth, abrupt, deep, and full of water. Over it hangs a vast mountain; and under the cavern rise the springs of the river Jordan. Herod adorned the place, which was already a very remarkable one, still farther, by erecting this temple, which he dedicated to Cæsar' (*Ant.* xv. 10. 3.) At a later period the city of Paneas was included in the territory of Philip (Luke iii. 1), who rebuilt or enlarged it, and gave it the name *Cæsarea*, in honour of the Emperor Tiberias Cæsar, adding *Philippi* to distinguish it from the Cæsarea on the sea-coast (Joseph. *Ant.* xviii. 2. 1; *B. J.* ii. 9. 1.) But the name Paneas had become too deeply-rooted in the language of the country to be changed by the will of a prince. It clings to the place still under the Arabic form *Baneâs*, while the Greek name has been long forgotten.

Baneâs occupies one of the most picturesque sites in Syria. A broad terrace on the mountain-side looks out over the rich plain of Hûleh, westward to the castellated heights of Hunîn. Behind it rises, in bold, rugged peaks, the southern ridge of Hermon, wooded to the summit. Two sublime ravines descend from the ridge, having between them a conical hill more than a thousand feet in height, and crowned by the ruins of the castle of Subeibeh. On the terrace at the base of this cone lie the ruins of Cæsarea-Philippi. The terrace is covered with groves of evergreen oak and olive trees, with intervening glades of the richest green turf, and clumps of hawthorn and myrtle here and there. A cliff of ruddy limestone, nearly 100 feet high, rises on the north side of the ruins. At its base is

a cave, whose mouth is now almost choked up with the débris of ancient buildings, and fragments of the overhanging cliff. From the midst of these ruins, and from numerous chinks in the surrounding rocks, the waters of the great fountain gush forth. They collect a short distance below, and form a rapid torrent which leaps in sheets of foam down a rocky bed—now scattering its spray over thickets of oleanders, and now fretting against fallen columns. The fountain was the parent of the city; and the cave beside it was the sanctuary which gave the city its ancient name *Paneas*. In Greece the worship of the Silvan Pan was always associated with caves and grottos; and the Grecian settlers in Syria soon made this spot a shrine of their favourite deity. It is highly probable, however, that there had been a Canaanitish sanctuary here at a still earlier date. Dr. Robinson suggests that it may be that 'Baal-gad, in the valley of Lebanon, under Mount Hermon,' which formed the northern limit of Joshua's conquests (Josh. xi. 17); and which appears to have been in that remote age what Dan subsequently became, the recognised border city of Palestine. A comparison of Josh. xii. 7; xiii. 5; Judg. iii. 3; 1 Chron. v. 23, proves that Baal-gad could not have been very far from this place; and until some farther light is thrown upon the subject; we may at least suppose that by this noble fountain, in the midst of this magnificent scenery, the old Syrians established the worship of one of their Baals. At this same spot the temple of Herod was built. Its ruins are now partly buried in the cave, and partly strewn around its mouth. In the face of the cliff above are several sculptured niches, with Greek inscriptions attached to them. The longest of the inscriptions tells us that the little niche over it was consecrated by a priest of Pan. Thus, as the favourite Greek deity Pan had superseded the Syrian Baal, so the Roman hero-god supplanted Pan.

Our Lord appears to have spent some time in this romantic and interesting region. It was here, probably beside the fountain, Peter confessed his belief in Christ's divinity; and it was here Christ made that remarkable declaration, which has given rise to so much bitter controversy, and which has formed the innocent cause of such unwarrantable assumptions—'Thou art Peter, and upon this rock I will build my church' (Matt. xvi. 18). A few days afterwards Christ took three of his disciples, 'and leadeth them up into an high mountain apart, and was transfigured before them' (Matt. xvii. 1, 2). There cannot be a doubt that that mountain was one of those peaks of Hermon which tower over Cæsarea-Philippi. It was in this region also he cast the devil out of the poor lunatic boy; and we can thus understand the full force of the rebuke administered to his disciples at the time—'If ye have faith as a grain of mustard-seed, ye shall say unto *this mountain* (Hermon), Remove hence to *yonder place* (probably pointing down into the deep valley of the Jordan), and it shall remove' (Matt. xvii. 20).

After the destruction of Jerusalem, Titus amused the inhabitants of Cæsarea by the exhibition of games and spectacles, and some of the poor Jews who had been captured, were there compelled to fight with each other, and with wild beasts, to gratify the tastes of their brutal conquerors (Joseph. *B. J.* vii. 2. 1.) In the fourth century its old name was again in common use (Euseb. *Hist. Ecc.* vii. 17). Jerome confounds it with the city of Dan or Laish (Comm. in Ezech. xxvii. 18); and in this error he is followed by Winer (*R. W.*, s.v.), and by Dean Alford (*Greek Test.*, Matt. xvi. 13).

Above Baneâs, on the top of a lofty conical hill, stands the castle of Subeibeh, one of the largest and strongest fortresses in Syria. It is of Phœnician origin; and was probably intended as a defence for the Phœnician possessions in the plain of Dan, and for the city and shrine of Paneas. It is frequently referred to in connection with the history of the crusades; but it has been deserted for two centuries. Baneâs itself is now a wretched village of some forty houses huddled together in a corner of the old citadel. The ruins cover a wide space. The most conspicuous ruin is the citadel—a large quadrangle surrounded by a massive wall, with heavy towers at the angles and sides. Great numbers of granite and marble columns and sculptured stones are strewn over the site, shewing its former grandeur.—J. L. P.

CAGE. This word occurs Jer. v. 27, as the translation in the A. V. of כלוב; but this word denotes rather a trap or snare for catching birds. [FOWLING.] In Rev. xviii. 2, *cage* is given as the reading of φυλακή, in this case being used in the sense of a prison.—†

CAHANA B. TACHLIFA, the celebrated Hagadist, was born at Pum-Nahara about 330 A.D. He prosecuted his early studies under Raba, whom he always regarded as the highest authority in matters affecting the law, and when his revered teacher died (351), Cahana returned to his native place, where he continued to be a diligent student in a school of his own formation till the year 397, when he was created rector of the academy of Pum-Badita. This distinguished office he held for sixteen years, till his death in 413. The value of the services which this renowned teacher of the law rendered to Biblical studies chiefly consists in his having carefully compiled and edited a most important Hagadic work, called *Pesicta of Rab Cahana* (פסיקתא דרב כהנא), comprising a cycle of lessons, both from the Pentateuch and the Prophets, for all the festivals and principal Sabbaths of the year, and embodying the traditional explanation of these portions of Scripture. This Midrash, which consisted of twenty-nine sections (each one of which, when taken from the Pentateuch, was called מדרש, or פסקא, פסק, פסיקתא, and, when from the Prophets, was denominated פסיקתא דאפטרתא; comp. Rashi on Jer. xl. 1), is now lost in its original form, but nearly two hundred fragments of it have been preserved in the *Midrash Jalkut* [see CARA SIMEON], where they are printed and indicated in the margin by the term *Pesicta* (פסיקתא). An anonymous writer re-edited this work of Cahana about the year 846 A.D., under the name פסיקתא רבתי, and intermixed with it portions from another Hagadic work, called *Jelamdenu*. This new edition was first published in Prague 1656; the best edition is that of Wolf Tssen, Breslau, which is more correct than the others, and is also accompanied by a critical commentary. For the importance of this work to Biblical criticism and exegesis, we must refer to the articles HAGADA and MIDRASH, and for more information about Cahana and his labours, to the very able and elaborate analysis of Zunz, *Die Gottesdienstlichen Vorträge der*

Juden, Berlin 1832, pp. 185–226, 239–251; Fürst, *Kultur-und-Literatur Geschichte der Juden in Asien*, Leipzig 1849, pp. 71, 217-222, 254; *Bibliotheca Judaica*, ii. pp. 159–161.—C. D. G.

CAHEN, SAMUEL.—This celebrated Jewish expositor of the Old Testament was born in Metz, August 4, 1796, of very poor parents. He began his studies by becoming a *Bachor* (בחור), diligent student of the Talmud, but was obliged to quit his parental roof in consequence of poverty, and went to Mayence, where the literati Gerson, Lévy, Terquem, Creiznach, etc., became his fellow-students and teachers. He thence went to Verdun, where he became the private tutor of a highly respectable family, and where, at the same time, he prepared himself for academic honours, which he soon obtained in a highly creditable way. In 1822 he accepted the professorship of German in an academy at Versailles, which he soon relinquished for the office of secretary to the celebrated Alphonse de Beauchamp, and in 1824 was made Director of the Consistorial School at Paris, where he published his מקרא קדש *Cours de lecture hébraïque suivi de plusieurs prières, avec traduction interlinéaire, et d'un petit vocabulaire hébreu-français*, Metz 1824, of which a second edition appeared in 1833. His richly endowed mind and great knowledge of Hebrew with its cognate languages, and of Jewish literature, were now almost entirely devoted to the elucidation of the word of God, the result of which was given to the student of the Sacred Scriptures in 1831 in the first volume of his gigantic Biblical commentary, under the title of *La Bible, traduction nouvelle, avec l'hébreu en regard, accompagné des points-voyelles et des accens toniques, avec des notes philologiques, géographiques, et littéraires, et les principales variantes de la version des septante et du texte samaritain.* To render this work as complete as possible, Cahen engaged the assistance of some of the most distinguished Jewish scholars, viz., *Munk*, *Terquem*, *Gerson*, *Lévy*, *Dukes*, and others. The whole was finished 1851, consisting of eighteen volumes. As might have been anticipated from these men, the commentary is a store-house of learning, and the student of the Old Testament will find important lore in the notes of and appendices to this remarkable production such as he will meet with nowhere else. The tendency of the commentary is uneven, in some places it is conservative, and in others destructive. Thus, Gen. xlix. 11, Cahen renders 'until he come to Shiloh,' taking Judah as the subject and Shiloh as denoting the city in the tribe of Benjamin (Josh. xviii. 1; 1 Sam. iv. 3), which has been done by some commentators of the middle ages [SHILOH], whereas Is. liii. 1, he admits is a Messianic prediction. Cahen died in Paris on the 8th of January 1862, and was followed to the grave by men of various sects and ranks.—C. D. G.

CAIAPHAS (Καϊάφας), called by Josephus (*Antiq.* xviii. 2, § 2) Joseph Caiaphas, was high-priest of the Jews in the reign of Tiberias Cæsar (Luke iii. 2). We learn from Josephus that he succeeded Simon the son of Camith (about A.D. 27 or 28), and held the office nine years, when he was deposed. His wife was the daughter of Annas or Ananus, who had formerly been high-priest, and who still possessed great influence and control in sacerdotal matters, several of his family successively holding the high-priesthood. The names of Annas and Caiaphas are coupled by Luke—'Annas and Caiaphas being the high-priests;' and this has given occasion to no small amount of discussion. The only opinions worth notice are the one cited under ANNAS, viz., that while Caiaphas was the high-priest recognised by the Roman authorities, Annas was the high-priest recognised by the Jews as enjoying that office *de jure divino;* and the opinion, that Caiaphas was the high-priest, but that Annas was his vicar or deputy, called in the Hebrew, סגן *sagan.* That office cannot be thought unworthy of a man who had filled the pontifical office, since the dignity of sagan was also great. Thus, for instance, on urgent occasions he might even enter the Holy of Holies (Lightfoot, *Hor. Heb.* ad Luc. iii. 2). Nor ought it to seem strange or unusual that the vicar of a high-priest should be called by that name. For if, as it appears, those who had once held the office were ever after, by courtesy, called high-priests, with greater justice might Annas, who was both a pontifical person and high-priest's vicar, be so called. In fact, the very appellation of high-priest is given to a sagan by Josephus (*Antiq.* xvii. 6, 4). See the commentators on Luke iii. 2; particularly Hammond, Lightfoot, Kuinoel, and Bloomfield.

Caiaphas is the high-priest who rent his clothes, and declared Jesus to be worthy of death. When Judas had betrayed him, our Lord was first taken to Annas, who sent him to Caiaphas (John xviii. 13), who perhaps abode in another part of the same palace. What became of Caiaphas after his deposition in A.D. 38, is not known. (ANNAS.)

CAIN (הַקַּיִן *Haqqayin*, *The Cain*, Sept. Ζακαναῖμ, Alex. Ζανωκείμ), a town in the plain of Judah (Josh. xv. 56). It has not been identified. Van de Velde suggests the present Yekin, or Yeikīn, south-east from Hebron (Robinson, II. 449); but if any weight is to be attached to the conjunction of Cain with Gibeah in the narrative of Joshua, we must seek Cain elsewhere than to the south-east of Hebron.—†

CAIN (קַיִן; Sept. Κάϊν, Joseph. Κάϊς), the eldest son of Adam and Eve, the first-born of the human race (Gen. iv. 1). The name is traced by the sacred historian to the verb קנה, to appropriate, to possess, to obtain. Eve bare Cain, and said, 'I have obtained (קניתי) a man, Jehovah (*or* with the help of Jehovah).' In this case קין is equivalent to *possession;* as if Eve, expecting the fulfilment of the promise, had in the exuberance of her joy after her pangs had passed, imagined that her child was the very deliverer promised, and had exclaimed, 'Possession! I have obtained a man,' etc. Comp. the use of קנין in Lev. xxii. 11; Gen. xxxvi. 6; Ps. civ. 24. Some prefer the meaning of *product* or *creature* from קון, Arab. قَانَ to *make* or *produce;* so that Eve's exclamation is tantamount to 'I have produced what is worthy of being called production, an actual being,' (Knobel, *in loc.*); but this seems less probable than the former. As for the attempt to trace the word to קין, a *lance* or *spear*, and to find in it an allusion to the invention of smithwork by the Cainites, it is a mere gratuitous conjecture, and palpably a contrivance to serve a preconceived hypothesis.

The history of Cain, as given by the sacred his-

torian, is a melancholy one. He is presented as a sullen, self-willed, and self-confident man, of an arrogant temper and vindictive spirit; who would neither humble himself before God nor patiently endure the want of that approval which he had not cared duly to seek. He followed the occupation of a tiller of the ground; and despising the ordinance which required sacrifice as the ground of acceptable worship, he brought only a thank-offering to God of the produce of his field; thereby, instead of confessing himself a sinner and seeking acceptance as of grace, coming to God simply as his superior, to whom he owed a sort of feudal homage. Of this God shewed his disapprobation, whilst he shewed his acceptance of the sacrifice offered by Abel, who 'brought of the firstlings of his flock, and of the fat thereof.' In what way this was done we are not informed; but it may have been by sending down fire from heaven to consume the sacrifice of Abel, while the offering of Cain was left untouched (which is the common opinion), or Jehovah himself may have appeared, and in person announced his mind to the worshippers, which is in keeping with iii. 8, and with what immediately follows in iv. 6 ff. To Cain, mortified and rendered sullen by the preference thus shewn to his younger brother, Jehovah appeared, and expostulated with him, shewing him that he had no occasion for displeasure; that if he were a sinless being he would be so accepted, but if he were a sinner there was the proper offering for sin at hand; and that if he would follow the course which was proper and needful he should still retain that pre-eminence over his brother to which his birthright entitled him (Alexander, *Connection and Harmony of O. and N. T.*, second ed., p. 341). Cain, however, was not to be thus reasoned with; and finding himself alone with his brother in the field (whether by accident or by his own contrivance does not appear*) his evil passions got the mastery of him, and he imbrued his hands in his brother's blood. For this God pronounced a curse upon him, and sent him forth as 'a fugitive and vagabond upon the earth;' a statement which some suppose to allude to his following a nomadic life, but which is rather to be taken as descriptive of the restlessness superinduced by a consciousness of his crime and his being estranged from the abodes of the Adamic family; for we find from a subsequent notice (ver. 17) that Cain did not lead the life of a nomad. As he dreaded vengeance from the other members of his family, perhaps the posterity of Abel, 'the Lord set a mark on Cain, lest any finding him should kill him,' and at the same time threatened with the severest retribution any who should attempt this (ver. 15). What this 'sign' (אות) was, interpreters are not agreed. The prevailing opinion that it was a mark put on Cain by which he might be recognised can hardly be retained; it is in itself improbable, and to convey this meaning we should have had בקין or עלקין and not לקין. Many distinguished interpreters understand it of a pledge or token which God gave Cain to assure him of safety; but did Cain need any such beyond God's own word personally conveyed to him? and does not the connection with the preceding clause necessitate the conclusion that the sign was to serve as a means of *deterring* any who might seek to avenge Abel's death from killing Cain, not as a means of *assuring* Cain of safety. Bunsen conjectures that the mark was the horror which the sight of the restless, conscience-stricken murderer inspired in every bosom, and which would restrain the hand of vengeance, either by reminding of the fate which the shedding of human blood entails, or by shewing that Cain was already sufficiently punished by being left to the vengeance of God; but it may be doubted if אות can be taken thus widely. Knobel thinks God gave a sign from heaven for Cain's behoof (לקין comp. ix. 3), accompanied, probably, with a proclamation of his prohibition of all attempts against Cain's life; and on the whole, this seems the preferable view. An outcast from the rest of the Adamic family, Cain travelled eastwards, and settled in the land of Nod, the land of wandering or exile; which it is in vain to seek to identify with any particular locality. Here he settled and built a city, which he called after the name of his son Enoch, born to him subsequently to his settlement in the land of his exile. According to tradition, the name of Cain's wife was Save (Epiphan. *Opp.* i. 287). Of the posterity of Cain the sacred writer gives a list to the sixth generation (ver. 18). He also mentions as their social characteristics that, though Cain built a city, among them was found the first who followed a nomadic life; that among them were found the fathers of instrumental music, and the first workers in metal; and that with them the vicious practice of polygamy took its rise; they are represented, in short, as possessing some of the advantages, and with these some of the evils of civilization. By some recent critics the attempt has been made to identify the list of the Cainites in Gen. iv. 18 with the first decade in the list of the Sethites in v. 6 ff.; but for this there is no foundation, except in the alleged similarity of the names Cain and Cainan, Irad and Jared, Methusael and Methuselah, Mehujael and Mahalaleel occurring in both; an argument which is of force only on the supposition that in two collateral lines of descent from the same parent stock the occurrence of similar names is an impossibility. But so far is this from being the case, that even were the names the *same* (which they are not), the fact would only accord with what constantly happens in analogous cases. The whole tenor of the narrative leaves the conviction on the mind that the sacred writer *intends* to mark the distinction in condition and character as well as descent of the Cainites and

* Many interpreters are under the conviction that something is wrong in the Masoretic text at the beginning of ver. 8. The word יאמר cannot be translated 'he talked,' the proper word for which is ידבר. The LXX. and other ancient versions follow the Samaritan text, which inserts נלכה השדה, 'let us go to the field,' as the object of the יאמר, but this reading is not critically stable. Böttcher (*Collect. Hebr.* p. 116) suggests a correction of ישמר for יאמר, 'And Cain observed,' watched with hate and vindictive feeling 'his brother Abel;' and this is approved by Knobel and Bunsen. Tuch, Baumgarten, Delitzsch, and Drechsler, follow Ibn Esra in retaining the received reading, and render 'Cain told it (*i.e.*, what had happened) to Abel,' etc. Comp. Exod. xix. 25; 2 Chron. xxxii. 24, for a similar omission of the 'it' after אמר.

Sethites. For the Rabbinical traditions concerning Cain, see Otho, *Lex. Rabbinico-Philol.* sub vocc. *Cain* and *Uxor.*—W. L. A.

CAINAN (קֵינָן, *possessor;* Sept. Καϊνάν; N. T. Καϊνάν). 1. Son of Enos, and father of Mahalaleel (Gen. v. 9; 1 Chron. i. 2). 2. Son of Arphaxad, the son of Shem, and father of Salah. His name is wanting in the present copies of the Hebrew Scriptures; but is found in the Septuagint version of Gen. x. 24; xi. 12, and in Luke iii. 36. As the addition of his generation of 130 years in the series of names is of great chronological importance, and is one of the circumstances which render the Septuagint computation of time longer than the Hebrew, this matter has engaged much attention, and has led to great discussion among chronologers. Some have suggested that the Jews purposely excluded the second Cainan from their copies, with the design of rendering the Septuagint and Luke suspected; others, that Moses omitted Cainan, being desirous of reckoning ten generations only from Adam to Noah, and from Noah to Abraham. Some suppose that Arphaxad was father of Cainan and Salah, of Salah naturally, and of Cainan legally; while others allege that Cainan and Salah were the same person, under two names. It is believed by many, however, that the name of this second Cainan was not originally in the text of Luke, but is an addition of inadvertent transcribers, who, remarking it in some copies of the Septuagint, added it (Kuinoël, *ad Luc.* iii. 36). Upon the whole, the balance of critical opinion is in favour of the rejection of this second Cainan. Even Hales, though, as an advocate of the longer chronology, predisposed to its retention, decides that we are fully warranted to conclude that the second Cainan was not originally in the Hebrew text, and the Septuagint versions derived from it. And since water cannot rise to a level higher than that of the spring from which it issues, so neither can the authority of the N. T. for its retention, rise higher than that of the O. T., from which it is professedly copied, for its exclusion (*Chronology*, i. p. 291). Some of the grounds for this conclusion are—1. That the Hebrew and Samaritan, with all the ancient versions and targums, concur in the omission; 2. That the Septuagint is not consistent with itself; for in the repetition of genealogies in 1 Chron. i. 24, it omits Cainan and agrees with the Hebrew text; 3. That the second Cainan is silently rejected by Josephus, by Philo, by John of Antioch, and by Eusebius; and that, while Origen retained the name itself, he, in his copy of the Septuagint, marked it with an obelus as an unauthorized reading.—J. K.

CAKES. [BREAD].

CALAH (כָּלַח; Sept. Χαλάχ). In Gen. x. 11, 12, we read that Asshur went out of the land of Shinar, or, as the margin renders it, he (Nimrod) went out of the land of Shinar to Asshur, 'and builded Nineveh and Calah, and Resen between Nineveh and Calah.' The Hebrew will scarcely bear the marginal reading; but, however this may be, we learn that Calah was not far distant from Nineveh. These cities all lay within *ancient* Assyria, which appears to have included the rich plain on both banks of the Tigris, between the mountains of Armenia on the north, and Babylonia on the south. Strabo mentions a province of Assyria called *Calachene* (*Geog.* xi., p. 530; and xvi., p. 736), a name which may perhaps be derived from the old city of Calah.

Within the boundaries of Assyria proper there are three great groups of mounds indicating the sites of ancient cities; these are Kouyunjik opposite Mosul, Nimrûd, twenty miles farther south on the left bank of the Tigris, and *Kalah-Sherghat*, forty miles south of the latter on the right bank of the river. It is now established beyond doubt that the mounds opposite Mosul mark the site of Nineveh. The name and the situation of *Kalah*-Sherghat suggest its identity with the ancient Calah. Resen was situated between Nineveh and Calah, and is in all probability the modern Nimrûd.

Rawlinson maintains that Calah was at Nimrûd, chiefly on the authority of an inscription on the celebrated obelisk discovered at that place by Mr. Layard, and now in the British Museum (Vaux, *Ninev. and Persep.*, p. 262, *sq.*) The names upon these monuments cannot be accurately determined, and some eminent Assyrian scholars have questioned Rawlinson's views (Layard, *Ninev. and Bab.*, pp. 354, 639; Bonomi's *Nineveh*, pp. 99, *sq.*, 389). The position of Nimrûd does not answer to the notice given in the Bible. Resen was situated between Nineveh and Calah. If we locate Calah at Nimrûd, we do not leave sufficient space for Resen, which is described as a great city; and there is not a trace of ruins in the district.

Kalah-Sherghat was one of the most ancient places in Assyria. On a cylinder discovered there is an inscription recording the fact, that the King Tiglath-pileser restored a monument which had been taken down sixty years previously, after having stood for 641 years. It must, therefore, have been founded about B.C. 1870 (Rawlinson's *Herodot.*, i. 457, 460; Vaux, *Nin.* and *Pers.*, p. 13). On the bricks and pottery found at Kalah are the names and titles of the earliest known Assyrian kings. The name *Asshur* is found among them. Rawlinson supposes this to be the old name of the city; but may it not be that of its founder? (Rawlinson, *Herodot.* i. 588, *sq.*) Kalah is situated on the right bank of the Tigris, in the midst of beautiful meadows, which are abundantly watered by a small tributary stream. The mound is one of the largest in Assyria, measuring a quarter of a mile in circuit, and sixty feet in height (Bonomi's *Nineveh*, p. 103).—J. L. P.

CALAMUS. [KANEH, KANEH BOSEM].

CALASIO, MARIO DI, was born in 1550 at a small town in Abruzzo, from which he takes his name. He devoted himself to the study of Hebrew, and became professor of that language at Rome. His first publication was a Hebrew grammar; this was followed by a Lexicon; and then he gave forth his great work, entitled, *Concordantiæ Bibliorum Heb. et Lat.*, 4 vols. fol., Rom. 1621. The basis of this work is the Hebrew Concordance of Rabbi Nathan, first printed at Venice in 1523, and again at Basle 1581. Calasio corrected some of the errors in this work, and added, '1. A Latin translation of the Rabbi's explanations, with additions of his own; 2. The Rabbinical, Chaldaic, Syriac, and Arabic words derived from or agreeing with the Hebrew root in signification; 3. A literal version of the Hebrew text; 4. The variations between the Vulgate and Septuagint versions;

and 5. The proper names of men, rivers, mountains, etc.' (Horne, *Introd.*, II. 2, p. 365). A splendid edition of this work was issued in London in 4 vols. fol., 1747, edited by the Rev. W. Romaine; it is said, however, to contain many errors, and to be somewhat affected by the editor's Hutchinsonian leanings. Calasio died in 1620, before his work was published; it appeared the following year under the auspices of the Pope, by whom the expenses of the publication were defrayed. —W. L. A.

CALDRON. This is the rendering in the A. V. of four different Hebrew words—(1.) קִלַּחַת, 1 Sam. ii. 14; Mic. iii. 3; (2.) סִיר, Ezek. xi. 3, 7, 11; pl. סִירוֹת, Jer. lii. 18, 19; rendered *pot* or *pots*, Exod. xvi. 3; 1 Kings vii. 45; 2 Kings iv. 38; Ps. lviii. 9; Jer. i. 13; Ezek. xxiv. 6; Zech. xiv. 20, 21; *pans*, Exod. xxvii. 3; (3.) דּוּד, 2 Chron. xxxv. 13; (4.) אַגְמוֹן, Job xli. 12 [20], a mistranslation. [AGMON.]

The utensil thus designated was a vessel used for the purposes of cooking, and also in the temple service. It was probably of copper. Copper caldrons have been found among the Nineveh remains, some of which are about 2½ feet in diameter, by 3 feet deep (Layard *Nin. and Bab.*, p. 177). 'Caldrons are frequently represented as part of the spoil and tribute in the sculptures of Nimroud and Kouyunjik. They were so much valued by the ancients that it appears from the Homeric poems, that they were given as prizes at public games, and were considered amongst the most precious objects that could be carried away from a captured city. They were frequently embossed with flowers and other ornaments. Homer declares one so adorned to be worth an ox' (*Ibid*, p. 180; comp. p. 588). Caldrons taken by the Babylonians from Jerusalem (Jer. lii. 18) are represented in the *Monuments of Nineveh*, 1st ser. pl. 24, and 2d ser. pl. 35.—W. L. A.

CALEB (כָּלֵב; Sept. Χάλεβ. Gesenius (*Thes.* p. 684) says, 'perhaps it means *dog*, *i.e.* כֶּלֶב; Arab. كَلْبٌ'. Fürst (in his new Lex. i. 593) explains by '*Der Kühne, Tapfere*, d. h. *Held*.' Meier controverts Gesenius, and gives the sense as Fürst renders it, '*Der tapfere Held*,' the valiant hero).

1. Taking the probable chronological order, we have in 1 Chron. ii. 18, 19, and 42, certainly, and in 46, 48, possibly, the earliest CALEB mentioned as the son of Hezron, who was son of Pharez, and grandson of the patriarch Judah. This Caleb was great-uncle of Nahshon, 'the prince of the children of Judah,' who was the illustrious brother of Aaron's wife Elisheba. A question has been raised, whether Caleb's wives were three or two. According to our version there were three, Azubah, Jerioth (verse 18), and Ephrath, 'which bare him Hur,' the grandfather of the great artificer Bezaleel (verse 19); but there is much MS. variation.

On the whole, that seems to us the most tenable opinion, and most supported by the best reading of the Hebrew Text, which assigns to Caleb, like his great ancestor Jacob, two wives, Azubah and Ephrath, and (as it would further seem from verses 46 and 48) two concubines, Ephah and Maachah; in one respect, undoubtedly, Caleb has the advantage in this comparison; having but one wife at a time, he escaped the domestic troubles which so much afflicted Jacob—'When Azubah was dead, Caleb took unto him Ephrath.' The chapter before us, in its genealogical fragments, has preserved to us the names of upwards of a dozen sons, besides their children, some of whom are mentioned as men of wealth and power.

2. Still following the chronological order, we must place as second on our list CALEB, the son of Hur, whose name occurs 1 Chron. ii. 50. This Hur is described as 'the first-born of Ephratah' (or Ephrath, as she is called in verse 19), consequently this second CALEB was grandson of Caleb the son of Hezron, through his second marriage; he was also the brother of Uri (comp. vv. 20 and 50), and therefore uncle of the artificer Bezaleel—the contemporary of the great Caleb, who thus appears to come later by one generation. [See No. 3.] The second Caleb, like his ancestral namesake, was through his sons Shobal, Salma, and Hareph, the father of a numerous and wealthy race; the first and second of these sons are called by the chronicler '*the fathers*' of the cities of Kirjath-jearim, and the more illustrious Bethlehem; by which is undoubtedly meant [as Vatablus explains, in *Critic. Sacr.*] that they were the princes or chiefs of 'the families,' or clans—*Mishpachoth*—which settled there after the conquest of Canaan. We come now to the

3. CALEB, 'the son of Jephunneh,' who is designated by this patronymic in no less than sixteen of the twenty-eight passages in which reference is made to him in the Scriptures; in three of the sixteen (See Num. xxxii. 12; Josh. xiv. 6 and 14) the additional designation הַקְּנִזִּי, 'the Kenezite,' is applied to him, the notice of which we postpone to the end of this article. This eminent man is first mentioned in the mission of the spies [Num. xiii. 6], whom Moses, at God's command, despatched, from the wilderness of Paran, to reconnoitre the land of Canaan, in the second year after the exodus. He was one of the twelve 'rulers,' נְשִׂיאִים, or 'heads, רָאשִׁים, of the children of Israel,' who comprised the mission, and he represented the illustrious tribe of Judah on this great occasion. Besides his parentage and his tribe, we know nothing of his antecedents; it is often the way of Holy Scripture to introduce its great men abruptly to our view. 'Elijah the Tishbite,' and 'Caleb, the son of Jephunneh,' appear suddenly on the stage of their great enterprises, without eulogy or description. But of Caleb it is not unreasonable to suppose that, after the lawgiver and his brother, none but Nahshon, 'the captain of the tribe of Judah,' out of all the host of Israel, excelled the son of Jephunneh in personal rank and dignity; hence his selection to represent the foremost and largest of the tribes in the most important national service which had yet arisen. The manner in which he discharged this duty proves him to have been possessed of moral qualities, which were even more eminent than his social and political rank. His eminent services are described in Num. xiii. 6-30; xiv. 6-9; (comp. 1 Maccab. ii. 56); 24, 30; xxxii. 12; Deut. i. 36; the divine favour towards him is instanced in Num. xiv. 38; xxvi. 65; Josh. xiv. 6-15; xv. 13, 14; Judg. i. 20; Josh. xv. 15-19; Judg. i. 12-15. One other pas-

sage occurs, which we here mention, though somewhat out of its order, as describing both good service and honourable reward, Num. xxxiv. 18, 19. In this appointment of Caleb to act with 'the princes of the tribes,' as one of the commissioners for dividing Canaan after its conquest, there is a twofold fitness and force; he was the only man, except Joshua, of the old generation, who respected God's reversionary gift of the land, and (except the commander-in-chief) he was the only old man left to set foot in it, after the long and fatal migration of the wilderness.* Having fully recounted the great services and the providential reward of Caleb, the Scripture is silent about the last years of his noble life; these were probably spent in the neighbourhood of Hebron in the possession of a hale old age. Full of honours and full of days, in the possession of undimmed faculties, and to the last enjoying the respect and friendship of the illustrious Joshua, his companion in duty, trial, and heaven-gifted prosperity, he departed to the rest, of which the Canaan he had helped to conquer was but a type.† Besides his daughter Achsah, he had at least three sons, whose names, with that of a grandson, are preserved in 1 Chron. iv. 15. We cannot close this article without allusion to two of the chief questions which have been raised on the subject of it. The first of these, touching *the identity of the first and third Calebs*, (the son of Hezron and the son of Jephunneh), we should not have referred to, if it had not lately received the sanction of so respectable a writer as Keil (*on Joshua*, page 356, Clark's Tr.) This is not a modern question. J. Buxtorf the younger (in *Historia Aræ fœderis*, ii. 2) discusses it, and adduces the opinions of the leading Hebrew doctors, D. Kimchi, Raschi, and Aben Ezra. The first of these discards the opinion of the identity, from the chronological difficulties which it produces; and the last says plainly, 'according to the literal meaning of Scripture, Caleb the son of Jephunneh, is *not* the same man as Caleb the son of Hezron, for grave reasons, which the intelligent will understand;' with this opinion of the Jewish doctor, Drusius expresses his emphatic agreement (*on Joshua* xiv. 6). To us the chronological argument seems decisive against the alleged identity. Hezron, Judah's grandson, was one of the company (See Gen. xlvi. 12) which migrated with Jacob into Egypt; so that, on the principle of identity, Caleb could not have been less than 120 years old at the time of the exodus, *i.e.*, about three times as old as he declares himself to have been. Moreover, the great artificer Bezaleel must have been of about the same age with the son of Jephunneh; in 1 Chronicles, however (ii. 20), this Bezaleel is registered as the great grandson of our first Caleb, the son of Hezron. The second question we propose briefly to consider is on the meaning of the epithet 'Kenezite,' as applied to either Caleb or his father Jephunneh. Now, in Genesis xv. 19, '*the Kenizzites*' are mentioned as a Canaanite tribe; while in the same book, chap. xxxvi. v. 11, 15, '*Kenaz*' occurs as an Edomite name; from these facts an interesting speculation has been advanced of the *foreign* origin of Caleb. [Smith's *Dict.* s. v. *Caleb*.] Similarity of names, however, in nations of closely kindred origin (like the Hebrews and the Edomites), is by no means so unusual as to render such a conjecture at all safe. A comparison of the table of 'the generations of Esau,' in Gen. xxxvi., or 1 Chron. i., with any genealogy of Hebrew names, is sufficient to shew how frequently Edomite and Israelite names are *identical*—Jeush, Korah, Nahath, Kenaz, Zerah, Shammah, Thobal, Manahath, Amram, Ithran, Bela, Ezer, Jobab, and Saul, all occur in *the Edomite* lists; but they are not on that account foreign or less Hebrew; for they can be readily found also in the Israelite lists. The occurrence, therefore, of the proper name 'Kenaz,' and the patronymic 'Kenezite,' in the family of Caleb, is no proof of its Edomite origin. It has been also suggested [Smith's Dictionary, s. v. *Caleb*] that the expression '*God of Israel*,' in Josh. xiv. 14, is 'significant' in this argument; as if Caleb in that verse were regarded as one, who *ab extra* had come over to the worship of Jehovah; but the phrase 'God of Israel' has no such necessary implication. It has such a meaning, no doubt in Ruth ii. 12; but the case of Jabez is more to the point, another worthy of the tribe of Judah (1 Chron. iv. 9, 10); now it is impossible to suppose that because *he* is described as calling on '*the God of Israel*,' the sacred writer meant to imply that he did this *as a proselyte*.

The phrase 'Lord God of Israel' of Joshua xiv. 14 is no doubt 'significant,' but the significance is best explained by an unambiguous passage in the previous chap. xiii. 33. The name 'Kenaz' was evidently a favourite one in the family of Jephunneh; probably it was borne by his father, as it seems to have certainly been by his great grandson (1 Chron. iv. 15). We regard then the appellation, הקנזי, 'the Kenezite,' as a patronymic, (like כלבי, 'the Calebite'), equivalent to כן־קנז, 'son of Kenaz,' a designation of the illustrious Othniel occurring in these four passages—Joshua xv. 17; Judges i. 13; iii. 9 and 11.

4. Caleb-Ephratah occurs in 1 Chron. ii. 24,

* Joshua *shared* the divine favour, as he had also encountered the dangers of fidelity, with his friend Caleb: but certain passages of their beautiful history seem to indicate that Caleb was foremost, if not *alone*, in some particulars of the noble service,—see especially Num. xiii. 30, where it is *only* Caleb who 'stills' the infuriate people; so again in xiv. 24, he *alone* has the wonderful honour of the divine approbation, 'But my servant Caleb had another spirit with him, and hath followed me fully;' and again in Moses' recapitulation of Jehovah's words to the men of the next generation, Deut. i. 36, Caleb comes foremost (and in one sense alone) in the divine commendation: and, consistently with this pre-eminence, in all the passages where the two worthies are mentioned together, Caleb's name precedes Joshua's, except in two instances, Num. xiv. 6, and Josh. xiv. 38; but even this latter instance is in observable contrast with the words of the Lord which occur just before in the 30th verse. It is in strict accordance with this priority of honourable mention, that for Caleb was reserved the unique reward of receiving an inheritance in the promised land *before* any of the tribes were endowed with their possessions; while Joshua's inheritance was only given to him 'when they had made an end of dividing the land.' Comp. Josh. xiv. with xix. 49.

† St. Jerome, amongst other writers, places the sepulchre of Caleb in the vicinity of Hebron. See Corn. a Lapide *on Joshua* xiv. 15.

and nowhere else; possibly it was situated near Hebron in the *Negeb-Caleb*. There could have been no difficulty in conjecturing that, when the grandsons of Hur were colonising portions of Judah [No. 2], they would bestow the double name of Caleb-Ephratah on one of their settlements, in honour of two parental names which must have been venerable to them—were it not written in our passage that '*Hezron died* in Caleb-Ephratah.' We have seen that Hezron migrated with Jacob into Egypt [No. 3]; he most probably, therefore, lived and died in Egypt; hence our difficulty. The present text is, 'after that Hezron was dead, בכלב אפרתה, *in Caleb-Ephratah*;' now the change is not great to בא* כלב אפרתה, *i.e.*, Caleb *went to* Ephratah after Hezron's death:† this would imply that, on the death of his father [in Egypt, say], Caleb went to Ephratah [*i.e.*, according to Fürst and Gesenius, *Bethlehem*, see Gen. xlviii. 7; Micah v. 2; according to Houbigant and others (with less reason), a place in Ephraim, 1 Sam. i. 1]. Migrations to the promised land from the land of bondage are not incredible, especially in the case of wealthy and powerful men. The Latin Vulgate has *ingressus est Caleb ad Ephrata*, as if the consummation of Caleb's marriage did not take place until the death of his father; it is, however, against this view that the preposition אל does not accompany the verb, which it should do to express this meaning;‡ a construction which the sacred chronicler actually employs in verse 21 (בא חצרון אל־בת־מכיר).

5. CALEB, South of, (נגב־כלב; *Sept.* Νότος Χαλέβ; *Vulg.*, Meridies Caleb) 1 Samuel xxx. 14. This was no doubt the district which the great Caleb gave as her dowry with Achsah to the heroic Othniel; the nucleus of it was Debir, or Kirjath-Sepher, which Achsah designates 'a south land' (or rather *the land of the south*, (אץ הנגב); comp. Judges i. 15 with i. 11, 12.—P. H.

CALENDAR. [CHRONOLOGY; MONTHS; YEAR.]

CALF. This is the rendering in the A. V. of the Heb. עֵגֶל, and Gr. *μόσχος*, by which, however, is designated rather a young bull or cow [EGHEL]. The proper Hebrew designation of a calf is בן־בקר (Gen. xviii. 7; Lev. i. 5; 1 Sam. xiv. 32); עגל בן־בקר (Lev. ix. 2); בן־פר (1 Sam. vi. 7, 10).

CALF-WORSHIP. [MOSCHOLATRY.]

CALIXTUS, GEORGE, a celebrated Lutheran divine of the 17th century, was born on a Schleswig village on the 14th December 1586. His father, the pastor of the place, had been a pupil of Melancthon's. After receiving the rudiments of education at Flensburg, he was sent to the University of Helmstadt in his sixteenth year. From 1603 to 1607 he devoted himself to philosophical and philological studies; but from 1607 he applied himself to theology. From 1609 to 1613 he spent his time in travelling through Belgium, France, Germany, and England, consulting libraries and holding disputations. In 1614 he was appointed professor of theology at Helmstadt, a position he occupied till his death, March 19th 1656. His doctrines were moderate Lutheranism, in opposition to the harsh and stiff Lutheranism which had begun to prevail. His theology was wider, deeper, and more philosophical than that of his opponents. He wrote many works of a polemical character relating to theology. After his death appeared *Orationes selecta*, 1660; *Expositiones literales* upon almost all the New Testament books; *Concordia evangeliorum; Lucubrationes ad quorundam V. T. librorum intelligentiam facientes*, 1665. Many of his MSS. are still unprinted. Among them there is a large collection of letters. As Calixtus was so much suspected and attacked by the narrow Lutherans of his day, he was obliged to write controversial tracts and books in his self-defence. He was accused of Catholicism and of a strong leaning to the Reformed theology. But though attacked and persecuted by men of an unchristian spirit, he maintained his ground, and became influential in relation to the future of Lutheranism. The strength of his mind lay in the department of historical theology. His reading was immense, and he could take a masterly survey of any period of church history. See *G. Calixtus und seine Zeit*, by Henke.—S. D.

CALLISTHENES (Καλλισθένης). An enemy of the Jews who had set fire to the holy gates, and was burnt by the Jews after the defeat of Nicanor (2 Maccab. viii. 33).—†

CALMET, AUGUSTINE, a learned Benedictine, was born at Mesnil-la-Horgne, near Commerci, in Lorraine, in 1672. After some early study at the Priory of Brenil, he removed, in 1687, to the University of Pont-a-Mousson, where he went through a course of rhetoric. In 1688 he entered, in the Abbey of St. Mansui, into the order of St. Benedict; and subsequently completed his philosophical and theological studies in the Abbey of Munster. In 1696 he was studying with a class of learned companions in the Abbey of Moyen-Moutier. From this time we hear of him as an instructor. In 1698 he was appointed tutor in theology and philosophy to the young *alumni* of the last-mentioned abbey. From this employment he was promoted in 1704 to the post of sub-prior of the Abbey of Munster, where, at the head of an academy of a dozen religieux, he diligently pursued biblical theology. The fruit of his learned labours at Moyen-Moutier and Munster were voluminous notes and dissertations on various parts of Holy Scripture, carefully drawn up for the use of himself and his pupils, rather than for publication. It was in deference to the judgment of the Abbé Duguet and the learned Mabillon that he published these commentaries in 1707-1716, in twenty-three volumes 4to, under the title *Commentaire littéral sur tous les livres de l'Ancien et du Nouveau Testament*. This valuable work brought him reputation and promotion. In 1715 he became prior of Lay,

* The א of בא was occasionally omitted in the haste of copying, as the Masoretes themselves admit, when they correct the בנד of Gen. xxx. 11 by their K'ri, בא גד. Houbigant on 1 Chron. ii. 24.

† The ancient Hebrew text must have so read the passage; for the LXX. translation is Μετὰ τὸ ἀποθανεῖν Ἐσρὼμ ἦλθεν Χαλὲβ εἰς Ἐφραθά—'after that Esrom was dead, Caleb went to Ephratah.'

‡ See Gesenius, *Thesaurus*, and Fürst, *Hebraisch, Wörterbuch*, s. v. בוא.

near Nancy; in 1718 he was appointed by the chapter Abbé of St. Leopold in Nancy, and in the following year he was promoted to the dignity of Visitor of the Congregation of St. Vannes. In 1728 he resigned his priory of Lay, on being chosen Abbé of Senones in Lorraine, on which appointment he entered in 1729. Here he lived in the prosecution of his favourite studies, and in great esteem for his learning, amiability, and candour, until the year 1757, when he died, October 25, having declined a bishopric which Pope Benedict XIII. offered him, at the suggestion of the College of Cardinals. His *Commentaire littéral* was afterwards republished in 26 vols. 4to, and again in 9 vols. folio; and in 1721 abridged by Pierre Guillemin. Rondet published a revised edition of the abridgment at Avignon in 1761–1773.

In 1715, Calmet published the dissertations and prefaces of his Commentary, with 19 new dissertations, in a separate work of five vols. 8vo, entitled (in the first and second editions), *Dissertations qui peuvent servir de Prolégomènes à l'Ecriture Sainte, revues, corrigées, considerablement augmentées, et mises dans un ordre methodique.* The third edition was considerably enlarged and republished under the title of *Trésor d'Antiquités Sacrées et profanes*; Paris, 1722, 3 vols. 4to. This work was so favourably received, that it was translated very soon into Latin, German, Dutch, and English. The Latin version was by J. D. Mansi, Lucca, 1729, in two folio vols.; the German by L. Mosheim, with notes and prefaces of the translator, Bremen, 1738–47, in six vols. 8vo. The English edition was brought out in the year 1726, by Samuel Parker at Oxford. But neither of these works acquired either the celebrity or the durable reception of Calmet's best known publication, first published at Paris, in four vols. 4to, under the title *Dictionnaire Historique et Critique de la Bible;* this work obtained a European circulation, having been translated in England, Holland, Germany, and Italy. The English translation, which first appeared in 1732, in three folios, was republished with much additional matter, as 'Biblical Fragments,' by Mr. Charles Taylor, first in 1793, in quarto. These fragments contain a vast amount of curious information relating to the manners and customs of the East, the natural history of the Bible, extracts from the writing of travellers, etc., all well illustrated by plates. Taylor lived to publish a fourth edition in 1823. The last edition, bearing the date of 1841, and designated as the eighth edition, consists of two vols. of Calmet's original, two more vols. of Taylor's fragments, and one vol. of plates and maps—all in 4to. This once much-prized publication, notwithstanding its elegant getting-up and undoubted worth in some respects, has been superseded by works of sounder and more advanced learning. Of the many other writings which issued from the pen of the industrious Calmet, three should be here mentioned as connected with Biblical literature—(1.) His *Histoire de l'Ancien et du Nouveau Testament*, intended as an introduction to Fleury's Eccl. History; (2.) *De la Poésie et Musique des Anciens Hébreux*, Amst. 1723, 8vo; (3.) *Bibliotheca Sacra*, a most copious and useful catalogue of the best books to be read in order to acquire a good understanding of Holy Scripture in every department of biblical literature. This work was originally a pendant to the 'Dictionary:' but the English readers of the 4*to edition* of that work were deprived of it by Mr. Taylor, who superseded it by other matter of questionable value in comparison with it. The learned Italian Mansi so highly appreciated Calmet's biblical labours that he translated the whole of his Commentary, Dissertations, and Dictionary (including the Bibliotheca and the Supplements) into very readable Latin. This aggregate of ten folio well-printed volumes is the most convenient form in which the learned student can possess Calmet's still valuable biblical works. The following judgment, pronounced by a competent man, on these works of the French divine, we translate from the *Bibliotheca Theologica selecta* of J. G. Walch (iv. 433):—'Let Calmet's Roman Catholic opinions which he occasionally introduced be only put aside, and certain inaccuracies amended, and then his great work is worthy of all praise and recommendation. Rejecting all allegorical interpretation, Calmet, with great painstaking, investigates the literal sense of Holy Scripture; exhibits the divergences of the Greek and Latin, and other versions, from the Hebrew text; and what is obscure and difficult in history, chronology, geography, and criticism, he carefully explains. In his dissertations he has, with much erudition, illustrated various points of interest, and thereby shed much light on the sacred writings.'—P. H.

CALNEH (כַּלְנֵה; Sept. Χαλάννη), or rather CHALNEH, the fourth of Nimrod's cities (Gen. x. 10), and probably not different from the Calno of Is. x. 9, or the Canneh of Ezek. xxvii. 23. According to the Chaldee translation, with which Eusebius and Jerome agree, this is the same place that was subsequently called Ctesiphon. It lay on the Tigris, opposite Seleucia, and was for a time the capital of the Parthians. This ancient opinion respecting Chalneh is rendered probable by the circumstance that the city named Ctesiphon was in the district called by the Greeks Chalonitis (Pliny, *Hist. Nat.* vi. 26, 27; Polyb. v. 45). Ammianus Marcellinus (xxiii. 6, 23) states that it was the Persian king Pacorus (who reigned from A.D. 71 to 107) who changed the name of the city to Ctesiphon; but that name must have been more ancient, as it is mentioned by Polybius. In the time of the prophet Amos, Calneh appears to have constituted an independent principality (Amos vi. 1, 2); but not long after it became, with the rest of Western Asia, a prey to the Assyrians (Is. x. 9). About 150 years later, Calneh was still a considerable town, as may be inferred from its being mentioned by Ezekiel (xxvii. 23) among the places which traded with Tyre. The site of Ctesiphon, or Calneh, was afterwards occupied by El-Madain, *i. e.*, *the* (*two*) *cities*, of which the only remains are the ruins of a remarkable palace called Tauk-kesra (see cut 162), some mounds of rubbish, and a considerable extent of massive wall towards the river. The ruined palace, with its broken arch, although it stands on low ground, is a most conspicuous object, and is seen at a considerable distance, in ascending the river, in varied and striking points of view, in consequence of the serpentine course of the stream in this part.—J. K.

Addendum.—Sir Henry Rawlinson, and some other writers on the geography of Babylonia, have endeavoured of late to identify Calneh with *Niffer*. In the Talmud it is stated that Calneh is called Nopher. Now there can be no doubt that Niffer was one of the most ancient sites in Babylonia.

It is situated on the borders of an extensive marsh between the Tigris and Euphrates, about fifty miles south-east of the ruins of Babylon. 'The present aspect of Niffer is that of a lofty platform of earth and rubbish, divided into two parts by a wide channel. Nearly in the centre of the eastern portion are the remains of a brick tower of early construction, the débris of which constitutes a conical mound rising seventy feet above the plain' (Loftus, *Chal. and Susian.* p. 100, *sq.*) There are other mounds and traces of ruins around this principal one. The site was explored by Layard, and afterwards examined by Loftus; but no remains of any importance were discovered (Layard's *Nin. and Bab.*, 556, *sq.*) The arguments of Rawlinson are not sufficient to establish the identity of Niffer and

162. Tauk kesra.

Calneh. Jerome distinctly affirms that Calneh was called Ctesiphon in his time (*Ad Amos*, 6; Bochart, *Opp.* i. 238); and Rawlinson himself has shewn that Niffer is an ancient name found on Babylonian monuments (*Herodot.* i. 447).—J. L. P.

CALOVIUS, Abraham, a Lutheran divine of the 17th century, was born at Norungen in East Prussia, 1612 A.D. In 1626 he went to the University of Königsberg, and studied four years. In 1634 he went to Rostock; in 1637 he became extraordinary professor at Königsberg; in 1643 he removed to the Gymnasium at Dantzig. At the Thorn Conference, 1645, he came in contact with Calixtus, and appeared against syncretism. In 1650 he received a call to Wittenberg, where he stood in high favour with the Elector, George II. Here he lived, laboured, and wrote till his death in 1686. Many students were attracted to the place by his fame as a theologian; and had it not been for his colleague John Meisner, he would have ruled undisputed master in the University. When he had attained the age of 70 he married his sixth wife, four months after the death of the fifth, at a time when he was so weak as to be able to walk little more than five steps. He had followed to the grave thirteen children, besides the five wives.

Calovius was a violent polemic, a *malleus hæreticorum* in his day. Lutheran orthodoxy was the object of his conservative efforts. But his spirit and temper were opposite to the teachings of Christ. The best known of his works is his *Biblia illustrata*, in four parts or vols. folio, aimed against Grotius. In this commentary all portions of the Bible, without exception, are equally attributed to the Holy Ghost as their author. The work is pervaded by learning and ability; but its tone is excessively dogmatical. We see Calovius as a doctrinal theologian most clearly in his *Systema locorum theologicorum*, 1655–1677, 12 vols.; and his *Apodixis articulorum fidei*, 1684; *Theologia naturalis et revelata*, 1646.—S. D.

CALVARY, the place where Christ was crucified. In three of the Gospels the Hebrew name Golgotha (*place of a skull*) is given; and in Luke (xxiii. 33), where we find Calvary in the Authorized Version, the original is not Calvary, but Cranion (κρανίον, *a skull*). Calvaria is the Latin translation of this word, adopted by the Vulgate, from which it found its way into our version. 'It may be well to remind the reader that there are two errors implied in the popular expression 'Mount Calvary.' 1. There is in the scriptural narrative no mention of a mount or hill. 2. There is no such name as 'Calvary.' (Stanley, *Sin. and Pal.*, p. 460, note). For particulars concerning the site of the crucifixion, see Golgotha.

CALVIN, John, the illustrious Reformer, was born at Noyon in Picardy, on the 10th of July 1509; and died at Geneva on the 24th of May 1564. His father Gerard's name was *Chauvin*, which was afterwards Latinized by his son (in the dedication of his first work on Seneca's treatise *De Clementia*) into the more euphonious shape of *Calvinus*. In this article we omit all reference to the vast and various labours of this great man, which contributed so much to change the opinions of mankind, and which have given him an imperishable renown. Even the mention of his polemical and miscellaneous writings would be here out of place; we therefore confine ourselves to a record of his *Biblical Works*. These fill seven of the nine folio volumes of the best and classical edition of his works, which was published at Amsterdam in 1667. The contents of all these volumes are in Latin; but the Latin is by no means Calvin's composition in every instance; many of his exegetical works are, in fact, most carefully prepared* versions

* The accuracy of these Latin versions is avouched by Calvin; for instance, in a short preface to his *Prelections on the Minor Prophets* (Amst. ed. vol. v.)

of his Homilies and Prelections—which he addressed to crowded audiences in vernacular French—rendered into the more enduring form of that classic tongue which made them intelligible to the learned throughout Europe, by the help of a devoted staff of pious scholars whom he had gathered around him at Geneva. These versions were generally, perhaps in every instance but three, carefully revised and prefaced by Calvin himself. In our enumeration of the biblical works of our illustrious author, we propose to classify the contents of the Amsterdam edition into (1) The treatises which Calvin himself wrote and published; and (2), Those which were taken down from his oral delivery, translated into Latin by learned friends of the reformer, and published either (a) with prefaces by Calvin's own hand, or (b) with prefaces by other editors.

1. The treatises which were wholly the production of Calvin are (following the order of the Amsterdam edition)—[1] *Commentarii in libros Mosis et quidem in Genesin seorsim, reliquis IV. in formam Harmoniæ digestis; necnon in librum Iosuæ.* This work, though arranged the first amongst his collected writings (Amst. ed. vol. 1.), was yet the very last which proceeded from his pen. The dedication to Henry of Navarre bears the late date of Aug. 1st, 1563. Of the greater portion of this work Mr. Horne says:—'His harmony of the four last books of the Pentateuch has been much and deservedly admired for its ingenuity. The history contained in them forms a distinct part. The rest is comprised under the following divisions—(a) Those passages which assert the excellence of the Law by way of preface; (b) The ten commandments, under each of which are comprehended all those parts of the Law which relate to the same subject, and this it is which forms the great body of the Harmony; (c) The sum of the Law, containing those passages which enjoin love to God and love to our neighbour; (d) The use of the Law; and, lastly, its sanctions and threats.' *Introduct.*, vol. v. p. 287, 9th ed. The bulk of the work (which Mr. Horne thus epitomises) is preceded by a commentary on Genesis, and followed by one on Joshua. Hengstenberg has edited the best modern edition of the commentary on Genesis, Berlin, 1838. [2.] *Commentarii in Librum Psalmorum* (Amst. ed. vol. iii. pt. 1). The dedication is dated July 23, 1557. This work was translated into French four years afterwards. Tholuck's is the best modern edition of this very valuable commentary, which is marked by some of Calvin's best characteristics of style, lucidness, grasp of the subject, and absence of all affectation in treating it. [3.] *Commentarii in Evv. IV., quorum tres priores in formam Harmoniæ sunt digesti; quartus vero seorsim explicatur, quod pauca cum reliquis communia habeat; necnon in Acta Apostolorum.* The dedication of the Harmony to the magistrates of Frankfort bears the date of August 1, 1555; of the Gospel of St. John, addressed to the municipal authorities of Geneva, January 1, 1553; of the Acts, addressed to the Prince Nicholas Radziwil, Palatine of Wilna, etc., August 1, 1560. The Harmony, which as such is not held in high respect (owing to Calvin's simply grouping *like* passages of the Evangelists together mechanically, without any order of time, which he supposes the sacred authors neglected), was at once, like all his writings, translated into French; into English by *Eusebius Paget*, 1584; and into German by *Wolfg. Haller*, 1590. The best modern edition is by Tholuck. (Amst. ed. vol. vi. throughout.) [4.] *Commentarii in omnes Epp. S. Pauli Apostoli, atque etiam in Ep. ad Hebræos, necnon in Epp. Canonicas;* with various dedications to men illustrious in rank or in connection with the Reformers. These commentaries have been praised for the perspicuity and judicious tone of the author—among other critics by the Romanist Father Simon (*Histoire critique des principaux commentateurs du Nouv. Test.* C. L. p. 748). The commentary on the Ep. to the Romans (Calvin's *earliest* Biblical work) has been especially commended, as exhibiting some of his very best exegetical qualities. This work was soon translated into French, and has often been republished. Tholuck's is again the best modern edition. (Amst. ed. vol. vii., throughout.)

2. We come now to the second class of Calvin's treatises, viz. those which were taken down from his oral delivery, translated into Latin by learned friends; and published either (a) with prefaces in Calvin's own hand, or (b) with prefaces by other writers; and, *first*, we mention those which Calvin himself revised and prefaced—again following the order of the Amsterdam edition.

[1.] *Commentarii in Iesaiam Prophetam* were first published, by a friend called Nich. Gallasius, in a rough form, with a dedication written by Calvin to King Edward VI. (Dec. 25, 1550); afterwards Calvin revised and enlarged the work himself, and published it with a second dedication to our Queen Elizabeth, addressed to her on her coronation-day; ultimately this valuable work was wrought into its finished state by the original editor, Gallasius ('tertio recogniti et aucti ampla accessione locorum Scripturæ qui passim in toto opere citantur, etc.), and dedicated by him to his 'old friend' John Crispin, Jan. 1, 1570. In 1552, a French translation was published. (Amst. ed. vol. iii. part 2.) [2.] *Prælectiones in Jeremiam et Lamentationes* were taken down from Calvin's public lectures, and prepared in Latin for publication, by John Budé and C. Joinville, and were issued with a dedication from the pen of Calvin, addressed to 'the people of God, who desire that Christ's kingdom shall be rightly established in France,' Aug. 19, 1561. This work was translated into French in the year 1565. (Amst. ed. vol. iv. part 1.) [3.] *Prælectiones in librum Prophetiarum Danielis* were, like the preceding, prepared for publication in their present shape by Budé and Joinville; Calvin writing a dedication to Frederick, Prince Palatine of the Rhine, dated Geneva, July 23, 1553. A second carefully revised edition was superintended by the same editors in 1576. Meanwhile a French translation had been published in the year 1569, and an English one in London, 1574. (Amst. ed. vol. v. part 1.) [4.] *Prælectiones in XII. Prophetas* (*quos vocant*) *Minores;* prepared this time by Budé alone,* to

he writes—'Incredibilis vero mihi res fuisset, nisi, quum mihi postridie recitarent clare vidissem, quæ scripserant [amici nostri optimi] *a sermone meo nihil differre * * * tanta fide exceperunt ii quod ex ore meo audierant ut nullam mutationem animadvertam.*

* Budé's name occurs alone, but from an interesting statement appended by another of Calvin's paladins, J. Crispin, it would seem that four per-

the great satisfaction of the author, who authenticated the work with a dedication to Gustavus, King of Sweden, Feb. 1, 1559, and a short address to the Christian reader, in which he praises the fidelity and loving industry of Budé, and his other editors. A French translation was published at Geneva in 1560. (Amst. ed. vol. v. part 2.) We have now only left the three works, which have been already referred to as having been taken down from Calvin's oral delivery, and published carefully indeed, but without the advantage of the author's own superintendence. [1.] *Homiliæ in 1 librum Samuelis;* put into Latin from a transcript of the oral original, and published after Calvin's death by David Claude, who, in his dedication to Prince Maurice of Hesse, calls his labour, 'posthuma viri magni suboles.' (Amst. ed. vol. ii. part 1.) [2.] *Conciones in librum Jobi* were first published by eager friends as they were taken down from Calvin's pulpit discourses in the original French; they were some years afterwards, 'by two pious and learned men selected for the purpose' (Beza's *preface*), translated into Latin, 'if not with all the elegance they deserved, still with the utmost care,' and published by Theodore Beza, with an address to the Christian reader, dated Aug. 14, 1593. The work had, however, been previously translated into German (in 1587) under the title, *Erklärung des Buchs Hiob in hundert und neun und funfzig Predigten.* (Amst. ed. vol. ii. part 2.) [3.] The last work which bears the name of Calvin is *Prælectiones in Ezechielis viginti capita priora;* collected and translated by Joinville and Budé, and published with a preface addressed to the renowned Coligny, by Beza, Jan. 15, 1565. They were simultaneously published in French. (Amst. ed. vol. iv. part 2.)

There is great natural propriety in the fact that, next to Geneva, the home and centre of all Calvin's labours, where two editions of his collective works were published, in 12 folio vols., in 1578, and again in 1617, in 7 folio vols., the churches of Holland and Scotland have 'delighted to honour' the illustrious man to whom they owe so much. We have mentioned the *Amsterdam* edition, as the very best collection of the published writings of Calvin in their original shape; *Edinburgh* is now doing honour to itself by the publication of a uniform series of *translations*, in about 50 octavo volumes, of writings which have helped more perhaps than any others to form the opinion of Reformed Christendom.—P. H.

CAMBYSES. [AHASUERUS.]

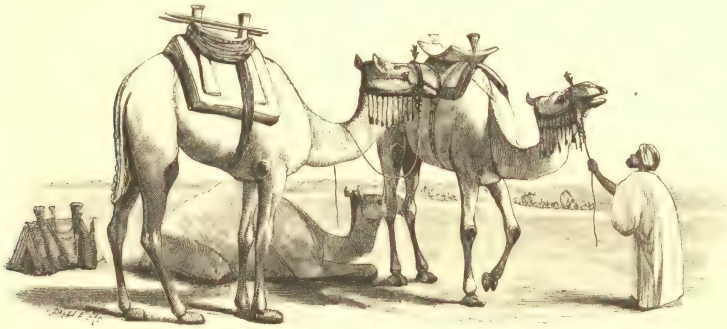
CAMEL. Three names for the camel occur in the O. T., and a fourth is perhaps to be added. They are as follows:—1. גָּמָל, Arab. anc. and mod. جمل, *jemel* or *gemel*, and the like in the other Semitic languages; Sansk. *kramêla*, Gr. κάμηλος; Copt. ϫⲁⲙⲏⲗ (Memph.), ϭⲁⲙⲏⲗ, ϭⲁⲙⲏⲗ (Sah.) The word has been supposed by Mr. Birch to be found in anc. Egyptian, written *kamr* (Bunsen, *Egypt's Place etc.*, i. p. 543), but this is an incorrect reading (see Brugsch's *Geogr. Inschriften*, ii. pp. 53, 54). On the supposition that the origin of the word is Semitic, two derivations have been proposed. Bochart takes it from גָּמַל, *gamal*, 'he or it gave, repaid,' because the camel was supposed to be vindictive. The reason is, however, very doubtful, for the camel, though usually a complaining and occasionally an ill-tempered animal, can scarcely be called vindictive. Gesenius supposes that it is related to حمل, *hamala*, 'he or it carried,' but this is too far-fetched to be even probable. If the name be Iranian, the Sanskrit *kramêla* would signify the walking animal, from the root *kram*, 'to walk, step,' but a foreign word might have been modified to adapt it to a Sanskrit root (Pictet, *Origines Indo-Européennes*, i. p. 386). 2. בֶּכֶר, f. בִּכְרָה, 'a young camel,' where the radical signification is youthfulness. 3. כִּרְכָּרוֹת (Is. lxvi. 20), reasonably supposed to mean 'dromedaries,' that is, swift camels, from כרר, *karar*, 'he or it danced.' 4. אֲחַשְׁתְּרָנִים (Est. viii. 10, 14) translated in A. V. 'camels,' should rather be rendered 'mules,' if the expression 'sons of mares' designate the same animals, as seems almost certain (10). Gesenius compares the Persian *ástar*, etc., and the Sanskrit *açvatara*, 'a mule,' the latter, which is no doubt the source, meaning that which is more than a horse, as a beast of burden (Pictet, p. 355). Gesenius should, however, have noticed the Sanskrit *ushtra*, 'a camel,' which is found in various Iranian languages (*Ibid*, pp. 385, 386).

In the Bible, *gamal* and its equivalents correspond to the genus Camelus, as constituted by modern naturalists. 'In this arrangement it comprises two species positively distinct, but still possessing the common characters of being ruminants without horns, without muzzle, with nostrils forming oblique slits, the upper lip divided and separately movable and extensile, the soles of the feet horny, with two toes covered by unguiculated claws, the limbs long, the abdomen drawn up, and the neck, which is long and slender, bent down and up, the reverse of that of a horse, which is arched. Camels have thirty-six teeth in all, whereof three are cuspidate on each side above, six incisors, and two cuspidate on each side below, which, though differently named, still have all more or less the character of tushes. They have callosities on the breast-bone and on the flexures of the joints. Of the four stomachs, which they have in common with other animals chewing the cud, the ventriculus, or paunch, is provided with membranous cells to contain an extra provision of water, enabling the species to subsist for four or more days [even as many as sixteen] without drinking. But when in the desert, the camel has the faculty of smelling it afar off, and then, breaking through all control, he rushes onwards to drink, stirring the element previously with a forefoot, until it is quite muddy. Camels are temperate animals, being fed on a march only once in twenty-four hours, with about a pound-weight of date-stones,* beans, or barley, and are enabled in the wilderness, by means of their long flexible necks and strong cuspidate teeth, to snap as they pass at thistles and thorny

sons at least were engaged in preparing the work for publication.

* In the original art. 'dates,' an error or oversight.—R. S. P.

plants, mimosas and caper-trees. They are emphatically called the ships of the desert;* having to cross regions where no vegetation whatever is met with, and where they could not be enabled to continue their march but for the aid of the double or single hunch on the back, which, being composed of muscular fibre, and cellular substance highly adapted for the accumulation of fat, swells in proportion as the animal is healthy and well fed, or sinks by absorption as it supplies the want of sustenance under fatigue and scarcity; thus giving an extra stock of food without eating, till by exhaustion the skin of the prominences, instead of standing up, falls over, and hangs like empty bags on the side of the dorsal ridge. Now, when to these endowments are added a lofty stature and great agility; eyes that discover minute objects at a distance; a sense of smell of prodigious acuteness, ever kept in a state of sensibility by the animal's power of closing the nostrils to exclude the acrid particles of the sandy deserts; a spirit, moreover, of patience, not the result of fear, but of forbearance, carried to the length of self-sacrifice in the practice of obedience, so often exemplified by the camel's bones in great numbers strewing the surface of the desert; when we perceive it furnished with a dense wool, to avert the solar heat and nightly cold, while on the animal, and to clothe and lodge his master when manufactured, and know that the female carries milk to feed him;—we have one of the most incontrovertible examples of Almighty power and beneficence in the adaptation of means to a direct purpose that can well be submitted to the apprehension of man; for, without the existence of the camel, immense portions of the surface of the earth would be uninhabitable and even impassable. Surely the Arabs are right, 'Job's beast is a monument of God's mercy!' The two species are—1. The Bactrian camel (*camelus Bactrianus* of naturalists), which is large and robust; naturally with two hunches; and originally a native of the highest table-lands of Central Asia, where even now wild individuals may be found. The species extends through China, Tartary, and



163. Camels.

Russia, and is principally imported across the mountains into Asia Minor, Syria, and Persia. It is also this species which, according to the researches of Burckhardt, constitutes the brown Taoos variety of single-hunched Turkish or Toorkee camels commonly seen at Constantinople, there being a very ancient practice among breeders, not, it appears, attended with danger, of extirpating with a knife the foremost hunch of the animal soon after birth, thereby procuring more space for the pack-saddle and load. It seems that this mode of rendering the Bactrian similar to the Arabian camel or dromedary (for Burckhardt misapplies the last name) is one of the principal causes of the confusion and contradictions which occur in the descriptions of the two species, and that the various other intermixtures of races in Asia Minor and Syria, having for their object to create greater powers of endurance of cold or of heat, or of body to carry weight or to move with speed, have still more perplexed the question.

'2. The Arabian camel or dromedary (*camelus dromedarius* or *Arabicus* of naturalists) is properly the species having naturally but one hunch.' It is probably of Western-Asiatic origin. It has indeed been supposed to have had its first habitation in Africa, but the Egyptian monuments do not once represent it, nor do the inscriptions and papyri speak of it. The mentions in the Pentateuch do not seem to prove that camels were kept in any part of Egypt but its north-eastern tract, at the time to which they refer the home of strangers, as we shall shew later. It is evident, however, that the camel was abundant in Syria and Palestine at a very early period as a beast of burden.

'Of the Arabian species two very distinct races are noticed; those of stronger frame but slower pace, used to carry burdens varying from 500 to 700 weight, and travelling little more than twenty-four miles in a day; and those of lighter form, bred for the saddle with single riders, whereof the fleetest serve to convey intelligence, etc., and travel at the

* The expression ship of the desert, now common in the West, has its origin in a mistranslation of the Arabic مركب *markab*, a word also applied to a horse, and signifying a thing ridden on or that carries, its radical meaning, from ركب *rakaba*, 'he or it rode;' it is used for a ship to denote that it is a carrier.—R. S. P.

rate of upwards of 100* miles in twenty-four hours. The latter are designated by several appellations, all more or less implying swiftness. The best come from Omán, or from the Bisháreés in Upper Egypt. Caravans of loaded camels have always scouts and flankers mounted on these light animals. The Romans of the third and fourth centuries of our era, as appears from the '*Notitia*,' maintained in Egypt and Palestine several *alæ* or squadrons mounted on dromedaries. Bonaparte formed a similar corps, and in China and India the native princes and the East India Company have had them also.

'All camels, from their very birth, are taught to bend their limbs and lie down to receive a load or a rider. They are often placed circularly in a recumbent posture, and together with their loads form a sufficient rampart of defence against robbers on horseback. The milk of she-camels is still considered a very nutritive cooling drink, and when turned it becomes intoxicating. Their dung supplies fuel in the desert and in sandy regions where wood is scarce; and occasionally it is a kind of resource for horses when other food is wanting in the wilderness. Their flesh is eaten by the Arabs, who consider the hunch a delicacy, but was forbidden to the Hebrews (Lev. xi. 4; Deut. xiv. 7). On swift dromedaries the trotting motion is so hard that to endure it the rider requires a severe apprenticeship; but riding upon slow camels is not disagreeable, on account of the measured step of their walk; ladies and women in general are conveyed upon them in a kind of wicker-work sedan, known as the takht-raván of India and Persia.'

In the history of the Hebrews the camel is used only by nomad tribes. This is because the desert is the home of the Arabian species, and it cannot thrive in even so fine a climate as that of the valley of the Nile in Egypt. The Hebrews in the patriarchal age had camels as late as Jacob's journey from Padan-aram, until which time they mainly led a very wandering life. With Jacob's sojourn in Palestine, and still more, his settlement in Egypt, they became a fixed population, and thenceforward their beast of burden was the ass rather than the camel. The camel is first mentioned in a passage which seems to tell of Abraham's wealth (Gen. xii. 16, as xxiv. 35), to which Pharaoh doubtless added, rather than to recount the king's gifts. If the meaning, however, is that Pharaoh gave camels, it must be remembered that this king was probably one of the Shepherds who partly lived at Avaris, the Zoan of Scripture, so that the passage would not prove that the Egyptians then kept camels, nor that they were kept beyond a tract, at this time, and long after, inhabited by strangers. The narrative of the journey of Abraham's servant to fetch a wife for Isaac portrays the habits of a nomad people, perhaps most of all when Rebekah, like an Arab damsel, lights off her camel to meet Isaac (xxiv.) Jacob, like Abraham, had camels (xxx. 43): when he left Padan-aram he 'set his sons and his wives upon camels' (xxxi. 17); in the present he made to Esau there were 'thirty milch camels with their colts' (xxxii. 15). In Palestine, after his return, he seems no longer to have kept them. When his sons went down to Egypt to buy corn, they took asses. Joseph sent wagons for his father and the women and children of his house (xlv. 19, 27; xlvi. 5). After the conquest of Canaan, this beast seems to have been but little used by the Israelites, and it was probably kept only by the tribes bordering on the desert. It is noticeable that an Ishmaelite was overseer of David's camels (1 Chron. xxvii. 30). On the return from Babylon the people had camels, perhaps purchased for the journey to Palestine, but a far greater number of asses (Ezr. ii. 67; Neh. vii. 69). There is one distinct notice of the camel being kept in Egypt. It should be observed, that when we read of Joseph's buying the cattle of Egypt, though horses, flocks, herds, and asses, are spoken of (Gen. xlvii. 17), camels do not occur: they are mentioned as held by the Pharaoh of the exodus (Exod. ix. 3), but this may only have been in the most eastern part of Lower Egypt, for the wonders were wrought in the field of Zoan, at which city this king then doubtless dwelt.

It is in the notices of the marauding nomad tribes that wandered to the east and south of Palestine, that we chiefly read of the camel in Scripture. In the time of Jacob there seems to have been a regular traffic between Palestine, and perhaps Arabia, and Egypt, by camel caravans, like that of the Ishmaelites or Midianites who bought Joseph (Gen. xxxvii. 25, 28). In the terrible inroad of the Midianites, the Amalekites, and the Bene-Kedem, or children of the east, 'both they and their camels were without number: and they entered into the land to destroy it' (Judg. vi. 5, comp. vii. 12). When Gideon slew Zebah and Zalmunna, kings of Midian, he 'took away the ornaments [or 'little moons'] that [were] on their camels' necks' (viii. 21), afterwards mentioned, with neck-chains, both probably of gold (26). We also find other notices of the camels of the Amalekites (1 Sam. xv. 3; xxx. 17), and of them and other and probably kindred peoples of the same region (xxvii. 8, 9). In the account of the conquest by the Reubenites, the Gadites, and the half-tribe of Manasseh, of the Hagarites beyond Jordan, we read that fifty thousand camels were taken (1 Chron. v. 18-23). It is not surprising that Job, whose life resembles that of an Arab of the desert, though the modern Arab is not to be taken as the inheritor of his character, should have had a great number of camels (Job i. 3; xlii. 12). The Arabian Queen of Sheba came with a caravan of camels bearing the precious things of her native land (1 Kings x. 2; 2 Chron. ix. 1). We read also of Benhadad's sending a present to Elisha 'of every good thing of Damascus, forty camels' burden' (2 Kings viii. 9). Damascus, be it remembered, is close to the desert.

In the prophets the few mentions of the camel seem to refer wholly to foreign nations, excepting where Isaiah speaks of their use, with asses, in a caravan bearing presents from the Israelites to the Egyptians (xxx. 6). He alludes to the camels of Midian, Ephah, and Sheba, as in the future to bring wealth to Zion (lx. 6). The 'chariot of camels' may be symbolical (xxi. 7). Jeremiah makes mention of the camels of Kedar, Hazor, and the Bene-Kedem (xlix. 28-33). Ezekiel prophecies that the Bene-Kedem should take the land of the Ammonites, and Rabbah itself should be 'a resting-place for camels' (xxv. 1-5).

* In the original art., 'the rate of 200 miles;' but I can find no instance recorded, nor do I remember any to have occurred while I was in the East, warranting a greater distance than 120 miles in the twenty-four hours.—R. S. P.

Two passages in the N. T., 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God' (Matt. xix. 24); and the reproof of 'blind guides, which strain at a gnat, and swallow a camel' (xxiii. 24), are held to be proverbial expressions. Commentators have tried to explain the first, either by supposing the needle's eye to have been a small gate, or by the reading of κάμιλος, a rope, probably an invented word, for κάμηλος, a camel. The former idea seems worthy of consideration, especially as the passage of a camel through a small gate, correctly described, when the animal is deprived of his burden, made to kneel, and so unwillingly dragged through by force, affords a figure of remarkable exactness. The 'raiment of camel's hair' worn by St. John the Baptist with a leathern girdle (Matt. iii. 4; comp. Mark i. 6), was no doubt a coarse shirt like those worn by the Bedáwees, who likewise make tents of camel's hair. The Baptist's seems to have been the same dress as that of Elijah (2 Kings i. 8), and others of the earlier prophets (Zech. xiii. 4).—[C. H. S. and R. S. P.]

The zoological portion of this article, distinguished by marks of quotation, is retained from the preceding editions.

CAMERARIUS, Joachim, belonged to an ancient noble family, of the name of *Liebhard*, which he exchanged for that of *Camerarius*, from the circumstance that several of his ancestors had filled the office of chamberlain (*Kammerer*) to the bishops of Bamberg. He was born at Bamberg, April 12, 1500. In 1515 he entered the University of Leipzig. Such was his proficiency in classical literature that he was elected Professor of Greek at Erfurt in 1521, where he embraced the principles of the Reformation. The plague, and the unsettled state of the university, occasioned his removing to Wittenberg, where he formed an intimate friendship with Melanchthon, at whose recommendation he was made Professor of History and the Greek language at Nürnberg in 1526. In 1530 he was one of the deputies to the Diet at Augsburg, where he took a leading part with Melanchthon. Under the patronage of Duke Ulrich he removed to the University of Tübingen, where he composed his *Elements of Rhetoric*. In 1541 he was employed by the Dukes Henry and Maurice of Saxony to remodel the University of Leipsic. In 1555 he again went as a deputy to the Diet at Augsburg, and in the year following to Regensburg. During the last years of his life he withdrew almost entirely from public affairs, and died at Leipsic April 15, 1574, leaving behind him five sons, all men of worth and reputation; one of them, especially Joachim, attained to great eminence as a botanist, and practised as a physician at his native place, Nürnburg. (Born Nov. 5, 1534, died 1598).

Camerarius was a man of the strictest integrity, quiet and taciturn; disposed to moderation, but of great energy and perseverance in the two great objects to which he devoted his life, the cultivation of classical learning and the advancement of the Reformation. To the former he contributed by numerous editions of the Greek and Latin classics (of which a list is given by Fabricius in his *Bibliotheca Græca*) and by the improvements he introduced into several of the German Universities. The latter he aided by his advocacy on important public occasions, and by various writings on theological and ecclesiastical subjects. Of his works on biblical subjects, the following are the principal: —*Sententiæ et sapientia Siracidæ; Notatio figurarum sermonis in libris Evv. et apostol. scrr.; Historia J. Christi; Homiliæ.* He wrote a biography of Prince George of Anhalt, 1555 (republished with a German translation by Schubert 1853) and a memoir of Melanchthon (*Narratio de Ph. Mel. ortu, totius vitæ curriculo et morte, etc.*) 1566, republished with notes and documents by Strobel, Halle, 1777; also Melanchthon's letters in 1569. (Herzog's *Encyclopädie*, vol. ii. p. 542, and *Conversations Lexicon*, Leipzig, 1843, vol. iii. p. 142.) —J. E. R.

CAMERON, John, born in Glasgow in 1579, laureated in its university 1598, and admitted as a regent 1599. In 1600 he taught the classical languages in the French College of Bergerac, and afterwards became professor of philosophy at Sedan. He was chosen one of the students supported for four years by the French church, in order that they might devote themselves exclusively to sacred studies, and on closing the last year of this course in Heidelberg, 1608, he composed some theses that excited considerable interest, 'De triplici Dei cum homine fœdere.' For ten years following he acted as colleague to Dr. Primrose in the charge of the church at Bordeaux, from which he was translated to Saumur, where he officiated as professor of divinity. Driven from France by the public commotions of the time, he gave private lectures in London, and in 1622 was appointed principal of the university of Glasgow. As he had committed himself to the royal policy in opposition to Presbytery, he did not feel himself at home in his native city, so that he left it in a year, and at Montauban, where he obtained the theological chair, he became equally unpopular by his advocacy of the tenet of passive obedience. He died in 1625, leaving a widow, to whom he had been married but a few months, and three daughters by an earlier marriage, whose support was undertaken by the French church.

Cameron has won celebrity from his eminent scholarship, his connection with the Salmurian controversy (Mosheim, *Eccl. Hist.*, cent. 17, sect. ii., p. 2, ch. 2), and especially his abilities as an exegete. It is in this last capacity that Cameron chiefly has claims on the attention of the biblical student. He has left no regular and sustained commentary on any portion of Scripture. In 1626–28, his *Prælectiones in selectiora loca Novi Testamenti* appeared in three 4to volumes; in 1632, a separate 4to was edited by Cappel, under the title, *Myrothecium Evangelicum, in quo aliquot loca N. T. explicantur;* and in 1642, all his theological works, with the exception of the *Myrothecium*, were collected into one folio. His treatises in the body of his works are polemical disquisitions on particular texts rather than exegetical inquiries into their meaning. So far as the latter process is made the basis on which his doctrinal and controversial conclusions rest, it is of great value, from the subtle tact and luminous precision with which it is conducted. Many of the topics are of great interest, while the discussion of them is by no means trite or superseded by later exegesis. The passages expounded relate to the primacy of Peter, the consistency of grace with responsibility, the ascension of Christ, his second advent, etc., from Matthew xvi. 18, 19;

Phil. ii. 12, 13: Ps. lxviii. 19; Mat. xvi. 27; xvii. 10–13; xvii. 14, 15; xvii. 24–27; xviii. 1; xviii. 2–5; xviii. 7; xviii. 8, 9; xviii. 10; xviii. 15–20; xix. 3. The notes in the *Myrothecium* are much shorter, comprehending no small part of the expository matter in the *Prælectiones;* but besides this, it has a great variety of short notes on different parts of mostly all the books of the N. T. There are no special principles on which the author proceeds. He seems fond of discovering a Hebraistic tinge in many phrases. His consummate knowledge of the original tongue enables him to apprehend with singular clearness the scope of any statement, while he can give his readers his conclusions respecting it in language at once terse and perspicuous. They may not concur with him in his views, but they are sure to profit from the freshness and point with which they are given.—W. H. G.

CAMON (קָמוֹן; Sept. Ραμνών; *Vat.* ῥαμμώ; Alex. Καμών, *Josephus*). The burial-place of Jair the Gileadite. Its exact site is not known, but Josephus asserts that it was in Gilead (*Ant.* v. 7. 6) which is highly probable, as that was the native country of Jair, and the district in which his family had extensive possessions (Judg. x. 4). Dr. Robinson, in his *Later Biblical Researches* (p. 114) mentions a *Caimon*, which he identifies with the *Cammona* of Eusebius, and the *Cimana* of Jerome, near the plain of Esdræelon, but supposes it may be the site of a still earlier city, Jokneam; he makes no allusion, however, to the burial-place of Jair.—J. E. R.

CAMP. [ENCAMPMENT.]

CAMPBELL, GEORGE, an eminent preacher, divine, and metaphysician of the Church of Scotland, born at Aberdeen in 1719. He shewed early talent, and prepared himself for the law till the age of 22, when he devoted himself to the study of theology, attending lectures both in King's College and in Marischal College, and at the same time forwarding his general improvement by joining a learned society. He was ordained minister of Banchory-Ternan in 1748, and there began those literary labours which have given him a lasting reputation. In 1757 he was translated to Aberdeen, where he acquired great fame as a preacher, and as a lecturer on rhetoric and criticism. In 1759 he was appointed Principal of Marischal College, and soon after published his celebrated *Dissertation on Miracles*, in answer to Hume's essay on the same subject. This work passed through several editions, and was translated into French, Dutch, and German. In 1771 he was elected Professor of Divinity in Marischal College, and devoted himself with the greatest energy to the duties of that office. In 1795, having attained the age of 76, he resigned his professorship, and soon after, on receiving a pension of £300 a-year from Government, also gave up his office of principal. In the following year he was struck with paralysis, and died.

Besides his *Dissertation on Miracles*, and the *Lectures on Ecclesiastical History*, which were published after his death, he published in 1776 his *Philosophy of Rhetoric*, and at a later date his *Translation of the four Gospels, with preliminary dissertations and explanatory notes.* This has long been a standard work in biblical literature. The Preliminary Dissertations are very valuable; they lay down clearly the principles and criterion of biblical interpretation, and abound in sound criticism. The translation presents generally the sense of the original, but is disfigured by false taste and a stilted artificial style. The appended notes are, like the dissertations, worthy of commendation.

CAMPHIRE. [KOPHER.]

CANA OF GALILEE (Κανὰ τῆς Γαλιλάιας), a village only mentioned by the Evangelist John. It was the native place of Nathanael; but it was chiefly celebrated as the scene of Jesus' first miracle, in turning the water into wine (John xxi. 2; ii. 1-11). It appears from the Bible that it was not far from Nazareth; and an incidental remark of Josephus shews that it was a night's march distant from Tiberias (*Vit.* 16. 17). Eusebius and Jerome represent Cana as identical with Kanah, a town of Asher (Josh. xix. 28; *Onomast.* s. v.); but the latter was much farther north. [KANAH].

The true site of Cana of Galilee now forms a subject of keen dispute. Some affirm that it is at the village of *Kefr Kenna*, three miles north-east of Nazareth; others at *Kana*, eight miles north of Nazareth. The arguments in favour of each may be thus summed up, taking the latter first.

1. *Kana.* Cana of Galilee is uniformly rendered in the Arabic version *Kana-el-Jelil* (قانا الجليل), and this is the proper name of *Kana* as known to the people of the district. Saewulf, who visited Palestine in A.D. 1102, says, 'Six miles to the N.E. of Nazareth, on a hill, is Cana of Galilee' (*Early Trav. in Pal.*, p. 47). This can only refer to Kana. Marinus Sanutus, in the fourteenth century, describes Cana as lying north of Sepphoris, on the side of a high hill, with a broad fertile plain in front (*Gesta Dei*, p. 253). Quaresmius states that in his time (A.D. 1620) two Canas were pointed out, one of which is Kana-el-Jelil (*Elucd.* ii. 852).

2. *Kefr Kenna.* The name of this place (كَفْر كَنَّا) bears no analogy to the Cana (قانا) of the Gospel; yet the monks at Nazareth, and most modern travellers attempt to identify them. The tradition attached to Kenna cannot be traced farther back than the seventeenth century. De Saulcy says St. Willibald alludes to it; but he gives no indication of the position of Cana (*Early Trav. in Pal.*, p. 16). Phocas is also indefinite. Quaresmius is the first who mentions it. He speaks of both Kana and Kenna; but he gives his opinion in favour of the latter. From his time until within the last few years, Kefr Kenna has been almost universally regarded as Cana. The arguments in favour of its claims are fully given by De Saulcy (*Journey*, ii. 376, *sq.*); while those of its rival are stated by Robinson (*B. R.*, ii. 346).

On reviewing the arguments, there can be little difficulty in deciding that Kana-el-Jelil is the true site of Cana of Galilee. The ruins occupy a fine position on the declivity of a hill, looking out over the rich plain of Battauf. It is about five miles from Sepphoris, and seventeen from Capernaum and Tiberias. When visited by the writer in the spring of 1857 it was uninhabited, and had the appearance of having been so for many years, though a few of the houses were standing. There are no traces of antiquity except a few cisterns; and the

probability is it was always an obscure village. In former times, the house in which the marriage-feast was held, and the water-pots themselves, were shewn to travellers at Kana-el-Jelil; but now the monks shew them at Kefr Kenna! (Robinson, *B. R.*, ii. 346, *sq.*; iii. 108; Thomson's *Land and the Book*, 426, *sq.*; *Van de Velde* ii. 405).—J. L. P.

164. Cana: Kefr Kenna.

CANAAN (כְּנַעַן; Sept. Χανάαν), son of Ham and grandson of Noah. The transgression of his father Ham (Gen. ix. 22-27), to which some suppose Canaan to have been in some way a party, gave occasion to Noah to pronounce that doom on the descendants of Canaan which was, perhaps, at that moment made known to him by one of those extemporaneous inspirations with which the patriarchal fathers appear in other instances to have been favoured [BLESSING]. That there is no just ground for the conclusion that the descendants of Canaan were cursed as an immediate *consequence* of the transgression of Ham, is shewn by Professor Bush, who, in his *Notes on Genesis*, has fairly met the difficulties of the subject.

CANAAN, LAND OF.—The ancient name of the country lying between the Jordan valley and the Mediterranean (Gen. xii. 5; xvi. 3; Judg. iii. 1). Different opinions are held regarding the origin and meaning of the name. Gesenius states that it is from the root כָּנַע, one meaning of which is 'to be *low* or *depressed*;' and that the country is so called because of its low situation, as contrasted with the 'highlands' of Aram (*Thesaurus;* Stanley, *S. and P.*, 128, 263). Others think that it is so called as contrasted with the mountains and plateau of Gilead. Such views are purely fanciful, and they are at variance with the plain statements of the Bible. Canaan was the son of Ham. He and his family colonised western Syria, and while the whole region took his name, different sections of it were called after his sons (Gen. x. 15-20). Aram was a son of Shem, and his descendants colonised the country of Aram (Gen. x. 21-31). The view of Gesenius is not even supported by the physical geography of the countries referred to. Aram cannot, with any regard to truth, be termed a 'highland region.' It comprised the vast plains along the banks of the Euphrates, and westward to the Orontes and Anti-libanus. Canaan, on the contrary, is a hill country, with strips of plain along the coast. In one passage it is distinguished from the low valley of the Jordan—'Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain' (Gen. xiii. 12). The name *Canaan* is not confined to the Bible. It occurs on some of the most ancient monuments of Egypt (Kenrick's *Phœnicia*, p. 40). It is also mentioned by Sanchoniathon and Stephanus of Byzantium as the original name of Phœnicia; and it is found on an old Phœnician coin of Laodicia (Kenrick, *Phœnicia*, pp. 42, 460, and plate 2; Gesen. in Is. xxiii. 11; Reland, *Pal.*, p. 7).

The extent and boundaries of Canaan are given with tolerable exactness in the Bible. On the west the sea was its border from Sidon to Gaza (Gen. x. 19). On the south it was bounded by a line running from Gaza to the southern end of the Dead Sea, including the Judæan hills, but excluding the country of the Amalekites (Gen. x. 19; Num. xiii. 29). The Jordan was the eastern boundary; no part of Canaan lay beyond that river (Num. xxxiii. 51; Exod. xvi. 35, with Josh. v. 12; xxii. 11. See Reland, *Pal.* 3, *sq.*) On the north, Canaan extended as far as Hamath, which was also the utmost boundary of the 'land of promise' (Gen.

xvi. 8; Num. xxxiv. 8). The coast from Sidon northwards to Arvad, and the ridge of Lebanon, were inhabited by Canaanites, though they do not appear to have been included in Canaan proper (Gen. x. 15-19. See Bochart, *Opp.* i. 308, *sq.* Reland, *Pal.* 3, *sq.*)

While such was the country usually called Canaan in the Bible, we find that the name was sometimes used in a much more limited sense. Thus, in Num. xiii. 29, 'The Hittites and the Jebusites and the Amorites dwell in the mountains; *and the Canaanites dwell by the sea, and by the coast of the Jordan.*' In 2 Sam. xxiv. 7, the Canaanites are distinguished from the Hivites, though the latter were descended from Canaan; and in several passages the Canaanites are mentioned with the Hittites, Amorites, Jebusites, etc., as if they constituted a special portion of the population (Exod. iii. 8; Deut. vii. 1; Josh. iii. 10). The prophet Zephaniah uses Canaan as a specific name for Philistia (ii. 5). Isaiah (xxiii. 11) appears to give this name to Phœnicia—'The Lord gave commandment concerning Canaan to destroy her strongholds.' The A.V. renders כנען 'Merchant City,' (Sept. χαναὰν). So the person called by Mark a 'Syrophenician' (vii. 26), is called by Matthew (xv. 22) 'a woman of Canaan.' The Septuagint often translate *Canaan* 'Phœnicia;' as in Exod. xvi. 35; Josh. v. 12. It is not easy to understand why there should be so much diversity in the use of the name Canaan. The most probable explanation is, that while some of the tribes which inhabited Syria retained for their territories the name of their common ancestor Canaan, others preferred taking, as a distinctive appellation, the name of some subsequent head or chief of the tribe. The very same practice prevails to this day among the great Arab tribes of Arabia. For an account of the geography, etc., of Canaan, see PALESTINE.—J. L. P.

CANAAN, LANGUAGE OF, (שְׂפַת כְּנַעַן, *lip of Canaan*). This expression occurs Is. xix. 18, where it undoubtedly designates the language spoken by the Jews dwelling in Palestine. The use of such an expression, however, suggests the question as to the relation of the Hebrew to the language spoken by the inhabitants of Canaan at the time of the immigration of Abraham. Was that language the Hebrew? and if so, how is this to be accounted for?

That the language spoken by the Canaanites was substantially identical with Hebrew, appears—1. From the fact that the proper names of Canaanitish persons and places are Hebrew, and can be accounted for etymologically from the Hebrew as readily as Hebrew proper names themselves. Thus we have קִרְיַת סֵפֶר, אֲבִימֶלֶךְ, מַלְכִּי־צֶדֶק, שְׁכֶם, etc.; 2. Close as was the intercourse of the Hebrews with the Canaanites, there is no hint of their needing any interpreter to mediate between them; which renders it probable that their respective languages were so nearly allied to each other as to be substantially the same; 3. The remains of the Phœnician language, which was undoubtedly Canaanitish, bear the closest analogy to the Hebrew, and are best explained from it; which proves them to be substantially the same language (Bochart, *Geogr. Sac.* ii. col. 699 ff., ed. 1682). Other reasons might be adduced, but these are of the most weight (see Gesenius, *Gesch. d. Heb. Spr.* p. 16).

To account for this some have supposed that the Canaanites and the Hebrews were of the same original stock, and that the account in Genesis of their being descended from different branches of the Noachic family is a fiction to be put to the account of national bigotry on the part of the writer. But this is a hypothesis utterly without foundation, and which carries its own confutation in itself; for had national bigotry directed the writer, he would have excluded the Edomites, the Ammonites, the Moabites, from the Shemitic family, as well as the Canaanites, nay, would hardly have allowed the Canaanites to claim descent from the righteous Noah. The list of the nations in Gen. xi. is accepted by some of the most learned and unfettered scholars of Germany as a valuable and trustworthy document (Knobel, *Völkertafel der Genesis*, 1850, Bertheau *Beiträge*, p. 174, 179). But if these were different races, how came they to have the same language? Knobel thinks that the country was first occupied by a Semitic race, the descendants of Lud, and that the Hamites were immigrants who adopted the language of the country into which they came (p. 204 ff.) Grotius, on the other hand, Le Clerc and others, are of opinion that Abraham acquired the language of the country into which he came, and that Hebrew is consequently a Hamitic and not a Shemitic language (Grotius, *Dissert. de Ling. Heb.*, prefixed to his Commentary; Le Clerc, *De Ling. Heb.;* Beke, *Origines Biblicæ*, p. 230; Winning, *Manual of Compar. Philology*, p. 275); by later writers Abraham's native tongue is supposed to have been Indo-germanic or Aryan. On the other hand, some maintain that Abraham retained the use of the primeval language, and brought it with him to Canaan; contending that, had he borrowed the language of the country into which he came, the result would have been a less pure language than the Hebrew, and we should have found in it traces of idolatrous notions and usages (Havernick, *Einleit.* 151, E. T. p. 133; Pareau, *Inst. Interp.*, p. 25, E. T., i. p. 27). This last is the oldest opinion, and there is much to be urged in its favour. It, however, leaves the close affinity of the language of Abraham and that of the Canaanites unaccounted for. The hypothesis that Abraham acquired the language of the Canaanites, and that this remained in his family is certainly the one least burdened with difficulties, and accounts not only for the affinity of the Hebrew and Phœnician tongues, but for the ease with which Abraham and his son made themselves understood in Egypt, and for the affinity of the ancient Egyptian and several modern African languages with the Hebrew. (See Bleek, *Einleit. ins A. T.*, p. 61 ff.; J. G. Müller. in Herzog's *Real.-Enc.*, Bd. vii., p. 240.)—W. L. A.

CANAANITE, THE (ὁ Κανανίτης, var. lec. Κανανείτης, Καναναῖος, Χαναναῖος, Matt. x. 4; Mark iii. 18), equivalent to the Syr. ܩܢܢܝܐ, and the Gr. ζηλωτής. [SIMON.]

CANAANITES (הַכְּנַעֲנִי) the Canaanite collectively; sometimes also as a gentile adjective (Gen. xxxviii. 2, etc.); Sept. Κανανᾶοι), the descendants of Canaan, the son of Ham and grandson of Noah, inhabitants of the land of Canaan and the adjoin-

ing districts. A general account of the different nations included in the term is given in the present article, and a more detailed account of each will be found under their respective names.

The Israelites were delivered from Egypt by Moses, in order that they might take possession of the land which God had promised to their fathers. This country was then inhabited by the descendants of Canaan, who were divided into six or seven distinct nations, viz., the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites (Exod. iii. 17, where the Girgashites are not mentioned; Deut. vii. 1, etc.) All these tribes are included in the most general acceptation of the term Canaanites; but the word, in its more restricted sense, as applied to one tribe, designated those 'who dwelt by the sea, and by the coasts of Jordan' (Num. xiii. 29). Besides these 'seven nations,' there were several tribes of the Canaanites who lived beyond the borders of the Promised Land, northward. These were the Arkites, Sinites, Arvadites, Zemarites, and Hamathites (Gen. x. 17, 18), with whom, of course, the Israelites had no concern. There were also other tribes of Canaanitish origin (or possibly other names given to some of those already mentioned), who were dispossessed by the Israelites. The chief of these were the Amalekites, the Anakites, and the Rephaim (or 'giants,' as they are frequently called in our translation).* These nations, and especially the six or seven so frequently mentioned by name, the Israelites were commanded to dispossess and utterly to destroy (Exod. xxiii. 23; Num. xxxiii. 53; Deut. xx. 16, 17). The destruction, however, was not to be accomplished at once. The promise on the part of God was that he would 'put out those nations by little and little,' and the command to the Israelites corresponded with it; the reason given being, 'lest the beasts of the field increase upon thee' (Exod. xxiii. 29; Deut. vii. 22).

The destructive war commenced with an attack on the Israelites, by Arad, king of the Canaanites, which issued in the destruction of several cities in the extreme south of Palestine, to which the name of Hormah was given (Num. xxi. 1-3). The Israelites, however, did not follow up this victory, which was simply the consequence of an unprovoked assault on them; but, turning back, and compassing the land of Edom, they attempted to pass through the country on the other side of the Jordan, inhabited by a tribe of the Amorites. Their passage being refused, and an attack made on them by Sihon, king of the Amorites, they not only forced their way through his land, but destroyed its inhabitants, and proceeding onwards towards the adjoining kingdom of Bashan, they in like manner destroyed the inhabitants of that district, and slew Og, their king, who was the last of the Rephaim, or giants (Deut. iii. 11). The tract of which they thus became possessed was subsequently allotted to the tribes of Reuben and Gad, and the half tribe of Manasseh.

After the death of Moses the Israelites crossed the Jordan, and, under the conduct of Joshua, took possession of the greater part of the Promised Land, and destroyed its inhabitants. Several cities, however, still held out, particularly Jebus, afterwards Jerusalem, which was not taken till the time of David (2 Sam. v. 6), and Sidon, which seems never to have yielded to the tribe of Asher, to whom it was allotted (Judg. i. 31). Scattered portions also of the Canaanitish nations escaped, and were frequently strong enough to harass, though not to dispossess, the Israelites. The inhabitants of Gibeon, a tribe of the Hivites, made peace by stratagem, and thus escaped the destruction of their fellow-countrymen. Individuals from amongst the Canaanites seem, in later times, to have united themselves, in some way, to the Israelites, and not only to have lived in peace, but to have been capable of holding places of honour and power; thus Uriah, one of David's captains, was a Hittite (1 Chron. xi. 41). In the time of Solomon, when the kingdom had attained its highest glory and greatest power, all the remnants of these nations were made tributary, and bond-service was exacted from them (1 Kings ix. 20, 21). The Girgashites seem to have been either wholly destroyed or absorbed in other tribes. We find no mention of them subsequent to the book of Joshua, and the opinion that the Gergesenes, or Gadarenes, in the time of our Lord, were their descendants, has very little evidence to support it (Rosenmüller, *Scholia in Gen.* x. 16; Reland, *Palæstina*, i. 27, p. 138). The Anakites were completely destroyed by Joshua, except in three cities, Gaza, Gath, and Ashdod (Josh. xi. 21-23); and the powerful nation of the Amalekites, many times defeated and continually harassing the Israelites, were at last totally destroyed by the tribe of Simeon (1 Chron. iv. 43). Even after the return of the Jews from the Babylonish captivity, there were survivors of five of the Canaanitish nations with whom alliances had been made by the Jews, contrary to the commands which had been given them. Some of the Canaanites, according to ancient tradition, left the land of Canaan on the approach of Joshua, and emigrated to the coast of Africa. Procopius (*De Bello Vandalico*, ii. 10) relates that there were in Numidia, at Tigisis (*Tingis*), two columns on which were inscribed, in Phœnician characters, ἡμεῖς ἐσμὲν οἱ φυγόντες ἀπὸ προσώπου Ἰησοῦ τοῦ λῃστοῦ υἱοῦ Ναυῆ—'We are those who fled from the face of Joshua, the robber, the son of Naue.' (Bochart, *Geogr. Sac.*, i. 24; Michaelis, *Laws of Moses*, art. 31, vol. i. p. 176, Smith's Transl.; Winer's *Realwörterbuch*, arts. 'Canaaniter' and 'Josua.')—F. W. G.

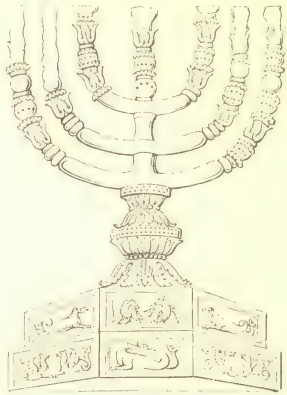
* Other tribes are mentioned in the promise to Abraham (Gen. xv. 19), viz., the Kenites, Kenizzites, and Kadmonites. Of these the Kenites, or at least a branch of them, seem to have adhered to the Israelites, through their connection by marriage with Moses (Judg. iv. 11), and they were treated with kindness when the Amalekites were destroyed by Saul (1 Sam. xv. 6). The others are not elsewhere mentioned—the term Kenezite, applied to Caleb (Josh. xiv. 14), being a patronymic. (See Josh. xv. 17.)

CANDACE, or, more correctly, KANDAKE (both the c's being hard), was the name of that queen of the Ethiopians (Κανδάκη ἡ βασίλισσα Αἰθιόπων) whose high treasurer was converted to Christianity under the preaching of Philip the Evangelist (Acts viii. 27). The country over which she ruled was not, as some writers allege, what is known to us as Abyssinia; it was that region in Upper Nubia which was called by the Greeks *Μερόε*, and is supposed to correspond to the present

province of Atbara, lying between 13° and 18° north latitude. From the circumstance of its being nearly enclosed by the Atbara (Astaboras or Tacazze) on the right, and the Bahr el Abiad, or White river, and the Nile, on the left, it was sometimes designated the 'Island' of Meroë; but the ancient kingdom appears to have extended at one period to the north of the island as far as Mount Berkal. Meroë, from being long the centre of commercial intercourse between Africa and the south of Asia, became one of the richest countries upon earth; the 'merchandise' and wealth of Ethiopia (Is. xlv. 14) was the theme of the poets both of Palestine and Greece; and since much of that affluence would find its way into the royal coffers, the circumstance gives emphasis to the phrase—πάσης τῆς γάζης, '*all* the treasure' of Queen Candace. It is further interesting to know, from the testimonies of various profane authors, that for some time both before and after the Christian era, Ethiopia Proper was under the rule of female sovereigns, who all bore the appellation of 'Candace,' which was not so much a proper name as a distinctive title, common to every successive queen, like 'Pharaoh' and 'Ptolemy' to the kings of Egypt, and 'Cæsar' to the emperors of Rome. (Pliny, *Hist. Nat.* vi. 29; Strabo, p. 820, ed. Casaub., comp. Dion Cassius, liv. 5. Eusebius, who flourished in the fourth century, says, that in his day the Queens of Ethiopia continued to be called Candace.

A curious confirmation of the fact of female sovereignty having prevailed in Ethiopia has been remarked on the existing monuments of the country. Thus, on the largest sepulchral pyramid near Assour, the ancient Meroë (see Cailliaud, plate xlvi.), a female warrior, with the royal ensigns on her head, drags forward a number of captives as offerings to the gods; on another compartment she is in a warlike habit, about to destroy the same group. Heeren, after describing the monuments at Naga, or Naka, south-east of Shendy, says, 'It is evident that these representations possess many peculiarities, and that they are not pure Egyptian. The most remarkable difference appears in the persons offering. The queens appear with the kings; and not merely as presenting offerings, but as heroines and conquerors. Nothing of this kind has yet been discovered on the Egyptian reliefs, either in Egypt or Nubia. It may therefore with certainty be concluded, that they are subjects peculiar to Ethiopia. Among the Ethiopians, says Strabo (p. 1177), the women also are armed. Herodotus (ii. 100) mentions a Nitocris among the ancient queens of Ethiopia. Upon the relief [on the monument at Kalabshé] representing the conquest of Ethiopia by Sesostris, there is a queen, with her sons, who appears before him as a captive' (Hereen, *On the Nations of Africa*, vol. ii. p. 399). Irenæus (iii. 12) and Eusebius (*Hist. Eccl.* ii. 1) ascribe to Candace's minister her own conversion to Christianity, and the promulgation of the Gospel throughout her kingdom; and with this agrees the Abyssinian tradition, that he was likewise the apostle of Tigré, that part of Abyssinia which lay nearest to Meroë; it is added that he afterwards preached the Gospel in Arabia Felix, and also in the island of Ceylon, where he suffered martyrdom. (See Tillemont, *Mem. Hist. Eccl.* tom. ii.; Basnage, *Exercitatt. anti-Baron.* p. 113; Ludolph, *Comment ad Hist. Æthiop.* p. 89). [ETHIOPIA; ABYSSINIA.]—N. M.

CANDLESTICK (הַמְּנוֹרָה; Sept. ἡ λυχνία). The candelabrum which Moses was commanded to make for the tabernacle, after the model shewn him in the Mount, is chiefly known to us by the passages in Exod. xxv. 31-40; xxxvii. 17-24; on which some additional light is thrown by the Jewish writers, and by the representation of the spoils of the Temple on the arch of Titus.



165.

The material of which it was made was fine gold, of which an entire talent was expended on the candelabrum itself and its appendages. The mode in which the metal was to be worked is described by a term which appears to mean *wrought* with the hammer, as opposed to *cast* by fusion. The structure of the candelabrum, as far as it is defined in the passages referred to, consisted of a base; of a shaft rising out of it; of six arms, which came out by threes from two opposite sides of the shaft; of seven lamps, which were supported on the summits of the central shaft and the six arms; and of three different kinds of ornaments belonging to the shaft and arms. These ornaments are called by names which mean *cups*, *globes*, and *blossoms*. The cups receive, in verse 33, the epithet *almond-shaped* (it being uncertain whether the resemblance was to the *fruit* or to the *flowers*). Three such cups are allotted to every arm; but four to the shaft: two-and-twenty in all. Of the four on the shaft, three are ordered to be placed severally under the spots where the three pairs of arms set out from the shaft. The place of the fourth is not assigned; but we may conceive it to have been either between the base and the cup below the lowest tier of arms, or, as Bähr prefers, to have been near the summit of the shaft. As for the name of the second ornament, the word only occurs in two places in the Old Testament, in which it appears to mean the capital of a column; but the Jewish writers generally (cited in Ugolini, *Thesaur.* xi. 917) concur in considering it to mean *apples* in this place. Josephus, as he enumerates

four kinds of ornaments, and therefore two of his terms must be considered identical, may be supposed to have understood *globes*, or *pomegranates* (σφαιρία σὺν ῥοΐσκοις, *Antiq.* iii. 6. 7). But as the term here used is not the common name for pomegranates, and as the Sept. and Vulgate render it σφαιρωτῆρες and *sphærulæ*, it is safest to assume that it denotes bodies of a spherical shape, and to leave the precise kind undefined. Bähr, however, is in favour of *apples* (*Symbolik*, i. 414). The name of the third ornament means *blossom*, *bud;* but it is so general a term that it may apply to any flower. The Sept., Josephus, and Maimonides, understand it of the lily; and Bähr prefers the flower of the almond. It now remains to consider the manner in which these three ornaments were attached to the candelabrum. The obscurity of verse 33, which orders that there shall be 'three almond-shaped cups on one arm, globe and blossom, and three almond-shaped cups on the other arm, globe and blossom; so on all the arms which come out of the shaft,' has led some to suppose that there was only one globe and blossom to every three cups. However, the fact that, according to verse 34, the shaft (which, as being the principal part of the whole, is here called the *candelabrum* itself), which had only four cups, is ordered to have globes and blossoms (in the plural), is a sufficient proof to the contrary.

It is to be observed, that the original text does not define the height and breadth of any part of the candelabrum; nor whether the shaft and arms were of equal height; nor whether the arms were curved round the shaft, or left it at a right angle, and then ran parallel with it. The Jewish authorities maintain that the height of the candelabrum was eighteen palms, or three ells; and that the distance between the outer lamps on each side was two ells. Bähr, however, on the ground of harmonical proportion with the altar of incense and table of shew-bread, the dimensions of which are assigned, conjectures that the candelabrum was only an ell and a half high and broad. The Jewish tradition uniformly supports the opinion that the arms and shaft were of equal height; as do also Josephus and Philo (*l. c.; Quis Rer. Div. Hær.* sec. 44); as well as the representation on the arch of Titus. Scacchius has, however, maintained that they formed a pyramid, of which the shaft was the apex.

This candelabrum was placed in the Holy Place, on the *south* side (*i.e.*, to the *left* of a person entering the tabernacle), opposite the table of shew-bread (Exod. xxvi. 35). Its lamps, which were supplied with pure olive oil only, were lighted every evening, and extinguished (as it seems) every morning (Exod. xxvii. 21; xxx. 7, 8; Lev. xxiv. 3; 1 Sam. iii. 3; 2 Chron. xiii. 11). Although the tabernacle had no windows, there is no good ground for believing that the lamps burnt by day in it, whatever may have been the usage of the second temple. It has also been much disputed whether the candelabrum stood lengthwise or diagonally as regards the tabernacle; but no conclusive argument can be adduced for either view. As the lamp on the central shaft was by the Jewish writers called נר מערבי, *the western*, or *evening lamp*, some maintain that the former name could not be applicable unless the candelabrum stood across the tabernacle, as then only would the central lamp point to the west. Others again adhere to the latter signification, and build on a tradition that the central lamp alone burnt from evening to evening, the other six being extinguished by day (Reland, *Antiq.* i. 5, 8).

In the first temple, instead of this single candelabrum, there were ten candelabra of pure gold (whose structure is not described, although *flowers* are mentioned: 1 Kings vii. 49; 2 Chron. iv. 7), one half of which stood on the north and the other on the south side of the Holy Place. These were carried away to Babylon (Jer. lii. 19). In the temple of Zerubbabel there again appears to have been only one candelabrum (1 Maccab. i. 23; iv. 49, 50). It is probable that it also had only seven lamps. At least, that was the case in the candelabrum of the Herodian temple, according to the description of Josephus (*De Bell. Jud.* vii. 5. 5). This candelabrum is the one which, after the destruction of Jerusalem, was carried with other spoils to Rome; then, A.D. 455, became a part of the plunder which Genseric transported to Africa; was again, about A.D. 533, recaptured from the Vandals by Belisarius, and carried to Constantinople, and was thence sent off to Jerusalem, and from that time has disappeared altogether. It is to this candelabrum that the representation on the arch of Titus at Rome was intended to apply; and, although the existence of the figures of eagles and marine monsters on the pediment of that lamp tends, with other minor objections, to render the accuracy of that copy very questionable (as it is incredible the Jews should have admitted any such graven images into their temple), yet there is reason to believe that, in other points, it may be relied upon as a reasonably correct representation of the Herodian candelabrum. Reland has devoted a valuable little work to this subject, *De Spoliis Templi Hierosolym. in Arcu Titiano*, ed. sec. Schulze, 1775.—J. N.

CANE (or CALAMUS), SWEET, an aromatic seed, mentioned among the drugs with which sacred perfumes were compounded (Ezek. xxvii. 19). [KANEH, KANEH-BOSEM.]

CANKER-WORM. [YELEQ.]

CANNE, JOHN. The place and date of his birth are unknown, though the latter is supposed to be about 1590. He is said to have been originally a minister of the Established Church, but for the greater part of his life he was one of its most decided opponents. In 1621 he was chosen pastor over a Nonconformist (Neal says a Brownist or Independent) church in London. After preaching in that capacity for a year or two, he was driven by the severity of the times to Holland, and became pastor of the ancient English Church at Amsterdam, carrying on at the same time the business of a printer. After seventeen years' absence, he returned to his native land in 1640. Between the years 1634 and 1640 he had become a Baptist, and in 1641 visited Bristol, and as 'a baptized man' was invited to assist in the formation of the Broadmead Baptist church in that city. He again suffered severity from the dominant ecclesiastical powers, though acquitted when brought to trial, about five months before Cromwell's death, in 1658. How soon after this he returned to Amsterdam is not known, but he died there in 1667. The work by which he is best known, and which has conferred upon him a lasting reputation, is his

Reference Bible, which has formed the basis of all similar undertakings. Eleven editions at least are known to have been published in little more than a century, from 1644 to 1754. They are given in Anderson's *Annals of the English Bible*, Lond. 1845, vol. ii. p. 559, who says—'Several of these books are but too incorrect, and many of the later have been corrupted by *additional* texts.' His other works are numerous, and occasioned by the peculiar circumstances of the times. (Canne's *Necessity of Separation from the Church of England, etc., with an Introductory Notice by the Rev. C. Stovel*, London, 1849; Neal's *Hist. of the Puritans*, 1732, vol. ii. ch. 7.)—J. E. R.

CANNEH (Ezek. xxvii. 23), probably the same as CALNEH, which is the reading in one codex.

CANON. 1. The Greek word Κανών denotes, primarily, a straight rod; and from this flow numerous derivative uses of it, in all of which the idea of *straightness*, as opposed to *obliquity*, is manifest. Among the rest, as a rod was employed to keep other things straight, or as a test of straightness, the word is employed to denote a *rule* or *standard*, by a reference to which the rectitude of opinions or actions may be determined. Thus the Greeks spoke of a κανὼν τοῦ καλοῦ (Eurip. *Hec.* 602), and Aristotle (*Eth. Nicom.* iii. 6) describes the good man ὥσπερ κανὼν καὶ μέτρον ἑκάστων ὤν. They also used the verb κανονίζειν to denote *determining by rule or standard* (Aristot. *Eth. Nic.* ii. 2). In this latter acceptation κανὼν is used in the New Testament (comp. Gal. vi. 16; Phil. iii. 16). In the same sense it is frequently used by the Greek fathers (Suicer. *Thes. Eccles.* in voc.); and as the great standard to which they sought to appeal in all matters of faith and duty was the revealed will of God contained in the scriptures of the Old and New Testaments, they came insensibly to apply this term to the truth thus revealed. Whether from the first they applied it also to the collective body of the sacred writings, and spoke of them in this capacity as the canon or rule, does not appear. They may have done so, however, for the usage already existed among the Greek grammarians, by whom the collective body of the Greek classics was called the Canon (Ruhnken, *Hist. Orat.* 94; comp. Quintil, *Inst. Rhet.* x. 1, 54). The earliest instance extant of the term being applied to the sacred books, as such, is in the iambic lines to Seleucus preserved by Gregory of Nazianzus, when, after enumerating the books of the New Testament, the author says, Οὗτος ἀψευδέστατος Κανὼν ἂν εἴη τῶν Θεοπνεύστων γραφῶν. Before this, however, we have Origen speaking of 'canonical scriptures' (*De Princip.* iv. 33; *Prol. in Cantic.* s. f.; *Comment. in Matt.*, sec. 117) and 'canonized books' (*In Matt.*, sec. 28), though it remains uncertain whether by this epithet he intends books having regulative authority, or books ratified by authority. The term as used now of the sacred books is employed in the former sense, and in this acceptation we shall use it in this article.

2. The Canon, then, may be defined to be 'The Authoritative Standard of Religion and Morals, composed of those writings which have been given for this purpose by God to men, or the collection of books which comprise the divine and authoritative standard of religious truth and duty. We prefer this to the definition frequently given of the Canon, that it is 'The Catalogue of the Sacred Books;' while Semler (*Von Freier Untersuchungen des Canons*), Doederlein (*Institutio Theol. Christ.* tom. i. p. 83), and others, define it as 'The List of the Books publicly read in the meetings of the early Christians.' The former of these definitions eviscerates the term Canon, as applied to the sacred writings, of its proper meaning; and the latter is doubly erroneous, as it not only omits the main characteristic of the Canon, *its divine authority*, but substitutes for this a characteristic which is historically false, as the Canon was not at any time synonymous with the list of books read in public in the early churches. De Wette and some others would identify the Canon, at least as respects the Old Testament, with the *national literature of the Jews*, on the ground, that it was enough for a Jew that a book was written by one of his own nation to entitle it to be viewed as also, and for that reason, sacred (*Einl.*, sec. 16). But this is not true in point of fact; for the Jews distinguished among writings *all* of which were of Jewish authorship, those which they held sacred from those which were not so held. (Cf. Eccl. xii. 11, 12; Joseph. *Contr. Apion*, i. 8). Something beyond mere national authorship was required to entitle any book to a place in the Canon of the Jews.

3. According to this definition, in order to establish the Canon of Scripture, it is necessary to shew that all the books of which it is composed are of divine authority; that they are entire and incorrupt; that, having them, it is complete without any addition from any other source; and that it comprises the whole of those books for which divine authority can be proved. It is obvious that, if any of these four particulars be not true, Scripture cannot be *the sole and supreme* standard of religious truth and duty. If any of the books of which it is composed be not of divine authority, then part of it we are not bound to submit to; and consequently, *as a whole*, it is not the standard of truth and morals. If its separate parts be not in the state in which they left the hands of their authors, but have been mutilated, interpolated, or altered, then it can form no safe standard; for in appealing to it, one cannot be sure that the appeal is not made to what is spurious, and what, consequently, may be erroneous. If it require or admit of supplementary revelations from God, whether preserved by tradition or communicated from time to time to the Church, it obviously would be a mere contradiction in terms to call it *complete*, as a standard of the divine will. And if any other books were extant, having an equal claim with the books of which it is composed to be regarded as of divine authority, it would be absurd to call it the *sole* standard of truth; for in this case the one class of books would be quite as deserving of our reverence as the other.

4. Respecting the *evidence* by which the Canon is thus to be established, there exists considerable difference of opinion amongst Christians. Some contend, with the Catholics, that the authoritative decision of the Church is alone competent to determine the Canon; others appeal to the concurrent testimony of the Jewish and early Christian writers; and others rest their strongest reliance on the internal evidence furnished by the books of Scripture themselves. We cannot say that we are satisfied with any of these sources of evidence exclusively. As Michaelis remarks, the first is

one to which no consistent Protestant can appeal, for the matter to be determined is of such a kind, that, unless we grant the Church to be infallible, it is quite possible that she may, at any given period of her existence, determine erroneously; and one sees not why the question may not be as successfully investigated by a private individual as by the Church. The concurrent testimony of the ancient witnesses is invaluable so far as it goes; but it may be doubted if it be sufficient of itself to *settle* this question, for the question is not *entirely* one of facts, and testimony is good proof only for *facts*. As for the internal evidence, one needs only to look at the havoc which Semler and his school have made of the Canon, to be satisfied that where dogmatical considerations are allowed to determine exclusively such questions, each man will extend or extruncate the Canon so as to adjust it to the Procrustean couch of his own preconceived notions. As the question is one partly of fact and partly of opinion, the appropriate grounds of decision will be best secured by a combination of authentic testimony with the evidence supplied by the books themselves. We want to know that these books were really written by the persons whose names they bear; we want to be satisfied that these persons were commonly reputed and held by their contemporaries to be assisted by the divine spirit in what they wrote; and we want to be sure that care was taken by those to whom their writings were first addressed, that these should be preserved entire and uncorrupt. For all this we must appeal to the testimony of competent witnesses, as the only suitable evidence for such matters. But after we have ascertained these points affirmatively, we still require to be satisfied that the books themselves contain nothing obviously incompatible with the ascription to their authors of the divine assistance, but, on the contrary, are in all respects favourable to this supposition. We want to see that they are in harmony with each other; that the statements they contain are credible; that the doctrines they teach are not foolish, immoral, or self-contradictory; that their authors really assumed to be under the divine direction in what they wrote, and afforded competent proofs of this to those around them; and that all the circumstances of the case, such as the style of the writers, the allusions made by them to places and events, etc., are in keeping with the conclusion to which the external evidence has already led. In this way we advance to a complete moral proof of the divine authority and canonical claims of the sacred writings.

5. The books specified as canonical in the 6th Article of the Church of England, and the 1st of the Confession of the Church of Scotland, are received as such by the majority of Protestants. To these the Church of Rome adds, as part of the Old Testament, ten other books, or parts of books, which Protestants reject as Apocryphal. [APOCRYPHA.] For the evidence in support of the genuineness and divine authority of those books universally regarded by Christians as canonical, taken individually, we shall refer here to the articles in this work under the titles of these books respectively. The remainder of the present article shall be devoted to a sketch of the formation and history of the Canon, first of the Old Testament, and then of the New.

6. *Formation of the Old Testament Canon.*—By this is meant the collection into one whole of all those books whose divine authority was recognised by the Jews, and which now form the Old Testament, as that is received by the Protestant churches—The question is, At what time and by whom was this done?

In answer to this, a very steadfast tradition of the Jews ascribes the completion of the Old Testament Canon to Ezra [EZRA], and certain other persons, who, after the rebuilding of the Temple, formed with him, and under his auspices, what has been called the Great Synagogue (כנסת הגדולה). Without pretending to be able to give full demonstration of the accuracy of this traditionary opinion, it seems to us one which may by evidence, both direct and circumstantial, be rendered so extremely probable, that to call it in question would be to exhibit a degree of scepticism such as, in all other questions of a similar kind, would be thought highly unreasonable and absurd. In the *first* place, there is the testimony of the tradition itself. The earliest form in which this appears is in the fourth book of Esdras, a work dating from the end of the first or beginning of the second century after Christ. Here it is asserted that Ezra, by divine command and by divine aid, caused to be composed 94 books by three men in forty days, 70 of which, wherein 'is a vein of understanding, a fountain of wisdom, and a stream of knowledge,' were to be given to the wise of the people, whilst the rest were to be made public, that 'both the worthy and the unworthy might read them' (xiv. 42–47).* These twenty-four thus made public are, doubtless, the canonical books. The statement is very vague; but that this is its reference is rendered probable by the appearance in the writings of some of the Christian fathers of a tradition, that the sacred writings, which had been lost during the exile, were restored by Ezra in the time of Artaxerxes by inspiration (Clemens Alex., *Strom.* I. 22, p. 410; Potter; Tertullian, *De cultu foem.* i. 3; Irenæus, *Adv. Haer.* iii. 21 [25], etc.) In accordance with this, as respects person and time, is the Talmudic tradition contained in the Babylonian Gemara (Tr. *Baba Bathra*, fol. 13 b. and 14 b. See the passages in Buxtorf's *Tiberias*, bk. i. c. 10; Wæhner, *Antiq. Heb.* i. 13). The substance of this is, that, whilst Moses, Joshua, Samuel, David, Jeremiah, Hezekiah, and his friends, wrote the earlier books, the men of the Great Synagogue wrote (כתבו) Ezekiel, the Twelve [Minor Prophets], Daniel, and Esther; Ezra his own book, and he and Nehemiah the books of Chronicles. Everything depends here on the sense in which the verb כתב is taken. That it cannot be taken throughout in the sense of *compose* is manifest from the fact that David is said to have 'written' the Psalter through ten venerable elders, Adam, Melchizedek, Abraham, Moses, Jeduthan, Asaph, and the three sons of Korah, which can only mean that he incorporated their compositions with his own; and that Hezekiah and his friends are said to have 'written' the book of Isaiah, the Proverbs, the Song of Solomon, and Ecclesiastes; in this case it cannot denote the original writing of the books, but must mean the *ascrip-*

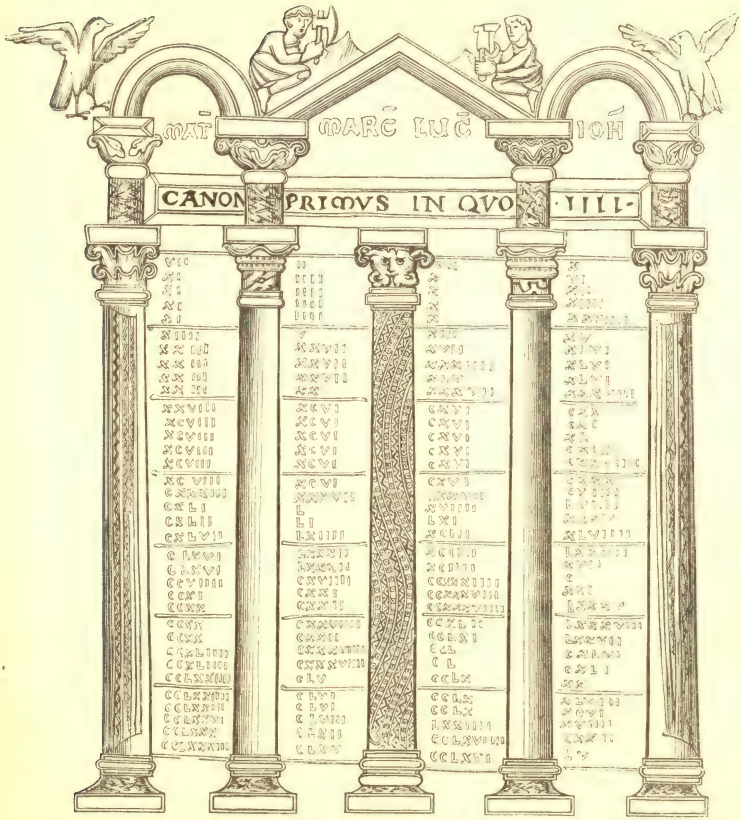
* The numbers here given are those of the Arabic and Ethiopic texts. The Vulg. has 204 books (for which a Dresden MS. gives 904, suggesting an error for 94) and five men.

tion (or the *to-writing*) of them to the canon, or the preparation and redaction of them, so as to fit them for a place in the Canon. This last is the interpretation advocated by Keil, and it has the recommendation of being suited to all the uses of the verb in this passage, without pressing into it more than it legitimately signifies. It may be added, that this is the verb used by the Targumist on Prov. xxv. 1, as equivalent to the Hebrew עתק. This more detailed statement of the Gemara throws light on and gives force to the following passage in one of the oldest of the Talmudic books, the פרקי אבות, or *Sayings of the Fathers:*—'Moses received the Law on Mount Sinai, and gave it to Joshua, Joshua to the elders, the elders to the prophets, the prophets gave it to the men of the Great Synagogue.' In the book יומא, fol. 69, 2, it is also said—'Wherefore is their name called Men of the Great Synagogue? Because they restored the Crown (*i.e.*, of the Law) to its pristine splendour.' According to this, the steadfast tradition of the Jewish books, Ezra and his contemporaries added the later books to the Canon, and thereby completed it. An attempt has been made to discredit this tradition, by adducing the circumstance that Simon the Just, who lived long after Ezra, is said, in the Pirke Aboth, to have been one of the members of the Great Synagogue; but to this much weight cannot be allowed, partly because Simon is, in the passage referred to, said to have been one of the *remnants* of the Great Synagogue, which indicates his having outlived it; and principally because the same body of tradition which states this opinion, makes him the *successor* of Ezra: so that either the whole is a mistake, or the Simon referred to must have been a different person from the Simon who is commonly known by the title of 'Just' (Cf. Othonis, *Lex. Rabbin. Philol.*, p. 604, Gen. 1675; Hävernick's *Einleitung in das A. T.* Th. i. Abt. *l.* s. 43). Or we may adopt the opinion of Hartmann (*Die Enge Verbindung des Alt. Test. mit d. Neuen*, s. 127), that the college of men learned in the law, which gathered round Ezra and Nehemiah, and which properly was the synagogue, continued to receive accessions for many years after their death, by means of which it existed till the time of the Maccabees, without our being required to suppose that what is affirmed concerning its doings in the time of Ezra is meant to refer to it during the entire period of its existence. Suspicions have also been cast upon this tradition from the multitude of extravagant wonders narrated by the Jews respecting the Great Synagogue. But such are found in almost every traditionary record attaching to persons or bodies which possess a nationally heroic character; and it is surely unreasonable, because a chronicler tells one or two things which are incredible, that we should disbelieve all besides that he records, however possible or even probable it may be. 'Je ne nie pas,' says Fabricy (*Des Titres Primitifs de la Révélation*, i. 87, Rome, 1772), 'que les Docteurs Juifs n'ayent avancé bien des chimères au sujet de cette Grande-Synagogue; mais laissons le fabuleux, et prenons ce qu'il y a de vrai dans un point d'antiquité Hébraïque, appuyé sur des témoignages que la bonne critique ne permet pas de révoquer en doute.' To this it may be added that there are some things, such as the order of daily prayer, the settling of the text of the Old Testament, the establishment of the traditional interpretation of Scripture, etc., which must be assigned to the period immediately after the Captivity, and which presuppose the existence of some institute such as the Great Synagogue, whether this be regarded as formally constituted by Ezra or as a voluntary association of priests and scribes (Zunz, *Gottesdienstlichen Vorträge der Juden*, p. 33). 2*dly*, The part of this tradition which ascribes the formation of the Canon, before the Exile, to Moses and the prophets, is sufficiently supported by the testimony of Scripture itself. When Moses had finished the writing of the Law, 'he delivered it to the priests, the sons of Levi, and unto the elders of Israel' (Deut. xxxi. 9); and the book was then taken and put in the side of the ark, in the most holy place (ver. 26). Towards the close of the book of Joshua, it is said that 'he wrote these words in the book of the law of God;' which Le Clerc, with considerable probability, explains as meaning that he agglutinated the membrane on which his words were written to the volume of Moses which had been deposited in the side of the ark (*Comment.* in loc.) At a later period we find that Samuel, when he had told the people the manner (משפט) the *jus publicum*) of the kingdom, wrote it in *the* book (הספר), and laid it up before the Lord (1 Sam. x. 25). Hilkiah, at a still later date, is said to 'have found the book of the Law in the House of the Lord' (2 Kings xxii. 8). Isaiah, in calling attention to his own prophecies, says, 'Seek ye out of the book of the Lord and read: no one of these shall fail' (xxxiv. 16); a passage on which Gesenius says (*Comment.* i. 921), 'The poet seems to have before his mind the placing of his oracle in a collection of oracles and sacred writings, whereby future generations might judge of the truth of his predictions.' In the writings of Jeremiah we find frequent allusion to the earlier books, especially the Pentateuch; in opposition to the false prophets, he sustains himself by an appeal to the prophets that were before him (xxviii. 8); and he represents himself as a link in the chain of true prophets whose words had come to pass (vii. 25, xi. 8, xxvi. 4–6; see Kueper, *Jeremias libb. sac. interpres atque vindex*, 1837; Koenig, *Alttestament. Studien*, 2ter Th.) The author of Ecclesiastes refers (xii. 10–12) to his own work as destined to form part of a great whole of sacred writings, which he distinguishes from the 'many books' of ordinary human literature (See *Hengstenberg and Ginsburg*, in loc.) And Daniel informs us, that he 'understood, by *the books*, the number of the years of the captivity' (ix. 2); an expression which seems to describe the sacred Canon so far as it then was complete (Gesenius, *Lex. Heb.* in v. ספר). From these notices we may gather—that such books as were sanctioned by the authority of Moses and the prophets (whose business it was, as the watchmen of Zion, to guard the people against either the reception of any writing that was spurious or the loss of any that was genuine) were acknowledged by the Jews before the Exile as of Divine authority; that, in all probability, an authentic copy was in every case laid up in the sanctuary, and placed under the care of the priests* (Joseph. *Antiq.* v. 1. 17), from which copies were taken and circulated among the people

* The entrusting of the sacred books to the care of the priesthood was common to the Jews with the ancient nations generally. See Hävernick's *Einleit.* i. 1. sec. 17, and the authors cited there.

KITTO'S CYCLOPÆDIA.

ARTICLE CANON.



FACSIMILE

From the EVANGELIA QUATUOR VULGATÆ VERSIONIS,
10th Century, Harleian MSS., No. 2821.

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(2 Chron. xvii. 9); and that collections of these were made by pious persons for their own use, such as Daniel probably had in Babylon, and such as Jeremiah seems to have had, from the frequent quotations in his prophecies from the older books. 3*dly*, It is natural to suppose that, on the return of the people from their exile, they would desiderate an authoritative collection of their sacred books. We know that, on that occasion, they were filled with an anxious desire to know the will of God, for neglect of which, on the part of their fathers, they had so severely suffered; and that, to meet this desire, Ezra and certain of the Priests and Levites read and expounded the word of the Lord to the people (Neh. viii. 1-8; ix. 1-3). As their fathers also had been misled by *false* prophets, it is natural to suppose that they would earnestly crave some assurance as to the writers whose words they might with safety follow. The Temple also was now bereft of its sacred treasures (Joseph. *De Bell. Jud.* vi. 6; *Tract. Rabbin. Joma.* ed. Sheringham, p. 102, *sq.*) During the exile, and the troublous times preceding it, several prophets had committed their oracles to writing, and these required to be added to the Canon; and the majority of the people having lost acquaintance with the Hebrew, a translation of their sacred books had become necessary. All this conspired to render it imperative that some competent authority should, at the time of the second temple, form and fix the code of sacred truth. 4*thly*, The time of Ezra and Nehemiah was the latest at which this could be done. As the duty to be performed was not merely that of determining the genuineness of certain books, but of pointing out those which had been divinely ordained as a rule of faith and morals to the Church, it was one which none but a prophet could discharge. Now, in the days of Nehemiah and Ezra there were several prophets living, among whom we know the names of Haggai, Zechariah, and Malachi; but with that age expired the line of prophets which God had appointed 'to comfort Jacob, and deliver them by assured hope' (Ecclus. xlix. 10). On this point the evidence of Josephus, the Apocryphal books, and Jewish tradition, is harmonious (comp. Joseph. *Cont. Apion.* i. 8; 1 Macc. iv. 46; ix. 27; xiv. 41; Hieronym. *ad Jes.* xlix. 21; Vitringa, *Obs. Sac.* lib. vi. cap. 6, 7; Hävernick, *Einleit.* i. 1. 27; Hengstenberg, *Beiträge zur Einleit. ins A. T.* i. s. 245). As Ezra and his contemporaries were thus the last of the prophets, if the Canon was not fixed by them, the time was passed when it could be fixed at all. 5*thly*, That it was fixed at that time appears from the fact, that all *subsequent* references to the sacred writings presuppose the existence of the complete Canon; as well as from the fact, that of no one among the Apocryphal books is it so much as hinted, either by the author or by any other Jewish writer, that it was worthy of a place among the sacred books, though of some of them the pretensions are in other respects sufficiently high (*e. g.*, Ecclus. xxxiii. 16-18; l. 28). Josephus, indeed, distinctly affirms (*Cont. Ap.* loc. cit.) that, during the long period that had elapsed between the time of the close of the Canon and his day, no one had dared either to add to, or to take from, or to alter anything in, the sacred books. This plainly shews that in the time of Artaxerxes, to which Josephus refers, and which was the age of Ezra and Nehemiah, the collection of the sacred books was completed by an authority which thenceforward ceased to exist. 6*thly*, Those who refuse to accept this date as that of the closing of the Old Testament Canon, are unable to fix on any date later than the time of the Maccabees. But it may be safely affirmed that no book, issued for the first time during the interval between the death of Malachi and the time of the Maccabees, *could* have been received by the Jewish people as divine; and this for two reasons—(1) That no writing was accepted as divine which was not the production of or authorized by a נביא, a προφήτης, a man enjoying divine inspiration, whereby he was fitted to become the medium of communication between God and the people; and (2) That no prophet appeared in Israel after the death of Malachi; for both of which assertions we have the testimony of Josephus (*Cont. Ap.* i. 8) confirmed by that of Philo, who throughout uses the term προφήτης as the proper designation of the authors of those books which he cites as *holy*, and to whom he ascribes *all* the writings he cites as such (Hornemann, *Obss. ad illustr. doctr. de Canone V. T.*); by that of the son of Sirach, who speaks of the existence of prophets in his nation as a privilege of the *past* (xlix. 10); and by that of the passage above cited from the first book of Maccabees.

7. *Division of the Canon into three parts, the Law, the Prophets, and the Writings* (תורה נביאים וכתובים). This division is very ancient; it appears in the prologue to Ecclesiasticus, in the New Testament, in Philo, in Josephus, and in the Talmud (Surenhusii Βιβ. Καταλλ. p. 49). Respecting the *principle* on which the division has been made, there is a considerable difference of opinion. All are agreed that the first part, the Law, which embraces the Pentateuch, was so named from its containing the national laws and regulations. The *second* embraces the rest of the historical books, with the exception of Ruth, Esther, Ezra, Nehemiah, and the Chronicles; and the writings of the prophets, except Daniel and Lamentations. It is probable that it received its name *a parte potiori*, the majority of the books it contains being the production of men who were *professionally* prophets. That this criterion, however, *determined* the omission or insertion of a book in this second division, as asserted by Hengstenberg (*Authent. des Daniel*, p. 27), and by Hävernick (*Einl.* I. sec. 11), cannot be admitted; for on the one hand, we find inserted in this division the book of Amos, who was 'neither a prophet nor a prophet's son;' and on the other, there is omitted from it the Book of Lamentations, which was unquestionably the production of a prophet. The insertion of this book in the last rather than in the second division, has its source probably in some liturgical reason, in order that it might stand beside the Psalms and other lyric poetry of the sacred books. It is more difficult to account for the insertion of the book of Daniel in the third rather than in the second division; and much stress has been laid on this circumstance, as affording evidence unfavourable to the canonical claims of this book. But if the book of Daniel be a forgery, why, if inserted at all, was it not inserted in the division to which it *claims* to belong? The answer is, that the second division was then closed, and could not be reopened so as to admit the new comer. But in what sense was it closed? Had some competent authority, pre-

vious to the appearance of the Book of Daniel, so fixed that a certain number of prophetical books were possessed by the Jewish nation, that no other ever could be possessed by them. If so, how came the Book of Daniel to be inserted at all among the sacred books, seeing, on this supposition, no one *could* regard it in any other light than as spurious? But is it certain that the Book of Daniel occupied from the *first* the place it now occupies in the third, and not in the second division? The only evidence for this assertion is, that such was the place of the book in the fifth century of the Christian era, as we learn from Jerome and the Talmud; from which it is inferred that such was *always* its place. But is this inference legitimate? Is it not possible that for some reason of a mystical or controversial kind, to both of which sources of influence the Jews during the early ages of Christianity were much exposed, they may have altered the position of Daniel from the second to the third division? What renders this probable is, that the Talmudists stand alone in this arrangement. Josephus, Siracides, Philo, the New Testament, all refer to the Hagiographa in such a way as to induce the belief that it comprised only the *poetical* portions of the Old Testament—the psalms, hymns, and songs; whilst in all the catalogues of the Old Testament writers given by the early Fathers, up to the time of Jerome, Daniel is ranked among the prophets, generally in the position he occupies in our common version. In the version of the LXX. also, he is ranked with the prophets next to Ezekiel. Nor does Jerome agree with the Talmud in all respects, nor does one class of Jewish rabbis agree with another in the arrangement of the sacred books. All this shews that no such fixed and unalterable arrangement of the sacred books, as that which is commonly assumed, existed anterior to the fifth century of the Christian era, and proves very distinctly that the place then assigned to Daniel by the Talmudists was *not* the place he had during the preceding period, or originally occupied. The very foundation of the objection being thus sapped, the whole superstructure necessarily falls to the ground. The Book of Daniel being accepted as the authentic production of that prophet, was, from the first, ranked with the other prophetical writings, and all that has been built upon its alleged exclusion from among the prophets is the mere 'baseless fabric of a vision.' As respects the name given to the *third* division, the most probable account of it is, that, at first, it was fuller—viz., 'the *other* writings,' as distinguished from the Law and the Prophets (comp. the expression τὰ ἄλλα βιβλία, used by the Son of Sirach, *Ecclus.* Prol.); and that in process of time it was abbreviated into 'the writings.' This part is commonly cited under the title *Hagiographa.*

8. *Subsequent History of the Old Testament Canon.*—The Canon, as established in the time of Ezra, has remained unaltered to the present day. Some, indeed, have supposed that, because the Greek version of the Old Testament contains some books not in the Hebrew, there must have been a double canon, a Palestinian and an Egyptian (Semler, *Apparat. ad liberaliorem V. T. interpret.* sec. 9, 10; Corrodi, *Beleuchtung der Gesch. des Jüdisch. u. Christlich. Kanons*, s. 155-184; Augusti, *Einleit. ins. A. T.* s. 79); but this notion has been completely disproved by Eichhorn (*Einleit.* bd. i. s. 23), Hävernick (*Einl.* i. sec. 16), and others. All extant evidence is against it. The Son of Sirach, and Philo, both Alexandrian Jews, make no allusion to it; and Josephus, who evidently used the Greek version, expressly declares against it in a passage above referred to (sec. 6). The earlier notices of the Canon simply designate it by the threefold division already considered. The Son of Sirach mentions 'the Law, the Prophets, and the other books of the fathers;' and again, 'the Law, the Prophecies, and the rest of the books;' expressions which clearly indicate that in his day the Canon was fixed.* In the New Testament our Lord frequently refers to the Old Testament, under the title of 'The Scriptures,' or of 'The Law' (Matt. xxi. 42; xxii. 29; John x. 34, etc. etc.); and in one place he speaks of 'the Law of Moses, the Prophets, and the Psalms' (Luke xxiv. 44); by the third of these titles intending, doubtless, to designate the Hagiographa, either after the Jewish custom of denoting a collection of books by the title of that with which it commenced; or, as Hävernick suggests, using the term ψαλμοί as a general designation of these books, because of the larger comparative amount of lyric poetry contained in them (*Einl.* sec. 14); or, what is most probable, naming this because it was that one of the class which principally testified concerning the Christ. As an evidence of the extent of the Old Testament Canon in the time of our Lord, may be cited Matt. xxiii. 35, and Luke xi. 51; where our Lord, by naming Abel and Zechariah, the former of whom is mentioned in Genesis, and the latter in 2 Chronicles, probably intends to indicate the *first* and the *last* examples of the shedding of the blood of the righteous *according to the order of the books.* Paul applies to the Old Testament the appellations 'The Holy Writings' (γραφαὶ ἁγίαι, Rom. i. 2); 'the Sacred Letters' (ἱερὰ γράμματα, 2 Tim. iii. 15), and 'the Old Covenant' (ἡ παλαιὰ διαθήκη, 2 Cor. iii. 14). Both our Lord and his Apostles ascribe divine authority to the ancient Canon (Matt. xv. 3; John x. 34-36; 2 Tim. iii. 16; 2 Peter i. 19-21, etc.); and in the course of the New Testament, quotations are made from all the books of the Old except Ruth, Ezra, Nehemiah, Esther, Canticles, Lamentations, and Ezekiel; the omission of which may be accounted for on the simple principle that the writers had no occasion to quote from them. Philo attests the existence in his time of the ἱερὰ γράμματα, describes them as comprising laws, oracles uttered by the prophets, hymns, and the other books by which knowledge and godliness may be increased and perfected (*De Vita Contemplat.* in *Opp.*, tom. ii. p. 275, ed. Mangey); and quotations from or references to the most of the books are scattered through his writings. The evidence of Josephus is very important, for, besides general references to the sacred books, he gives a formal account of the Canon, as it was acknowledged by the Pharisees and the priesthood, of which he was a member in his day, ascribing five books, containing laws and an account of the origin of man, to Moses, thirteen to

* Hitzig and some others speak of the title thus applied to the third division as 'vague,' and as indicating no settled canon. But this is absurd. 'The *rest* of *the* books' presupposes a fixed number of books, by subtracting from which the remainder is found.

the Prophets, and four, containing songs of praise to God and ethical precepts for men, to different writers, and affirming that the faith of the Jews in these books is such that they would for them suffer all tortures and death itself (*Cont. Apion.* i. 7, 8; Eichhorn, *Einleit.* i. sec. 50; Jahn, *Introductio*, p. 50). It is true that the number thus specified only amounts to 22; but this deficiency is generally, and, we think, satisfactorily accounted for, by supposing that Josephus classed Lamentations with Jeremiah, that he viewed Ezra and Nehemiah as one book (comp. *Baba Bathra*, 15, a; *Sanedrin*, 93, b), and that the twelve minor prophets were classed by him under one head (Stuart *on the Canon*, p. 245). It has been objected to this, that Josephus must on this supposition have ranked Job among the Prophets; for as the Psalms, Proverbs, Canticles, and Ecclesiastes constitute the *four* which he places under the third head, it is only under the second that Job can find a place. But there seems no violence in the supposition that Job was so reckoned by Josephus; for this book possesses a *historical* pretension as its fundamental characteristic, and with Josephus the prophets were primarily historians (τὸ κατ' αὐτοὺς πραχθέντα συνέγραψαν, *Cont. Ap.* l. c.) In accordance with this, it is noticeable that Josephus never quotes as scripture a passage which is not found in some one of these books. Melito, bishop of Sardis in the second century of the Christian era, gives, as the result of careful inquiry, the same books in the Old Testament Canon as we have now, with the exception of Nehemiah, Esther, and Lamentations; the two first of which, however, he probably included in Ezra, and the last in Jeremiah (Euseb. *Hist. Eccles.* iv. 26; Eichhorn, *Einl.* i. sec. 52). The catalogues of Origen (Euseb. *Hist. Eccles.* vi. 25), of Jerome (*Prol. Galeat.* in *Opp.* iii.), and of others of the fathers, give substantially the same list (Eichhorn, *l. c.*; Augusti, *Einl.* sec. 54; Cosins, *Scholastical Hist. of the Canon*, ch. iii. vi.; Henderson, *On Inspiration*, 449). In the Talmudic Tract entitled *Baba Bathra*, a catalogue of the books of the sacred Canon is given as follows:—Moses wrote his own book and the section Bileam and Job; Joshua wrote his own book and eight verses in the Law; Samuel wrote his book, and Judges and Ruth; David the book of Psalms through (or under the lead of על ידי) ten venerable elders, Adam, Melchizedek, Abraham, Moses, Heman, Jeduthan, Asaph, and the sons of Korah; Jeremiah wrote his book, the Books of Kings and Lamentations; Hezekiah and his friends wrote the sign ישמ"ק, viz., Isaiah, Proverbs, Song of Songs, and Coheleth; the men of the Great Synagogue wrote the sign קנד"ג, viz., Ezekiel, the twelve (minor prophets), Daniel, and the Megilloth Esther; Ezra wrote his book, and the genealogies of the Books of Chronicles, down to himself . . . Who brought down the rest of them (the Chronicles)? Nehemiah the son of Checaliah' (see the original, quoted in Ginsburg's *Ecclesiastes*, p. 244). In another passage the order of the books is given thus:—The Pentateuch, Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the minor prophets, of which Hosea is the first; Ruth, Psalms, Job, Proverbs, Coheleth, Song of Songs, Lamentations, Daniel, Esther, Ezra, and Chronicles (*Ibid.* p. 12; Eichhorn, *Einleit.* i. 130). They thus make out 24 books. It has been asserted that doubts existed among the Jews as to the Canonicity of Ecclesiastes and the Song of Songs; but all that the passages cited from the Talmud in support of this shew, is, that in the school of Shammai, where unusual scrupulosity in such matters was affected, objections, arising out of supposed difficulties and contradictions, had been started against these and other books, but that these were overruled by the concurrent decision of the 72 elders, and declared to be invalid (Ginsburg, *l. c.* p. 13-16). It thus appears that the Canon once fixed remained among the Jews unaltered, and was the same as we now have. For the history of the Old Testament Canon in the Christian Church, see APOCRYPHA.

9. *Formation of the New Testament Canon.*—Whilst there is abundance of evidence in favour of the divine authority of the New Testament books, taken separately, fully greater perhaps than can be adduced in support of many of those of the Old Testament, the history of the formation of the New Testament Canon is involved in greater obscurity than that of the Old. An ecclesiastical tradition ascribes to the apostle John the work of collecting and sanctioning the writings which were worthy of a place in the Canon; but this tradition is too late, too unsupported by collateral evidence, and too much opposed by certain facts, such as the existence of doubt in some of the early churches as to the canonicity of certain books, the different arrangement of the books apparent in catalogues of the Canon still extant, etc., for any weight to be allowed to it. A much more probable opinion, and one in which nearly all the modern writers who are favourable to the claims of the Canon are agreed, is, that each of the original churches, especially those of larger size and greater ability, collected for itself a complete set of those writings which could be proved, by competent testimony, to be the production of inspired men, and to have been communicated by them to any of the churches as part of the written word of God; so that in this way a great many complete collections of the New Testament scriptures came to be extant, the accordance of which with each other, as to the books admitted, furnishes irrefragable evidence of the correctness of the Canon as we now have it. This opinion, which in itself is highly probable, is rendered still more so when we consider the scrupulous care which the early churches took to discriminate spurious compositions from such as were authentic—the existence, among some, of doubts regarding certain of the New Testament books, indicating that each church claimed the right of satisfying itself in this matter—their high veneration for the genuine apostolic writings—their anxious regard for each other's prosperity leading to the free communication from one to another of whatever could promote this, and, of course, among other things, of those writings which had been entrusted to any one of them, and by which, more than by any other means, the spiritual welfare of the whole would be promoted—the practice of the Fathers of arguing the canonicity of any book, from its reception by the churches, as a sufficient proof of this—and the reason assigned by Eusebius (*Hist. Eccles.* iii. 25) for dividing the books of the New Testament into ὁμολογούμενοι and ἀντιλεγόμενοι, viz., that the former class was composed of those which the universal tradition of the churches authenticated, while the

latter contained such as had been received by the majority, but not by all* (Stosch, *Comment. Hist. Crit. de Libb. N. Testamenti Canone*, etc., p. 112, ff.; Olshausen's *Echtheit der IV. Evang.* s. 430). In this way we may readily believe that, without the intervention of any authoritative decision, either from an individual or a council, but by the natural process of each body of Christians seeking to procure for themselves and to convey to their brethren authentic copies of writings in which all were deeply interested, the Canon of the New Testament was formed. With this natural desire two circumstances of an outward kind co-operated. The one was the rise of heretical sects, leading to disputes, for the settling of which a fixed canon became indispensable; the other was the persecutions to which the Christians were exposed, and which naturally led them to be scrupulously careful to determine on solid grounds the number of books for adherence to which they were prepared to suffer. The persecution of Diocletian may be almost said to have given the touch by which the previously somewhat unsettled elements were crystallized and fixed.

10. *History of the New Testament Canon.*—On this interesting subject we can do little more here than indicate the sources of information, and state generally the results of inquiry. The first certain notice which we have of the existence of any of the New Testament writings, in a collected form, occurs in 2 Pet. iii. 16, where the writer speaks of the epistles of Paul in such a way as to lead us to infer that at that time the whole or the greater part of these were collected together, were known amongst the churches generally (for Peter is not addressing any particular church) and were regarded as on a par with 'the other Scriptures,' by which latter expression Peter plainly means the sacred writings both of the Old Testament and the New Testament, as far as then extant. A late tradition ascribes to St. John the collection and arrangement of the other Gospels (Photius, *Bibl. Cod.* 254); to this much importance cannot be attached; but that St. John must have had before him copies of the other evangelists is probable from the *supplementary* character of his own gospel.

Second century.—The witnesses here are the Apostolic Fathers, Justin Martyr, Papias, the Muratori Fragment (of uncertain authorship, but certainly not of later date than the latter part of the second century), the Peshito version, Irenæus, Tatian, Theophilus of Antioch, Clement of Alexandria, Tertullian, and the Gnostic and Marcionite heretics. In the Apostolic Fathers we have little beyond citations from the New Testament writers to which to appeal; but these are so numerous as to embrace not only the Gospels, but all the Epistles with the exception of Jude, 2 Peter, 2 and 3 John, from which no quotations are made, and 1 and 2 Thess., Colos., Tit., and Philem., to which the references were too indistinct to be held valid in a question of evidence. Whether all the references in these writings to the gospel history are to be traced to our extant Gospels must be admitted as a doubtful point; but it is important to observe, that near as these writers were to the apostolic age, they draw a clear line of distinction between themselves and the Apostles. Clement calls his readers to 'the illustrious and venerable Canon of their holy calling' (*Ad. Cor.* i. 7), which, however, it must be confessed, may refer merely to *principles*, without relation to these as embodied in writing; and he appeals them 'to the epistle of the blessed Paul,' addressed to them as of supreme authority (47). In the same spirit Polycarp calls the attention of the Philippians to the wisdom of 'the blessed and glorified Paul,' as that to which neither he nor any other like him could aspire, and which they had embodied in that epistle written by Paul to them, and by attention to which they might be edified in the faith (*Ep. ad Phil.* c. iii.) Ignatius, writing to the Romans (sec. 4), says, 'Not as Peter and Paul do I enjoin upon you,' etc.; and the relation, in general, in which these men considered themselves and their writings, as standing to the churches, may be gathered from the statement of Barnabas, who, after saying that the Lord had spoken by the prophets, adds: 'but I, not as a teacher, but as one of yourselves, will shew a few things by which you may be in very many respects gladdened' (c. i.) In the anonymous Epistle to Diognetus, which is, on good grounds, supposed to be one of the earliest of the uninspired Christian writings, the writer speaks of the Law, the Prophets, the Gospels, and the Apostles (sec. xi. ed. Hefele). But the most remarkable passage is that in which Ignatius speaks of 'betaking himself to the Gospel as the flesh of Jesus, and to the apostles as the Presbytery of the church,' and adds, 'the prophets also we love;' thus shewing, that it is to the Scriptures he was referring (*Ep. ad Philadelphenos*, sec. v.) Theophilus of Antioch speaks frequently of the New Testament writings under the appellation of αἱ ἅγιαι γραφαί, or ὁ θεῖος λόγος, and in one place mentions the Law, the Prophets, and the Gospels, as alike divinely inspired (*Ad. Autol.* iii. 11). Clement of Alexandria speaks of the ἀποστολίκη γραφὴ, and discriminates the ἀπόστολος or the ἀπόστολοι as the designation of a collective body of writings from the εὐαγγελίον, and classes both with the προφῆται as containing the doctrine of the Lord, and as being authoritative. (See the passages in Lardner, *Works* ii. 231, ed. 1788). Tertullian distinctly intimates the existence of the New Testament Canon in a complete form in his day, by calling it 'Evangelicum Instrumentum' (*Adv. Marc.* iv. 2), by describing the whole Bible as 'totum instrumentum utriusque Testamenti' (*Adv. Prax.* c. 20), and by distinguishing between the 'Scriptura Vetus' and the 'Novum Testamentum (*Ibid.* c. 13). Irenæus repeatedly calls the writings of the New Testament 'the Holy Scriptures,' 'the Oracles of God' (*Adv. Hær.* ii. 27; i. 8, etc.), and in one place he puts the Evangelical and Apostolical writings on a par with the Law and the Prophets (*Ibid.* i. 3, sec. 6). From these allusions we may justly infer, that before the end of the second century the New Testament Scriptures were generally known by the Christians in a collected form, and reverenced as the word of God.

What the books were which they thus reverenced, may be gathered partly from the quotations made by the Christian writers of that age, partly

* Strictly speaking, they had *three* classes into which the books were at first divided, viz. Those universally acknowledged; those universally rejected; those which were received by some but not by all. In process of time the last class disappeared, as the books of which it was composed were placed in one or other of the other two.

from their formal statements. The result is, that the Four Gospels, the Acts, thirteen of Paul's Epistles, 1 *John*, and 1 *Peter*, were generally recognized in all the churches; the *Revelation* was received by the most, though not by all (in the Syriac version it is wanting, which would seem to shew that it was unknown to, or not held canonical in the churches for which that version was made); the *Epistle to the Hebrews* was generally received as Pauline in the Greek churches, was received, but not as Pauline, nor apparently as directed to any church in particular, but as catholic, by the Syrian churches, and was apparently unknown to the churches of the west; the *Epistle of James* was received by the Syrian churches, but it is not mentioned as known elsewhere; the *Epistle of Jude* was received in the Western churches, but is not in the Syriac Canon, nor is it mentioned by any belonging to the Greek churches; 2 *John*, and probably 3 *John* also, were known to the western and eastern churches, but not to the Syrian; no certain trace of acquaintance with 2 *Peter* is found in the writings of this age. The Muratori Fragment formally rejects, as spurious and heretical, the Epistle of Paul to the Laodiceans, and another, now lost, to the Alexandrians.

Third century. The witnesses here are Origen, Firmilian of Cappadocia, Apollonius, Hippolytus, Cyprian, Victorinus, Dionysius of Alexandria, and Methodius. Of these the chief is Origen, whose judgment on the Canon is preserved by Eusebius (*Hist. Eccl.* vi. 25). He recognises our four *Gospels* as a complete whole, and admits no others to the same rank; the *Acts* he names as the work of Luke, and places it between the Gospels and the Epistles as of equal authority with them (*In Joan.* t. i. c. 5); of the writers of the *Epistles* he refers only to Paul, Peter, and John, though, from his other writings, it would appear that the Epistles of James and Jude were also known to him; of the Epistles of John he mentions the First as of more undoubted authority than the other two; he ascribes the *Revelation* to John; the Epistle to the *Hebrews* he reckons as Pauline, in the sense of containing the sentiments (νοήματα) of that Apostle; the *Second Epistle of Peter* he is the first to name expressly, but he names it as doubtful. Origen cites some of the writings of the Apostolic Fathers as if he attached canonical authority to them, but he does not class them with the Gospels, the Acts, and the Apostolical Epistles, to which he refers as a collective whole under the title of ἡ καινὴ διαθήκη or πᾶσα ἡ καινὴ διαθήκη. Other testimonies shew, that in the Eastern church the 2*d and* 3*d John* were, at a date a little after the time of Origen, generally received, also the *Epistle to the Hebrews*. This also was accepted in the Syrian churches, but not in those of the West, especially Rome. Respecting the *Revelation*, serious doubts were entertained by many in the Alexandrian church, and by some it was utterly rejected, though only on internal grounds.

Fourth century. Here the witnesses are Eusebius, Athanasius, Cyrill of Jerusalem, Gregory of Nazianzus, the author of the iambic lines to Seleucus, preserved by Gregory, and by some ascribed to him, by others to Amphilochius of Iconium, Canon 59 of the Laodicean Council, the Canones Apostolici, Epiphanius, Augustine, and Jerome. Eusebius made the Canon the object of anxious inquiry, and he gives us not only his own judgment, but that of others who lived before his time. He divides the books into three classes, 1. The ὁμολογούμενα, or those universally received as apostolical; 2. The ἀντιλεγόμενα, or those received by some as apostolical, but not by all, along with those which were spurious (νόθα), that is, either a forgery, such as the Acts of Paul, or a work that was genuine but not apostolical, such as the Shepherd of Hermas; and 3. *Heretical*, or such as were to be at once set aside as 'monstrous and impious.' The result of his researches is, that the books generally acknowledged in the churches as canonical, were the *Four Gospels*, the *Acts*, thirteen *Epistles of Paul*, 1 *John*, and 1 *Peter*. Of the other seven writings, he himself seems to have recognized the canonical authority, though he admits that by some they were doubted; but he appears to have remained in uncertainty regarding the Revelation. 'The testimony of Eusebius,' it has been justly remarked, 'marks a definite step in the history of the Canon, and exactly that which it was reasonable to expect from his position. The books of the New Testament were formed into distinct collections—'a quaternion of Gospels,' 'fourteen Epistles of St. Paul,' 'seven Catholic Epistles'' (Westcott, *History of the Canon, etc.*, p. 490). From this time the Canon of the New Testament may be regarded as fixed, and as embracing all the books now contained in it. It was some time before the *Revelation* and the *Epistle to the Hebrews* were accepted by all the Eastern churches; but, by the end of the fourth century, these writings, as well as all the catholic epistles, seem to have been universally received. In the churches of the West we find the same concord prevailing at this date; all the books now received as canonical were recognized by them; and the Canon was announced as determinately fixed by decrees of councils and rescripts of the bishops of Rome. In the Syrian churches the Canon of the Peshito still prevailed; they seem never to have accepted *Jude*, 2 *Peter*, 2 and 3 *John*, and *Revelation;* though, in his writings, which are preserved in Greek, Ephræm Syrus uses these as canonical.

It does not seem necessary to continue this historical sketch any further. From the beginning of the fifth century the Canon of the New Testament was fixed in the churches; and any divergencies from the standard thus exhibited, made either by churches or individuals in later times, are to be viewed as mere utterances of opinion, and carry with them no evidential authority.

11. With the external evidence thus furnished in favour of the sacred Canon, the internal fully accords. In the Old Testament all is in keeping with the assumption that its books were written by Jews, sustaining the character, surrounded by the circumstances, and living at the time ascribed to their authors; or if any apparent discrepancies have been found in any of them, they are of such a kind as further inquiry has served to explain and reconcile. The literary peculiarities of the New Testament, its language, its idioms, its style, its allusions, all are accordant with the hypothesis that its authors were exactly what they profess to have been—Jews converted to Christianity, and living at the commencement of the Christian era. Of both Testaments the theological and ethical systems are substantially in harmony; whilst all that they contain tends to one grand result—the manifestation of the power and perfection of Deity, and the re-

storation of man to the image, service, and love of his Creator. The conclusion from the whole facts of the case can be none other than that the Bible is entitled to that implicit and undivided reverence which it demands, as the only divinely appointed *Canon* of religious truth and duty.

12. Besides the Introductions to the critico-historical study of Scripture, the following works may with advantage be consulted on the subject of the Canon :—Cosins, *Scholastical History of the Canon*, 4to London, 1657, 1672 ; Du Pin, *History of the Canon and Writers of the Books of the Old and New Test.* 2 vols. folio, London, 1699-1700 ; Ens, *Bibliotheca Sacra, sive Diatribe de Librorum Nov. Test. Canone*, 12mo Amstel. 1710 ; Lardner, *Credibility of the Gospel History*, Works, vol. i.–vi., 8vo, edit. ; Stosch, *Comment. Hist. Crit. de Libb. Nov. Test. Canone*, 8vo Francof. ad Viadrum, 1755 ; Schmid, *Hist. Antiq. et Vindicatio Canonis V. et N. Test.* 8vo, Lips. 1775 ; Mill, *Proleg. in Nov. Test. Pars Prima*, Oxon, 1707 ; Jones, *New and Full Method of settling the Canonical Authority of the New Test.* 3 vols. 8vo ; Paley, *Horæ Paulinæ ;* Alexander, *Canon of the Old and New Test. ascertained*, 12mo Princeton, U. S. 1826, London, 1828 ; Stuart, *Critical Hist. and Defence of the O. T. Canon*, Lond. 1849 ; Westcott, *General Survey of the History of the Canon of the N. T.*, Camb. 1855 ; Kirchhofer, *Quellensammlung zur Gesch. des N. T. Canons*, Zürich, 1844 ; Art. *Kanon*, by Oehler and Landerer in Herzog's *Real-Encyclopædie*.—W. L. A.

CANOPY (κωνωπεῖον). This word occurs only in Judith x. 21 ; xiii. 9, 15 ; xvi. 19, in reference to the tester or roof of the couch on which Holofernes rested. It is described as 'woven with purple, and gold, and emeralds, and precious stones ;' and was evidently a luxurious addition to the ordinary couch. [BED.] Judith pulled down this canopy from the pillars on which it was supported, not, as has been suggested, to hide the blood she had shed, but rather to carry it away as a trophy ; for it is expressly said, she gave, as a gift to the Lord, the canopy *which she had taken out* of the bed-chamber of Holofernes (xvi. 19).—W. L. A.

CANTICLES. [SOLOMON'S SONG.]

CAPELLUS, JAMES, belongs to a family distinguished as statesmen, jurists, and theologians in the fifteenth, sixteenth, and seventeenth century. He is generally styled James Capellus III., to distinguish him from his father and grandfather. He was born at Rennes, 1570. His father died in 1586. His mother was persuaded to attend mass as an expedient for saving the family estate at Tilloy from confiscation, but this violation of her conscience brought on an illness from which she never recovered. In 1593 James took the younger children from the hands of their Popish guardians, and removed to Sedan. Two years after he returned to Tilloy, and preached to the Protestants in the neighbourhood. In 1599 he was appointed, by the Duke de Bouillon, to be preacher and Hebrew professor at Sedan. In 1610 he was appointed professor of theology in the same university, an office which he held till his death, in September 1624. His *Observationes Criticæ in Libb. V. T.* were published with those of his younger brother Louis, Amst. 1689. The same volume contains a list of his other works published and in manuscript, by his brother in his *Commentarius de Capellorum gente*, originally written in French, and translated into Latin by his son James, who succeeded his father when only nineteen as professor of Hebrew at Saumur ; on the revocation of the Edict of Nantes he took refuge in England in 1689, and died at Hackney in 1722, 83 years old.—J. E. R.

CAPERNAUM (Καπερναούμ), a city on the north-western side of the Lake of Gennesaret, and on the border of the tribes of Zebulun and Naphtali. The infidelity and impenitence of the inhabitants of this place, after the evidence given to them by our Saviour himself of the truth of his mission, brought upon them this heavy denunciation :—'And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day,' etc. (Matt. xi. 23). This seems to have been more than any other place the residence of Christ after he commenced his great mission ; and hence the force of the denunciation, which has been so completely accomplished that even the site of Capernaum is quite uncertain. Dr. Robinson (*Bibl. Researches*, iii. 288-294) exposes the errors of all previous travellers in their various attempts to identify the site of Capernaum ; and, from a hint in Quaresmius, he is rather inclined to look for it in a place marked only by a mound of ruins, called by the Arabs, Khan Minyeh. This is situated in the fertile plain on the western border of the Lake of Gennesaret, to which the name of 'the land of Gennesaret' is given by Josephus (*De Bell. Jud.* iii. 10. 8). This plain is a sort of triangular hollow, formed by the retreat of the mountains about the middle of the western shore. The base of this angle is along the shore, and is about one hour's journey in length, whereas it takes an hour and a half to trace the inner sides of the plain. In this plain Josephus places a fountain called Capharnaum : he says nothing of the town ; but, as it can be collected from the Scriptural intimations that the town of Capernaum was in this same plain, it may be safely concluded that the fountain was not far from the town, and took its name therefrom. In this plain there are now two fountains, one called 'Ain el Madauwarah, the 'Round Fountain'—a large and beautiful fountain, rising immediately at the foot of the western line of hills. This Pococke took to be the Fountain of Capernaum, and Dr. Robinson was at the time disposed to adopt this conclusion.

Addendum. At the hill which bounds the plain of Gennesaret on the north is the fountain of Ain et-Tin, so called from a fig-tree which spreads its branches over it. Beside the fountain are foundations of old buildings, now almost obliterated. A few hundred yards west of it are the extensive ruins of Khan Minyeh ; and a short distance southward are mounds of stones and rubbish, now nearly covered with thorns and thistles. The writer was enabled to make out traces of ruins extending over a space of several acres. This appears to be the true site of Capernaum ; but as this view has been opposed by Wilson, Ritter, Thomson, and other recent authors, it may be well to sum up in a few words the leading arguments in its favour. Robinson gives them in full (*Bib. Res.* iii. 348, *sq.*)

1. Capernaum was situated on the shore of the

lake, in the plain of Gennesaret (John vi. 17, 21, 24, 25, with Mark vi. 53). This plain is easily identified; it extended from Mejdel to Ain et-Tin.

2. In Gennesaret was a fountain called Capernaum, and therefore in all probability beside the town. Ain et-Tin is the only fountain near the shore.

3. The notices of some of the mediæval pilgrims, though not very clear, seem to point to Ain et-Tin as the site of Capernaum. That of St. Willibald certainly does so (*Early Travels in Pal.*, p. 16). Quaresmius identifies Khan Minyeh and Capernaum (Robinson, *B. R.*, iii. 357).

4. It is only since the seventeenth century that an attempt has been made to locate Capernaum at Tell Hum. The arguments in its favour may be seen at large in Wilson, *Lands of the Bible;* Ritter, *Pal. and Syr.*, ii. 340 ff.; Thomson, *Land and Book*, 352, *sq.*

Capernaum is now utterly desolate; its very name is unknown to tradition, and its site is disputed. What a comment on our Lord's prediction, 'Thou shalt be brought down to hell!' Capernaum was perhaps more closely connected with Christ's public ministry than any other town in Palestine. After he was rejected by the Nazarenes 'he came and dwelt in Capernaum,' which was hence called 'his own city' (Matt. iv. 13; ix. 1). Here he healed the demoniac (Mark i. 21-28), cured 'Peter's wife's mother' (Luke iv. 38), restored the paralytic, and called Matthew (Matt. ix. 2-9), cured the centurion's servant (Luke vii. 1-10), raised Jairus' daughter (Mark v. 22-43), and miraculously obtained the 'tribute-money' (Matt. xvii. 24-47). Near Capernaum he chose his apostles (Mark iii. 13-19), preached the 'Sermon on the Mount,' (Matt. v), related the parables of the 'sower,' the 'tares,' the 'treasure hid in a field,' the 'merchant seeking goodly pearls,' and the 'net cast into the sea' (Matt. xiii.) In Capernaum he gave a lecture on fasting at Levi's feast (Matt. ix. 10-17), on formality to the Pharisees (Matt. xv. 1-20), on faith (John vi. 22-71), and on humility, forbearance, and brotherly love (Mark ix. 33-50). Well might the Saviour, after such acts of love and power, and such words of wisdom and mercy, denounce woe upon the city that had seen and heard, and yet rejected! (*Handbook for S. and P.*, p. 430, *sq.*)—J. L. P.

CAPHAR-SALAMA (Χαφαρσαλαμά, Alex. Χαφαρσαραμά), a village in Palestine, near to which Judas Maccabæus defeated Nicanor, one of the generals of Demetrius Soter, 1 Macc. vii. 31, Joseph. *Ant.* xii. 10. 4.—S. N.

CAPHENATHA, Χαφεναθά, *Caphenatha*, *Chaphanantha*; 1 Maccab. xii. 37. The word occurs nowhere else, and its derivation is very uncertain. It appears to have been the name given to a part of the fortifications on the eastern side of Jerusalem which were repaired by Jonathan Maccabæus. It is not mentioned by Josephus.—J. E. R.

CAPHTHOR (כַּפְתֹּר), a district or country respecting the position of which great diversity of opinion prevails. All that we learn from the notices of it in Scripture is—1. That it was the mother country of the Philistines, or rather a portion of them called the CAPHTORIM, for there were Philistines also who came from Casloch (Gen. x. 14), who emigrated from it and settled on the coast of Palestine, from Joppa to the borders of Egypt, having expelled the original occupants, the Avim (Deut. ii. 23; Jer. xlvii. 4; Am. ix. 7). 2. That it was a maritime district, if not an island (Jer. xlvii. 4, where it is called אִי כַּפְתּוֹר). 3. That its people were a Mizraite race, and its locality, consequently, somewhere within the range of the Mizraitic settlements. Beyond this it is only conjecturally that anything can be advanced regarding it. It has been identified with—1. CAPPADOCIA. This is the rendering of the older versions, and this view has been followed by Bochart (*Phaleg.* iv. 32); Gesenius (*Thesaur.* s. v.); Koester (*Erläuterungen der heiligen Schrifter aus den Klassikern*, p. 157), etc. 2. CYPRUS. This was suggested by Calmet in the first edition of his *Commentaries on Genesis*, and it has recently been conjecturally resumed by Höck (*Kreta* i. 368), and Redslob (*Alttest. Namen*, p. 15). 3. CRETE. Lakemacher was the first to propose this (*Obss. Philol.* ii. 11); it was adopted by Calmet (*Disquis. Bibl.* iii. 25); and it has found very general acceptance with recent inquirers, among whom may be named Rosenmüller (*Bibl. Alterthumsk.* ii. 2, 363; iii. 385); Mövers (*Phœnizien*, i. 28); Lengerke (*Kenaan* i. 194); Ewald (*Gesch. d. Volkes Isr.* i. 330); Tuch (*Genesis*, p. 243); Knobel (*Genes.* p. 110); Delitzsch (*Genes.* p. 290); Fürst (*Heb. und Chal. H. W. B.*), etc. 4. CERTAIN PARTS OF EGYPT. (1), *The Coast of the Egyptian Delta.* This is the opinion of Stark (*Gaza und die Philist. Küste*, p. 76). (2), *Damietta.* So Saadias in the Arab. Vers. دميط, *Dimyat;* Benjamin of Tudela; the Heb. book *Juchasin*, quoted by Bochart (*Phaleg*, iv. 38); Haine (*Obss. Sac.* ii. 6. 10). 3. *Part of Morocco*, west from Egypt (Quatremère *Journal des Savans*, 1846, p. 265).

Of these opinions the last two alone are worthy of consideration. The first rests on little beyond the similarity of sound between Caphthor and Cappadocia, a similarity which is by no means striking, and which entirely disappears when it is known that the ancient name of Cappadocia was Katpatuk or Katapatuka (Rawlinson, *Journ. of the Asiat. Soc.* xi. 1, 95). Köster urges, as the strongest argument in favour of this view, that 'all the eastern districts of Asia Minor beyond the river Halys, and as far as Mount Taurus, were undoubtedly occupied by Semitic peoples;' but supposing it proved that the Cappadocians were originally a Semitic people (which, however, is very far from being 'undoubted'), one does not see what proof there is in this that the Caphtorim, who were a Hamitic race, emigrated thence, or that Caphthor is Cappadocia. The opinion that Cyprus is the ancient Caphthor rests also almost solely on a supposed resemblance between כפתר and Κύπρος, an argument of but little weight; while the opinion itself stands opposed to the fact, that the Hebrews knew Cyprus under the name of כתים, and they were not likely to fall into any confusion respecting an island so near their own shores. The extensive agreement of scholars in favour of Crete as the ancient Caphthor, gives a preliminary probability to this supposition; and it receives support from the fact, that the inhabitants of the same district, apparently occupied by the Caphthorim, are called כרתים, Crethi, which is assumed to mean Cretans (A. V. Cherethites), and that these Crethi were undoubtedly Philistines (1 Sam. xxx. 14, 16; Ezek. xxv. 16; LXX. κρῆτας; Zeph.

ii. 5; LXX. κρητῶν; comp. 2 Sam. viii. 18). To this it may be added, that Tacitus, apparently confounding the Jews with the Philistines, calls them 'Judæos Creta insula profugos' (*Histor.* v. 2); that Stephanus Byzant. (s. v. *Gaza*), says that Gaza was previously called Minoa from Minos king of Crete; and that such a name as Φαλάσαρνα in Crete indicates the presence of the Philistines there. The weight of these auxiliary reasons cannot be thought great, and the force of the main reason is seriously impaired by the consideration, that the Crethi are identified by the sacred writers with the כרי or inhabitants of Caria [CARIA]. On the other hand, it is extremely improbable, either that a small island like Crete should be able to send forth so large a body of emigrants as must have landed on the territories of the Avim, so as to be able to expel them, and take possession of their country, or that the Phœnicians would allow a sea-faring race like the Cretans to settle in their vicinity (see Höck, *Kreta*, p. 367). On the whole, the supposition that the Caphthorim were an Egyptian race, which crossed over from somewhere in the vicinity of Damietta, seems the most probable. The close resemblance of the Philistines to the native Egyptians on the monuments, shews that they were originally kindred peoples, though the differences in costume and manners are such as to indicate that the separation must have taken place at an early period. The similarity of the term כפתר with κοπτός (in hieroglyphics *kebt-hor*, see *Encycl. Britann.* vol. viii. p. 419), and so with γύπτος in Αἴγυπτος, favours this view; though, when this is pushed the length of actually finding Αἴγυπτος in אי כפתר, we cannot help thinking that a good reason is subjected to suspicion, from an attempt to strengthen it unduly, as the Gr. *ai* is most certainly not the Heb. אי, though the letters are the same.—W. L. A.

CAPPADOCIA (Καππαδοκία). Among those who were present on the day of Pentecost, when the apostles received the miraculous gift of tongues, were 'dwellers in Cappadocia.' They with others exclaimed, 'How hear we every man in our own tongue, wherein we were born?' (Acts ii. 8, 9.) Peter also addressed his First Epistle, among others, to the 'strangers scattered throughout Cappadocia' (1 Pet. i. 1). In ancient times the Cappadocians occupied the whole eastern section of the great plateau in the centre of Asia Minor, and also the lower plains between that plateau and the Euxine. The latter portion was subsequently called Pontus (Rawlinson's *Herodot.* i. 653, 659, 399). Ptolemy makes Cappadocia extend as far north as the shores of the Euxine (*Geog.* vi. 1). The province mentioned in the New Testament is more limited in extent, because Pontus is also named. It was bounded on the north by Pontus, on the west by the river Halys, on the south by Mount Taurus, which separated it from Cilicia, and on the east by the Euphrates.

The Cappadocians were a mixed race, descended from the *Moschi*, a Scythian tribe, and another tribe of Persian origin. Their language was therefore partly Scythian and partly Persian. It bore no analogy to the Semitic, and it was thus the more wonderful to hear Jews speak it with accuracy and fluency (Bocharti *Opp.* i. 535).

Christianity took deep root in Cappadocia at a very early period, and it continued to flourish there for many centuries. Some of the most eminent fathers of the early church were natives of this province. The celebrated Gregory Thaumaturgus flourished here in the middle of the third century. Gregory Nazianzen (so called from Nazianzus, a town of Cappadocia), Gregory Nyssen, and his brother Basil the Great, were born in Cappadocia, and lived there together during a part of the fourth century (Connyb. and Howson, *Life of St. Paul*, i. 267).—J. L. P.

CAPPEL or CAPPELLUS, LOUIS (LUDOVICUS), was born at St. Helier, 1585. He was the son of Jacques Cappel II. He lived for the most part in Sedan from his eighth till his twentieth year. At the age of 24 the church in Bourdeaux furnished him with the means of travelling abroad for four years through Great Britain, Belgium, and Germany. At Oxford he studied two years. After his return, he was elected professor of Hebrew in the Academy of Saumur, 1613; and two years after he became a preacher there. In 1633 he became professor of theology in Saumur to the Reformed Synod. Here he laboured till his death, which took place on 18th June 1658. Cappel was a very learned and many-sided theologian, who possessed a spirit of independent inquiry, and freely gave the results of it to the public without fear. The leading subject of his researches was the history of the Old Testament text. His principal works are, *Arcanum punctationis revelatum*, first published by Erpenius anonymously, Leyden, 1624, 4to. In this work it is proved that the Hebrew points were not of divine origin, but were the invention of Jewish critics after the completion of the Babylonian Talmud. Another important work which he wrote is his *Critica sacra*, shewing that the Masoretic text is faulty in many respects. In consequence of the difficulty and danger attending the promulgation of the views advocated, it was not published till 1650 at Paris, sixteen years after it had been written. He is also the author of *Diatriba de veris et antiquis Hebræorum literis*, Amsterdam, 1645, 12mo, written against a treatise of the junior Buxtorf's. He wrote besides, *Templi Hierosolymitani delineatio triplex;* and *Chronologia Sacra*, printed in the prolegomena of the London Polyglott; *Historia apostolica illustrata*, Geneva, 1634. In 1689 his son Jacques published *L. Cappelii commentarii et notæ criticæ in Vet. Test.* This contains his *Vindiciæ Arcani punctationis* against Buxtorf, the son. The views so ably propounded and maintained by Cappel respecting the Hebrew text are now generally received. Several of his works are still in MS.—S. D.

CAPTAIN. This is the rendering in the A. V. of different Hebrew and Greek words, and denotes sometimes a military, sometimes a civil chief. It represents, [1], שַׂר, which means *chief* or *ruler*, and is used generally to designate a military commander (Gen. xxi. 22; xxxvii. 36; xl. 4; etc.) [ARMY]; but sometimes also the prefect of a city (Judg. ix, 30), or the leader of a choir of priests or singers (1 Chron. xxiv. 5; xv. 27). [2], נָשִׂיא, *a person of rank*, used to designate a prince or king (1 Kings xi. 34), the chief of a tribe (Num. ii. 3, 5), or of a family (Num. iii. 24). [3], רֹאשׁ, properly *head* (Num. xiv. 4. [4], קָצִין, *a decider*, *a judge*, hence a prince (Prov. xxv. 15); a civil ruler (Is. i. 10; iii. 6); a military chief (Judg. xi. 6, 11).

[5], נָגִיד, *a chief* or *president*, hence a military chief (1 Sam. ix. 16; xiii. 14; 2 Sam. v. 2. In 2 Kings xi. 4, 19, כרי is rendered captains by mistake [CARIA]. In the N. T. *captain* represents ἀρχηγὸς (Heb. ii. 10); στρατηγὸς (Luke xxii. 4; Acts v. 26); χιλίαρχος (Mar. vi. 21; John xviii. 12; Rev. xix. 18). The 'captain of the temple' (Acts iv. 1), was not a military officer; he was chief of the body of Levites to whom was entrusted the guardianship of the temple (2 Maccab. iii. 4; Joseph. *Bell. Jud.* ii. 12. 6; *Antiq.* xx. 6. 2). The 'captains' mentioned Luke xxii. 4, were probably his subalterns.

God is called שַׂר הַצָּבָא (Dan. viii. 11), not as equivalent to אֱלֹהֵי צְבָאוֹת, but because he is the Head and Protector of his people. So, in the N.T., our Lord is called Captain of his people's Salvation (ἀρχηγὸν τῆς σωτηρίας αὐτῶν, Heb. ii. 10), because he is the beginner, source, and author of their salvation, the Head of his church, which he conducts with and in himself, to blessedness.—W. L. A.

CAPTIVITIES. The word *Captivity*, as applied to the people of Israel, has been appropriated, contrary to the analogy of our language, to mean Expatriation. The violent removal of the entire population of a city, or sometimes even of a district, is not an uncommon event in ancient history. As a measure of policy, no objection to it on the ground of humanity was felt by any one; since, in fact, it was a very mild proceeding, in comparison with that of selling a tribe or nation into slavery. Every such destruction of national existence, even in modern times, is apt to be embittered by the simultaneous disruption of religious bonds; but in the ancient world, the positive sanctity attributed to special places, and the local attachment of Deity, made expatriation doubly severe. The Hebrew people, for instance, in many most vital points, could no longer obey their sacred law at all, when personally removed from Jerusalem; and in many others they were forced to modify it by reason of their change of circumstances.

Two principal motives impelled conquering powers thus to transport families in the mass; first, the desire of rapidly filling with a valuable population new cities, built for pride or for policy; next, the determination to break up hostile organizations or dangerous reminiscences of past greatness. Both might sometimes be combined in the same act. To attain the former object, the skilled artizans would in particular be carried off; while the latter was better effected by transporting all the families of the highest birth, and all the well-trained soldiery. The Greeks used the special epithet ἀνάσπαστοι for a population thus removed (Herod. iii. 93; vi. 9, *et passim*).

The expatriation of the Jewish people belongs to two great eras, commonly called the first and second Captivity; yet differing exceedingly in character. It is to the former that the above remarks chiefly apply. In it, the prime of the nation were carried eastward by the monarchs of Assyria and Babylon, and were treated with no unnecessary harshness, even under the dynasty that captured them. So far were they from the condition of *bondsmen* (which the word 'captive' suggests), that the book of Susanna represents their elders in Babylon as retaining the power of life and death over their own people (i. 28), when Daniel was as yet a very young man. The authority of that book cannot indeed be pressed as to the chronology; yet the notices given by Ezekiel (xiv. 1; xx. 1) concur in the general fact, that they still held an internal jurisdiction over their own members. At a later time, under the Seleucidæ, we have distinct proof that in the principal cities the Jews were governed by an officer (ἐθνάρχης) of their own nation; as also in Egypt under the Ptolemies. The book of Tobit exhibits Israelities in Media possessed of slaves themselves (viii. 18); the book of Daniel tells us of a Jew, in eminent political station; and that of Esther celebrates their power and consequence in the Persian empire. Under the Seleucidæ [ANTIOCHUS] they were occasionally important as garrison-soldiers; and it may be suspected that, on the whole, their lot was milder than that of the other conquered nations among which they dwelt.

That which we name the first Captivity, was by no means brought about by a single removal of the population. In fact, from beginning to end, the period of deportation occupied full 150 years; as the period of return reaches probably through 100. The first blow fell upon the more distant tribes of Israel, about 741 B.C.; when Tiglath-pileser, king of Assyria (2 Kings xv. 29), carried off the pastoral population which lived beyond the Jordan, with Zebulon and Naphtali. (To this event allusion is made in Isaiah ix. 1; a passage very ill translated in our received version). In the time of this conquering monarch, Assyria was rapidly rising into power, and to aggrandize Nineveh was probably a great object of policy. It is therefore credible, as ne had received no particular provocation from the Israelites, that he carried off these masses of population to stock his huge city with. His successor Shalmanezer made the Israelitish king Hoshea tributary. When the tribute was withheld, he attacked and reduced Samaria (B.C. 721), and, by way of punishment and of prevention, transported into Assyria and Media its king and all the most valuable population remaining to the ten tribes (2 Kings xvii. 6). That he did not carry off all the peasants is probable from the nature of the case; Hengstenberg, however, maintains the contrary (*Authentie des Pentateuches*, ch. i. 'On the Samaritan'). The families thus removed were, in great measure, settled in very distant cities; many of them probably not far from the Caspian Sea; and their place was supplied by colonies from Babylon and Susis (2 Kings xvii. 24). Such was the end of Israel as a kingdom.—An interval of more than a century followed before Judah was to suffer a similar fate. Two separate deportations are narrated in the book of Kings, three in that of Jeremiah, while a fourth and earlier one appears in the book of Daniel. Jeremiah dates by the years of Nebuchadnezzar's reign (who came to the throne B.C. 606 or 605), and estimates that in his seventh year 3023 were carried off, in his eighteenth 832, and in his twenty-third only 745; making in all, as the writer is careful to note, 4600 (Jer. lii. 28, etc.) The third removal he ascribes to Nebuzaradan, the Babylonian general. That some error here exists, at least in the *numbers*, appears undeniable; for 4600 persons was a very petty fraction of the Jewish people; and, in fact, 42,360 are stated to have returned im-

mediately upon the decree of Cyrus (Ezra ii. 64). In 2 Kings xxiv. 8-16, we find 18,000 carried off at once, in the third month of king Jehoiachin, and in the eighth year of Nebuchadnezzar; which evidently is the same as the first removal named by Jeremiah, and may be placed in B.C. 598. After this, the vassal king Zedekiah having rebelled, his city is beleaguered, and finally in his eleventh year is reduced (B.C. 588) by Nebuchadnezzar in person; and in the course of the same year, 'the nineteenth of Nebuchadnezzar' (2 Kings xxv. 8), Nebuzaradan carries away all the population except the peasants. Perhaps we need not wonder that no mention is made in the 'Kings' of the third deportation; for the account of the destruction was in a manner complete, upon the second invasion. There is a greater difficulty in the statement with which the book of Daniel opens, which is generally interpreted to mean that *in the third year* of Jehoiakim, Nebuchadnezzar besieged and captured Jerusalem, partially plundered the temple, and carried off the first portion of the people into captivity, among whom was Daniel. The text, however, does not explicitly say so much, although such is the obvious meaning; but if this is the only interpretation, we find it in direct collision with the books of Kings and Chronicles (which assign to Jehoiakim an *eleven* years' reign), as also with Jer. xxv. 1. The statement in Daniel partially rests on 2 Chron. xxxvi. 6; which is itself not in perfect accordance with 2 Kings xxiv. In the earlier history the war broke out during the reign of Jehoiakim, who died before its close; and when his son and successor Jehoiachin had reigned three months, the city and its king were captured. But in the Chronicles, the same event is made to happen twice over, at an interval of three months and ten days (2 Chron. xxxvi. 6 and 9), and even so, we do not obtain accordance with the received interpretation of Dan. i. 1-3. It seems on the whole the easiest supposition, that 'the third *year* of Jehoia*kim*' is there a mistake for 'the third *month* of Jehoia*chin*.' Hengstenberg, however, and Hävernick defend the common reading, and think they reconcile it with the other accounts. On the whole, it is pretty clear that the people of Judah, as of Israel, were carried out of their land by TWO principal removals. The former, B.C. 598, was directed to swell the armies and strengthen the towns of the conqueror; for of the 18,000 then carried away, 1000 were 'craftsmen and smiths, all strong and apt for war,' and the rest are called 'mighty men of valour.' (Yet there is a difficulty about verses 14 and 16 in 2 Kings xxiv.) It was not until the rebellion of Zedekiah that Nebuchadnezzar proceeded to the extremity of breaking up the national existence, B.C. 588. As the temple was then burnt, with all the palaces and the city walls, and no government was left but that of the Babylonian satrap, this latter date is evidently the true era of the captivity. Previously Zedekiah was tributary; but so were Josiah and Ahaz long before; the national existence was still saved.

Details concerning the *Return* from the captivity are preserved in the books denominated after Ezra and Nehemiah; and in the prophecies of two contemporaries, Haggai and Zechariah. The first great event is the decree of Cyrus, B.C. 536, in consequence of which 42,360 Jews of Babylon returned under Sheshbazzar, with 7337 slaves, besides cattle. This ended in their building the altar, and laying the foundation of the second temple, 53 years after the destruction of the first. The progress of the work was, however, almost immediately stopped: for Zerubbabel, Jeshua, and the rest, abruptly refused all help from the half-heathen inhabitants of Samaria, and soon felt the effects of the enmity thus induced. That the mind of Cyrus was changed by their intrigues, we are not informed; but he was probably absent in distant parts, through continual war. (There is a difficulty in Ezra iv. as to the names Ahasuerus and Artaxerxes; yet the general facts are clear.)—When Darius (Hystaspis), an able and generous monarch, ascended the throne, the Jews soon obtained his favour. At this crisis, Zerubbabel was in chief authority (Sheshbazzar perhaps being dead), and under him the temple was begun in the second and ended in the sixth year of Darius, B.C. 520-516. Although this must be reckoned an era in the history, it is not said to have been accompanied with any new immigration of Jews. We pass on to 'the seventh year of king Artaxerxes' (Longimanus), Ezra vii. 7, that is, B.C. 458, when Ezra comes up from Babylon to Jerusalem, with the king's commendatory letters, accompanied by a large body of his nation. The enumeration in Ezra viii. makes them under 1800 males, with their families; perhaps amounting to 5000 persons, young and old: of whom 113 are recounted as having heathen wives (Ezra x. 18-43). In the twentieth year of the same king, or B.C. 445, Nehemiah, his cupbearer, gains his permission to restore 'his fathers' sepulchres,' and the walls of his native city; and is sent to Jerusalem with large powers. This is the crisis which decided the national restoration of the Jewish people; for before their city was fortified, they had no defence against the now confirmed enmity of their Samaritan neighbours; and, in fact, before the walls could be built, several princes around were able to offer great opposition [SANBALLAT]. The Jewish population was overwhelmed with debt, and had generally mortgaged their little estates to the rich; but Nehemiah's influence succeeded in bringing about a general forfeiture of debts, or at least of the interest; after which we may regard the new order of things to have been finally established in Judæa [NEHEMIAH]. From this time forth it is probable that numerous families returned in small parties, as to a secure home, until all the waste land in the neighbourhood was re-occupied.

There has been great difference of opinion as to how the 70 years of captivity spoken of by Jeremiah (xxv. 12; xxix. 10) are to be estimated. A plausible opinion would make them last from the destruction of the first temple, B.C. 588, to the finishing of the second, B.C. 516; but the words of the text so specify 'the punishing of the king of Babylon' as the end of the 70 years—which gives us the date B.C. 538—that many, with Jahn, cling to the belief that a first captivity took place in the third year of Jehoiakim, B.C. 605. Winer, on the contrary, suspects that a desire to make out the 70 years in this way, has generated the story in Daniel, so irreconcilable with the books of Kings and of Jeremiah. But, in fact, if we read Jeremiah himself, it may appear that in ch. xxv. he intends to compute the 70 years from the time *at which he speaks* (ver. 1, 'in the fourth year of Jehoiakim,' *i.e.* B.C. 604); and that in xxix. 10 the number 'seventy years' is still kept up, in re-

membrance of the former prophecy, although the language there used is very lax.

The great mass of the Israelitish race nevertheless remained in dispersion. Previous to the captivity, many Israelites had settled in Egypt (Zech. x. 6–11; Is. xix. 18), and many Jews afterwards fled thither from Nebuzaradan (Jer. xli. 17). Others appear to have established themselves in Sheba (see Jost's *Geschichte*, etc.), where Jewish influence became very powerful (SHEBA).

It is maintained by Von Bohlen (*Genesis*, p. cxvi.) that the ten tribes intermarried so freely with the surrounding population as to have become completely absorbed; and it appears to be a universal opinion that no one now knows where their descendants are. But it is a harsh assumption that such intermarriages were commoner with the ten tribes than with the two; and certainly, in the apostolic days, the *twelve* tribes are referred to as a well-known people, sharply defined from the heathen (James i. 1; Acts xxvi. 7). Not a trace appears that any repulsive principle existed at that time between the Ten and the Two. 'Ephraim no longer envied Judah, nor Judah vexed Ephraim;' but they had become 'one nation;' though only partially 'on the mountains of Israel' (Is. xi. 13; Ezek. xxxvii. 22). It would seem, therefore, that one result of the captivity was to blend all the tribes together, and produce a national union which had never been effected in their own land. If ever there was a difference between them as to the books counted sacred, that difference entirely vanished; at least no evidence appears of the contrary fact. When, moreover, the laws of landed inheritance no longer enforced the maintenance of separate tribes and put a difficulty in the way of their intermarriage, an almost inevitable result in course of time was the entire obliteration of this distinction; and as a fact, no modern Jews know to what tribe they belong, although vanity always makes them choose to say that they are of the two or three, and not of the ten tribes. That all Jews now living have in them the blood of all the twelve tribes, ought (it seems) to be believed, until some better reason than mere assertion is advanced against it.

When Cyrus gave permission to the Israelites to return to their own country, and restored their sacred vessels, it is not wonderful that few persons of the ten tribes were eager to take advantage of it. In two centuries they had become thoroughly naturalized in their eastern settlements; nor had Jerusalem ever been the centre of proud aspirations to them. It is perhaps remarkable, that in Ezra ii. 2, 36 (see also x. 18, 25), the word *Israel* is used to signify what we might call the Laity as opposed to the priests and Levites; which might seem as though the writer were anxious to avoid asserting that all the families belonged to the two tribes. (If this is not the meaning, it at least shews that all discriminating force in the words Israel and Judah was already lost. So, too, in the book of Esther, the twelve tribes through all parts of the Persian empire are called Jews.) Nevertheless, it was to be expected that only those would return to Jerusalem whose expatriation was very recent; and principally those whose parents had dwelt in the Holy City or its immediate neighbourhood. The re-migrants doubtless consisted chiefly of the pious and the poor; and as the latter proved docile to their teachers, a totally new spirit reigned in the restored nation. Whatever want of zeal the anxious Ezra might discern in his comrades, it is no slight matter that he could induce them to divorce their heathen wives—a measure of harshness which St. Paul would scarcely have sanctioned (1 Cor. vii. 12): and the century which followed was, on the whole, one of great religious activity and important permanent results on the moral character of the nation. Even the prophetic spirit by no means disappeared for a century and a half; although at length both the true and the false prophet were supplanted among them by the learned and diligent scribe, the anxious commentator, and the over-literal or over-figurative critic. In place of a people prone to go astray after sensible objects of adoration, and readily admitting heathen customs; attached to monarchical power, but inattentive to a hierarchy; careless of a written law, and movable by alternate impulses of apostacy and repentance; we henceforth find in them a deep and permanent reverence for Moses and the prophets, an aversion to foreigners and foreign customs, a profound hatred of idolatry, a great devotion to priestly and Levitical rank, and to all who had an exterior of piety; in short, a slavish obedience both to the law and to its authorized expositors. Now first, as far as can be ascertained (observe the particularity of detail in Neh. viii. 4, etc.), were the synagogues and houses of prayer instituted, and the law periodically read aloud. Now began the close observance of the Passover, the Sabbath, and the Sabbatical year. Such was the change wrought in the guardians of the Sacred Books, that, whereas the pious king Josiah had sat eighteen years on the throne without knowing of the existence of 'the Book of the Law' (2 Kings xxii. 3, 8); in the later period, on the contrary, the text was watched over with a scrupulous and fantastic punctiliousness. From this era, the civil power was absorbed in that of the priesthood, and the Jewish people affords the singular spectacle of a nation in which the priestly rule came later in time than that of hereditary kings. Something analogous may perhaps be seen in the priestly authority at Comana in Cappadocia under the Roman sway (Cicero, *Ep. ad Div.* xv. 4, etc.)

In their habits of life, also, the Jewish nation was permanently affected by the first captivity. The love of agriculture, which the institutions of Moses had so vigorously inspired, had necessarily declined in a foreign land; and they returned with a taste for commerce, banking, and retail trade, which was probably kept up by constant intercourse with their brethren who remained in dispersion. The same intercourse in turn propagated towards the rest the moral spirit which reigned at Jerusalem. The Egyptian Jews, it would seem, had gained little good from the contact of idolatry (Jer. xliv. 8); but those who had fallen in with the Persian religion, probably about the time of its great reform by Zoroaster, had been preserved from such temptations, and returned purer than they went. Thenceforward it was the honourable function of Jerusalem to act as a religious metropolis to the whole dispersed nation; and it cannot be doubted that the ten tribes, as well as the two, learned to be proud of the Holy City, as the great and free centre of their name and their faith. The same religious influences thus diffused themselves through all the twelve tribes of Israel.

Thus in Egypt and Arabia, in Babylonia, Assy-

ria, Media, masses of the nation were planted, who, living by traffic and by banking, were necessitated to spread in all directions as their numbers increased. By this natural progress they moved westward, as well as eastward, and, in the time of St. Paul, were abundant in Asia Minor, Greece, and the chief cities of Italy.

The extermination suffered by the Jewish inhabitants of Palestine, under the Romans, far better deserves the name of captivity: for after the massacre of countless thousands, the captives were reduced to a real bondage. According to Josephus (*De Bell. Jud.* vi. 9. 3), 1,100,000 men fell in the siege of Jerusalem by Titus, and 97,000 were captured in the whole war. Of the latter number, the greatest part was distributed among the provinces to be butchered in the amphitheatres or cast there to wild beasts; others were doomed to work as public slaves in Egypt: only those under the age of seventeen were sold into private bondage. An equally dreadful destruction fell upon the remains of the nation, which had once more assembled in Judæa, under the reign of Hadrian (A.D. 133), which Dion Cassius concisely relates; and by these two savage wars, the Jewish population must have been effectually extirpated from the Holy Land itself—a result which did not follow from the Babylonian captivity. Afterwards a dreary period of fifteen hundred years' oppression crushed in Europe all who bore the name of Israel, and Christian nations have visited on *their* head a crime perpetrated by a few thousand inhabitants of Jerusalem, who were not the real forefathers of the European Jews. Nor in the East has their lot been much more cheering. [For an interesting and scientific calculation of the probable numbers taken away in the first captivity, see *Question of the supposed lost tribes of Israel*, by James Kennedy, LL.B., 1855.]—F. W. N.

CARA, Joseph, son of the celebrated Hagadist Simeon Cara, flourished in the north of France towards the end of the eleventh century, and was a junior contemporary of the immortal Rashi, whose commentary on the Pentateuch he completed. Although the Germano-French school in which he was brought up devoted at that time all its intellectual powers to the study of the Talmud, and explained the Bible according to the Hagada, Cara, stimulated by the noble example of his uncle Menachem B. Chelbo [Menachem], abandoned the allegorical mode of interpretation (דרוש), of which his own father was so great a defender, and consecrated his great talents to the simple and grammatical exposition of the word of God (פשט), which he prosecuted with unabated zeal and distinguished success. Having no exegetical helps, he had to frame laws of grammar and interpretation of his own, in accordance with which he unfolded the meaning of every section in a most lucid manner and in logical sequence, he even applied to the text rules of higher and lower criticism as they are now termed, and obtained results contrary to the generally received opinions, which he maintained in defiance of tradition. Let a few specimens suffice. The statement in 1 Sam. ix. 9, that, 'He who is now called (נביא) *a Prophet* was beforetime (*i.e.*, the time of Samuel) called (ראה) *a Seer*,' has occasioned great difficulty to the Jews, who hold fast to the traditional opinion that Samuel wrote this book, and made them resort to various expedients in order to explain it away (comp. Kimchi *in loco*). Cara most plainly remarks upon it:—'We have here an evidence that this book was not written at the time of Samuel, as in his day a prophet was called ראה; it was in a later day, when he was no longer called by this name, but was termed נביא, that his book was written. Moreover, the expression ראה does not occur in any other portion of the Bible. Our ancient sages, however, maintain that Samuel did write the book which is called by his name. May He who causeth the light to shine upon the world make darkness light, and the crooked straight.' The traditional explanation of Gen. xxxiv. 25, making it to describe the acute pain and fever which seized all the Shechemites on the third day after their circumcision, has perplexed some interpreters, so much so that Abrabanel felt himself constrained to explain it, 'and it came to pass on the third day (*i.e.*, after the violation of Dinah), when they were sore,' etc. Cara, with more justice remarks, that it was the third day when this operation was completed upon all the males, when they were sore, וביום שהיו נימולים וכואבים באו עליהם כי בנ״ ימים נימולו כולם.

Cara's commentaries extend nearly over the whole O. T.; and it is greatly to be regretted that fragments only have been printed of most of them. 1. His פרוש התורה glosses upon Rashi's commentary on *the Pentateuch* have mostly been published by Geiger under the title לקוטים in his נטעי נעמנים, Breslau, 1847; and Parshandatha, Leipzig, 1855. 2. Fragments of his commentary on *the Prophets*, פרוש נביאים, are given by De Rossi in his *Variæ Lectiones*, Parma, 1785, on 1 Sam. vi. 19 (vol. ii. p. 141); Ezek. xlvii. 13 (vol. iii. p. 108); Zech. xii. 10 (*ibid.*, p. 217); קבץ על יד, by Leopold Dukes, Eslingen, 1846; נטעי נעמנים, by Geiger, Breslau, 1847. 3. Fragments of the Commentaries on *Esther*, *Ruth*, and *Lamentations*, have been published by Dr. Adolph Jellinek, Leipzig, 1855. The commentary on *Lamentations* has been printed in Naples, 1487; and reprinted in the collection, דברי חכמים, pp. 16-23, Metz, 1849. 4. The commentary on *Job* is printed in Frankel's Monatschrift für Geschichte und Wissenschaft des Judenthums, 1856-58. 5. His commentary on *Hosea* has just been published in Breslau, 1861.—C. D. G.

CARA, Simeon, B. Chelbo, also called R. Simeon Ha-Darshan, who received the former name from his reading (קרא) in the synagogue the lesson on the Sabbath, and the latter from his collecting and explaining (דרשן) the Midrashim, was brother of the celebrated commentator Menachem B. Chelbo, and flourished in the eleventh century. Cara has immortalised his name by his famous collection of Midrashim, on almost every verse of the O. T., which he published under the name of *Jalkut* (ילקוט, collection). The labour which this assiduous scholar must have expended in bringing together from upwards of fifty different works of all ages such a catena of traditional expositions can hardly be described, and will only be appreciated by those who use this Hagadic Thesaurus, as it is fitly denominated. Besides the many fragments of Cahana's *Pesicta* [Cahana] which Cara gives us, and which otherwise would not have been known, he has also preserved other Hagadic relics of great importance. He has arranged all his

amassed lore under the respective verses of Scripture, and has also divided the O. T. into two thousand and forty-eight sections, in order to facilitate the references to it. This storehouse of Midrashim is the text-book of all students of Hagadic interpretation, and some idea may be formed of its utility and popularity from the fact that, notwithstanding its necessarily large size and great price, ten different editions of it have appeared between 1526 and 1805. As to the importance of this work to the critical exposition of the Bible, we can only remark here that there is hardly a deviation to be found in the Septuagint, the Vulgate, etc., from the Hebrew text, or an explanation in St. Jerome and other fathers of the Christian Church who were acquainted with the sacred language of the O. T., which appears to be at variance with the present reading of the text, to which the clue will not be supplied in it. For illustrations of this remark, we must refer to articles *Hagada* and *Midrash*. One of the best and most convenient editions of this work is the one published at Frankfort-on-the-Maine, 1687, fol., by the brothers Isaac Eisac and Seligmann, the sons of Hirz Reis, נדפס פה ק״ק ורנקבורט דמיין ע״י האחים הנקרים כמר יצחק אייזק וזעלינמן בני המנוח האלוף הפרנס כהר״ר הירץ ריז זצ״ל בשנת תמ״ז לפ״ק. Compare the masterly article of Rapaport in the Hebrew Annual called *Kerem Chemed* (כרם חמד), vol. vii. p. 4, etc. Zunz, *Die Gottesdienstlichen Vorträge der Juden*, pp. 295–303; Steinschneider, *Catalogus Librorum Hebræorum in Bibliotheca Bodleiana*, Berolino, 1852–60, col. 2600, 2604.—C. D. G.

CARAITES. [KARAITES.]

CARAVAN (كروان) is the name given to a body of merchants or pilgrims as they travel in the East. A multitude of people, of all ages and conditions, assembling to undertake a journey, and prosecuting it *en masse* for days and weeks together, is a thing unknown in Europe, where, from the many facilities for travelling, and a well organized system of police, travellers can go alone and unprotected along the highways to any distance with the most perfect security. But troops of people on march are a common spectacle along the roads of Eastern countries; and, indeed, the nature of the countries in many places, as well as the disorderly state of society, points out the only practicable way of travelling to be in large caravans.

The earliest caravan of merchants we read of is the itinerant company to whom Joseph was sold by his brethren (Gen. xxxvii.) 'Here,' says Dr. Vincent, 'upon opening the oldest history in the world, we find the Ishmaelites from Gilead, conducting a caravan loaded with the spices of India, the balsam and myrrh of Hadramaut, and in the regular course of their traffic proceeding to Egypt for a market. The date of this transaction is more than seventeen centuries before the Christian era, and notwithstanding its antiquity, it has all the genuine features of a caravan crossing the desert at the present hour' (*Commerce and Navig. of the Ancients*, vol. ii. p. 262). This caravan was a mixed one, consisting of three classes, Ishmaelites (ver. 25), Midianites (ver. 28), and Medanites, as the Hebrew calls the last (ver. 36), who, belonging to the mountainous region of Gilead, would seem, like the nomade tribes of Africa in the present day, to have engaged themselves as commercial travellers, and were then, in passing over the plain of Dothan, on the high caravan-road for the market of Egypt.

Besides these communities of travelling merchants in the East, there are caravans of pilgrims, *i.e.*, of those who go for religious purposes to Mecca, comprising vastly greater multitudes of people. These Hadj caravans that travel yearly to Mecca, bear so close a resemblance to the journey of the Israelites through almost the same extensive deserts, that, as the arrangement of those vast travelling bodies seems to have undergone no material alteration for nearly four thousand years, it affords the best possible commentary illustrative of the Mosaic narrative of the Exodus. Like them, the immense body of Israelitish emigrants, while the chief burden devolved on Moses, was divided into companies, each company being under the charge of a subordinate officer, called a prince (Num. vii.) Like them the Hebrews made their first stage in a hurried manner and in tumultuous disorder (Exod. xii. 11, 38, 39); and, like them, each tribe had its respective standard, the precise form and device of which, amid the conflicting accounts of the Rabbins, it is not easy to determine [STANDARDS]; but which, of whatever description it was, was pitched at the different stages, or thrust perpendicularly into the ground, and thus formed a central point, around which the straggling party spread themselves during their hours of rest and leisure (Num. ii. 2). Like them, the signal for starting was given by the blast of a trumpet, or rather trumpets (Num. x. 2, 5); and the time of marching and halting was regulated by the same rules that have been observed by all travellers from time immemorial during the hot season. Like theirs, too, the elevation of the standard, as it was borne forward in the van of each company, formed a prominent object to prevent dispersion, or enable wanderers to recover their place within the line or division to which they belonged. Nor was there any difference here, except that, while the Israelites in like manner prosecuted their journey occasionally by night as well as by day, they did not require the aid of fires in their standards, as the friendly presence of the fiery pillar superseded the necessity of any artificial lights. One other point of analogy remains to be traced in the circumstance of Hobab being enlisted in the service of the Hebrew caravan as its guide through the great Arabian desert. At first sight, the extreme solicitude of Moses to secure his brother-in-law in that capacity may appear strange, and not easily reconcilable with the fact that they enjoyed the special benefit of a heavenly guide, who had guaranteed, in a supernatural manner, to direct their progress through the wilderness. But the difficulty will vanish when it is borne in mind, that although the pillar of cloud by day and of fire by night sufficed to regulate the main stages of the Hebrews, foraging parties would at short intervals require to be sent out, and scouts to reconnoitre the country for fuel, or to negotiate with the native tribes for provender and water. And who so well qualified to assist in these important services as Hobab, from his intimate acquaintance with the localities, his influence as a Sheikh, and his family connection with the leader of Israel?

The nature and economy of the modern Hadj caravans might be applied also to illustrate the return of the Hebrew exiles under Ezra from the land of their captivity; and the bands of Jewish pilgrims that annually repaired from every corner of Judæa to attend the three great festivals in Jerusalem. On such occasions the inhabitants of the same village or district would naturally form themselves into travelling parties, for mutual security as well as for enjoying the society of acquaintance. The poorer sort would have to travel on foot, while females and those of the better class might ride on asses and camels. But as their country was divided into tribes, and those who lived in the same hamlet or canton would be more or less connected by family ties, the young, the volatile, and active among the Jewish pilgrims had far more inducements to disperse themselves amongst the crowd than those of the modern processions, numbers of whom are necessarily strangers to each other. In these circumstances it is easy to understand how the young Jesus might mingle successively with groups of his kindred and acquaintance, who, captivated with his precocious wisdom and piety, might be fond to detain him in their circle, while his mother, together with Joseph, felt no anxiety at his absence, knowing the grave and sober character of their companions in travel; and the incident is the more natural that his parents are said to have gone 'one day's journey' from Jerusalem before they missed him? since, according to the present and probably the ancient, practice of the East, the first stage is always a short one, seldom exceeding two or three hours. Micmash—the modern El Vyra, where Mary's discovery is reputed to have been made—is, according to Mr. Munro (*Summer Ramble*, vol. i. p. 265), scarcely three miles from Jerusalem, where the caravan of Galilæan pilgrims halted.—R. J.

CARAVANSERAIS. In the days of the elder patriarchs, there seem to have been no places specially devoted to the reception of travellers, at least in the pastoral districts frequented by those venerable nomades; for we find Abraham, like the Oriental shepherds of the present day, under a strong sense of the difficulties and privations with which journeying in those regions was attended, deeming it a sacred duty to keep on the outlook, and offer the wayfaring man the rights of hospitality in his own tent. Nor could the towns of Palestine, as it would seem, at that remote period, boast of any greater advance with respect to establishments of this sort; for the angelic strangers who visited Lot in Sodom were entertained in his private house; and on the tumultuous outrage occasioned by their arrival disinclining them to subject his family to inconvenience and danger by prolonging their stay, they announced their intention to lodge in the streets all night. This elicited no surprise, nor any other emotion than a strenuous opposition on the part of their kind-hearted host to their exchanging the comforts of his home for a cheerless exposure to the cold and dews of midnight; and hence we conclude that the custom, which is still frequently witnessed in the cities of the East, was then not uncommon for travellers who were late in arriving, and who had no introductions to a private family, to bivouac in the street, or wrapping themselves up in the ample folds of their hykes, to pass the night as they best could in the open air. In the Arab towns and villages, however, when a traveller arrives in the daytime, the sheikh, or some principal person of the place, goes out to welcome him, and treats him with great civility in his own house; or else he conducts him to the *menzil*, which, though a place of rather a nondescript character, is understood to be the house occupied by those who entertain strangers, when there are no other lodgings, and to which the women in the sheikh's house, having surveyed the number of the guests, send provisions of every kind according to the season, and provide every accommodation the place can afford (La Roque, *De la Palestine*, p. 124).

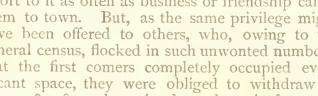
The first mention of an inn, or house set apart for the accommodation of travellers (מָלוֹן; Sept. *κατάλυμα*), occurs in the account of the return of Jacob's sons from Egypt (Gen. xliii. 21); and as it was situated within the confines of that country, and at the first stage from the metropolis, it is probable that the erection of such places of entertainment originated with the Egyptians, who were far superior to all their contemporaries in the habits and the arts of civilized life, and who, though not themselves a commercial people, yet invited to their markets such a constant influx of foreign traders, that they must have early felt the necessity and provided the comforts of those public establishments. The 'inns' where travellers lodge in the East do not, however, bear the least resemblance to the respectable houses of the same class in this country, much less do they approximate to the character and appurtenances of European hotels. The Egyptian inn, where the sons of Israel halted to bait their asses, was probably, from the remote period to which it belonged, of a rude and humble description, in point both of appearance and accommodation—merely a shed; under the roof of which the cattle and their drivers might obtain shelter from the heats of noon and the dews of midnight; and such is the low state of art, or the tyrannical force of custom in the East, that establishments of this kind in the present day can, with few exceptions, boast of improvements, that render them superior to the mean and naked poverty of those which received the pilgrims of the patriarchal age.

خان *khan* or كروانسراي *karavanserai*, is the name which this kind of building bears; and though the terms are often applied indiscriminately, there is an acknowledged distinction, which seems to be, that *khan* is applied to those which are situated in or near towns, whereas caravanserais (a lodge for caravans, as the compound word imports) is the more appropriate designation of such as are erected in desert and sequestered places. A khan is always to be found in the neighbourhood of a town; and while houses corresponding to the description of the other are generally disposed at regular stages along public and frequented roads, they are more or less numerous in proportion to the relative distances of towns, and the populous or desert state of the country. Though varying in character and size, this class of establishments preserves so generally the same uniform plan of construction, that a description of one may serve to convey an idea of all. Let the reader imagine, then, a large edifice, which, though in the distance it seems an immense pile, resembling a castellated fort, on a nearer

approach loses much of this formidable appearance, when it is found that no part of the building rises above the enclosing wall. It presents the form of a square, the sides of which, about 100 yards in length each, are surrounded by an external wall of fine brickwork, based on stone, rising generally to the height of twenty feet. In the middle of the front wall there is a wide and lofty archway, having on one or both sides a lodge for the porter and other attendants; while the upper part of it, being faced with carving or ornamental mason-work, and containing several rooms, surmounted by elegant domes, is considered the most honourable place of the building, and is therefore appropriated to the use of the better sort. This archway leads into a spacious rectangle, the area forming a court-yard for cattle, in the midst of which is a well or fountain. Along the sides of the rectangle are piazzas extending the whole length, and opening at every few steps into arched and open recesses, which are the entrances into the travellers' apartments. An inner door behind each of these conducts to a small oblong chamber, deriving all its light from the door, or from a small open window in the back wall, entirely destitute of furniture, and affording no kind of accommodation in the way of presses or shelves, except some rude niches excavated in the thick walls. This cell is intended for the dormitory of the traveller, who generally prefers, however, the recess in front for sitting in under shade during the daytime, as well as for sleeping in during the night, when the season allows; being the more adapted for this purpose that the floor is neatly paved, or consists of a smooth bed of earth, on a platform rising two or three feet above the level of the area. There being no other door but the entrance arch, each occupant remains isolated in his own quarters, and is cut off from all communication with the other inmates of the caravanserai. But in the middle of each of the three sides there is a large hall, which serves as a travellers' room, where all may indiscriminately assemble: while at the end of each side there is a staircase leading to the flat roof of the house, where the cool breeze and a view of the surrounding country may be enjoyed. These chambers generally stand on the ground-floor, which is a few feet above the level of the court-yard; but in the few buildings of this sort which have two storeys, the travellers are accommodated above, while the under flat is reserved for the use of their servants, or appropriated as warehouses for goods. And in such establishments there is found one other additional advantage in having a supply of servants and cooks, as well as a shop in the porter's house, where all commodities may be procured. Caravanserais of this superior class, however, are rarely to be met with. The most part are but wretched lodging-places—filled, it may be, with dirt and vermin—consisting only of bare walls, in which not an article of furniture is to be seen, nor a cooking utensil to be found, nor provisions of any sort to be obtained for love or money. The traveller must carry along with him, as well as provide with his own hands, whatever is necessary for his use and comfort. If he performs his journey on camels or on horseback, he must, on arriving at the stage, act as his own ostler, tie up his beast, and distribute its provender and litter. To supply the want of a divan and bed, he must take his mat and carpet, which, folded up, may have served him for a saddle, and squat upon the floor, or repose himself at night; or, if he is a pedestrian, and must travel as lightly as possible, he makes the cloak which he wears by day discharge the office of a counterpane by night. In the victualling department he finds as great a dearth as in that of furniture. He must subsist on the supply of food and articles of luxury he may have had the foresight to provide, and husband them as well as he can, as no addition to his stores can be made till he reaches the next town. In general, he must content himself with a plain diet of dry bread, fruits, or such prepared viands as admit of preservation; or, if he wishes a fresh cooked meal, he must himself furnish the fuel, kindle the fire, superintend the boil or the roast, as well as wash and arrange his eating-pan. 'The baggage of a man, therefore, who wishes to be completely provided,' says Volney, 'consists of a carpet, a mattress, a blanket, two saucepans, with lids, contained within each other; two dishes, two plates, etc., coffee-pot, all of copper well tinned. A small wooden box for salt and pepper, a round leather table, which he suspends from the saddle of his horse, small leather bottles or bags for oil, melted butter, water, a pipe, a tinder-box, a cup of cocoa-nut, some rice, dried raisins, dates, Cyprus cheese, and, above all, coffee berries, with a roaster and wooden mortar to pound them. Every one, although his travelling equipage may not be so complete as this, must find several of these items and implements indispensable to existence during a journey in the East; for in many of the khans or caravanserais to which he may come, he can look for nothing from the keeper except to shew him the way to his chamber, and give him the key if it is furnished with a door. One assistance only he may depend upon, and it is no inconsiderable one,—that of receiving some attendance and aid if overtaken by sickness; for one of the requisite qualifications for the office is, that the functionary possess a knowledge of simples, and the most approved practice in case of fracture or common ailments. And hence the good Samaritan in the parable (Luke x. 30), although he was obliged, in the urgency of the case, himself to apply from his own viaticum a few simple remedies for the relief of the distressed man, left him with full confidence to be treated and nursed by the keeper of the khan, whose assiduities in dressing the wounds and bruises of his patient might be quickened, perhaps, by the liberal remuneration he was promised, as well as by the example of the humane traveller.

The state of Judæa, in the time of Christ and the Apostles, was, probably, in respect to means of communication, much superior to that of any Oriental country in the present day; and we may be disposed to conclude, that for the encouragement of intercourse between distant parts, that country was then studded with houses of public entertainment on a scale of liberal provision at present unknown in the same quarter of the world. But the warm commendations of hospitality so frequently met with in the works of contemporary classical writers, as well as the pressing exhortations of the inspired Apostle to the practice of that virtue, too plainly prove that travellers were then chiefly dependent on the kindness of private individuals. The strong probability is, that the 'inns' mentioned in the N. T. find their true and correct representations in the Eastern khans and cara-

vanserais of the present day; and that, although the Jews of that period could not have been acquainted with the largest and most magnificent of this class of buildings, which do not date earlier than the commencement of the Mecca caravans, and which the devotion of opulent Mussulmans then began to erect for the accommodation of the pilgrims, they had experience of nothing better than the bare walls and cell-like apartments of such edifices as we have described above. Bishop Pearce, Dr. Campbell, and others, indeed, have laboured to shew that *κατάλυμα*, the word used by Luke to denote the place whence Mary was excluded by the previous influx of strangers, is not synonymous with *πανδοχεῖον*, the house to which the good Samaritan brought the wounded stranger, although in both instances our translators, for want of corresponding terms in the English language, have indiscriminately rendered it by 'inn.' *Κατάλυμα* signifies the guest chamber (Mark xiv. 14; Luke xxii. 11); and it is extremely probable that, as upper rooms were always the largest in a house, and most suitable for the reception of a numerous company, every respectable householder in Jerusalem appropriated one gratuitously to his friends who flocked to Jerusalem at the annual feasts, and who from that circumstance might call it their 'inn.' *Πανδοχεῖον*, again, was a house set apart for the accommodation of all strangers who could pay for their lodging and entertainment; and as the name, 'receiver of everything,' seems to imply, was of a mean description, having no partition-wall, men and cattle being both included under the same roof, the former occupying one side, and the latter the other. Beth-lehem being the chief city of the family of David, a *κατάλυμα* might have been placed, by the kindness of some friend, at the service of Joseph and Mary, who were wont to resort to it as often as business or friendship called them to town. But, as the same privilege might have been offered to others, who, owing to the general census, flocked in such unwonted numbers, that the first comers completely occupied every vacant space, they were obliged to withdraw to the *πανδοχεῖον*, where, in the only retired corner, viz., at the head of the cattle, the mother of Jesus brought forth her child. [But it is to the last degree improbable, that any one who received Joseph and Mary as *guests*, would not, on such an occasion as hers, have found some accommodation for her in his house. The distinction between *κατάλυμα* and *πανδοχεῖον*, is probably simply, that the former denotes any place where strangers have free accommodation, the latter one where they had to pay.]



166.

Many caravanserais, however, have not the accommodation of stables, the cattle being allowed to range in the open area; and hence has arisen an opinion warmly espoused by many learned writers, and supported by a venerable tradition, that our Lord was born in an adjoining shed, or probably in a subterranean cave, like the grotto that is sometimes connected with the fountain of the place (Justin Martyr, *Dial. with Trypho*, p. 303; Origen, *Cont. Cels.*) [BETHLEHEM.] Moreover, much learning has been expended on the word *φάτνη*, which our translators have rendered 'manger;' although it is capable of the clearest demonstration, that the ancients, equally with the modern inhabitants of the East, are strangers to the conveniences which go under that name in European stables. The anecdote, quoted by Campbell from Herodotus, respecting Mardonius, the Persian general, having brought with him a brazen manger for his horses, only establishes our remark, proving as it does that those ancient mangers were more like troughs than the crib out of which our horses are fed; and, indeed, in the only other place in the N. T. where *φάτνη* occurs, it is rendered 'stall;' that is, not the thing out of which the cattle ate, but the place from which they ate (see Parkhurst *in loco*). No explanation, however, that we have met with, appears so satisfactory, and conveys such an intelligible picture to the eye as that given by the editor of the *Pictorial Bible* (Luke ii. 7); with whose words we shall conclude this article. 'The most complete establishments have very excellent stables in covered avenues, which extend *behind* the ranges of apartments—that is, between the back walls of these ranges of building and the *external* wall of the khan; and the entrance to it is by a covered passage at one of the corners of the quadrangle. The stable is on a level with the court, and consequently below the level of the buildings, by the height of the platform on which they stand. Nevertheless, this platform is allowed to project behind into the stable, so as to form a bench, to which the horses' heads are turned, and on which they can, if they like, rest the nose-bag of haircloth from which they eat, to enable them to reach the bottom when its contents get low. It also often happens, that not only this bench exists in the stable, but also recesses, corresponding to those in front of the apartments, and formed by the side walls which divide the rooms being allowed to project behind into the stable, just as the projection of the same walls into the great area forms the recesses in front. These recesses in the stable or the bench, if there are no recesses, furnish accommodation to the servants and others who have charge of the beasts; and when persons find on their arrival that the apartments usually appropriated to travellers are already occupied, they are glad to find accommodation in the stable, particularly when the nights are cold or the season inclement. It is evident, then, from this description, that the part of the stable called 'the manger,' could not reasonably have been other than one of those recesses, or at least a portion of the bench which we have mentioned as affording accommodation to travellers under certain circumstances.'—R. J.

CARBUNCLE. [BAREQETH; EKDAH.]

CARCHEMISH (כַּרְכְּמִישׁ) is mentioned in Is. x. 9 among other places in Syria which had been subdued by an Assyrian king, probably Tiglath-pileser. That Carchemish was a stronghold on the Euphrates appears from the title of a prophecy of Jeremiah against Egypt (xlvi. 2):—'Against the army of Pharoah-necho, king of Egypt, which lay on the river Euphrates, at Carchemish, and which Nebuchadnezzar the king of

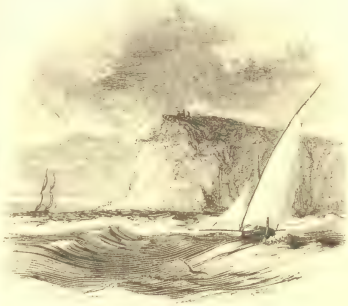
Babylon overthrew, in the fourth year of Jehoiakim, the son of Josiah, king of Judah.' According to 2 Chron. xxxv. 20, Necho had five years before advanced in spite of Josiah, the father of Jehoiakim, against the Babylonians, on the Euphrates, to take Carchemish. These two circumstances—the position of Carchemish on the Euphrates, and its being a frontier town, render it probable that the Hebrew name points to a city which the Greeks called Kirkesion, the Latins Circesium, and the Arabs, Kerkesiyeh (قرقسية); for this too lay on the western bank of the Euphrates, where it is joined by the Chaboras. It was a large city, and surrounded by strong walls, which, in the time of the Romans, were occasionally renewed, as this was the remotest outpost of their empire towards the Euphrates, in the direction of Persia (Ammian. Marcell. xxiii. 11).—J. K.

Addendum.—At the point where the Khabur (the ancient Chebar) joins the Euphrates, there are large mounds on both banks of the former river, marking the sites of old cities, or perhaps of different sections of one great city. The mound on the right bank is crowned with a modern Arab village, called Abu Serai, or, as Layard writes it, Abu-Psera. It stands on a narrow wedge-shaped plain, in the fork of the two rivers. This corresponds exactly to Procopius' description of Circesium, who says that its fortifications had the form of a triangle at the junction of the Chabur and Euphrates (*B. P.* ii.) This seems to be the true site of Carchemish. It was visited by Benjamin of Tudela in the twelfth century, who found in it two hundred Jews (*Early Travels in Pal.*, p. 93). It has been recently conjectured that the site of Carchemish was further up the Euphrates, and closer to the borders of northern Syria. For such a conjecture there seem to be no just grounds. (See Layard's *Nin. and Bab.* 283-286; Chesney's *Expedition*, i.; Bonomi's *Nin. and Persep.*, p. 42.)—J. L. P.

CARIA (Καρία), a country lying at the southwestern extremity of Asia Minor, to which, among others, the Romans wrote in favour of the Jews (1 Maccab. xv. 22, 33). At one time it belonged to Rhodes; but the Romans deprived the Rhodians of it (B. C. 168), and made it free; afterwards (B.C. 129) they added it to their province of Asia. It was in the interval between these dates that the letter referred to was written. Its principal towns were Halicarnassus, Cnidus, and Myndus, which are all mentioned in the rescript of the Roman senate. Cnidus is mentioned in Acts xxvii. 7, as having been passed by St. Paul on his voyage to Rome. The כרי mentioned in the O. T. (2 Sam. xx. 23, *Cherethites*, A. V.; and 2 Kings xi. 4, 19, *Captains*, A. V.) are supposed by some to have been Carians. This is rendered highly probable by the fact, that the Carians were of old a warlike people, who were always ready to serve the neighbouring princes as soldiers and as body guards (comp. Herod. I. 171; II. 152; V. 111; Thuc. I. 8). They are identified with the כרתי, *Crethi* in Scripture (comp. 2 Sam. xx. 23, and 2 Kings xi. 4, 19, with 2 Sam. viii. 18; see also the K'ri on 2 Sam. xx. 23). The Crethi were a Philistine race. [CAPHTHOR.]—W. L. A.

CARMEL (כַּרְמֶל, *A garden* or *fruitful field;* Sept. Κάρμηλος), a name given to a mountain range on the coast of Palestine, and also to a town in the south of Judah.

1. *Mount Carmel.*—The word Carmel is of frequent occurrence in Scripture as a common noun, and signifies 'a highly cultivated tract,' as contrasted with *Midbar*, 'a wilderness.' Thus, in Jeremiah ii. 7, 'I brought you into a land *like a garden* (אֶל־אֶרֶץ הַכַּרְמֶל), that ye might eat the fruit thereof;' and Is. xxix. 17, 'Lebanon shall be turned into a *fruitful field* (לְכַרְמֶל).' In some passages it is difficult to determine whether the word is used as a common noun or as a proper name; as 2 Kings xix. 23; 2 Chron. xxvi. 10. The fact seems to be that the mountain range received the name Carmel as descriptive of its character—fertile, wooded, and blooming; and that the mountain itself came afterwards to be used as an emblem of richness and beauty. Thus, in Is. xxxv. 2; 'The glory of Lebanon is given unto it, the *beauty of Carmel* and Sharon.' These and similar allusions become doubly emphatic and expressive when we connect them with the picturesque scenery, the natural richness, and the luxuriant foliage and herbage of Carmel.



167. Carmel.

The ridge of Carmel branches off from the northern end of the mountains of Samaria, and runs in a north-westerly direction between Sharon and the plain of Acre. Its extreme length is about sixteen miles, the greatest breadth of its base five, and its highest point 1750 feet above the sea. It projects far into the Mediterranean, forming a bold promontory—the only one along the bare coast of Palestine. At the place of junction with the mountains of Ephraim the ridge is low, and the scenery bleak and tame. The ancient caravan road from Tyre, Sidon, and the coast of Phœnicia to Sharon and Egypt, crosses this section by a pass called Wady el-Milh. At the mouth of this wady, in the great plain of Esdraelon, is Tell Kaimôn, the site of the ancient *Jokneam of Carmel* (Josh. xii. 22). Immediately on the west side of Wady el-Milh, Carmel rises up in all its beauty, thickly sprinkled with oaks, and rich in pasturage. Towards the plain of Acre it here presents steep and lofty peaks, clad in dark foliage, reminding one of the hills above Heidelberg. The

heights are all wooded, not densely like a forest, but more like an English park; and long deep ravines of singular wildness wind down the mountain sides, filled with tangled copse, fragrant with hawthorn, myrtle, and jessamine, and alive with the murmur of tiny brooks and the song of birds. At intervals along the slopes are open glades, carpeted with green grass, and spangled with myriads of wild flowers of every hue (Robinson's *B. R.*, iii. 114, *sq.*; Van de Velde, i. 317, *sq.*; Thomson, *Land and the Book*, 487, *sq.*). The western extremity of the ridge—that, unfortunately, with which ordinary travellers are most familiar, and from which they take their impressions—is more bleak than the eastern. Its sides are steep and rocky, scantily covered with dwarf shrubs and aromatic herbs, and having only a few scattered trees here and there in the glens (compare Van de Velde, i. 293; *The Crescent and the Cross*, i. 54, *sq.*) The writer has frequently visited the mountain range of Carmel. He has been there at all seasons, and he can confidently affirm that no part of Palestine west of the Jordan can be compared with it for the picturesque beauty of its scenery, the luxuriance of its herbage, and the brilliancy and variety of its flowers. Well might such a mountain suggest to the Hebrew royal naturalist the words: 'Thine head upon thee is like Carmel' (Cant. vii. 5). Reference is made to thick tresses of the 'Bride,' covering the head, and interwoven, as is still the custom in Syria, with garlands of flowers, and studded with gold ornaments and gems. The fertile plains on the north and south of the ridge add greatly to the effect. Esdraelon, and its continuation, the plain of Acre, are like a vast meadow. That 'ancient river, the river Kishon,' winds through it in a tortuous bed, deeply cut in the alluvial soil; in places laving the rocky roots of the mountain. The declivities on the southern side towards Sharon are more gradual. Low spurs shoot out here and there into the undulating pasture-lands of that rich plain, terminating in wooded knolls or broken banks, covered with brushwood and brake. The wood that clothes the greater part of Carmel is the prickly oak (*quercus ilex*); the foliage is thus evergreen, and the underwood is mainly composed of evergreen shrubs. Consequently Carmel might well be taken by Isaiah (xxxv. 2) as the type of natural beauty; while Amos (i. 2) might with equal truth and appropriateness regard the withering of the top of Carmel as the type of utter desolation.

The whole ridge of Carmel is deeply furrowed with rocky ravines, filled with such dense jungle as scarcely to be penetrable. Here jackals, wolves, hyenas, and wild swine make their lairs, and woodcocks find excellent cover; while in the open forest glades, partridges, quails, and hares sport about. In the sides of the mountain, especially round the convent and overhanging the sea, are great numbers of caves and grottos, formed partly by nature and partly by art and industry in the soft calcareous rock. Carmel at one period swarmed with monks and hermits, who burrowed in these comfortless dens. Curious traditions cling to some of them, in part confirmed by the Greek inscriptions and names that may still be traced upon their walls. One of them is called the 'Cave of the Sons of the prophets,' and is said to be that in which the pious Obadiah hid the prophets from the fury of the infamous Jezebel (1 Kings xviii. 4). It was probably from his knowledge of these wild retired dells and secret grottos of Carmel, where the persecuted and the outlaw now, as of yore, find a secure asylum, that the prophet Amos wrote, 'Though they hide themselves in the top of Carmel I will search and take them out thence' (ix. 3). The limestone strata of Carmel abound in geodes, and beautiful specimens of the fossil *echinus*. At one place near the town of Haifa great numbers of them lie on the surface of the ground, and the peasantry think they are petrified melons and olives. A singular legend is attached to this spot (*Handbook for S. and P.*, p. 371).

Carmel formed the south-western boundary of Asher (Josh. xix. 26). Its position, projecting into the Mediterranean and towering over it, illustrates the singular expression in Jeremiah (xlvi. 18), 'Surely as Tabor is among the mountains, *and as Carmel by the sea*.' But Carmel derives its chief interest from Elijah's sacrifice, and the tragic event which followed it. The exact spot is still identified by local tradition, and preserves in its name, *el-Muhrakah*, 'the sacrifice,' a memorial of the event. At the eastern extremity of the ridge, where the wooded heights of Carmel sink down into the usual bleakness of the hills of Palestine, is a terrace of natural rock. It is encompassed by dense thickets of evergreens; and upon it are the remains of an old and massive square structure, built of large hewn stones. This is el-Muhrakah; and here, in all probability, stood Elijah's altar (1 Kings xviii. 30). The situation and environs answer in every particular to the various incidents of the narrative. A short distance from the terrace is a fountain, whence the water may have been brought, which was poured round Elijah's sacrifice and altar (chap. xviii. 33). The terrace commands a noble view over the whole plain of Esdraelon, from the banks of the Kishon down at the bottom of the steep declivity, away to the distant hill of Gilboa, at whose base stood the royal city of Jezreel. To the 850 prophets, ranged doubtless on the wide upland sweep, just beneath the terrace, to the multitudes of people, many of whom may have remained on the plain, the altar of Elijah would be in full view, and they could all see, in the evening twilight, that 'the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water' (ver. 38). The people then, trembling with fear and indignation, seized, at Elijah's bidding, the prophets of Baal; 'and Elijah brought them down to the brook Kishon, and slew them there.' On the lower declivities of the mountain is a mound called *Tell el-Kusis*, 'the Hill of the Priests,' which probably marks the very scene of the execution. May not the present name of the Kishon itself have originated in this tragic event—it is called *Nahr el-Mokatta*, 'the River of Slaughter.' The prophet went up again to the altar, which is *near*, but *not upon*, the summit of the mountain. While he prayed, he said to his servant, 'Go up now, and look toward the sea.' The sea is not visible from the terrace, but a few minutes' ascent leads to a peak which commands its whole expanse. Seven times did the servant climb the height, and at last saw the little cloud 'like a man's hand' rising out of the sea (Stanley, *S. and P.*, p. 346, *sq.*; Van de Velde, i. 324, *sq.*; Thomson, p. 483, *sq.*)

Carmel was also the retreat of Elisha, and thus became the scene of another interesting episode in

Scripture history. The prophet was here when the Shunamite's son died. Looking down one afternoon, probably from the side of Elijah's altar, he saw her 'afar of,' hastening towards him on her ass. She paid little regard to the inquiries of his servant sent to meet her, but pressing on past him 'to the man of God,' she dismounted, threw herself on the ground before him, and 'caught him by his feet'—just as an Arab mother would do at the present day under similar circumstances. The story is well known (2 Kings iv. 25–37).

The fame of Elijah's great sacrifice appears to have rendered Carmel sacred even among the heathen. Pythagoras, we are told, spent some time upon the mountain in meditation (Jamblicus, *Vit. Pythag.* iii.); and here, too, Tacitus informs us, Vespasian consulted 'the oracle of Carmel' (*Hist.* ii. 78).

The convent of Carmel is a modern building. It was erected about twenty-five years ago, on the site of an older structure, by a poor monk who begged the funds through the whole world, and completed it at a cost of nearly half a million of francs! The order of the Carmelites, to whom the convent belongs, is of ancient date. The scattered monks were concentrated on this mountain in the 12th century. The convent is said to stand on the spot where Elijah and Elisha dwelt, and the prophet's cave is shewn beneath the great altar. The modern name of the whole range of Carmel is *Jebel Mar Elias*, 'the mountain of St. Elijah.'

2. A town in the mountains of Judah, situated on the borders 'of the wilderness of Paran,' or 'of Maon,' as the Septuagint renders it (Josh. xv. 55; 1 Sam. xxv. 1). It is best known as the residence of the churlish Nabal, and the scene of an incident highly characteristic of modern as well as ancient Syrian life. Were a feast like Nabal's held near the same spot now, there is little doubt that some neighbouring Arab sheikh would apply for a share, as David did (1 Sam. xxv. 4–35). Carmel is not afterwards mentioned in Scripture. Eusebius and Jerome allude to it as a flourishing town, ten miles south-east of Hebron, and having a Roman garrison (*Onomast.*, s. v. *Carmelus*). In the 12th century King Amalrich encamped here when forced to retreat before the army of Saladin. He was led to select it on account of its abundant waters (Will. Tyr. in *Gesta Dei.*, p. 993).

Seven miles south-by-east of Hebron, and one mile north of Maon, are the extensive ruins of *Kurmul*, the ancient Carmel. They lie round the semi-circular head, and along the shelving sides of a little valley, which is shut in by rugged limestone rocks. The houses are all in ruins, and their sites are covered by heaps of rubbish and hewn stones. In the centre of the valley is a large artificial reservoir, supplied by a fountain among the neighbouring rocks. Westward of it, on the rising ground, stands the castle, the most remarkable ruin in Carmel. Its walls are ten feet thick; their sloping basement and bevelled masonry are evidently of Jewish origin, probably the work of Herod. The interior was remodelled, and the upper part rebuilt by the Saracens. Beside it are the ruins of a massive round tower. Around and among the ruins of Carmel are the foundations of several old churches, shewing that the town had at one period a large Christian population. Carmel has been a desolate ruin for many centuries (Robinson, *B. R.*, ii. 493, *sq.; Handbook for S. and P.*, p. 61. Van de Velde, ii. 78).—J. L. P.

CARMI (כַּרְמִי, Sept. Χαρμί) 1. The fourth son of Reuben (Gen. xlvi. 9) from whom sprang the Carmites (הכרמי, Num. xxvi. 6). 2. The father of Achan and son of Zabdi (Josh. vii. 1, 18). In 1 Chron. iv. 1, Carmi is called the son of Judah; but 'son' there must mean simply 'descendant,' as out of the five names mentioned only one was properly the son of Judah. †

CARNAIM. [ASHTAROTH.]

CARPENTER. [HANDICRAFT.]

CARPUS (Κάρπος), a friend of Paul who dwelt at Troas, and with whom he left a cloak (2 Tim. iv. 13). [At what time this visit to Troas was paid is uncertain. If a *second* imprisonment of Paul at Rome be supposed, it *may* have occurred during the interval between this and his liberation from that recorded in Acts.]

CARPZOV, JOHN BENEDICT, IV., born 1720, studied in Leipzig under Gesner and Ernesti, and became professor of poetry and Greek in Helmstadt, 1748. He was a good philologian and Hebraist. In 1768 he published *Liber doctrinalis theologiæ purioris;* in 1750, *Sacræ exercitationes in epistolam ad Hebræos; Stricturæ theologicæ in epist. ad Romanos*, 1756; *Septenarius epistolarum catholicarum*, 1790. He died in 1803.—S. D.

CARPZOV, JOHANN GOTTLOB, the most illustrious of the learned family to which he belonged, was born at Dresden 26th Sept. 1679, and died at Lübech 7th April 1767. He studied at Wittenberg, Leipzig, and Altdorf; in 1706 he became pastor of one of the churches in Dresden; in 1708 he was called to fill that office at Leipzig; in 1719 he became professor of oriental languages in the university there; and in 1730 he was elected to be superintendent-general and first pastor at Lübeck, where he remained till his death. He wrote many works, but those by which he is now best known are his *Introductio in libros canonicos V. T.* 4to, Lips. 1721, 1731, 1757; *Critica Sacra V. T.* 4to, Lips. 1728; *Apparatus Histor. Crit. Antiquitatum et Cod. Sac. et gent. Hebr.* etc., 4to Lips. 1748. These are works of solid and extensive erudition, sound judgment, and orthodox tendency. It has been the fashion of the rationalistic school to depreciate his labours; but all who have examined his writings impartially will admit that to him the science of Biblical Isagogik is deeply indebted. Hävernick calls his *Introductio* 'a master-piece of Protestant science.' He is especially powerful in the apologetic department against Spinoza, Simon, Toland, Whiston, etc., and many, as Hävernick observes, have spoken lightly of his labours, who but for them might have made a less learned appearance in their own writings than they have. His work on Biblical Antiquities consists principally of extensive annotations on Goodwin's *Moses and Aaron.*—W. L. A.

CARRIAGE. This word occurs in the A. V. repeatedly, but in no instance in the sense of a *vehicle.* In Judg. xviii. 21, it is the translation given of כבודה, which signifies *property* or *heavy baggage;* in 1 Sam. xvii. 22, and Is. x. 28, it stands for כלים, which means *equipment, tools, baggage;* in Is. xlvi. 1, it represents נשׂא, *a burden;* and in Acts xxi. 15, it is used to convey the

meaning of the noun σκεῦος, involved in the verb ἐπισκευάζειν, which simply means to *get ready* or *prepare*. The only passage in which any allusion to a vehicle can be supposed is 1 Sam. xvii. 20, where the word in the original מַעְגָּל, though meaning there a *rampart* or *bulwark*, properly designates one made of the waggons or baggage. carts of the army. [CART; CHARIOT.]—W. L. A.

CARRIERES, LOUIS DE, a learned French divine, was born 1662, died 1717. He commenced life as a soldier, but retired from the army at the age of twenty-seven, and entered the congregation of the Oratory. He is deserving of notice here for his Literal Commentary on all the books of Scripture, published in 24 vols. 12mo, 1711-1716; also a separate work of the same kind, restricted to the four gospels, entitled—*Commentaire Littéral sur l'histoire et concorde des quatre Evangélistes. Inseré dans la traduction Françoise, avec le texte Latin à la marge.* 12mo, *à Reims*, 1711. W. J. C.

CARSHENA (כַּרְשְׁנָא). The first of the seven princes of Persia and Media who formed the inner council of King Ahasuerus. Fürst derives the word from Zend *Keres*, slim, and *nâ*, a man = *Slim-man*.†

CART (עֲגָלָה; Sept. Ἅμαξα). The Hebrew word rendered by our translators in some places by 'waggon,' and in others by 'cart,' denotes any vehicle moving on wheels and usually drawn by oxen; and their particular character must be determined by the context indicating the purpose for which they were employed. First, we have the carts which the king of Egypt sent to assist in transporting Jacob's family from Canaan (Gen. xlv. 19, 27). From their being so sent it is manifest that they were not used in the latter country; and that they were known there as being peculiar to Egypt is shewn by the confirmation which they afforded to Jacob of the truth of the strange story told by his sons. These carts or waggons were, of course, not war-chariots, nor such curricles as were in use among the Egyptian nobility, but were not suited for travelling. The only other wheel-

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vehicles actually or probably used by the Egyptians themselves are those represented in figs. 1, 2, of No. 169. But they are not found on the monuments in such connection as to shew whether they were employed for travelling or for agriculture. The solid wheels would suggest the latter use, if, indeed, the same feature does not rather shew that, although figured on Egyptian monuments, they are the cars of a foreign people. This is the more probable, inasmuch as the ready means of transport and travel by the Nile seems to have rendered in a great measure unnecessary any other wheel-carriages than those for war or pleasure. The sculptures, however, exhibit some carts as used by a nomade people (enemies of the Egyptians) in their migrations. If any of these had, by the rout of this people, been left in the hands of the Egyptians, the king would, no doubt, consider them suitable to assist the migration of another people of similar habits. At any rate, they afford the only attainable analogy, and are for that reason here represented (No. 168).

Elsewhere (Num. vii. 3, 6; 1 Sam. vi. 7) we read of carts used for the removal of the sacred arks and utensils. These also were drawn by two oxen. In Rossellini we have found a very curious representation of the vehicle used for such purposes by the Egyptians (No. 169, fig. 3). It is little more than a platform on wheels; and the apprehension which induced Uzzah to put forth his hand to stay the ark when shaken by the oxen (2 Sam. vi. 6), may suggest that the cart employed on that occasion was not unlike this, as it would be easy for a jerk to displace whatever might be upon it.

As it appears that the Israelites used carts, they doubtless employed them sometimes in the removal of agricultural produce, although we are not aware of any distinct mention of this practice in Scripture. This is now the only use for which

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carts are employed in Western Asia. They are such as are represented in No. 169.

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CARTWRIGHT, CHRISTOPHER, was a native of York, where he was born in 1602, and died in 1658. He was of Peterhouse, Cambridge, to which he was admitted June 29, 1617; he proceeded A.B. in 1620, and A.M. in 1624. He was afterwards minister at York. He wrote *Carmina in obitum Annæ Reginæ* 1619, and *in nuptias Caroli regis* 1625. Besides a commentary on the 15th Psalm, and some controversial pamphlets, he is the author of *Electa Thargumico-Rabbinica, sive Annott. in Genesin ex triplice Thargum nempe Onkeli, Hierosol. et Jonathan.; item ex R. Salomone et Aben Ezra*, etc., *excerptæ, una cum Animadd. subinde interspersis*, etc., sm. 8vo, Lond. 1648; *Electa Thargum-Rabbin. in Exodum*, Lond. 1653. In the 8th vol. of the *Critici Sacri*, another work of Cartwright's, in character resembling the above, is frequently cited, viz., *Mellificium Hebraicum sive Obss. ex Hebr. antiquiorum monumentis desumptæ*, etc., but this does not appear to have been published separately. All these works are of great value. The

author, besides great erudition, displays much soundness of judgment and exegetical tact. Both the volumes of the *Electa* are now scarce.—W. L. A.

CARTWRIGHT, THOMAS, a Puritan divine, born about the year 1535, died 27th Dec. 1603. He studied at St. John's College, Cambridge, and in 1560 was chosen a fellow of that college. In 1567 he commenced B.D., and three years after he was chosen Lady Margaret's divinity reader. His strong Puritan convictions, and the freedom with which he professed them, brought him into difficulties, and led to his being deprived by Whitgift of his place as Margaret professor in 1571, and of his fellowship in the following year. He now passed over to the Continent, where he laboured first as minister to the English merchants at Antwerp, and afterwards at Middleburg. He returned to England in 1573, only to leave it again after a short time. In 1580 he returned once more, and for the next twelve years was involved in constant conflict with the high Church party, and spent a considerable part of the time in prison, in consequence of his zealous advocacy of Puritan opinions. Besides his controversial writings, he wrote *Commentaria Practica in totam Histor. Evangel. ex. IV. Evangg. harmonice concinnatam*, 4to, 1630, Amst. 1647; *Commentarii in Proverbia Salomonis*, 4to, Amst. 1638; *Metaphrasis et Homiliæ in lib. Salomonis qui inscribitur Ecclesiastes*, 4to, Amst. 1647. These works display considerable exegetical ability, and are remarkable for clearness and precision of thought and expression. Hengstenberg in his work on Ecclesiastes has borrowed largely from Cartwright's *Metaphrasis*.—W. L. A.

CARVED WORK, properly speaking, differs from *sculpture* and *chasing;* it embraces simply works in ivory and wood; while *sculpture* operates on marble or stone, and *chasing* on metals. This distinction, however, does not exist in the biblical terms, which refer to *carved* work; these are (1) חֲטֻבוֹת, 'carved works,' Prov. vii. 16; (2) חָקָה (in *Pual* Part), 'carved work,' 1 Kings vi. 35; (3) חֲרֹשֶׁת, 'carving of timber,' Exod. xxxi. 5; 'carving of wood,' Exod. xxxv. 33; (4) פֶּסֶל, carved image,' Judges xviii. 18, and 2 Chron. xxxiii. 7, with its plural פְּסִילִים, '*carved* images,' 2 Chron. xxxiii. 22, and xxxiv. 3, 4; (5) פִּתּוּחַ, 'carved figures,' 1 Kings vi. 29; 'carved work,' Ps. lxxiv. 6; (6) קָלַע (in *Kal* part), 'he carved,' 1 Kings vi. 29, 32, 35; (6) מַקְלַעַת, 'carved' (a carving), 1 Kings vi. 18; 'carved *figures*,' 1 Kings vi. 29. Comparing (1) with other passages in which the cognate verb occurs (such as Deut. xix. 5; Josh. ix. 21; 2 Chron. ii. 10; Jerem. xlvi. 22), we find it refers to WOOD carving;* (2) in other passages (Ezek. viii. 10; xxiii. 14; and Job xiii. 27) seems to indicate sculpture and painting on walls. From other passages in which (3) is used (such as 1 Chron. xiv. 1; xxii. 25; xxiv. 12; Is. xliv. 12, 13), it signifies working in *stone* and in *iron*, as well as in *wood;* (4) which is more frequently translated '*graven* image,' is only a general expression, not indicating the material; (5) generally translated '*engraving*,' is applied to *seal* cutting, in Exod. xxxix. 6, 14, 30; (6), like (4), is too general to indicate the material 'carved.' There has been a good deal of discussion as to the extent of the prohibition contained in the second commandment; some (including early Jewish commentators) have contended that all imitative art was forbidden—against this extreme view Michaelis protests (*Laws of Moses*, Art. 250) on the reasonable ground, that certain figures were in fact made by God's own command. Both in the Tabernacle and the Temple many objects were provided, which would put under contribution largely the arts of carving and engraving, *e. g.*, the two cherubim in the holy of holies (Exod. xxv. 18, 20); the floral ornaments of the golden candlestick, xxv. 34; the various embroidered hangings of the sanctuary, xxvi.; and the brazen serpent, Num. xxi. 8, 9. So again in the temple, besides the cherubim, there were on the walls various figures of all kinds, as well as *the brazen sea*, as it was called, which rested on twelve brazen oxen. Ezekiel's temple, in like manner, has cherubim with the heads of men and lions. Even after the return from Babylon, when men severely interpreted the prohibition of the commandment, there were figures of animals on the golden candlestick (Reland *de Spoliis Templi Hier*, *in Arcu Titiano*), and vines with pendent clusters on the roof of the second temple, and the golden symbolic vine over the large gate. Not the *making* of images as works of art, but the *worship* of them was excluded by the decalogue. Among the Mohammedans, the more liberal Persians (followers of Ali) allow themselves the fullest latitude, and paint and mould the human figure, while their stricter rivals confine their art to representations of trees and fruits, or inanimate objects; but all alike abhor all attempts to represent God, or even their saints (Kitto, *Pictorial Bible*, Deut. v. 8, 9). There were however, from whatever cause, limitations in fact, which the artizans who ornamented the Tabernacle and the Temple observed. In the former, nothing is mentioned as fabricated of *iron;* nor is skill in manipulating this metal included among the qualifications of the artificer Bezaleel. While 'in the temple there is no mention made of *sculptured stones* in any part of the building. All the decorations were either carved in wood and then overlaid with metal, or wholly cast in metal. Even the famous pillars of Jachin and Boaz were entirely of brass' (Kitto *on* 2 *Chron.* iii. 6). The qualifications of the accomplished men who built the Tabernacle (Bezaleel and Aholiab) and the Temple (Hiram) are carefully indicated; to the former, especially Bezaleel, is attributed skill in 'carving' and 'sculpture' (Exod. xxxi. 5), whereas the latter seems to have rather executed his decorative works by fusile processes (comp. 1 Kings vii. 14, 15 with 46; Müller's *Ancient Art*, by Leitch, p. 216; and De Wette's *Archæol*, sec. 106). Working in ivory, which culminated in the Olympian Zeus of Phëidias and the Athënë at Athens (Grote's *Greece*, vol. vi. pp. 30-32), appears to have been carried to great

* According to Gesenius and Fürst (*Hebr. Wörterb.*), הטבוה describes the art of embroidery, in Prov. vii. 16. 'Tapestry of variegated stripes as to pattern, made of Egyptian thread.' The LXX. renders the word in this passage by ἀμφίταπος, ἀμφιτάποις διέστρωσα τοῖς ἀπ' Αἰγύπτου, which agrees with the view of the German critics. See also Schleusner, *s. v.*

perfection by Hebrew artists; see 1 Kings xxii. 39 on Ahab's ivory house (compared with Amos iii. 15); also 1 Kings x. 18-20 on Solomon's θρόνος χρυσελεφάντινος, with lions at both arms, and on the sides of the six steps. Ezekiel says of Tyre, according to the LXX. (xxvii. 6), τὰ ἱερά σου ἐποίησαν ἐξ ἐλέφαντος (Müller *ut supra*, p. 215). Artificers among the Hebrews were not (as among the Greeks and Romans) servants and slaves—but men of rank, who do not seem to have disdained the pursuit of the plastic and decorative arts as a profession; *e.g.*, the nephew of the first judge Othniel (of the illustrious and wealthy family of Caleb) was at the head of apparently a guild of craftsmen, who inhabited 'the valley of Charashim' (גיא חרשים, see our (3) above), near Jerusalem, 1 Chron. iv. 14; comp. Neh. xi. 35. See also the remarkable statement of 2 Kings xxiv. 14, where 'the craftsmen and smiths' are reckoned among 'princes,' and contrasted with 'the poorest sort of people.' Compare with Jer. xxiv. 1 and xxix. 2. (Jahn's *Archæologia Biblica*, v. sec. 83). Taking this fact into consideration, we need not regard the occupation of Joseph, the husband of the blessed Virgin, as degrading.—P. H.

CARYL, Joseph, was a native of the city of London, and was born in 1602. He became a student of Exeter College, Oxford, where he proceeded M.A. in 1627. After his ordination, he was chosen preacher at Lincoln's Inn, an office which he held for several years with much acceptance. In 1645 he was presented to the living of St. Magnus, near London Bridge, where he continued till he was ejected in 1662. After this, he gathered a separate congregation from amongst his former hearers, to whom he ministered till his death, which took place 7th Feb. 167⅔. Caryl was a moderate Independent, and is admitted by Wood to have been 'a learned and zealous Nonconformist.' During the Protectorate he was employed in many offices of trust, and seems to have fully enjoyed the confidence of those in power. He published a considerable number of sermons, and had a principal hand in a Greek and English Lexicon which appeared in 1661, the earliest, we believe, of its kind. But his great work is his *Commentary on the Book of Job*, 12 vols. 4to, Lond. 1644–66, 2 vols. fol. 1669. This ponderous work, it is obvious, must contain a great deal that hardly belongs legitimately to the department of Commentary; it is full of polemical divinity, and homiletical discourse; but, at the same time, it has very considerable worth in an exegetical point of view. Poole cites it frequently in the second vol. of his *Synopsis*, and Dr. E. Williams says it contains 'a rich fund of critical and practical divinity' (*Christian Preacher*, p. 431). A very useful abridgment of it by John Berrie, Esq., Dalkeith, appeared at Edinburgh in one vol. 8vo, 1836.—W. L. A.

CASAUBON, Isaac, was born at Geneva in 1559. In 1582 he became professor of Greek in the university of his native town. After holding this office for 14 years, he removed to Montpelier, where he acted for two years as professor of Greek and polite literature. In 1603 he became librarian to the French king, and for a short time exercised considerable influence in various ways in France. The murder of the king, however, and the fact of his oldest son turning Roman Catholic, so affected him that he gave up his appointments in France and passed over into England, where he was received with much courtesy and regard. In 1611 the king granted him a pension of £300, and gave him, though a layman, a prebend in the Church of Canterbury. He died 1st July 1614, and was buried in Westminster Abbey. Casaubon was one of the most learned men of a learned age, and was held in the highest repute for his scholarship, especially in Greek, by the most eminent scholars of his day. His learning was chiefly expended on editions of the classics, most of which are still prized by scholars. In 1587 he issued an edition of the Greek N. T. with notes, which were reprinted in Whittaker's edition, Lond. 1633, and in the *Critici Sacri*. There are also some useful observations on passages of scripture in his *Exercitationes de rebus sacris et Ecclesiasticis*, in reply to Baronius, and in the *Casauboniana* collected from his MSS. by C. Wolfius, Hamb. 1710.—W. L. A.

CASAUBON, Meric, son of Isaac Casaubon, and grandson of Stephens the printer, was born at Geneva, Aug. 14, 1599. He was educated at Oxford, where he was a student of Christ Church and M.A. in 1621, in which year he published a defence of his father against the calumnies of certain Roman Catholics. In 1624 Bishop Andrewes presented him to the living of Bleadon, Somersetshire; and in 1628 Archbishop Laud made him prebendary of Canterbury, and Rector of Ickham. In 1636, by the command of Charles I., who was then residing at Oxford, the degree of D.D. was conferred upon him. At the outbreak of the civil war, however, he lost all his preferment. Cromwell wished him to write the history of the war, and endeavoured to persuade him to undertake it by very liberal offers, one of which was that all his father's books, then in the Royal library at St. James', having been purchased by James I., should be made over to him, and a pension of £300 paid to his family as long as he should have a son living. These, however, were all refused, as he did not sympathize with the great hero of the war. Christina, Queen of Sweden, also offered him the government of one, or the superintendence of all the universities in her kingdom, which he likewise refused, preferring to live in England. At the restoration, he recovered all his preferment, and wrote till his death in 1671. He left several children, and was buried in Canterbury Cathedral. His works, which are for the most part controversial or practical, are not of great value. Walton mentions him in the preface to his Polyglott, as having contributed to that work by sending him a copy of the Jerusalem Targum, with a Latin translation by Cenellerius, but in so corrupt a state as to be almost unusable. One of the rarest and most curious of his works is entitled *De Quatuor linguis Comment. Pars prior quæ de Ling. Heb. et de Ling. Saxon.* Lond. 1650. In this he treats briefly of the Hebrew, more fully of the Saxon, especially with a view to their etymological affinities. The book is curious, and not without value, though some of the author's etymologies are such as in the present state of philological learning cannot but provoke a smile. The latter part never appeared. He wrote also *De verborum usu et accuratæ eorum cognitionis utilitate Diatribe*, 1647, 12mo. *A discourse concerning Christ, his Incarnation, and Exinanition, as also concerning*

the principles of Christianity by way of Introduction, Lond. 4to, 1646; which is a treatise on the ἐκένωσε of Phil. ii.; in it he also derides the doctrine of the millennium incidentally. He left many MSS. to the university of Oxford, which are there preserved.—S. L.

CASEMENT (אֶשְׁנָב, Prov. vii. 6) elsewhere rendered *Lattice* (Judg. v. 28). [HOUSE.]

CASIPHIA, כַּסְפְּיָא; Sept. ἐν ἀργυρίῳ τοῦ τόπου, *Chasphia*. A place or district occupied by a colony of Jewish exiles, to whom Ezra sent, when going up to Jerusalem, in order to obtain Levites for the service of the Temple (Ezra viii. 17). Dr. Fürst (*Handwörterbuch*, s.v.) places it in the south of Media which borders on Babylonia; and supposes that the name refers to the snowy mountains in that region. According to a Jewish tradition it was the 'large country' to which Shebna, the treasurer of Hezekiah, was threatened to be exiled (Is. xxii. 18).—J. E. R.

CASLUHIM (כַּסְלֻחִים, Sept. Χασμωνιείμ), a Mizraite people from whom went forth a portion of the Philistines (Gen. x. 14; 1 Chron. i. 12). Bochart, on the ground of the similarity of the names, and the assertion that the Colchians were an Egyptian colony (Herod. ii. 104; Diod. Sic. i. 28), identifies them with the Colchians (*Phaleg.* iv. 31); but in these reasons there is little weight, and it is extremely improbable that the Philistines should have migrated from Colchis to the south of Palestine. More recent scholars generally adopt the suggestion that the Casluhim were the aborigines of Casiotis, a region lying on the borders of Egypt towards Arabia Petræa, south of the Serbonian bog (Ptolem. *Geogr.* iv. 5. 12; Amm. Marcell. xxii. 16), and which contained the town Casium, the modern *el Kas*. Here was the Mons Casius to which reference is repeatedly made by the ancient writers (Strabo, i. p. 50, 55; Plin. v. 11, 12; Lucan *Pharsal.* viii. 539; x. 433). It is described as a 'low littoral tract of rock, covered with shifting, and even quicksand,' and this has been regarded as furnishing a serious difficulty in the way of the supposition that it was from it that the Casluhim went forth (Smith's *Dict. of the Bible*, i. 282). But Ptolemy (*l. c.* comp. Joseph. *Bell. Jud.* iv. 5. 11) gives us the names of several towns lying in this district, so that it must have been capable of supporting a population, and may have, in an earlier period, been quite inadequate to the support of a tribe. The position of the Casluhim in the list beside the Pathrusim and the Caphthorim renders it probable that the original seat of the tribe was somewhere in Lower Egypt, and not far from the vicinity of that 'Serbonian Bog betwixt Damiata and Mount Casius old' (*Par. Lost.* ii. 592).—W. L. A.

CASPHON (Sept. Χασφών and [*Alex.*] Χασφώθ; Vulg. *Casbon*) occurs in 1 Maccab. v. 36, as another form of

CASPHOR (Sept. Χασφώρ [*Al.* Κασφώρ]; Vulg. *Casphor*, and Josephus, *Ant.* xii. 8, 3, Χάσφωμα), which was one of the cities in 'the land of Galaad' taken by Judas Maccabæus in his brilliant campaign against the Syrian general, the younger Timotheus. See 1 Maccab. v. 24-54. The site of this city does not appear to have been identified. From the slight clue afforded in the history, which states that Judas and his brother Jonathan on their errand of liberation had proceeded *three days' journey into the wilderness* east of Jordan, before they received from the Nabathæans information, which determined their military movements, added to the specific description of the cities to be attacked—that they were *strong and great* (πᾶσαι αἱ πόλεις αὗται ὀχυραὶ καὶ μεγάλαι), it is not unreasonable to conjecture, that we have in this group the originals of some of the ruined cities of the Haurân and neighbouring districts which are now exciting the curiosity of travellers. After a careful comparison of the routes of Ritter (section on *Haurân-ebene*) and Seetzen (notes on part I., March 1806, vol. iv. p. 198), with the maps of Van de Velde and Robinson (in *Later Bibl. Researches*), we suppose that on the confines of Haurân [*Auranitis*] and Jebel Ajlun [*Galaaditis*] near the ascertained sites of Bostra, Astaroth-Karnaim and Edrei, may be placed our Casphon. Seetzen's commentators suggest the modern *es Szhân*, as the possible site of Casphon, but add—'Site however uncertain.' Calmet (*in. loc.*), from another form of the Vulgate, *Chesbon* or *Cheschbon*, supposes, with extreme improbability, that Heshbon, the well known capital of Sihon, was identical with Casphon.—P. H.

CASPI. [IBN CASPI.]

CASPIS, Κάσπιν, *Casphin*, 2 Maccab. xii. 13. A fortified city inhabited by people of various nations, and situated near a lake two stadia in breadth (v. 16), taken with great slaughter by Judas Maccabæus. Winer supposes it to be the same as Casphon (Casbon, *Vulg.*) in 1 Maccab. v. 36, or Heshbon.—J. E. R.

CASSIA. [KETZIAH.]

CASSIODORUS, MAGNUS AURELIUS. Born in Calabria about 470 or 480. He was of good family, and was the principal minister and associate of Theodoric, king of the Ostrogoths, and continued in high office under his immediate successors. At the age of 66 years, probably from a desire for repose, increased by the disorders he saw threatening his country, he withdrew to a monastery which he had founded in a beautiful spot in Calabria. Here he established an order less severe than usual, and the inmates of Viviers devoted themselves not only to sacred studies but to agriculture and secular pursuits. Cassiodorus drew up short treatises for them on most of the subjects of a liberal education at that time, and defends this innovation in his book *De institutione Divinarum Litterarum*, which forms a sort of introduction to the work referred to above, *De artibus ac disciplinis Liberalium litterarum*. His favourite occupation, or at least object, was the accurate copying of ancient MSS. He paid great attention to this, and wrote a treatise, *de Orthographia*, for the guidance of the copyists whom he directed. He wrote this work in the 93d year of his age, and much is not known of his life afterwards. He is said to have lived to 100 years, or at least to 97. Besides other works, he wrote *An exposition of the Epistle to the Romans*, now lost, especially directed against Pelagius; and works called *Complexiones in Epistolis Apostolorum et Actibus eorum et Apocalypsi Quasi brevissimâ explanatione decursas*. Cassiodorus was a man of infinite industry, and did considerable service to

literature. His theological works are of little inherent value—very interesting as exhibiting in a man of high cultivation in the sixth century the aspect of Christianity and ancient philosophy; but from this very combination and the position of the man, somewhat artificial and wanting in earnestness. His works and life are in Migne's *Bibliotheca Patrum.*—H. W.

CASTELL, EDMUND, eminent among the famous band of Oriental scholars which adorned our literature in the 17th century, was born in 1606 at Hatley, in Cambridgeshire. In 1621 he became a pensioner of Emmanuel College, Cambridge, from which he afterwards migrated to St. John's College, for the sake of its library, which was of great service to him in the preparation of his grand work, the *Lexicon Heptaglotton*, or Dictionary of Seven Languages, which cost him 'the drudgery,' as he called it, of 17 years, impaired health, and (as some have said) ruin of a competent fortune. The biographer of Dr. Lightfoot mentions the sum of £12,000, of his own estate, as spent by the toilsome scholar; but this was not expended entirely on the *Lexicon;* with his usual generosity in the prosecution of his favourite literature, he contributed £1000 to Walton's splendid undertaking, the great Polyglott Bible. Without believing that his costly sacrifice of time, and money, and health, extended to absolute ruin, we may yet be certain that his loss was very great. While preparing his Lexicon, Castell maintained in his own house and at his own expense seven Englishmen and seven foreigners as writers, all of whom died before the completion of the work, when 'the whole burthen,' says Strype *(Life of Lightfoot)* 'fell upon himself—though, by God's grace, he at last finished it, before it finished him.' He refers to his own desolate condition and ill-requited labours in his *Preface*, where also he mentions Beveridge (afterwards Bishop), Murray, and Wansleb, three eminent orientalists, as most persevering in their help, Dr. E. Pococke also assisted him—but to Dr. Lightfoot, the renowned Hebrew and Rabbinical scholar, he in his letters expresses the greatest acknowledgments; 'Without him,' he said, 'his work could never have been so entire as it is.'* He received some preferments, which, however inadequate as a recompense for his services, were yet honourable. In the early part of his life, he had been vicar of Hatfield Peverell, in Essex, and afterwards rector of Wodeham Walter, in the same county, both of which he resigned at different periods. He was also rector of Higham Gobion, Bedfordshire, a benefice which he retained till his death. He was appointed Professor of Arabic in the University of Cambridge in 1666, and Prebendary of Canterbury in 1667. He was also chaplain in ordinary to King Charles II., and possessed of these honours he died in 1685, having bequeathed all his Oriental MSS. to the University which was his *Alma Mater*. His *Lexicon* was by no means his only work. He assisted Walton in his Polyglott. In the preface of that *magnum opus* the author acknowledges Castell's labours upon the Samaritan, the Syriac, the Arabic, and the Ethiopic versions, with his notes upon all of them, as well as his Latin translation of the Ethiopic version of the Canticles. Moreover, in vol. vi. Walton acknowledges his farther assistance of collation. Besides all this, he is said to have also translated several of the books of the N. T. and the Syriac version of Job, where differing from the Arabic. Amid all his discouragements he was ever on the watch to advance the progress of oriental and biblical learning. 'Though I perish,' he said, 'it comforts me not a little to see how Holy Writ flourishes.' He published in 1660 a congratulatory work on the King's restoration, which does not pertain to our subject; and in 1667 an important contribution to biblical learning, which we must not omit to mention, entitled *Oratio in Scholis Theologicis habita ab Edm. Castello S. T. D. et Linguæ Arabicæ in Academia Cantabrig. Professore, cùm Prælectiones suas in secundum Canonis Avicennæ librum auspicaretur, quibus via præstruitur ex Scriptoribus Orientalibus ad clariùs ac diluciduùs enarrandam Botonologicam S.S. Scripturæ partem, opus a nemine adhuc tentatum*, 4to.

The title of his great work is 'LEXICON *Heptaglotton; Hebraicum, Chaldaicum, Syriacum, Samaritanum, Æthiopicum, Arabicum, conjunctim; et Persicum, separatim. In quo omnes Hebræa, Chaldæa, Syræ, Samaritanæ, Æthiopicæ, Arabica, et Persicæ, tam in MSS.tis quam Impressis libris, cum primis autem in Bibliis Polyglottis, adjectis hinc inde Armenis, Turcicis, Indis, Japonicis, &c., ordine Alphabetico, sub singulis Radicibus digestæ continentur.*' The copious title-page goes on to describe the 'ample and lucid arrangement and explication of the MEANINGS of all these words (especially of those which occur, be they but ἅπαξ λεγόμενα in the Hebrew Scriptures), on a different plan from any pursued by modern lexicographers, whether Hebrew or Christian; with materials derived from the three Chaldee Targums; and the two Talmuds—of Babylon and Jerusalem; from the Commentators, Theologians, and Philosophers of the most ancient Rabbins; from the various readings of the S. Scripture, Hebrew, Chaldee, etc.; from three copies of the Syriac O. & N. Test.; three Ethiopic of the greatest portion of the same; besides three Arabic copies and two Persian; and three copies of the Samaritan Pentateuch; furthermore, from innumerable Lexicons of all these languages; from the Koran; from Avicenna, the Geographer of Nubia, etc.; and from the Septuagint Version of the Scriptures. In addition to all this, difficult and discrepant opinions of different interpreters are compared and examined; very many errata in other Lexicons, as well as in Polyglott Bibles and faulty translations, are often amended, and restored to their proper meaning.' And as if this enormous labour were not enough, the very learned author 'added a brief and (as far as could be compiled) a harmonized sketch of *the Grammar* of the afore-mentioned languages.' We know not how better to indicate the value of this work, than by saying, that subsequent scholars,

* Besides these, and others at home, he rejoiced in the friendship of many illustrious foreigners, companions in his Oriental learning. 'Besides some amongst ourselves,' he says, in one of his letters, 'I have a Golius, a Buxtorf, a Hottinger, a Ludolfo, etc., in foreign parts, that both by their letters and in print have not only sufficiently—but too amply and abundantly for me to communicate—expressed their over-high esteem of that which finds but a prophet's reward here in its close.

who have been great in the several departments here combined, have agreed in doing honour to Castell's labours: thus J. D. Michaelis, in 1787, republished the Syriac portion in a quarto edition of two volumes, '*cum annotationibus*;' and, three years afterwards, the Hebrew lexicon 'cum supplementis,' in a similar form. The two volumes of Castell are generally found combined with the six volumes of Walton's Polyglott in the shape of an appendix. 'Some copies of the Lexicon have in the title, 'Londini, Scott, 1686,' but this proves nothing more than a reimpression of the title, for there never was a second edition of the work.' Horne's *Introduction* (9th ed.), vol. v. p. 252. If Castell did not receive his recompense when living, posterity has awarded him constant praise. (The best account of Dr. Castell is to be found in *The Life of Bishop Walton*, by the Rev. H. J. Todd, M.A., F.S.A., (chap. v.), vol. i. pp. 163-179].—P. H.

CASTELLIO, or, as he called himself, CASTALIO, (CHATEILLON) SEBASTIAN, was born in Savoy or Dauphiné, in 1515. He first studied at Lyons, then at Strasburg, where he lived in the same house with Calvin. When the latter returned to Geneva, Castalio got the situation of teacher in a school there through his influence. He soon shewed, however, independent thought and inquiry—not agreeing with the Geneva catechism about Christ's descent into hell, nor with Calvin's doctrine of election. Here he began to translate the Bible into Latin and French; but Calvin did not like many parts of the work. He was obliged to leave Geneva, having been refused admission into the ministry, and repaired to Basel, where he had to contend with poverty, till a professorship of Greek was conferred upon him in 1553. He was involved in controversy with Beza; and with his colleague Borrhaus about predestination. In consequence of complaints from various quarters, he was cautioned by the Basel council to confine himself to the duties of his office. His death took place on 23d December 1563. His principal work is the Latin translation of the Bible, *Biblia Veteris et Novi Testamenti ex versione Sebast. Castalionis, cum ejusdem annotationibus*, Basil, 1551, folio; which was reprinted several times. He also published a French translation of the Bible, Basil, 1555; *Dialogi* 4 *de prædestinatione, electione, libero arbitrio, et fide*, 1578; *Defensio suarum translationum Bibliorum et maxime N. T.*, 1562. He edited *Theologia Germanica*, 1557; and *Thomas a Kempis*, 1563, besides several of the ancient classics. Castellio was an elegant Latin scholar, as his version of the Bible attests. The language is Ciceronian and polished. It loses, however, on this very account, much of the strength belonging to the original. His spirit was tolerant, benevolent, independent, as the dedication to his Bible and the anonymous work written against Calvin respecting the persecution of Servetus, shew. Beza accused him of Pelagianism and laxity in his religious belief; for which there was ground, if the stand-point of Calvinism be taken as the criterion. But Castellio was liberal and enlightened beyond his day.—S. D.

CASTLE. [FORTIFICATIONS.]

CASTOR AND POLLUX (Διόσκουροι), the Dioscuri: in heathen mythology, the twin sons of Jupiter by Leda. They had the special province of assisting persons in danger of shipwreck (Theocrit. *Id.* xxii. 1; Xenoph. *Symp.* viii. 29, comp. Horat. *Carm.* i. 3. 2; iv. 8. 31; Senec. *Nat. Quæs.* i. 1); and hence their figures were often adopted for 'the sign' (τὸ παράσημον, *insigne*), from which a ship derived its name, as was the case with that 'ship of Alexandria' in which St. Paul sailed on his way to Rome (Acts xxviii. 11).

CAT (αἴλουρος). This animal could not be unknown to the Hebrews, for their ancestors had witnessed the Egyptians treating it as a divinity, under the denomination of Pasht, the Lunar Goddess, or Diana, holding every domesticated individual sacred, embalming it after death, and often sending it for interment to Bubastis. Yet we find the cat nowhere mentioned in the canonical books as a domestic animal. And in Baruch (vi. 22) it is noticed only as frequenting Pagan temples, where no doubt the fragments of sacrificed animals and vegetables attracted vermin, and rendered the presence of cats necessary. This singular circumstance, perhaps, resulted from the animal being deemed unclean, and being thereby excluded domestic familiarity, though the Hebrews may still have encouraged it, in common with other vermin-hunters, about the outhouses and farms, and cornstores, at the risk of some loss among the broods of pigeons which, in Palestine, were a substitute for poultry. [TSIYIM.]

CATENÆ, a name given to collections of expositions culled from the writings of the Fathers, and linked together so as to form one continuous series. The application of this name to works of this sort has been attributed to Thomas Aquinas, whose collection on the Four Gospels bears the title of *Catena Aurea;* but that it is of later invention appears from the fact that the older editions of this work bear the title of *glossa continua*, according to what was the customary phraseology of the time, and that Thomas himself, in his dedication to Pope Urban IV., calls his work *continua expositio.* The early names for these among the Greeks were ἐπιτομαὶ ἑρμηνειῶν, συναγωγαὶ ἐξηγήσεων, σχόλια ἀπὸ διαφέρων ἑρμηνειῶν, etc., which are more justly descriptive of their contents than the later names χρυσᾶ κεφάλαια and σειραί. These catenæ are of different kinds. 'Sometimes the words of the Fathers from whom they were compiled are presented in a mutilated state, and not as they were originally written. Sometimes the bare exposition is given, without the reasons by which it is supported. Sometimes we find that the opinions of different writers are confounded; that being assigned to one which properly belongs to another. By far the greater number appear to have been hastily and negligently made, with so many omissions, corruptions, and errors, that they cannot be relied on' (Davidson, *Hermeneut.* p. 156). All are not alike in the method of their arrangement, nor are all equally skilfully or neatly arranged. They vary, also, according as the writers from whom they are drawn were attached to the grammatical, the allegorical, or the dogmatic principle of interpretation; and sometimes the compiler's own inclination in this respect gives a character to his work. The use of these catenæ is, nevertheless, considerable; as they preserve to us many fragments of Aquila and the other versions of the

Hexapla; as they contain extracts from the works of interpreters otherwise unknown to us; and as they occasionally supply various readings.

The number of these Catenæ is considerable; many yet remain in MS. Of those that have been printed may be mentioned:—*Catena Gr. Patrum in beatum Job, collectore Niceta*, ed. Pat. Junius, fol. Lond. 1637; *Symbolarum in Malthæum tomus prior exhibens Catenam Gr. Patrum* xxi., ed. P. Possinus, fol. Tolos. 1646; *Ejusd. tomus alter quo continetur Catena PP. Gr.* xxx., interpr. Balth. Corderius, fol. Tolos. 1647; *Catena Gr. PP. in Evang. sec. Marcum* collect. atque interp. P. Possinus, etc., fol. Rom. 1673; *Catena* lxv. *Gr. PP. in Lucam, quæ simul Evangg. introducit explicatiorum, luce et latinitate donata*, etc., a B. Corderio, fol. Antw. 1628; *Catena PP. Gr. in Joannem ex antiquiss. Gr. codice in lucem* ed. a B. Corderio, fol. Antw. 1630; *Catenæ Gr. PP. in Nov. Test.*, ed. J. A. Cramer, 8 vols. 8vo, Oxon. 1844. To this class belong also the Commentaries of Theophylact, Euthymius Zigabenus, Œcumenius, Andreas, Arethas, Bede, Aquinas, etc.

As to the origin of this class of commentaries there is much uncertainty. The introduction of them has been assigned to Olympiodorus by Wolf and others, but this cannot be substantiated; still less can the opinion of those who would ascribe this to Procopius Gaza. It is probable that the practice of compiling from the great teachers of the Church grew up gradually in the later and less enlightened ages, partly from a feeling of veneration for these earlier and brighter luminaries, partly from inability to furnish anything original on the books of scripture. It was a season of night, when those who sought after truth felt that even reflected lights were a great blessing. (See Simon, *Hist. Crit. des princ. Commentateurs de N. T.*, c. 30, Ittigius *de bibliothecis et catenis patrum*, Lips. 1708; Fabricius, *Bibl. Gr.*, T. vii. p. 728; J. C. Wolfius, *Exercitatio in cat. PP. Gr.*, reprinted in Cramer's *Catenæ in N. T.*, vol. i.; Noesselt, *De Cat. PP. Gr. in N. T.*; Opusc. iii. 325, ff.; Cramer's *Præfatio* to his edition of the Catenæ).—W. L. A.

CATERPILLAR. [CHASIL.]

CATTLE. [BAQAR; EGHEL; PAR; SHOR.]

CAVES. The geological formation of Syria is highly favourable to the production of caves. It consists chiefly of limestone, in different degrees of density, and abounds with subterranean rivulets. The springs issuing from limestone generally contain carbonate of lime, and most of them yield a large quantity of free carbonic acid upon exposure to the air. To the erosive effect upon limestone rocks, of water charged with this acid, the formation of caves is chiefly to be ascribed. The operation of these causes is sometimes exemplified by a torrent perforating a rock, and forming a natural arch, like that of the Nahr el Leben, which falls into the Nahr El Salib, called also the river of Beirout. The arch is upwards of 160 feet long, 85 feet wide, and nearly 200 feet above the torrent (Kitto's *Physical History of Palestine*, art 'Geology and Mineralogy'). The *subordinate* strata of Syria, sandstone, chalk, basalt, natron, etc., favour the formation of caves. Consequently the whole region abounds with subterranean hollows of different dimensions. Some of them are of immense extent; these are noticed by Strabo, who speaks of a cavern near Damascus capable of holding 4000 men (xvi. p. 1096, edit. 1707). This cavern is shewn to the present day. Modern travels abound with descriptions of the caves of Syria. The Crusade writers record the local traditions respecting them current in their times (William of Tyre; Quaresmius, *Elucid. Ter. Sanc.*) Tavernier (*Voyage de Perse*, part ii. chap. iv.), speaks of a grotto between Aleppo and Bir, which would hold near 3000 horse. Maundrell has described a large cavern under a high rocky mountain, in the vicinity of Sidon, containing 200 smaller caverns (*Travels*, pp. 158, 159). Shaw mentions the numerous dens, holes, and caves, in the mountains on the sea coast, extending through a long range on each side of Joppa. The accounts of the latest and most accurate travellers verify their statements. The *first* mention of a *cave* in Scripture relates to that into which Lot and his two daughters retired from Zoar, after the destruction of Sodom and Gomorrah (Gen. xix. 30). It was some cavern in the mountains of Moab, but tradition has not fixed upon any of the numerous hollows in that region. The next is the *cave of Machpelah*, in the field of Ephron, which Abraham purchased of the sons of Heth (Gen. xxv. 9, 10). There Abraham buried Sarah, and was himself afterwards buried; there also Isaac, Rebecca, Leah, and Jacob, were buried (Gen. xlix. 31; l. 13). The cave of Machpelah is said to be under a Mohametan mosque, surrounded by a high wall called the Haram; but even the Moslems are not allowed to descend into the cavern. The tradition that this is the burial-place of the patriarchs, is supported by an immense array of evidence (Robinson, *Biblical Researches in Palestine*, ii. 433-440).

The situation of the cave at *Makkedah*, into which the five kings of the Amorites retired upon their defeat by Joshua, and into which their carcases were ultimately cast, is not known (Josh. x. 16, 27). Some of the caves mentioned in the Scriptures were *artificial*, or consisted of natural fissures enlarged or modified for the purposes intended. It is recorded (Judg. vi. 2), that, 'because of the Midianites, the children of Israel *made* them the dens which are in the mountains, and caves, and strongholds.' Caves made by art are met with in various quarters. An innumerable multitude of excavations are found in the rocks and valleys round Wady Musa, which were probably formed at first as sepulchres, but afterwards inhabited, like the tombs of Thebes (Robinson's *Researches*, ii. 529). Other excavations occur at Deir Dubbân (ii. 353); others in the Wady leading to Santa Hanneh (ii. 395). 'In the mountains of Kûl'at Ibn Ma'an, the natural caverns have been *united* by passages cut in the rocks, in order to render them more commodious habitations. In the midst of these caverns several cisterns have been built; the whole would afford refuge for 600 men' (Burckhardt's *Travels*, p. 331). Caves were used as *dwelling-places* by the early inhabitants of Syria. The Horites, the ancient inhabitants of Idumæa Proper, were Troglodytes or dwellers in caves, as their name imports. Jerome records that in his time Idumæa, or the whole southern region from Eleutheropolis to Petra and Ailah, was full of habitations in caves, the inhabitants using subterranean dwellings on account of the great heat (*Comm. on Obad.* v. 6). 'The excavations at Deir

Dubbân and on the south side of the Wady, leading to Santa Hanneh, are probably the dwellings of the ancient Horites' (Robinson, ii. 353), and they are peculiarly numerous around Beit Jibrin (Eleutheropolis) (ii. 425). The Scriptures abound with references to habitations in rocks; among others, see Num. xxiv. 21; Cant. ii. 14; Jer. xlix. 16; Obad. 3. Even at the present time many persons live in caves. The inhabitants of Anab, a town on the east of the Jordan, lat. 32° N. long. 35° E., all live in grottoes or caves hollowed out of the rock (Buckingham's *Travels among the Arab Tribes*, p. 61). In the neighbourhood of Hebron peasants still live in caves, and especially during the summer, to be near their flocks (Wilkinson's *Travels*, i. 313). Poor families live in caverns in the rocks which seem formerly to have been inhabited as a sort of village, near the ruins of El Burj. So also at Siloam, and in the neighbourhood of Nazareth. Caves afforded excellent *refuge in the time of war*. Thus the Israelites (1 Sam. xiii. 6) are said to have hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits. See also Jer. xli. 9; Joseph. *Antiq.* xii. 11. 1. Hence, then, to 'enter into the rock, to go into the holes of the rocks, and into the caves of the earth' (Is. ii. 19), would, to the Israelites, be a very proper and familiar way to express terror and consternation. The *pits* spoken of seem to have consisted of large wells, in 'the sides' of which, excavations were made, leading into various chambers. Such pits were sometimes used as *prisons* (Is. xxiv. 22; li. 14; Zech. ix. 11), and with *niches* in the sides, for *burying-places* (Ezek. xxxii. 23). Many of these vaulted pits remain to this day. The cave in which *Lazarus was buried* was probably something of this kind. The tomb shewn as his, at Bethany, is not attended with the slightest probability (Robinson, ii. 100). The *strongholds of Engedi*, which afforded a retreat to David and his followers (1 Sam. xxiii. 29; xxiv. 1), can be clearly identified. They are now called 'Ain Tidy by the Arabs, which means the same as the Hebrew, namely, 'The Fountain of the Kid.' 'On all sides the country is full of caverns, which might serve as lurking-places for David and his men, as they do for outlaws at the present day. The whole scene is drawn to the life' (Robinson, ii. 203). *The cave of Adullam*, to which David retired to avoid the persecutions of Saul (1 Sam. xxii. 1, 2), and in which he cut off the skirt of Saul's robe (1 Sam. xxiv. 4), is an immense natural cavern at the Wady Khureitun, which passes below the Frank mountain (Herodium: see the *Map of Palestine*). For a description of this cave by Irby and Mangles, and the reasons for believing its identity, see article ADULLAM. Dr. Pococke refers to a tradition that 30,000 persons once retired into it to avoid a malaria. Such is the extent of the cavern, that it is quite conceivable how David and his men might 'remain in the sides of the cave,' and not be noticed by Saul (*Travels*, vol. ii. p. 41). Caverns were also frequently *fortified* and occupied by soldiers. Josephus often mentions this circumstance. Certain caves were afterwards fortified by Josephus himself during his command in Galilee under the Romans. In one place he speaks of these as the caverns of Arbela (*Vita*, sec. 37), and in another as the caverns near the lake Gennesareth (*De Bell. Jud.* ii. 20. 6). A fortified cavern existed in the time of the Crusades. It is mentioned by William of Tyre (xxii. 15-21), as situate in the country beyond the Jordan, sixteen Roman miles from Tiberias. The cave of Elijah is pretended to be shewn, at the foot of Mount Sinai, in a chapel dedicated to him; and a hole near the altar is pointed out as the place where he lay (Robinson, i. 152).—J. F. D.

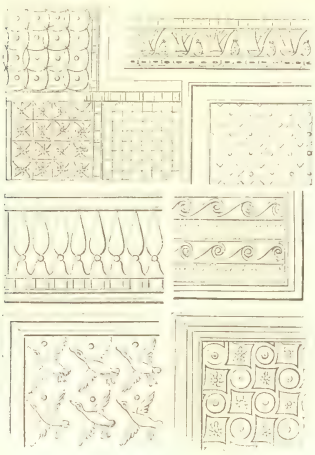
CAWTON, THOMAS, a learned English divine, and son of an eminently learned Puritan of the same name, was born in 1637. He studied first at Utrecht, where he soon rose into reputation for his extensive acquirements, and subsequently at Oxford, where, having completed his studies under Samuel Clarke, he soon after received ordination from the bishop of the diocese. But so much dissatisfied did he soon become with the party then dominant in the establishment, that after having officiated as chaplain first to Sir Anthony Irby, and afterwards to Lady Arnim, he left it to become the pastor of a Nonconformist congregation in Westminster, where he died in 1677. It was while a student at Utrecht that he wrote and published the two following learned dissertations:—*Disputatio de Versione Syriaca Vet. et Novi Testamenti*, Ultraj. 1657, 4to; *Dissertatio de usu Linguæ Hebraicæ in Philosophia Theoretica*, Ibid. 1657, 4to. Orme's account of these works is not more succinct than it is correct. He says, 'That on the Syriac Scriptures is more valuable, though not more curious than the one on the Hebrew language. Cawton discusses the Syriac versions both of the O. and N. T. On the former he endeavours to shew that there were anciently two Syriac translations, one made from the Septuagint, and the other from the Hebrew text. It was a copy of the latter which Usher obtained, and which is printed in Walton's Polyglot. The author of it, he conceives, cannot now be ascertained; but the age of it he considers to be about the time of the Apostles, and its authority he ranks very high. The Syriac version of the N. T., he thinks, was made about the second or third century. He gives a short account of the editions of it published by Plantin, Hutter, Gutbirius, and in the Polyglot; and makes some observations on the translations of it by Tremellius and Boderianus.' Cawton was greatly celebrated for his extensive acquirements in the oriental languages, especially in the Hebrew and its cognate dialects, Chaldaic, Syriac, and Arabic.—W. J. C.

CEDAR. [ERES.]

CEDRON. [KIDRON.]

CEILING. The orientals bestow much attention upon the ceilings of their principal rooms. Where wood is not scarce, they are usually composed of one curious piece of joinery, framed entire, and then raised and nailed to the joists. These ceilings are often divided into small square compartments; but are sometimes of more complicated patterns. Wood of a naturally dark colour is commonly chosen, and it is never painted. In places where wood is scarce, and sometimes where it is not particularly so, the ceilings are formed of fine plaster, with tasteful mouldings and ornaments, coloured and relieved with gilding, and with pieces of mirror inserted in the hollows formed by the involutions of the raised mouldings of the arabesques, which enclose them as in a frame. The antiquity of this taste can be clearly traced by

actual examples up to the times of the Old Testament, through the Egyptian monuments, which display ceilings painted with rich colours in such patterns as are shewn in the annexed cut. The



171.

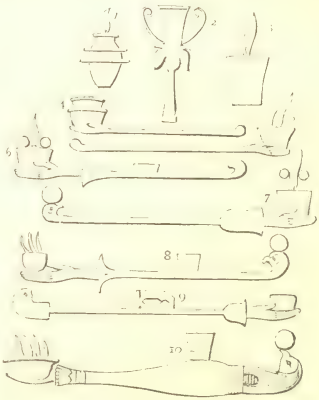
explanation thus obtained satisfactorily illustrates the peculiar emphasis with which 'ceiled houses' and 'ceiled chambers' are mentioned by Jeremiah (xxii. 14) and Haggai (i. 4).

CELSIUS, Olaus, was born at Stockholm in 1670, and died in 1756. He was a minister, and professor of theology and of the oriental languages in Upsal, and was twice offered the dignity of archbishop of Upsal. He published many dissertations on points of theology, history, and antiquities, of which the most important are, *De Linguâ novi Testamenti originali*, Upsal, 1707, 8vo; *De Helsingiâ antiquâ*, 1713, 8vo; *De versionibus Bibliorum Suco-Gothicis*, Stockholm, 1716, 8vo; *De Sculpturâ Hebræorum*, Upsal, 1726, 8vo, etc. But his most distinguished and most useful labours were on the natural history of the Bible. He had a great knowledge of botany, is looked upon as the founder of the school of natural history among the Swedes, and was the patron of Linnæus; and, by direction of Charles XI., travelled over the principal states of Europe to determine the different plants mentioned in the Bible. The result of his labours were seventeen dissertations, published at intervals from 1702 to 1741, and afterwards collected into one work, called *Hierobotanicon, seu de plantis Sanctæ Scripturæ dissertationes breves*, Upsal, 1745 and 1747. Celsius joined to immense learning a very exact observation of nature, and the work is one of considerable value, determining upwards of 100 plants. Particulars of his life and works may be found in the second vol. of the *Memoirs of the Society of Sciences of Upsal*.—H. W.

CENCHREA, or CENCHREÆ (Κεγχρεαί), one of the ports of Corinth, whence Paul sailed for Ephesus (Acts xviii. 18). It was situated on the eastern side of the isthmus, about seventy stadia from the city: the other port on the western side of the isthmus was called Lechæum. [Corinth.]

CENDEBÆUS (Κενδεβαῖος), a general of Antiochus Sidetes, defeated and driven out of Judæa by Judas and John Hyrcanus, the sons of Simon Maccabæus (1 Maccab. xv. 38, 40; xvi. 1, 4, 8; Joseph. *Antiq.*, xiii. 7. 3; *Bell. Jud.* i. 2. 2).—S. N.

CENSER, the vessel in which incense was presented in the temple (2 Chron. xxvi. 19; Ezek. viii. 11; Ecclus. l. 9). Censers were used in the daily offering of incense, and yearly on the day of atonement, when the high-priest entered the Holy of Holies. On the latter occasion the priest filled the censer with live coals from the sacred fire on the altar of burnt-offering, and bore it into the sanctuary, where he threw upon the burning coals the 'sweet incense beaten small' which he had brought in his hand (Lev. xvi. 12, 13). In this case the incense was burnt while the high-priest held the censer in his hand; but in the daily offering the censer in which the live coals were brought from the altar of burnt-offering was set down upon the altar of incense. This alone would suggest the



172. Egyptian Censers.

probability of some difference of shape between the censers used on these occasions. The daily censers must have had a base or stand to admit of their being placed on the golden altar, while those employed on the day of atonement were probably furnished with a handle. In fact, there are different names for these vessels. Those in daily use were called מקטרת *miktereth*, from מקטר, 'incense;' whereas that used on the day of atonement is distinguished by the title of מחתה *michtah* or 'coal-pan.' We learn also that the daily censers were of brass (Num. xvi. 39), whereas the yearly one was of gold (Joseph. *Antiq.* xvi. 4. 4). The latter is also said to have had a handle (Mishn. tit. *Yoma*, iv. 4), which, indeed, as being held by the priest while the incense was burning, it seems to have required. These intimations help us to conclude that the Jewish censers were unlike those

of the classical ancients, with which the sculptures of Greece and Rome have made us familiar; as well as those (with perforated lids, and swung by chains) which are used in the church of Rome. The form of the daily censer we have no means of determining beyond the fact that it was a pan or vase, with a stand whereon it might rest on the golden altar. Among the Egyptians the incense was so generally burned in the hand of the officiating priest, that the only censers which we find in the least degree suited to this purpose are those represented in Figs. 2 and 3 of No. 171. But the numerous figures of Egyptian censers, consisting of a small cup at the end of a long shaft or handle (often in the shape of a hand), probably offer adequate illustration of those employed by the Jews on the day of atonement. There was, however, another kind of censer (fig. 1) less frequently seen on the Egyptian monuments, and likewise furnished with a handle, which will probably be regarded by many as offering a more probable resemblance. It is observable that in all cases the Egyptian priests had their costly incense made up into small round pellets, which they projected successively from between their finger and thumb into the censer, at such a distance, that the operation must have required a peculiar knack to be acquired only by much practice. As the incense used by the Jews was made up into a kind of paste, it was probably employed in the same manner.—J. K.

CENSUS. [POPULATION.]

CENTURION (ἑκατοντάρχης and ἑκατόνταρχος), a Roman military officer in command of a hundred men, as the title implies. Cornelius, the first Gentile convert to Christianity, held this rank (Acts x. 1, 22). Other Centurions are mentioned in Matt. viii. 5, 8, 13; xxvii. 54; Acts xxi. 32; xxii. 25, 26; xxiii. 17, 23; xxiv. 23; xxvii. 1, 6, 11, 31, 43; xxviii. 16.

CEPHAS (Κηφᾶς; in later Hebrew or Syriac כֵּיפָא), a surname which Christ bestowed upon Simon (John i. 42). [PETER.]

CERATIA, CERATONIA, is the name of a tree of the family of Leguminous plants, of which the fruit used to be called *Siliqua edulis* and *Siliqua dulcis*. By the Greeks, as Galen and Paulus Ægineta, the tree is called κερατία, κερατωνία, from the resemblance of its fruit to κέρας, a horn. The word κεράτιον occurs in Luke xv. 16, where it has been translated *husks* in the A. V.: our Saviour, in the parable of the prodigal son, says that 'he would fain have filled his belly with the *husks* that the swine did eat; and no man gave unto him.' In the Arabic version of the N. T., the word خروب *Kharoob*, often written خرنوب *Kharnoob*, is given as the synonym of *Keratia*. According to Celsius, the modern Greeks have converted the Arabic name into χάρουβα, and the Spaniards into *Garrova* and *Algaroba*. The Italians called the tree *Caroba*, the French *Carroubier*, and the English Carob-tree. Though here, little more than its name is known, the Carob-tree is extremely common in the South of Europe, in Syria, and in Egypt. The Arabs distinguish it by the name of *Kharnoob shamee*—that is, the Syrian Carob. The ancients, as Theophrastus and Pliny, likewise mention it as a native of Syria. Celsius states that no tree is more frequently mentioned in the Talmud, where its fruit is stated to be given as food to cattle and swine: it is now given to horses, asses, and mules. During the Peninsular war the horses of the British cavalry were often fed on the beans of the Carob-tree. Both Pliny (*Hist. Nat.* xv. 23) and Columella (vii. 9) mention that it was given as food to swine. By some it has been thought, but apparently without reason, that it was upon the husks of this tree that John the Baptist fed in the wilderness: from this idea, however, it is often called St. John's Bread, and Locust-tree.

The Carob-tree grows in the south of Europe and north of Africa, usually to a moderate size, but it sometimes becomes very large, with a trunk of great thickness, and affords an agreeable shade. The quantity of pods borne by each tree is very considerable, being often as much as 800 or 900 pounds weight: they are flat, brownish-coloured, from 6 to 8 inches in length, of a sub-astringent taste when unripe, but, when come to maturity, they secrete, within the husks and round the seeds, a sweetish-tasted pulp. When on the tree, the pods have an unpleasant odour; but, when dried

173. Ceratonia Siliqua.

upon hurdles, they become eatable, and are valued by poor people, and during famine in the countries where the tree is grown, especially in Spain and Egypt, and by the Arabs. They are given as food to cattle in modern, as we read they were in ancient, times; but, at the best, can only be considered very poor fare.—J. F. R.

CETUBIM (כְּתוּבִים, *the Writings*). [CANON.]

CHABAZZELETH (חֲבַצֶּלֶת) occurs in two places in Scripture, first in the passage of Cant. ii. 1, where the bride replies, 'I am the *Rose* of Sharon and the lily of the valleys;' and secondly, in Is. xxxv. 1, 'The wilderness and the solitary

place shall be glad for them; and the desert shall rejoice, and blossom as the *rose*.' In both passages we see, that in the A. V., as also in some others, the word is considered to indicate the rose. The Sept. renders it simply by *flower* in the passage of the Canticles. In this it has been followed by the Latin Vulgate, Luther, etc. It is curious, however, as remarked by Celsius, *Hiero.*, i. p. 489, that many of those who translate *chabazzeleth* by *rose* or *flower* in the passage of the Canticles, render it by *lily* in that of Isaiah.

The rose was, no doubt, highly esteemed by the Greeks, as it was, and still is, by almost all Asiatic nations, and, as it forms a very frequent subject of allusion in Persian poetry, it has been inferred that we might expect some reference to so favourite a flower in the poetical books of the Scripture, and that no other is better calculated to illustrate the above two passages. But this does not prove that the word chabazzeleth, or any similar one, was ever applied to the rose. Other flowers, therefore, have

174. Narcissus tazetta.

been indicated, to which the name chabazzeleth may be supposed, from its derivation, to apply more fitly. Scheuzer refers to Hiller (*Hierophyt.* p. 2), who seeks chabazzeleth among the bulbous-rooted plants, remarking that the Hebrew word may be derived from *chabab* and *batzal*, a bulb, or bulbous root of any plant; as we have seen it applied to the onion in the article BETZAL. So Rosenmüller remarks that the substantial part of the Hebrew name shews that it denotes a flower growing from a bulb, and adds in a note 'that חבצלת is formed from בצל or bulb, the guttural ח being sometimes put before triliterals, in order to form quadriliterals from them' (see Gesen. *Lehrgeb.* p. 863). Some therefore have selected the asphodel as the bulbous plant intended; respecting which the author of 'Scripture Illustrated' remarks, 'It is a very beautiful and odoriferous flower, and highly praised by two of the greatest masters of Grecian song. Hesiod says it grows commonly in woods; and Homer (*Odyss.*, i. 24) calls the Elysian fields 'meads filled with asphodel.'

Celsius (*l. c.*) has already remarked that Bochart has translated chabazzeleth by narcissus; and not without reason, as some oriental translators have so explained it. In the Targum, Cant. ii. 1, instead of chabazzeleth we have *narkom*, which, however, should have been written narkos נרקוס, as appears from the words of David Cohen de Lara, '*Narkos idem est ac chabazzeleth Saron.*' So in Is. xxxv. 1, chabazzeleth is written *chamcaloito* in the Asyrian translation, 'quod maronita Latine vertit narcissum' (Cels. *Hierobot.* i. p. 489). This, Rosenmüller informs us, according to the testimony of Syriac-Arabic dictionaries, denotes the 'colchicum autumnale,' that is, the meadow saffron. That plant certainly has a bulb-like root-stock; in form the flowers resemble those of the crocus, are of a light violet colour, but without any scent. Narkom and narkos are, no doubt, the same as the Persian nurgus, Arabic نرجس, and which, throughout the East, indicates Narcissus Tazetta, or the polyanthus narcissus. The ancients describe and allude to the narcissus on various occasions, and Celsius has quoted various passages from the poets indicative of the esteem in which it was held. As they were not so particular as the moderns in distinguishing species, it is probable that more than one may be referred to by them, and, therefore, that N. Tazetta may be included under the same name as N. poeticus, which was best known to them. It is not unimportant to remark that the narcissus was also called βολβός ἐμετικός, and Bulbus vomitorius, and the Arabic *busl-al-kye*, no doubt refers to the same or a kindred species. It is curious also that an Eastern name, or the corruption of one, should be applied by gardeners even in this country to a species of narcissus—thus, N. Trewrianus and crenulatus,—the former, supposed by some to be a variety of N. Orientalis, were once called *bazalman* major and *bazalman* minor. That the narcissus is found in Syria and Palestine is well known, as it has been mentioned by several travellers; and, also, that it is highly esteemed by all Asiatics from Syria even as far as India. Hence, if we allow that the word chabazzeleth has reference to a bulb-bearing root, it cannot apply to the rose. The narcissus, therefore, is as likely as any other of the bulbous tribe to have been intended in the above passages.—J. F. R.

CHAFF. This is the rendering in the A. V. of three Hebrew words—1. מֹץ or מוֹץ (Job xxi. 18; Ps. i. 4; xxxv. 5; Is. xvii. 13; xxix. 5; Zeph. ii. 2, etc.) This word, from מוּץ, to *press out*, to *separate*, properly designates that which is severed from the grain, the refuse from the winnowed corn, and is the proper word for *chaff* (Sept. Χνοῦς, except in Zeph. ii. 2, where ἄνθος παρα πορευόμενον is substituted). Worthless and wicked characters are compared to chaff, because they shall be swept away, and destroyed by the divine judgments (Ps. i. 5; Zeph. ii. 2; Matt. iii. 12).

2. חָשַׁשׁ (Is. v. 24; xxxiii. 11). This word, from חָשַׁשׁ, *to be dry*, *withered*, denotes not so much chaff as dry withered grass, such as easily takes fire and is consumed.

3. תֶּבֶן (Jer. xxiii. 28), elsewhere rendered *straw* (Exod. v. 7, 10, 12; Is. xi. 7; lxv. 25), and *stubble* (Job xxi. 18). It properly means *chopped straw*, such as was used to mix with clay for bricks, and to form litter for cattle, horses, and camels, or,

perhaps, mixed with barley, to form part of their provender (Gen. xxiv. 25, 32; Judg. xix. 19; 1 Kings iv. 28; Is. xi. 7). Comp. Chaldee תבנא, Syr. ܬܒܢܐ, Ar. تبن. The Sept. gives ἄχυρον as its equivalent.

In Dan. ii. 35, the Chaldaic word עוּר is used to designate the husk of corn, the chaff; though the LXX., reading κονιορτός, would indicate that they regarded it as describing the *dust* that rises from the threshing-floor rather than the chaff. In the N. T. the word rendered *chaff* is ἄχυρον (Matt. iii. 12; Luke iii. 17).—W. L. A.

CHAGAB (חָגָב) a winged edible locust (Lev. xi. 22; Num. xiii. 33; Is. xl. 22; Eccles. xii. 5; and 2 Chron. vii. 13). In all these passages the Sept. reads ἀκρίς, Vulgate *locusta*, and English *grasshopper*, except the last, where the English has *locusts*. The manifest impropriety of translating this word 'grasshoppers' in Lev. xi. 22, according to the English acceptation of the word, appears from this, that the חגב is placed there among the '*flying* creeping things.' In all the other instances it most probably denotes a species of locust, and so our translators have properly rendered it in 2 Chron. vii. 13. Oedman infers, from its being so often used for this purpose, that it denotes the smallest species of locust; but in the passage in Chronicles voracity seems its chief characteristic. An Arabic root, signifying 'to hide,' is usually adduced, because it is said that locusts fly in such crowds as to hide the sun; but others say, from their hiding the ground when they alight. Even Parkhurst demurs, that 'to veil the sun and darken the air is not peculiar to any kind of locust;' and with no better success proposes to understand the cucullated, or hooded, or veiled species of locust. Tychsen suggests the *G. coronatus*.

Fürst (following Rashi) proposes to understand the word in Eccl. xii. 5, as referring to the *solanum pomigerum spinosum*, thence to the *membrum virile*, and the whole passage as describing the passing away of all desire for carnal pleasures, and this view is adopted by Mead (*Med. Sac.* p. 44), Desvoeux, Hitzig, and others. But why resort to such an explanation when the ordinary meaning of the word gives as good a sense (not to say a better)? The day 'when the locust shall be loathed' is the day when even what in health is esteemed a delicacy, will be refused (See Ginsburg's *Ecclesiastes*, p. 463).

CHAIN. Chains of gold appear to have been much used among the Hebrews—1. As badges of official distinction, as they are among ourselves at the present day. The earliest mention of them occurs in Gen. xli. 42, where we are told that a chain of gold formed a part of the investiture of Joseph in the high office to which he was raised in Egypt; a later instance occurs in Dan. v. 29, from which we learn that a golden chain was part of a dress of honour at Babylon. In Egypt the judges wore chains of gold, to which was attached a jewelled figure of Thmei, or Truth; and in that country similar chains were also worn as ornaments by the women. It is not, however, necessary to suppose that the Hebrews derived this custom from the Egyptians; for the fact that chains are mentioned among the spoil of the Midianites shews that they were in use among people whose condition of life more nearly resembled that of the Israelites before they obtained possession of Canaan. 2. As ornaments. It would seem that chains were worn both by men and women for this purpose (Prov. i. 9; Ezek. xvi. 11), and we find them enumerated among the ornaments of brides (Cant. i. 10; iv. 9). In Cant. iv. 9 the neck ornament of the bride is called the chain of her neck; and in Prov. i. 9 parental counsels are compared to ornaments of grace unto the head, and chains around the neck of a child. Among the spoils taken from the Midianites were chains which they used to adorn the necks of their camels (Judg. viii. 26). 3. As a means of confinement (Judg. xvi. 21; Ps. cxlix. 8). It was a custom among the Romans to fasten a prisoner with a light chain to the soldier who was appointed to guard him. One end of it was attached to the right hand of the prisoner, and the other to the left hand of the soldier. This is the *chain* by which Paul was so often bound, and to which he repeatedly alludes (Acts xxviii. 20; Eph. vi. 20; 2 Tim. i. 16). When the utmost security was desired, the prisoner was attached by two chains to two soldiers, as was the case with Peter (Acts xii. 6).

CHAIS, Charles, was born at Geneva in 1701, and died in 1786 at the Hague, where he had been pastor since 1728. He published *La Sainte Bible avec un Comment. littéral, et des Notes choisies tirées de divers auteurs Anglais*, 6 vols. 4to, Hag. 1742-77; a seventh volume was issued in 1790 after his death, by Dr. Maclaine, who furnished the preliminary dissertations; *Le Sens littéral de l'Ecriture Sainte, traduit de l'Anglais de Stackhouse*, 3 vols. 8vo, 1751; *Théologie de l'Ecriture S., ou la Science du Salut, comprise dans une ample collection de passages du V. et N. T.*, 2 vol. 8vo, 1752.—†

CHAJUG, Jehuda B. David, commonly called *Chiug*, and in Arabia *Abukaria*, Jachja B. Daüd el-Fasi el-Kartubi, and Jachja, who is justly regarded by all Jewish critics and expositors as the prince of Hebrew grammarians, ראש המדקדקים, was born in Fez about 1020–1040, A.D., and hence is sometimes also called Jehuda Fâsi יהודה פאסי. He was the first who recognised that the stem words of the Hebrew consist of *three consonants*, as up to his time some of the chief etymologists and expositors, *e. g.*, Suadia Gaon, Menachem, Ibn-Saruk, maintained that there were biliteral and even monoliteral stems, and derived ירד from רד, עשה from עש, וין from ין (Lev. viii. 20) from a stem consisting of the single letter ן. He, too, was the first who discovered the true relation of the *quiescent letters*, forming the *Mnemonic* אהוי, and their changes. It was he, too, who arranged the verbs according to their conjugations (בנינים), distributing them under two heads—1. Kal (קל) *light*, not burdened with any formative additions; and 2. Cabed (כבד), *heavy*, being burdened with formative additions; and fixed six conjugations, viz.—1. *Kal* (קל); 2. Niphal (נפעל); 3. Hiphil (הפעיל); 4. Hithpael (התפעל); 5. Paul and *Hophat*, designated אשר לא נקרא שם פעלו, *where the name of the actor is not mentioned*; and 6. *Piel* (פעל), characterised as כבד אחר, *the other heavy*;

conjugation. This number and arrangement have been adopted by all grammarians, and is exhibited in all the regular paradigms of the verb given by Gesenius, Ewald, and all modern linguists in their Hebrew grammars. These discoveries and scientific principles Chajug propounds in three books. 1. The first is called ספר אותיות הנח, also ספר אותיות הסתר והמישך, and treats on *the quiescent letters*, is divided into three sections; section *a*. comprises the verbs whose *first* radical is quiescent, viz., (נחי ל אלף) verbs *Pe Aleph* (פ״א), and (נחי ל יוד), *Pe Yodh* (פ״י), *e.g.* יָשַׁב, etc.; section *b*. comprises those verbs whose *second* radical is quiescent (נחי עין ו) = *Ayin Vav*. (ע״ו), *e.g.* קוּם; and section *c*. those whose *third* radical is quiescent (נחי למד ה״) = *Lamed He*, *e.g.* גָּלָה, etc. 2. The second book is called ספר הכפל, and treats on verbs whose *second* and *third* radicals are alike = *Ayin doubled* (ע״ע), *e.g.* סָבַב, etc. 3. The third book is called ספר הנקוד, and treats upon the vowel points, and accents. Originally written in Arabic, these marvellous grammatical discoveries were at first inaccessible and unknown to the Germano-French interpreters; but they exercised so extraordinary an influence upon the Spanish school of interpreters, that the renowned Ibn Ezra and Ibn-Gikatilla translated them into Hebrew, to render them more generally useful, and Chajug soon became the praise of all grammarians, lexicographers, and commentators, who constantly quote him in their works. Chajug's productions have been published by the learned and indefatigable Leopold Dukes (*Beiträge zur Geschichte der Aeltesten Auslegung und Sprach-erklärung des Alten Testamentes*, Von Heinrich Ewald und Leopold Dukes, Stuttgart, 1844), who also gives an elaborate sketch of the author's life and linguistic discoveries (pp. 155-163), to which, as well as to Ewald's remarks (pp. 123-125, Erstes Bändchen), we must refer against the partial account given by Father Simon (*Hist. Crit.* lib. i. cap. 31) of this celebrated philologist. Chajug also wrote a Hebrew Lexicon, which is often quoted by the lexicographers Ibn Ganach and Parchon, but this work has not come to light yet; comp. Munk, *Notice sur Aboulwalid*, p. 64, etc.; Steinschneider, *Catalogus Librorum Hebræorum* in *Bibliotheca Bodleiana*, cols. 1301-1306.—C. D. G.

CHALCEDONY (χαλκηδών, Rev. xxi. 19), a precious stone, supposed by some to be the same that occurs in the Hebrew Scriptures (Exod. xxviii. 18) under the name of *nophek* (translated 'emerald'); but this is doubtful. Chalcedony is a variety of amorphous quartz, and the distinction between it and agate is not very satisfactorily established. It is harder than flint (specific gravity 2·04), commonly semi-transparent, and is generally of one uniform colour throughout, usually a light brown, and often nearly white; but other shades of colour are not infrequent, such as grey, yellow, green, and blue. Chalcedony occurs in irregular masses, commonly forming grotesque cavities, in trap rocks and even granite. It is found in most parts of the world; and in the east is employed in the fabrication of cups and plates, and articles of taste, which are wrought with great skill and labour, and treasured among precious things.—J. K.

CHALDÆA, OR CHALDEA. The Hebrew word כַּשְׂדִּים is rendered in the A. V. both *Chaldea* (Jer. l. 10; Ezek. xi. 24) and *Chaldeans* (Job i. 17; Is. xxiii. 13). It is a plural noun, and signifies primarily 'Chaldeans.' But as the country was called אֶרֶץ כַּשְׂדִּים (Jer. xxv. 12), the same signification came to be given elliptically to כַּשְׂדִּים (Jer. li. 24; Ezek. xvi. 29). In the Septuagint the rendering is almost as arbitrary as in the English. Thus it is Χαλδάια in Jer. l. 10; ἱππεῖς in Job i. 17; but usually Χαλδαῖοι. The word *Casdim* is only found in the Hebrew Scriptures. All the Greek authors have Χαλδάια and Χαλδαῖοι. The word in the ancient cuneiform inscriptions is *Kaldai* (Rawlinson's *Herodotus*, i. 665, note).

The term *Casdim*, as the name of a country, is not employed with uniformity of signification in the Bible. It generally means Babylonia (Jer. xxiv. 5; li. 24); sometimes it is applied to a still wider district, including the whole of Mesopotamia and the regions to which the Casdim tribes had spread (Ezek. i. 3). There can be little doubt, however, that originally the name was confined to a small province colonized by the remarkable and enterprising tribe of the Casdim. The position and general boundaries of this province we have now sufficient data to define; to a consideration of these data and a description of that province this article is confined. Chaldæa is deserving of the attention of every student of biblical literature, because it was not only the native country of the great Hebrew patriarch, but it was, in all probability, the original source and centre of literature and science.

The first notice of Chaldæa is in Gen. xi. 28, where it is said that 'Haran died in *the land* of his nativity, in *Ur of Casdim*.' Here the word Casdim evidently means a definite territory, taking its name from those who dwelt in it. From the tenth chapter of Genesis we learn that the beginning of Nimrod's kingdom was 'Babel, and Erech, and Accad, and Calneh, in the land of Shinar.' This land is now generally acknowledged to be the great marshy plain extending on both banks of the Euphrates from Babylon southward to the Tigris. In this region the remains of great cities have been discovered and explored. Many inscribed bricks, cylinders, and fragments of pottery have been found; and from these, combined with the notices of ancient historians and native traditions, Sir Henry Rawlinson and other Assyrian scholars have been able to identify the sites of the principal cities mentioned in Genesis. The old cities of the great eastern empire are now represented by huge mounds of rubbish, which rise like islands out of the vast plains, and which contain, buried within and beneath them, the most precious relics of ancient monumental literature. On the right bank of the Euphrates, opposite the mouth of the western arm of the Tigris, are the mounds of *Mugayer*, which mark the site of *Ur* (Rawlinson's *Herodotus*, i. 447). Ancient Chaldæa therefore lay, in part at least, along the right bank of the Euphrates. But the inscriptions discovered at *Warka* and other places shew that Ur, which appears to have been a territory as well as a city (comp. Gen. xi. 28), extended across the Euphrates (Loftus, *Chal. and Susian.* p. 162). Hence Chaldæa must have included the extreme southern portion of Mesopotamia. The same view is taken by ancient geographers, who

supply still farther information, which the monuments of Assyria now enable us fully to understand. Ptolemy (v. 20) places Chaldæa in the south-western part of Babylonia, bordering on the Arabian desert. Pliny notices the Chaldæans in several places, distinguishing between *Chaldæa proper* and the Babylonian empire, which was afterwards called Chaldæa. He calls Babylon 'the capital of the nations of Chaldæa' (*Hist. Nat.*, vi. 30), and then he designates the marsh at the junction of the Euphrates and Tigris *Lacus Chaldaici* (vi. 31). He calls Orchenus (the *Erech* of Genesis and modern *Warka*) a chief seat of Chaldæan learning, and he says that 'below the confluence of the Euphrates and Tigris you have the Chaldæans dwelling on the left side of the river' (vi. 32). Strabo's testimony is to the same effect. He refers to a tribe of Chaldæans who lived beside the Arabians on the shores of the Persian Gulf, *inhabiting a section of Babylonia* (ἔστι καὶ φῦλόν τι τῶν Χαλδαίων καὶ χώρα τῆς Βαβυλωνίας ὑπ' ἐκείνων οἰκουμένη, κ. τ. λ. xvi.) Combining these notices, we are enabled to locate Chaldæa proper around and below the junction of the Euphrates and Tigris, and to distinguish it, besides, from Babylonia. It was bounded on the west by the Arabian desert, on the south by the Persian Gulf, on the east by Susiana and the Tigris, and on the north by Babylonia. Probably a line drawn across Mesopotamia, through the ruins of Niffer, might mark its northern boundary. The whole region is flat and marshy. It was formerly intersected by numerous canals, into which the waters of the Euphrates were turned, for the purposes of irrigation, by dams and embankments. The canals are now neglected, the channel of the river is choked up with mud, and the waters spread far and wide over the low plain. Great numbers of bare, scorched mounds rise up at intervals, like little islands, marking the sites of the old cities of Chaldæa. Among these the mounds of Niffer, Warka, and Mugayer are the largest. Recent excavations have shewn that the Chaldæans were as skilful in architecture as they were in arms and literature. The engraved gems and cylinders also bear witness to their proficiency in the fine arts. The country was not only intersected by navigable canals, but by good roads, which connected the leading towns, and extended to neighbouring countries. All is now changed. The once fertile plain has become a wilderness. It is not difficult to account for the rapid decay. The canals which supplied water for irrigation were the sources of life and fertility to the country. When these were neglected, they were soon choked up, the waters ceased to flow, a burning sun parched the soil, and corn fields, gardens, and groves of palms soon disappeared. Now the waters which once gave richness and beauty to the country, converts a large section of it into pestilential marshes, and dense jungles and cane-brakes, where the lion, the panther, and the wild boar find a fitting abode. A few Arab tribes still reside here, but they are wild and lawless, and scarcely more intelligent or human than the buffaloes which they tend. Most interesting and instructive descriptions of ancient Chaldæa, with historical notices, will be found in Loftus' *Chaldæa and Susiana*, Layard's *Nineveh and Babylon*, and the papers communicated by Sir Henry Rawlinson to the Royal Geographical and Asiatic Societies.

The true etymology of the name Casdim is unknown. There can be no doubt, however, that this is the Hebrew equivalent for the *Kaldai* of Babylonian monuments, and the Χαλδαῖοι of the Greek historians. In Rawlinson's *Herodotus* (i. 655) we find the following remarks, containing the most recent and authentic notice of the old inhabitants of Chaldæa:—'The monuments of Babylonia furnish abundant evidence of the fact that a Hamitic race held possession of that country in the earliest times, and continued to be a powerful element in the population down to a period very little preceding the accession of Nebuchadnezzar. The most ancient historical records found in the country, and many of the religious and scientific documents, are written in a language which belongs to the Allophylian family, presenting affinities with the dialects of Africa on the one hand, and with those of high Asia on the other. The people by whom this language was spoken, whose principal tribe was the Akkad (Accad, Gen. x. 10), may be regarded as represented by the Chaldæans of the Greeks, the Casdim of the Hebrew writers. This race seems to have gradually developed the type of language known as Semitism, which became in course of time the general language of the country; still, however, as a priest-caste, a portion of the Akkad preserved their ancient tongue, and formed the learned and scientific Chaldæans of later times.' Their language was the language of science in those countries; and the Chaldæans devoted themselves to the study of the sciences, and especially astronomy. The scientific tablets discovered at Nineveh are all in this dialect. These facts throw new and clear light on the many allusions to the Chaldæan wise men in the Bible (Dan. i. 4; ii. 2; iv. 7; Ezek. xxiii. 14). The influence and power of the Chaldæans rapidly increased, so that in the early part of the 9th century B.C., they became the dominant race in Babylonia, and gave that kingdom their name (2 Chron. xxxvi. 17; Dan. ix. 1) [BABYLONIA; CHALDÆANS]. During the 8th century B.C., a number of them emigrated from their native plains, and settled in the mountains of Armenia. This is possibly the true explanation of the occurrence of Chaldæans in that region, as noted by many ancient writers (Xen. *Anab.* iv. 3, 4; Strab. xii.; Steph. Byz., s. v. Χαλδία); and this, too, shews why Gesenius and other recent authors were led to believe that the Chaldæans of Babylonia were a colony from the northern mountains, settled in that country by one of the later Assyrian monarchs (Rawlinson's *Herodotus*, i. 656; Winer, *R.W.B.* s. v. *Chaldäer;* Ditmar, *Vaterland d. Chaldäer;* Bochart, *Geogr.*)—J. L. P.*

* As this sheet is passing through the press, a valuable paper from the pen of Sir H. Rawlinson has made its appearance in the *Athenæum*, from which it appears desirable to give the following extract relating to the subject of this article:—

'If time and space permitted, I should desire, before concluding my letter, to say a few words on the proper meaning and etymology of the Hebrew כשדים, which is universally rendered in the Bible by Chaldæa and the Chaldees. I am not prepared to go the length of Mons. Oppert, who maintains that *Kasdim* is Turanian for 'Mesopotamia' (from *kas* 'two,' and '*dim*' water); but there is no concealing the fact, that there is something eminently unsatisfactory in the forced assimilation of *Kasdim* with Chaldæa. In the first place, the sub-

CHALDÆAN PHILOSOPHY. [PHILOSOPHY.]

CHALDÆANS (כַּשְׂדִּים). The origin and condition of the people to whom this name is assigned in Scripture have been subjects of dispute among the learned. Probably, however, they were the same people that are described in Greek writers as having originally been an uncultivated tribe of mountaineers, placed on the Carduchian mountains, in the neighbourhood of Armenia, whom Xenophon describes as brave and fond of freedom (*Cyrop.* i. 31; *Anab.* iv. 3, 4, 7, 8, 25). In Hab. i. 6–10 the Chaldæans are spoken of in corresponding terms: 'Lo, I raise up the Chaldæans, that bitter and hasty nation, which shall march through the breadth of the land to possess the dwelling-places that are not theirs; they are terrible and dreadful; their horses are swifter than leopards and more fierce than evening wolves; their horsemen shall spread themselves; they shall fly as the eagle that hasteth to eat.' They are also mentioned in Job i. 17: 'Chaldæans fell upon the camels (of Job) and carried them away.' These passages shew not only their warlike and predatory habits, but, especially that in Job, the early period in history at which they were known.

As in all periods of history hardy and brave tribes of mountaineers have come down into the plains and conquered their comparatively civilized and effeminate inhabitants, so these Armenian Chaldæans appear to have descended on Babylon, made themselves masters of the city and the government, and eventually founded a dominion, to which they gave their name, as well as to the inhabitants of the city and the country tributary to it, infusing at the same time young blood and fresh vigour into all the veins and members of the social frame. What length of time the changes herein implied may have taken cannot now be ascertained. Winer (*Realwörterbuch*, s. v. *Chaldäer*) conjectures that the Chaldæans were at first subjects of the Assyrian monarchy, which, from 2 Kings xvii. 24, etc., also 2 Chron. xxxiii. 11, appears to have been established in Babylon; and that, while subjects of that empire, they became civilized, gained for themselves the government, and founded the Chaldee-Babylonian kingdom or dynasty.

Authentic history affords no information as to the time when the Chaldæan immigration took place. It is possible that, at a very early period, a tribe of Chaldees wandered into Babylon and gave to the land the seven Chaldee kings mentioned by Berosus; but it is possible also that the Chaldæans entered in a mass into the Babylonian territory for the first time not long before the era of Nabonassar (B.C. 747), which Michaelis and others have thought the words of Isaiah render probable, ch. xxiii. 13—'Behold the land of the Chaldæans, this people was not, till the Assyrian founded it for them that dwell in the wilderness.' The circumstance, moreover, that a Shemitic dialect is found to have prevailed in Babylon, corroborates the idea that the Chaldæans were immigrants, since the northern Chaldæans must, from their position, have spoken a different form of speech.

The kingdom of the Chaldees is found among the four 'thrones' spoken of by Daniel (vii. 3, *sq.*), and is set forth under the symbol of a lion having eagles' wings. The government was despotic, and the will of the monarch, who bore the title of 'King of Kings' (Dan. ii. 37), was supreme law, as may be seen in Dan. iii. 12; vi. 24. The kings lived inaccessible to their subjects in a well-guarded palace, denominated, as with the ancient Persians (Xenoph. *Cyrop.* 1), 'the gate of the king' (Dan. ii. 49, compared with Esther ii. 19, 21, and iii. 2). The number of court and state servants was not small; in Dan. vi. 1, Darius is said to have set over the whole kingdom no fewer than 'an hundred and twenty princes.' The chief officers appear to have been a sort of 'mayor of the palace,' or prime minister to which high office Daniel was appointed (Dan. ii. 49), 'a master of the eunuchs' (Dan. i. 3), 'a captain of the king's guard' (Dan. ii. 14), and 'a master of the magicians,' or president of the Magi (Dan. iv. 9). Distinct probably from the foregoing was the class termed (Dan. iii. 24, 27) 'the king's counsellors,' who seem to have formed a kind of 'privy council,' or even 'cabinet,' for advising the monarch and governing the kingdom. The entire empire was divided into several provinces (Dan. ii. 48; iii. 1), presided over by officers of various ranks. An enumeration of several kinds may be found in Dan. iii. 2, 3. The head officers, who united in themselves the highest civil and military power, were denominated אחשדרפנין, 'presidents' (Dan. vi. 2); those who presided over single provinces or districts bore the title of פחות (Hagg. i. 1; ii. 2), in the Chaldee dialect פחותא, 'governors.' The administration of criminal justice was rigorous and cruel, will being substituted for law, and human life and human suffering being totally disregarded. Nebuchadnezzar (Dan. ii. 5) declares to the college

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stitution of the Hebrew sibilant for the Assyrian liquid is without precedent, although the reverse change is sufficiently common. In the second place, the Hebrew term is sometimes used as a feminine singular as well as a masculine plural. Again, the term *Kaldai* does not seem, from the inscriptions, to have been known in the olden time, the name never once occurring among the many ethnic titles of the early kings of Babylonia. The *Kaldai*, indeed, of the inscriptions are first met with as a tribe on the Lower Euphrates in the annals of the son of Sardanapalus, about B.C. 850; and there is no trace on the monuments of their ever having occupied, either geographically or politically, the position which is assigned to the *Kasdim* in the historical and prophetical books of Scripture. On the other hand, there is the consentient voice of all antiquity, and the authority of present usage, for the identity of the *Kasdim* with the *Kaldai* or Chaldæans; and I am entirely without the means of explaining how, if the names were originally distinct, and applied to different people, such a complete amalgamation should have taken place.

'I can only regard this question of the *Kasdim* as one of those puzzles which, together with the etymology and application of Shinar, Nimrud, and some other early biblical names, have not yet yielded to research; but which must, it would seem, in due time be solved, as our acquaintance with the darker points of Babylonian archæology becomes, through the bilingual tablets, more extended and certain.'

of the Magi—'If ye will not make known unto me the dream with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill' (see also Dan. iii. 19; vi. 8; Jer. xxix. 22). The religion of the Chaldees was, as with the ancient Arabians and Syrians, the worship of the heavenly bodies; the planets Jupiter, Mercury, and Venus were honoured as Bel, Nebo, and Meni, besides Saturn and Mars (Gesenius *On Isaiah*). Astrology was naturally connected with this worship of the stars, and the astronomical observations which have made the Chaldæan name famous were thereby guided and advanced. The language spoken in Babylon was what is designated Chaldee, which is Shemitic in its origin, belonging to the Aramaic branch. The immigrating Chaldæans spoke probably a quite different tongue, which the geographical position of their native country shews to have belonged to the Medo-Persian stock.

The term Chaldæans represents also a branch of the order of Babylonian Magi (Hesych. Χαλδαῖοι γένος Μάγων). In Dan. ii. 2 they appear among 'the magicians, and the astrologers, and the sorcerers,' who were 'called for to shew the king his dream.' In the 10th verse of the same chapter they are represented as speaking in the name of the rest; or otherwise theirs was a general designation which comprised the entire class (Dan. iv. 7; v. 7); a general description of these different orders is found in Dan. v. 8, as 'the king's wise men.' In the Greek and Roman writers the term *Chaldæans* describes the whole order of the learned men of Babylon (Strabo. xv. p. 508; Diod. Sic. ii. 29; Cic. *De Div.* i. 1. 2). In later periods the name Chaldæans seems, without reference to place of birth, to have been applied in the western parts of the world to persons who lived by imposing on the credulity of others, going from place to place professing to interpret dreams and disclose the future. In this sense the word is obviously used by Josephus (*De Bell. Jud.* ii. 7. 3), when 'diviners and some Chaldæans' are said to have been called in by Archelaus to expound what was 'portended' by a dream he had; and by Ephraem Syrus in his controversial works, where a Chaldean is an astrologer and fortune-teller. Winer's *Realwörterbuch; Real-Encyclopädie der Class. Alterthum*, W. von Pauly; Ideler, *Handbuch der Chron.* [BABYLON.]—J. R. B.

CHALDEE LANGUAGE. [ARAMAIC LANGUAGE.]

CHALDEE VERSION. [TARGUM.]

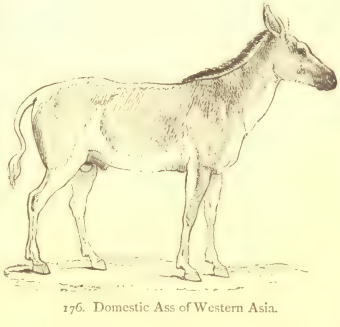
CHAMELEON appears to be a satisfactory translation of תנשמת, *tinshemeth*, which denotes a small species of lizard, celebrated for the faculty it has of changing the colour of its skin. This property, however, has no reference to the substance it may be placed on, as generally asserted, but is solely derived from the bulk of its respiratory organs acting upon a transparent skin, and on the blood of the animal. The chameleons form a small genus of Saurians, easily distinguished by the shagreened character of the skin, and the five toes on the feet, divided differently from those of most other animals, there being, if the expression may be allowed, two thumbs opposed to three fingers. Their eyes are telescopic, move separately, and can be directed backwards or forwards. Chameleons are slow, inoffensive, and capable of considerable abstinence from food; which consists solely of flies, caught by the rapid protrusion of a long and viscous tongue. Among themselves they are irascible, and are then liable to change their colours rapidly: dark yellow or grey is predominant when they are in a quiescent state, but, while the emotions are in activity, it passes into green, purple,

175. Chameleon Africanus.

and even ashy black. The species found in Palestine and all Northern Africa, is the common *Chameleon Africanus*, and is that referred to in Lev. xi. 30, where unclean animals are mentioned.—C. H. S.

CHAMOIS. [ZEMER.]

CHAMOR (חֲמוֹר or חֲמֹר). The domesticated ass used for carrying burdens (Gen. xlii. 26; xlix. 14), for riding (Gen. xxii. 3; Josh. xv. 18, etc.), and for the plough (Deut. xxii. 10; Is. xxx. 24). It was the animal used for riding in times of peace, as opposed to the horse, which was for war, and to ride on it indicated that the party came on a peaceful errand (Zech. ix. 9). The common working ass of Western Asia is described as 'an animal of small stature, frequently represented on Egyptian monuments with paniers on the back, usually of a reddish colour, and the same as the Turkish *Hymar*.' The ass was held in esteem among the



176. Domestic Ass of Western Asia.

Jews on account of its serviceable qualities. To be 'buried with the burial of an ass' (Jer. xxii. 19) is not an expression of contempt, but rather a threatening of punishment; instead of being buried with his fathers, the party so threatened should be

cast out to be food for birds and beasts of prey. Though the ass was among the animals forbidden by the law of Moses to be used for food, it would appear that in cases of great extremity this prohibition was relaxed (2 Kings vi. 25); among some other nations it seems to have been an article of food even when there was no dearth (comp. Apuleius, *Metam.* vii., p. 158, ed. Bipont.; Galen *Facult. Aliment* i. 2, p. 486, ed. Kühn; Plin., *H. N.* viii. 68). The charge of worshipping the ass brought by the heathen against the Jews (Joseph., *cont. Apion.* ii. 7; Plutarch, *Sympos.* iv. 5; Tacit., *Hist.* v. 4) must be set down to mere calumny.—W. L. A.

CHANAAN. Canaan is thus spelt in the Apocryphal books and the N. T.

CHANAMEL (חֲנָמֵל). This ἅπαξ λεγόμενον occurs Ps. lxxviii. 47, and there the Targum explains it as meaning *hoar-frost* (כרוּבא), and with this the Sept. (τῇ πάχνῃ), Vulg. (*pruina*), Syriac, and Arabic agree. This opinion is adopted also by Kimchi, Bochart, etc. Others, among whom is Ibn Esra, prefer *hailstones* as the reading of חנמל. Some of the Jewish interpreters, cited by Ibn Esra, maintain that the word denotes a species of locust; and this Lee (*Lex.* in voc.) attempts to defend by philological arguments from the Arabic. These, however, are very inconclusive, and this interpretation has all the appearance of being adopted for the sake of bringing the passage into harmony with Exod. x. 5, 15. The A. V. has followed the ancient versions, by rendering 'frost,' and this seems the best course. There is no ground whatever for Michaelis's opinion that the word means *ants;* indeed it is absurd to suppose the ant could be introduced as a destroyer of sycamores.—W. L. A.

CHANDLER, Samuel, D.D. (1693-1766), a learned nonconformist divine, born at Hungerford, and educated for the ministry at Gloucester and Tewkesbury by the Rev. Samuel Jones. Butler, the author of the *Analogy*, and Secker, afterwards Archbishop of Canterbury, were amongst his fellow students. In 1716 he was chosen to be pastor of the Presbyterian congregation, Peckham. In 1726 he became minister of another congregation of the same denomination in Old Jewry, London, and continued to sustain this office until his death. His first biblical work was an edition with notes of the recently discovered annotations of Cassiodorus, *Cassiodori Senatoris Complexiones in Epistolas, Acta Apostolorum, et Apocalypsin, e vetustissimis Canonicorum Veronensium Membranis nuper eruta: Editio altera ad Florentinam fideliter expressa, opera et cura Samuelis Chandleri* 1722, 12mo. His other biblical works are—*A Vindication of the Christian Religion*, in two parts, 1725, 8vo, 2d ed. 1728,—the first part is on the nature and use of miracles, the second part is a reply to Collins; *A Vindication of the Antiquity and Authority of Daniel's Prophecies, and their application to Jesus Christ*, 1728, 8vo; *A Paraphrase and Critical Commentary on the Prophecy of Joel*, 1735, 4to; *A Vindication of the History of the Old Testament*, 1740, 8vo; *A Defence of the Prime Ministry and Character of Joseph*, 1742, 8vo. The last two works were in answer to Thomas Morgan, M.D., author of *The Moral Philosopher*. *The Witnesses of the Resurrection of Jesus Christ re-examined, and their testimony proved entirely consistent*, 1744, 8vo; *A Critical History of the Life of David*, 1766, 2 vols. 8vo—this is one of the most valuable of Dr. Chandler's works, it discusses with much acuteness the facts of the history of David, and contains a detailed exegesis of those psalms which refer to him; it was re-printed at Oxford in 1853 in one vol. *A Paraphrase and Notes on Galatians, Ephesians, and Thessalonians*, 1777, 4to. This was a posthumous work, edited by Nath. White. The remaining works of Dr. Chandler are—*Reflexions on the Conduct of Modern Deists*, 1727, 8vo; *Plain Reasons for being a Christian*, 1730, 8vo; *A Translation of the History of the Inquisition, by Philip Limborch, with an Introduction concerning the Rise and Progress of Persecution*, 1731, 2 vols. 4to; *A History of Persecution*, in four parts, (i.) *Among the Heathen;* (ii.) *Under the Christian Emperors;* (iii.) *Under the Papacy and Inquisition;* (iv.) *Among Protestants*, 1736, 8vo; *A Short and Plain Catechism, being an explanation of the Creed, Ten Commandments, and Lord's Prayer*, 1742, 12mo; *A Review of* (the work entitled) *the History of the Man after God's own Heart*, 1762, 8vo. Four volumes of sermons were published in 1768, under the editorship of Dr. Amory. For a complete list of separate Sermons and Pamphlets, see *Protestant Dissenter's Mag.*, vol. i. 1794, p. 260-264.—S. N.

CHANNAEL, R., the son of the celebrated R. Chusiel, the president of the Jewish community at Kairnan (afterwards Mahadia), flourished about 950-980 A.D. He wrote glosses on the Talmud, on the jurisprudence of the Bible and Talmud, and composed liturgies. He also wrote a commentary on the Pentateuch, which, owing to its antiquity, is of peculiar interest to the biblical student, inasmuch as it shews the ancient mode of interpretation. A few specimens will shew how expositors tried to grapple with difficult passages. Upon Gen. xxxi. 19, 'and Rachel had stolen the images that were her father's,' he remarks, 'she stole them to convince her father, that a god which cannot protect himself from being stolen is of no use, just as it is said, 'if he (Baal) be a god, let him plead for himself because one hath cast down his altar' (Judg. vi. 31); and again, 'wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man and no God in the hand of him that slayeth thee' (Ezek. xxviii. 9).' Bishop Patrick gives the same explanation of this passage. Upon Exod. iv. 10, 'I am slow of speech and of a slow tongue,' he remarks 'the statement of the two things, viz. כבד פה וכבד לשון, shews that our teacher Moses could neither pronounce distinctly the dentals זיצצד"ם, this being indicated by the first assertion כבד פה, nor the Linguals דש"לנת; and hence the second assertion כבד לשון.' So also Ibn Esra, who has evidently taken it from Channael. Upon Exod. iii. 22, 'but every woman shall,' etc., he remarks 'profane be the thought that God, blessed be his name, authorised his people to deceive the Egyptians to borrow from them vessels of gold and vessels of silver, and not return them. The word שאל means *to ask, to request a present;* thus it is used in Judg. viii. 24, 'and Gideon said unto them, I would desire a request of you (אשאל

מכם שאלה), that you would give me,' etc. The learned Rapaport has collected the surviving fragments of this commentary, and published them with explanatory notes, and a biography of the author, under the title לקרשים מפורש ר"ח על התורה, in the Hebrew Annual called Bicure Ha. itim, vol. xii. Vienna, 1831.—C. D. G.

CHANUCA. [DEDICATION, FEAST OF.]

CHAOS. [CREATION.]

CHAPHAR-PEROTH (חֲפַרְפֶּרוֹת). This word, the pl. of חפרפרת, occurs Is. ii. 20, as the designation of some object to which those who have been recovered from idolatry shall cast their idols. In the A. V. it is translated *moles*, a rendering which follows that of the Vulg. (*talpa*), and is adopted by many interpreters, among whom are Ibn Esra, Bochart, Ewald, and Umbreit. Others think it means an animal of the *mouse* or *rat* species, comparing the Ar. فار, فأر, from فار, *to dig, to burrow* (Gesen., Maurer, Knobel). Either of these will suit the etymology of the word, which is derived from the *pealal* form of חפר, *to dig = the much digger*. It has been objected to the opinion that it denotes the mole, that this animal is not found in houses. But the passage does not oblige us to understand it of an animal found only in houses; on the contrary, 'the consideration that persons fleeing for safety not only throw away what they may have accounted valuable before abandoning their houses, but also in their flight through the open country, renders it more likely, that precisely moles are meant' (Henderson, *in loc.*) The same writer adds: 'Since the verb חפר signifies *to dig*, its geminated derivative must denote some animal particularly noted for perforation, than [among] which none rivals the mole.' The opinion of Kimchi, which is followed by Hitzig, that the word signifies *sparrows*, has nothing but a dubious etymology (from Ar. فرفر) to support it, and is out of keeping with the whole representation of the passage.—W. L. A.

CHAPITER, not the same word, though synonymous, with the architectural term *capital*, the *head* or uppermost part of a column or pilaster. In the O. T. there occur three different Hebrew words to express the English noun 'chapiter.' 1. The first and most frequent is כֹּתֶרֶת, which occurs (1 Kings vii., 2 Kings xxv., 2 Chron. iv., and Jer. lii.) no less than twenty-three times (sing. and plur.), but always in connection with the building or the destruction of Solomon's temple. The word is derived from כתר, to 'inclose round' (Judges xx. 23), *Piel;* and 'compass about' (Ps. cxlii. 8), *Hiphil;* and signifies 'crown' (i.q. כֶּתֶר), then 'the ornament which surrounds the top of a pilaster.' [Sept. ἐπιθέματα, *plur.;* Vulg. *capitella.*] The prevalent idea of the Hebrew term is the *roundness* of the forms which characterised the capitals of the Egyptian and Assyrian columns (Fürst, *Hebr. Wört.* 643). The כתרת consisted of two portions, the crown or ledge (in which sense it is applied to the laver, 1 Kings vii. 31), and the 'pommel' or turban-shaped bowl beneath (גֻּלָּה). According to R. Levi Ben Gershom, this chapiter rather resembled a pair of crowns or caps, so joined as to form an oval figure of five cubits high, bulging out all around beyond the breadth of the column which it surmounted, not unlike, as we may suppose, the truncated lotus-bud capitals of the grand pillars of the Memnonium, Thebes (See Frith's *Egypt and Palestine Photographed*, vol. i. pl. 35). Dr. Lightfoot, who adopts Gershom's view (*Descriptio Templi*, xiii. 2, 3), goes on to reconcile the discrepancy between 1 Kings vii. 16, which gives the height of the chapiters as five cubits each, and 2 Kings xxv. 17, which states it to be only three cubits. These three cubits contained (says Lightfoot, after the Jewish commentators) the sculpture or 'wreathen-work' which is mentioned in the same verse; whereas the other passage included two belts or necks of plain space of two more cubits below the ornamental portion. The chapiters were festooned with 'nets of checker-work and wreaths of chain work,' with sculptured 'pomegranates,' forming an ornate group similar to that which still adorns the columns of the beautiful temple ruins of Wady Kardassy in Nubia (Frith, vol. ii. pl. 4). 1 Kings vii. 19 is very obscure. What is the meaning of the 'lily-work in the porch?' Lightfoot (*ut antea*) translates the verse thus: 'The chapiters upon the top of the pillars possessed lily-work of four cubits over the porch,' and supposes that the lily-work surrounded the column *under* and *not around* the chapiter; the lily-leaf not enveloping the chapiter, which had its ornaments already, but curving laterally over the space of the porch, and occupying four cubits of the column below the chapiter. 2. The second Hebrew word translated 'chapiter' in A. V. is צֵפֶת, which occurs only in 2 Chron. iii. 15. (The *Sept.* and the *Vulgate* combine צֵפֶת and רֹאשׁ in this passage, and render the united words by τὰς κεφαλὰς and *capita*). It is derived from צפה, to contract, draw together; *Piel*, to overlay (with metal), as in 1 Kings vi. 21, and many other places; from this notion comes (according to Meier, *Hebr. Wörterbuch.*, 160) the sense of arrangement and ornamental decoration; very suitable, therefore, is the derivative צפת to express the decorated part of a pillar. 3. The other Hebrew noun for 'chapiter' is רֹאשׁ, 'the head' or 'top,' as it is so often rendered. (See *e. g.*, Numb. xxiii. 14). This word, which the Sept. renders κεφαλίδες, and the Vulg. *capita*, occurs in Exodus xxxvi. 38; xxxviii. 17, 19, 28, in the description of the Tabernacle, and very suitably there, inasmuch as it does not (like the other nouns) imply *ornament*, but simply the highest part or *apex* of a shaft; in this sense, it is directly contrasted with כתרת, in 1 Kings vii. 16. 'He made two *chapiters*, כתרות, of molten brass to set upon the tops, ראשי, of the pillars. A vast amount of learned information, from ancient and modern sources, is accumulated on the subject of this art. in Meinhard Plesken's *Dissertatio Philologica de Columnis Æneis*, sec. viii.—P. H.

CHAPPELOW, LEONARD, was born in 1683, and died in 1768. He was educated at St. John's College, Cambridge, of which he became a fellow in 1717. In 1720 he succeeded Ockley as Arabic professor, and soon after he was presented to the livings of Great and Little Hormead, in Hertfordshire. In 1727 he published Spencer's

famous work, *De legibus Hebræorum ritualibus*, with additions and corrections left by the author, 2 vols. fol. Other works of his are *Elementa Ling. Arab.*, 1730; *A Commentary on the Book of Job, with the Hebrew text and a translation*, etc., 2 vols. 4to, 1752; an edition of the Arabic poem, entitled *Tograi*, with Pococke's Latin translation and notes, and an English translation, with additional notes, by the editor; *Six Assemblies or Ingenious Conversations of learned men among the Arabians*, etc., formerly published by Schultens in Arabic and Latin, with large notes and observations, etc., 8vo, 1767. Chappelow was a good Oriental scholar, and his notes on these Arabic works are valuable. In his Commentary on Job, he follows in the wake of Schultens, to whose school he belonged, and whose tendency to attach undue importance to the Arabic as an auxiliary to Hebrew philology, he all but surpassed. He cannot be said to have added much to our means of interpreting the book of Job, but his example and his publications did much to advance Oriental literature in England.—W. L. A.

CHARGOL (חַרְגֹּל; Sept. Ὀφιομάχης; Vulg. *Ophiomachus*; A. V. *Beetle*; found only in Lev. xi. 22). This word cannot mean the *beetle*. No species of scarabæus was ever used as food by the Jews, or perhaps any other nation. Nor does any known species answer to the generic description given in the preceding verse: 'This ye may eat of every winged creeper which goeth upon four (feet); that which hath joints at the upper part of its hind legs, to leap with them upon the earth' (comp. Niebuhr, *Descrip. de l'Arabie*, Copenhague, 1773, p. 33). Hence it is plain that the chargol is some winged creeper, which has at least four feet, which leaps with its two hind jointed legs, and which we might expect, from the permission, to find actually used as food. This description agrees exactly with the *locust-tribe* of insects, which are well-known to have been eaten by the common people in the East from the earliest times to the present day. This conclusion is also favoured by the derivation of the word, which comes from חרג, to shake, and רגל, the foot, like the English grasshopper, and French sauterelle. The Arabic حرجل is derived from a word signifying a troop or swarm, and is explained by Golius as a *species of locusts without wings*. It seems, indeed, to be so generally agreed among the learned that chargol denotes the locust, that the matter of dispute is rather what particular *species* of locust is intended, or whether the word describes any one of those several *states* through which the locust passes, in each of which it greatly resembles the perfect insect, the only difference being, that in the larva state it is entirely *destitute of wings* and *wing-cases*, and that in the pupa state it possesses only the rudiments of those members gathered up so as to form four little buttons on the shoulders. Swammerdam observes that the want of attention to these particulars, in former writers, had led to a very unnecessary multiplication of names, Aldrovand, Johnson, Mouffet, and others, having described the locust in these several states under the names bruchi, atelabi, aselli, etc., supposing them to be so many distinct species. Michaelis, on the other hand, contends that the several words in this passage, ארבה, חגב, חרגל, סלעם, denote only the four successive states of locusts, produced by casting off their several skins or coverings.

Their *first* state, he thinks, is before they have cast off their first cuticle; but that, since in this state they are so small as not to be readily used for food, Moses enumerates only their *four* remaining states (*Supplement. ad Lexicon Hebraic.*, pt. iii. pp. 667-669, and 910-912). To this view, however, it is justly objected by Rosenmüller (apud Bochart), that the phrase 'after its kind or species,' added to *each* of these terms, is not consistent with the various *states* merely through which the locust passes. Tychsen maintains that the words refer to four different *species* of locusts, and endeavours to shew that ארבה is the *gryllus gregarius*, Forskalii; that סלעם is the *gryllus eversor de asso* apud Roselium; חרגל, the *gryllus gurges de asso*, et *gryllus verrucivorus*, Linn.; and that the חגב is the gryllus coronatus, Linn. (Tychsen, *Comment. de Locustis Biblicis*, subjoined to Don Ignacio de Asso y del Rio's, *Abhandlung von den Heuschrecken und ihren*, etc., Rostock, 1787-88).

In attempting to ascertain the particular *species* of locust intended by the word 'chargol,' great deference is due to the term adopted by the Septuagint and repeated by Jerome, which is evidently derived from ὄφις and μάχη, and indicates a creature that fights with serpents. Inapplicable as such a description may seem to be to the habits of any known species of locust, it may, nevertheless,

177. Truxalis nasutus.

help to identify the species of which we are in search. Now the ancients have certainly referred to the notion of locusts fighting with serpents (Aristot. *Hist. Anim.* ix. 9; Plin. *Hist. Nat.* xi. 35). Although this notion is justly discarded by Cuvier (Grandsagne's edition of Pliny, Parisiis, 1828, p. 451, note), yet it may serve to account for the *application* of the term ὀφιομάχης to a species of locust. For this word instantly suggests a reference to the *ichneumon*, the celebrated destroyer of serpents and other vermin; and it is remarkable that Hesychius, in the second century, applies the word ὀφιομάχος both to the *ichneumon*, and a species of *locust* having no wings. If, then, any species of locust can be adduced whose habits resemble those of the *ichneumon*, may not this resemblance account for the name, *quasi* the ichneumon (locust); just as the whole genus of insects called Ichneumonidæ were so denominated because of the *supposed* analogy between their services and those of the Egyptian ichneumon? and might not this name, given to that species of locust at a very early period, have afterwards originated the erroneous

notion referred to by Aristotle and Pliny? Now, there is one kind of locusts, the genus *truxalis* (fierce or cruel), inhabiting Africa and China, and comprehending many species, which hunts and preys upon insects. It is also called the truxalis nasutus, or long-nosed. May not, then, this winged, leaping, insectivorous locust, and its various species, be 'the chargol, after its kind,' and the ὀφιομάχης of the Septuagint? or might the name have arisen from the similarity of *shape* and *colour*, which is striking, between the truxalis nasutus and the ichneumon; just as the locust generally is, at this time, called *cavalette* by the Italians, on account of its resemblance in shape to the *horse?* We know that the ancients indulged in tracing the many resemblances of the several parts of locusts to those of other animals (Bochart, *Hieroz.* pt. ii. lib. iv. c. 5, p. 475). It may be observed, that it is no objection to the former and more probable supposition, that a creature which lives upon other insects should be allowed as food to the Jews, contrary to the general principle of the Mosaic law in regard to birds and quadrupeds, this having been unquestionably the case with regard to many species of fishes coming within the regulation of having 'fins and scales,' and known to exist in Palestine at the present time—as the perch, carp, barbel, etc. (Kitto's *Physical History of Palestine*, article FISHES). The fact that the Chargol is never made the means of the divine chastisements (for which purpose a locust preying upon insects *could* scarcely be used), *concurs*, at least, with the foregoing speculation*.—J. F. D.

CHARIOT RACES. [GAMES.]

CHARIOTS. The Scriptures employ different words to denote carriages of different sorts, but it is not in every case easy to distinguish the kind of vehicle which these words severally denote. We are now, however, through the discovery of ancient sculptures and paintings, in possession of such information respecting the chariots of Egypt, Assyria, Babylon, and Persia, as gives advantages in the discussion of this subject which were not possessed by earlier writers. The chariots of these nations are, in fact, mentioned in the Scriptures; and by connecting the known with the unknown, we may arrive at more determinate conclusions than have hitherto been attainable.

The first chariots mentioned in Scripture are those of the Egyptians; and by close attention to the various notices which occur respecting them, we may be able to discriminate the different kinds which were in use among that people.

The earliest notice on this head occurs in Gen. xli. 43, where the king of Egypt honours Joseph by commanding that he should ride in the second of the royal chariots. This was doubtless a state-chariot, and the state-chariots of the Egyptians do not appear to have been different from their war-chariots, the splendid military appointments of which rendered them fit for purposes of royal pomp. This view of the matter is confirmed by our finding that, although the same word (מרכבה, *mercabah*) is again used for chariots of state in Gen. xlvi. 29; 1 Sam. viii. 11; 2 Sam. xv. 1, it undoubtedly denotes a war-chariot in Exod. xv. 4; Joel ii. 5. In Is. ii. 7, the same word appears to comprehend chariots of every kind which were found in cities. This may be accounted for by the fact that chariots anciently in the East were used almost entirely for purposes of state or of war, being very rarely employed by private persons. We also observe that where private carriages were known, as in Egypt, they were of the same shape as those used in war, and only differed from them by having less complete military accoutrements, although even in these the case for arrows is not wanting. One of the most interesting of the Egyptian paintings represents a person of quality arriving late at an entertainment in his curricle, drawn (like all the Egyptian chariots) by two horses. He

178. Egyptian Curricle.

is attended by a number of running footmen, one of whom hastens forward to knock at the door of the house, another advances to take the reins, a third bears a stool to assist his master in alighting, and most of them carry their sandals in their hands that they may run with the more ease. This conveys a lively illustration of such passages as 1 Sam. viii. 11; 2 Sam. xv. 1. The principal distinction between these private chariots and those actually used in war was, as appears from the monuments, that in the former the party drove himself, whereas in war the chariot, as among the Greeks, often contained a second person to drive it, that the warrior might be at liberty to employ his weapons with the more effect. But this was not always the case; for in the Egyptian monuments we often see even royal personages alone in their chariots, warring furiously, with the reins lashed round their waist (No. 182). So it appears that Jehu (who certainly rode in a war-chariot) drove himself; for his peculiar style of driving was recognised at a considerable distance (2 Kings ix. 20).

There has been some speculation as to any difference of meaning between the preceding word *mercabah* (מרכבה), and *mercab* (מרכב). In 1 Kings v. 6 (A. V. iv. 26), the latter obviously means chariots, taken collectively. But in Lev. xv. 9 (rendered in the A. V. 'saddle') and Cant. iii. 10 (rendered 'the bottom') it has been understood by some to denote the seat of a chariot. To this view there is the fatal objection that ancient chariots had no seats. It appears to denote the seat of a litter (the only vehicle that had a seat), and its name *mercab* may have been derived from the general

* Since the above was written it has been found that Becmana, reasoning from the Sept. and Vulg., arrived at a similar conclusion; viz., that some insect of the sphex or ichneumon kind was meant (apud Bochart, a Rosenmüller, vol. iii. p. 264). The genus of *locusts* called *truxalis* answers the description. It is some excuse for the English rendering 'beetle' in this place, that Pliny classes one species of gryllus, the house-cricket, *G. domesticus*, under the scarabæi (*Hist. Nat.* xi. 8).

resemblance of the body of a litter (distinguished from the canopy, etc.) both in form and use, to that of a chariot.

Another word, רכב *receb*, from the same root, appears to signify a carriage of any kind, and is especially used with reference to large bodies of carriages, and hence most generally of war-chariots; for chariots were anciently seldom seen together in large numbers except when employed in war. It is applied indifferently to the war-chariots of any nation, as to those of the Egyptians (Exod. xiv. 9), the Canaanites (Josh. xvii. 18; Judg. i. 19; iv. 3), the Hebrews (2 Kings ix. 21, 24; x. 16), the Syrians (2 Kings v. 9), the Persians (Is. xxi. 7, 9). By a comparison of these references with those passages in which *mercabah* occurs, we find the two words applied with so little distinction to all sorts of carriages as to suggest that they were used indifferently and interchangeably, just as we should say either 'carriage' or 'coach'—neither of which is specific, and both of which differ more from each other than the Hebrew *receb* and *mercabah*—to denote the same vehicle. Indeed there are passages in which both words are manifestly applied to the same identical vehicle, as in 2 Kings v. 9, 21, and 1 Kings xxii. 35, 38; where no reader would suspect a change of vehicles, which some have endeavoured to establish in order to make out a difference between the *receb* and *mercabah*. Mr. Charles Taylor, in one of the fragments appended to his edition of Calmet, indulges in much ingenious speculation on this subject, and labours to make out that while the *mercabah* denoted a chariot of state drawn by four horses, the *receb* was a humbler chariot drawn by two horses, and sometimes a litter carried by two horses. To this it may be sufficient to answer that chariots of state were *not* drawn by four horses in the East; that no instance of such a practice can be produced; and that the best Hebrew scholars of the Continent deny that it can be proved that *receb* anywhere denotes a litter, for which indeed there is a different word. [LITTER.]

There is another word which is sometimes rendered by chariot, viz. עגלה, *'agalah;* but as we have elsewhere [CART] shewn that it denotes a plaustrum, cart, or waggon, drawn by oxen, we need not here return to the subject. It is indeed alleged that in Ps. xlvi. 9 the word manifestly imports a chariot of war. The plural *'agaloth*, is there used, and the supposition that it means a chariot of war proceeds on the assumption that only chariots were used in war. But this is not the fact, for in the scenes of Egyptian warfare we find carts, drawn by oxen, brought into the field by certain nomade nations, and in which they endeavour to escape from their pursuers.

In the prophecy of Nahum, who was of the first captivity, and resident (if not born) at Elkosh in Assyria, there is much allusion to chariots, suggested doubtless by their frequency before his eyes in the streets of Nineveh, and throughout the Assyrian empire. In fact, when prophesying the downfall of Nineveh, he gives a particular and animated description of their action in the streets of the great city:—

> The shield of his mighties is made red:
> The valiant men are clothed in scarlet:
> The chariots are as the fire of lamps, in the day when he prepareth them.
> And the horsemen spread fear
> In the streets, the chariots madden:
> They run to and fro in the broad places:
> Their appearance is as lamps, they run as lightning. Nahum ii. 3, 4.

These allusions to the horsemen and chariots of Nineveh give much interest to one of the very recent discoveries of M. Botta, on the site of that very ancient city. In excavating a certain mass of building, which appears to have formed part of some much more extensive pile, he discovered various inscriptions and sculptures, which seem to shew that the work was earlier than the age of Cyrus, and may be referred to the times of the Assyrian empire. In one place is a bas-relief, representing a horseman at full gallop. Another part of the same wall represents two horsemen galloping side by side, with another following at a short distance. Further on, two armed horsemen are visible, one following the other at full gallop. The movement of the horses is very animated; and both men and horses shew traces of colour. In another place are two horsemen walking their horses side by side. The only horseman visible has a sword; a quiver and bow are over his shoulder, and his legs are clothed in mail. These figures are very interesting, not only in connection with the prophecy which so distinctly mentions the 'horsemen' of Nineveh, but because they are, in fact, the only mounted figures which occur among the more ancient monuments of Asia. None have been found at Babylon, none at Persepolis; and among the numerous sculptures and paintings of Egypt, only one solitary unarmed figure, who seems to have crossed the back of the animal by accident. But the matter of greatest interest is the discovery of a curious bas-relief, representing a chariot drawn by two horses, and containing three persons. The principal of these appears to be a bearded man, lifting his right arm, and holding in his left hand a bow. He wears a tiara painted *red* ('the valiant men are clothed *in scarlet*'); behind him is a beardless slave, carrying a fringed parasol, and at his left is the charioteer holding the reins and the whip. The principal person and the charioteer wear ear-rings. The chariot-wheels have eight spokes; the chariot itself has been covered with carving, now impossible to be made out. The most noticeable thing is a bench, which seems to be attached to the chariot by a double belt, and which M. Botta supposes to have been a metal rod, intended to secure the solidity of the whole. The horses are admirably drawn, and afford indications of pure Arabian blood. Their harness is very rich, and still bears evident traces of colouring, among which blue and red only can be distinguished, the rest having turned black. Behind the chariot rides a cavalier, bearing a lance, with a sword at his belt, and a quiver over his shoulder (*Athenæum*, July 29, 1843).

From this description it would appear that the Assyrian chariots were considerably different from those of the ancient Egyptians, and even from those of the Persians, with which we are acquainted through the Persepolitan sculpture (now in the British Museum), here copied (No. 179), and which are of a much heavier build than those of Egypt, as perhaps the more mountainous character of the country required. The chariots of

Assyria would seem in some respects to have occupied a middle place between the other two. Among other points we observe that the spokes of

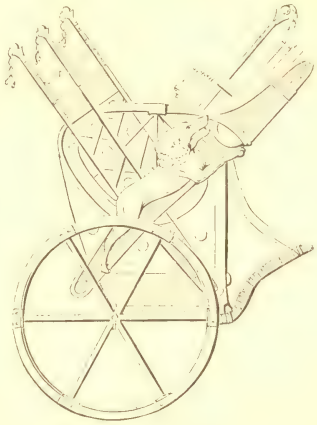
179. Persian Chariot.

the wheels are never more than six in the Egyptian chariot, while in the Assyrian there are eight, and in the Persian eleven. Not very different from the Persian chariot is one represented on a coin found at Babylon (No. 180); but the spokes of the

180. Babylonian Chariot.

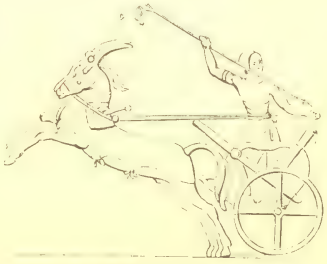
wheels are eight, as in the Assyrian chariot. This coin has given occasion to much unsound speculation in the attempt to connect it with the history of Daniel.

CHARIOTS OF WAR. The Egyptians used horses in the equipment of an armed force before Jacob and his sons had settled in Goshen; they had chariots of war, and mounted asses and mules, and therefore could not be ignorant of the art of riding; but for ages after that period Arab nations rode on the bare back, and guided the animals with a wand. Others, and probably the shepherd invaders, noosed a single rope in a slip-knot, round the lower jaw, forming an imperfect bridle, with only one rein; a practice still in vogue among the Bedouins. Thus cavalry were but little formidable compared with chariots, until a complete command over the horse was obtained by the discovery of a true bridle. This seems to have been first introduced by chariot-drivers, and there are figures of well-constructed harness, reins, and mouth-pieces, in very early Egyptian monuments, representing both native and foreign chariots of war. These differed little from each other, both consisting of a light pole, suspended between and on the withers of a pair of horses, the after end resting on a light axle-tree, with two low wheels. Upon the axle stood a light frame, open behind and floored for the warrior and his charioteer, who both stood within: on the sides of the frame hung the war-bow, in its case; a large quiver with arrows and darts had commonly a particular sheath. In Persia, the chariots elevated upon wheels of considerable diameter, had four horses abreast; and, in early ages, there were occasionally hooks or scythes attached to the axles. In fighting from chariots great dexterity was shewn by the warrior, not only in handling his weapons, but also in stepping out upon the pole to the horses' shoulders, in order the better to attain his enemies, and the charioteer was an important person, sometimes equal in rank to the warrior himself. Both the



181. Egyptian War Chariot.

kingdoms of Judah and Israel had war-chariots, and, from the case of king Josiah at the battle of Megiddo, it is clear they had also travelling-vehicles, for being wounded he quitted his fighting-chariot, and in a second, evidently more commodious, he was brought to Jerusalem (2 Chron. xxxv. 24). Chariots of war continued to be used in Syria in the time of the Maccabees (2 Maccab. xiii. 2), and in Britain when Cæsar invaded the



182. Egyptian War Chariot.

island; but it would lead us beyond our proper limits if we were to expatiate on the Biga and Quadriga, the Essedum, Rheda, and Covinus of the ancients. The subject belongs more properly to a dictionary of classical antiquities.—C. H. S.

CHARISMATA. [SPIRITUAL GIFTS.]

CHARMING OF SERPENTS. [NACHASH.]

CHARTUMMIM (חַרְטֻמִּים; Sept. ἐπαοιδοί, φαρμακοί). This is the title rendered 'magicians' in our version, applied to the 'wise men' of Egypt (Gen. xli. 8, 24; Exod. vii. 11; viii. 7, 18, 19; ix. 11), and of Babylon (Dan. i. 20; ii. 2). The word 'magicians' is not in either case properly applied, as the magi belonged to Persia, rather than to Babylon or Egypt; and should be altogether avoided in such application, seeing that it has acquired a sense different from that which it once bore. The Hebrew word properly denotes 'wise men,' as they called themselves, and were called by others; but, as we should call them, 'men eminent in learning and science,' their exclusive possession of which in their several countries enabled them occasionally to produce effects which were accounted supernatural by the people. Pythagoras, who was acquainted with Egypt and the East, and who was not unaware of the unfathomable depths of ignorance which lie under the highest attainable conditions of human knowledge, thought the modest title of philosopher (φιλόσοφος), 'lover of wisdom,' more becoming, and accordingly he brought it into use; but that of 'wise men' still retained its hold in the East.

Gesenius concludes that the Egyptian *Chartummim* were those of the Egyptian priests who had charge of the sacred records. His etymological reasons may be seen in his Thesaurus. There can be little doubt that they belonged to some branch of the priesthood, seeing that the more recondite departments of learning and science were cultivated exclusively in that powerful caste.

CHARUL (חָרוּל) occurs in three places in Scripture, and in them all is translated '*nettles*' in the A. V. (Prov. xxiv. 30, 31; Job xxx. 7; Zeph. ii. 9). Considerable difficulty has been experienced in determining the plant which is alluded to in the above passages, which, as Celsius says, 'sacris scriptoribus parcius memorata, et notis paucissimis descripta, ac distincta.' The majority of translators and commentators have thought that some thorny or prickly plant, or a nettle, is intended by the charul, on account of the other plants which are mentioned along with it. Hence brambles, the wild plum, and thistles, have been severally selected; but nettles have had the greatest number of supporters. Celsius however prefers the Zizyphus Paliurus, or the plant which has been called Christ's thorn, as that best suited to the several contexts.

Of all these determinations, however, it must be observed that they amount to nothing more than conjectures, because, as Rosenmüller says, the cognate languages have not this word, and also because 'the Greek translators of Alexandria in the first and last of these three places entirely deviate from our present Hebrew text; but in the passage of Job they translate *charul* by *wild shrubs*.' To us it does not appear, from the import of the above passages, that a thorny plant is necessarily meant by the term under review. All that is implied is that neglected fields, that is, fields in cultivation which are neglected, will become covered with *weeds*, and that these should be of a kind such as idlers, as in the passage of Job, might take shelter under, or lie down among. This passage, indeed, seems to preclude any thorny plant or nettle, as no one would voluntarily resort to such a situation; and one of the commentators, as quoted by Celsius (ii. p. 168) appears to have been of the same opinion: 'Bar Bahlul apud Castellum pisa vel cicerculas explicat:' that is, he considers *peas*, or rather vetches, to be intended. Moreover, it is worthy of remark, that there is a word in a cognate language, the Arabic, which is not very dissimilar from *charul* or *kharul*, and which is applied to plants apparently quite suitable to all the above passages. The word خردل *khardul* is applied in all old Arabic works, as well as at the present day, to different species of mustard, and also to plants which are employed for the same purposes as mustard (as we hope to be able to shew in the article SINAPI), and it is not very unlike the *kharul* or *charul* of Scripture. In fact, they do not differ

183. Sinapis Orientalis.

more than many words which are considered to have been originally the same. Some of the wild kinds of mustard are well known to spring up in corn fields, and to be the most troublesome of all the weeds with which the husbandman has to deal: one of these, indeed, *sinapis arvensis*, is well known to be, and is specially mentioned by a modern botanical author, Sir James Smith, as abundant in corn-fields, where it is a very troublesome weed, and also in waste ground, when newly disturbed. So also, as old a writer as Gerarde, in his *Herbal*, says, 'There be three sorts of wild turneps; one, our common rape, which beareth the seed whereof is made rape-oil, and feedeth singing birds: the other, the common enimy to corne, which we call charlock.' He likewise mentions that this is also called *carlock*, *chadlock*, and *kedlock*, words which it is curious to observe for their resemblance to *khardul*, *kharul*, or *charul*, and which are applied in our country to this wild kind of mustard, as

khardul is to the species of mustard indigenous in different parts of Asia. That some of these are found in Syria and Palestine is well known, as Russel mentions the above *sinapis arvensis*, or charlock, as common in the neighbourhood of Aleppo, and, in fact, it is one of the most widely diffused of the species. Decandolle, in his *Syst. Natural.* ii. p. 615, describes it as 'Habitat arvis, vineis, agris Europæ interdum nimis copiosa, a Lusitania ad Petropolim, a Sicilia ad Daniam, ab Anglia ad Tauriam.' Irby and Mangles moreover state, that in their journey from Bysan to Adjeloun they met with the mustard plant growing wild, and as high as their horses' heads. In fact, so large do some of the species grow in these countries, that one of them has been supposed to be the mustard tree alluded to by our Saviour. *S. arvensis* being so widely diffused is probably also found in Palestine, though this can only be determined by a good botanist on the spot, or by a comparison of genuine specimens. But there is another species, the *S. orientalis*, which is common in corn-fields in Syria, and south and middle Europe, and which can scarcely be distinguished from *S. arvensis*. Either of these will suit the above passages, and as the name is not very dissimilar, we are of opinion that it is better entitled to be the *charul* of Scripture than any other plant that has hitherto been adduced. It would be the first to spring up in a carelessly cultivated field, and choke the neglected corn, while it would soon cover deserted fields, and might readily be resorted to for shelter from a hot wind, or even from the rays of the sun, when growing so large as is described by some of the travellers in the Holy Land.—J. F. R.

CHASE. [HUNTING.]

CHASIDIM (חסידים; Ἀσσιδαῖοι, 1 Maccab. vii. 13), one of the three chief Jewish sects, of which the other two were the *Hellenists* and the *Maccabæans*, and from which were developed afterwards other sects, such as the *Pharisees*, the *Essenes*, etc. The appellation חסידים or the singular חסיד, the *benevolent*, the *pious*, is already used in the Psalms to denote those of the Jewish community who were distinguished by their love to God and good will towards men. These were singled out from the midst of (עם האלהים) God's chosen people as חסידי יהוה, *the saints of Jehovah* (Ps. iv. 4; xii. 2; xvi. 10; xxx. 5; xxxi. 24; xxxii. 6; xxxvii. 28; lxxix. 2; al.) It was therefore natural that when, in later days, the influences and practices of these heathen nations who conquered Palestine had cooled the zeal of many in Israel in the cause of God, when multitudes grew lax in the observance of the law, and when the religion of their fathers was in imminent danger, those who feared the Lord should separate themselves more visibly from their Hellenizing brethren, unite together by special ties to keep the ordinances, and hedge themselves in more securely by the voluntary imposition of works of supererogation, thus becoming an organised sect characterised by the special name *Chasidim* in a peculiar and sectarian sense (קהל חסידים, συναγωγὴ Ἀσσιδαίων, 1 Maccab. ii. 42). That this old sect should first come before us so late as the time of Judas Maccabæus, and unite themselves so readily with him (1 Maccab. i. 11; ii. 42; vii. 13; 2 Maccab. xiv. 6; with 1 Maccab. iii. 6, 8; vi. 21; vii. 5; ix. 23), is owing to the fact that they found in him an earnest defender of the ancient faith, for the maintenance of which they were always ready to lay down their lives.

The essential principles of the *Chasidim* were as follows:—Most rigidly to observe all the ritual laws of purification—to meet together frequently for devotion, carefully preparing themselves for it by ablutions, and wearing their phylacteries longer than others—to seek diligently for opportunities of offering sacrifices (Nedarim, 10, a), to impose upon themselves voluntarily great acts of self-denial and mortifications; like the Nazarites they abstained from wine and all intoxicating liquors sometimes for weeks, and sometimes during their whole lives; and like the priests they observed the Levitical purifications during the time of their being Nazarites and sometimes longer. Thus it is related of Jose ben Joeser, who was the spiritual head of the community at the time of Judas Maccabæus, and one of the sixty *Chasidim*, who were slain by Bacchides through the treachery of Alcimus (1 Maccab. vii. 12–16) that he observed in his dress and food the Levitical purity, which belonged to the priests (Chagiga, 18, b). They, to a great extent, had all things in common, as is evident from the remark in the Mishna, 'he who says mine is thine, and thine is thine, is a *Chasid*' (Aboth. v. 10); and the injunction of Jose ben Jochanan, the colleague of Jose ben Joeser, 'let thy house be always open, and regard the poor as inmates of thy house' (*ibid.* i. 5); some of them withdrew altogether from general society, and devoted themselves entirely to contemplation and to the study of the written and oral law, whilst others continued to prosecute the affairs of the world, therefrom maintaining their brethren engaged in devotion, and were called אנשי מעשי, *practical men or the party of action;* (Krochmal, More Neboche Ha-seman 144) they did not speak much even with their own wives (Aboth. i. 5), and would not look at all at strange women. Their self-denying and holy life, as well as their reputed power to perform miraculous cures and to drive out evil spirits, secured for them the high respect of the Jewish community at large.

Their principles, however, became too narrow, and were carried to such extravagant excesses, that R. Josua ben Chananja regarded those who were so foolishly rigid (חסיד שוטה) as 'corrupting the world,' *i.e.*, as dangerous members of society (Mishna Sota, iii. 4). Some idea may be formed of their absurd rigidity, from the remarks of the Gemaras upon this passage, defining what is meant by a foolish *Chasid*:—'He,' says the Jerusalem Talmud (*in loco*), 'who neglects to rescue a drowning child from the water because he must first take off his phylacteries,' or 'he,' remarks the Babylonian Talmud (21, b), 'who does not come to the help of a female in a perilous situation, in order to avoid looking upon a female, or he who gives away all his property to benevolent purposes, and thereby reduces himself to beggary, he is a foolish *Chasid*.'

These impracticable and wild extravagances produced, in the course of time, their natural effect, and resulted in the splitting up of the association (קהילה). Those who insisted upon the rigid observances formed themselves into separate denominations, such as the *Essenes*, etc., whilst the moderate party retained the name *Chasidim*.

The standard of a *Chasid* in the Talmudic period (200-500 A.D.) was more what it had originally

been, and almost approached the demands of the O. T. Not to be over-righteous, and not to press the observance or non-observance of certain things to its utmost extreme (לפנים משורת הדין) but to be temperate, mild, forbearing, benevolent, pious, etc., were now the qualifications of a Chasid (מדת חסידות), comp. Baba Mezia, 30, b; 52, b; Sabbath 120, a, 'He who wants to be a *Chasid*,' says R. Jehuda ben Jecheskiel, 'must observe the laws of equity, leave to every one that which belongs to him, and give every man that which is due to him' (Baba Kama, 30, a; Kethuboth, 82, a; Baba Bathra, 46, a; Chulim, 127, a). But even among these more sober-minded *Chasidim* there were some who would never give a letter to a non-Hebrew servant on the Sabbath day to be carried anywhere (Jerusal. Sabbath, 1, 8, b; 19, a), nor repair a hedge because the resolution to do it had been formed on the Sabbath day (*ibid.*, 150 b), nor extinguish a fire which broke out on the Sabbath (*ibid.*, 16, 7; Nidda, 38, a). This, however, was not the rule but the exception.

In the post-Talmudic period and in the middle ages, the old and venerable Scripture name *Chasid* was claimed by parties belonging to different schools, and was made to describe characters compatible with the respective notions entertained by these several parties. The philosophic school understood by it simple piety (מדת חסידות) in contradistinction to scientific knowledge (מדת חכמה). Thus, R. Tobiah ben Eliezer of Worms (1080 A.D.) in his comment upon the words, 'My doctrine shall drop as the rain' (Deut. xxxii. 2), says, 'just as the rain waters every tree according to its nature, so are the operations of the Thora [The word of God], to one it imparts knowledge, and the other it makes a *Chasid*' (Letach Tob, *in loco*). Maimonides takes *Chasid* to denote one *religiously moral* as distinguished from *philosophically moral* (Deoth. i. 4, 2, 3; Introd. to Aboth. iv.) The Karaites claim the title *Chasidim* for those who earnestly strive to know God as he is. 'The perfect Chasidim, (החסידים השלמים), says Aaron b. Eliah (flo. 1346 A.D.), 'long for the days of the Messiah, in order to know God without any hindrance and without any external medium, as it is written of that day, in Jeremiah xxxi. 34, they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them even unto the greatest of them' Etz Chaim, 203). Hence they only give this distinguished title of *Chasidim* to their spiritual heads. The French and German schools also fixed so high a standard for the qualifications of a *Chasid* that few, except the Rabbins, could attain to it. In these schools, however, it approaches more the asceticism of olden times, and even the אנשי מעשי, *men of practice*, make their appearance again (Thur Or. Ch. 113, 619). In the Kabalistic school representing the *Sohar*, the Chasidim approximated still more closely the old sect. Here we not only find a vigorous observance of externals and mortifications insisted upon, actually based upon the authority of the *old Chasidim*, חסידי קדמאי (Sohar iii. 9, a; M. Abr.), but also retirement from the world for meditation upon the divine mysteries. Here, too, a knowledge of the mysteries of God is claimed, as well as intercourse with the angelic worlds, and the power of performing miracles, healing the sick, driving out devils, etc.

The tendency in the human heart to that which is mystical, the inclination to believe that the departed spirits of those we have loved may still hold converse with us, the readiness with which those who have been afflicted long, and who have in vain sought relief from natural means, will resort to persons who believe themselves endowed with the power of performing supernatural cures, and the assurance that God manifests himself unto his own as he does not unto the world, so remarkably exemplified in the rapid spread of the doctrines of the Christian schoolmen, in the credence given to the supernatural pretensions of the Romish Church, to Swedenborg, Irving, etc., secured a ready welcome to the marvellous teachings of the Kabala for centuries, and gradually prepared the way for the reorganization of the different *Chasidim* into one sect, whenever a qualified leader should arise. The harvest did not wait long; the reaper soon made his appearance.

The organizer of the sect *Chasidim*, existing to the present day in various parts of the continent, was *Rabbi Israel ben Eliezer Baal Shem* (בעל שם, *i. e.*, possessor of the secret how to call upon the name so as to be able to affect the creation); also called *Bescht*, בעשט, from the initials of בעל שם טוב. Baal Shem made his first public appearance in Tlusti in the district of Czortkow in Poland, where he began his wonderful deeds, which soon led to the discovery, on the part of his disciples, that his father had been visited by the prophet Elijah, to predict his birth, and that his mother was an hundred years old when she was delivered of him. Baal Shem then removed to Medziboze in Podolia, where his wonderful works secured for him the name *saint* (צדיק). He spoke of his frequent communications with the Deity and the world of spirits, performed miraculous cures, and reclaimed human souls which had entered into beasts. His fame spread far and wide, and multitudes of deluded Jews flocked from all parts of Poland to this thaumaturgus, to submit themselves to his guidance, and he formed them into the sect *Chasidim* of the present day. The following are their chief principles and tenets:—

1. The great aim of every *Chasid* is to be in intimate communion with (דביקות) or wedded to the Deity (זיווג שכינה), who is regarded as a bride. This communion is effected through prayer, and more especially through frequent contact with the *Tzadic*, or spiritual head, who is espoused to God, and who, as his delegate upon earth, can do all manner of wonderful things. The *Tzadic* is therefore the king and supreme judge of the community, has absolute power over their thoughts, words, and deeds, is richly supported by the voluntary contributions of his followers, they perform pilgrimages to him to spend the Sabbaths and festivals with him, when the rich sit with him at the table, and the poor esteem it the greatest privilege to touch the hem of his garment, or even to catch a glimpse of him. 2. Revelation and the reward of all good works depend upon *absolute faith*, which is greatly interfered with by research and philosophy. 3. Miracles must be implicitly believed in; the greatest devotion is to be manifested during prayer, and hence shouting, clapping of hands, singing, dancing before the Lord, etc., must be resorted to, so as to preclude the intrusion of profane thoughts. 4. Repentance and conversion are essential to salva-

tion; a man must always prepare himself for them and never despair. 5. The *Chasid* must keep aloof from profane knowledge and from the love of mammon, which lead to unbelief, but worship God, even in the performance of business. 6. He must be exceedingly cheerful, contented, unselfish, benevolent, peaceable, charitable in judging others, courageous, temperate in his dress and mode of living, etc. In every town or village where ten *Chasidim* are to be found, they must meet separately for prayer and meditation, and use the Spanish form of prayer, introducing into it the Kabalistic elements. These doctrines the *Chasidim* derive from the Bible, the Talmud, and more especially from the Sohar. At the death of Baal Shem, A.D. 1760, his three grandsons, Bär of Meseritz, Mendel of Przemislaw, and Michael of Kolk, continued to govern the sect; they spread the fame of their grandfather's wondrous deeds, promulgated his doctrines, and established communities throughout Poland, Wallachia, Moldavia, Galicia, and in Palestine, where they exist to the present day. R. Moses Dattelbaum of Galicia, a *Chasid* who was invited to become the head of the Jewish community at Sator-Alja-Ujhely, introduced these doctrines into Hungary in 1809, and, by means of his imposing appearance, deep penetration, profound Talmudic knowledge, and great popular talents, soon secured for them a rapid spread. The following incident of this most remarkable orator's life will help to explain the cause of the extraordinary increase of *Chasidim* in Hungary. Dattelbaum, in delivering a discourse to a large assembly of Jews the evening before the great day of atonement, paused suddenly, and ordered all the youths present to be conducted before the sacred ark wherein the scrolls of the law are deposited, which was done immediately. The whole congregation watched with breathless silence what was coming. 'Children,' said the Rabbi, 'are you resolved to lay down your lives for our holy faith, if the Holy One, blessed be His name, should demand it of you? Oh! I know your resolution. Respond then with a loud voice, Yes, Rabbi, we are prepared to die.' The children repeated these words. The congregation was deeply moved, and Dattelbaum exclaimed, 'Lord of the universe, the Thora mentions only one Isaac who was willing to submit to death to glorify Thy name, but here are assembled a large number of Isaacs, for their sakes look down upon us graciously!'

Literature.—The *Chasidim* have published some very able and learned works in defence of their peculiar doctrines. The following are some of them:—1. A small work called תניא, by Senior Salman Lidier, 1780, reprinted in Königsberg, 1823; 2. ס׳ שערי היחוד והאמונה, Sklow, 1820; 3. ההגהות ישורות, a book of ethics, arranged in alphabetical order by R. Nachman, 1821; comp. also *Jost Geschichte des Judenthums und seine Secten*, iii. p. 185, etc.; *Ben Chananja*, ii. pp. 1, 49, 145, 193.—C. D. G.

CHASIL (חָסִיל). This word occurs 1 Kings viii. 37; 2 Chron. vi. 28; Ps. lxxviii. 46; Is. xxxiii. 4; Joel i. 4; ii. 25. In the first two passages the LXX. give βροῦχος; in the other ἐρυσίβη, except in Is. xxxiii. 4, where they seem to have followed a different text. In the A. V. the word is translated by *caterpillar* in all these passages.

The English word *caterpillar* belongs strictly to the *larvæ* of the genus lepidoptera, and more especially to the larvæ of a section of it, the *Papilionidæ*.

It is, however, far from provable that the חסיל is any species of caterpillar. The root חסל, from which it is derived, signifies to 'consume' or 'devour,' and it is especially used to denote the ravages of the *locust* (Deut. xxviii. 38, יחסלנו הארבה). The Arabic and Syriac cognates also signify to consume. The word βροῦχος, by which it is frequently rendered in the Septuagint, from βρώσκω, I eat up, conveys also the idea of ravenousness. All these names indicate a creature whose chief characteristic is voracity, and which also attaches to all the species of *locusts*. The ancients, indeed, concur in referring the word to the locust tribe of insects, but are not agreed whether it signifies any particular *species* of locust, or is the name for any of those *states* or *transformations* through which the locust passes from the egg to the perfect insect. The *Latin Fathers* take it to mean the *larva* of the locust, and the *Greek* understand it as the name of an *adult* locust. The Latins give the name *bruchus* to the young locust before it has wings, call it *attelabus* when it begins to fly, and *locusta* when it is fully able to fly. Thus Jerome, in his *Comm. in Nahum.* c. iii.: 'Bruchus nihil aliud faciat, nisi semper in terra sit, et *absque alis* cibo et ventri serviat; *attelabus* autem saltem modicas assumat alas, et, cum in altum volare non possit, tamen de terra exsilire notatur, et tandem perveniens in *locustam* volitat.' And again, 'Attelabus quem significantius *commessorem* interpretatus est Aquila, parva locusta est, inter locustam et bruchum, et modicis pennis reptans, potius quam volans semperque subsiliens.' Augustine also, on Ps. civ., says, 'Bruchus est locustæ *fœtus;* una plaga est locustæ et bruchi, quoniam altera est parens, et alter est fœtus.' The same opinion is maintained by Gregorius *in Jobum*, lib. xxxiii. c. 17. These statements of Jerome, and the other Latins, are very remarkable, since the Vulgate, in Nahum iii. 16, reads Bruchus expansus est et *avolavit*, and *flies away;* and the Septuagint, also, in the same place, reads βροῦχος ὥρμησε καὶ ἐξεπετάσθη, and what is still more remarkable, Jerome himself, Lev. xi. 22, puts the bruchus among the volucres. It is curious to see the Greek fathers ascribing *wings* and the power of *flight* to the *bruchus* in *their* comments on the *same* passages. Thus Cyril upon Nahum iii.: Φασὶ γὰρ, ὅτι, πιπτούσης χαλάζης, καὶ ὑετῶν καταρρηγνυμένων ἀδρανὴς εἰς πτῆσιν ὁ βροῦχος, καταδεδευμένων αὐτῷ τῶν πτέρων. And Theodoret upon the same passage: τῆς ἡλιακῆς προσβαλλούσης ἀκτῖνος ἀνίσταται καὶ πετάννυσι τὰ πτερὰ, καὶ εἰς ἕτερον μεταβαίνει τόπον. The same writer on Amos vii. 1 plainly distinguishes the bruchus from the *young* of the locust. Ἐπιγονήν δε ἀκρίδων, he observes, ἐκάλεσε τὸν Ἀσσύριον, βροῦχον δὲ τὸν Βαβυλώνιον. The Septuagint also in Lev. xi. 22, seems to distinguish the bruchus and *its* τὰ ὅμοια, 'and its kind,' from the ἄκρις, or common locust, and *its* τὰ ὅμοια as differing not in age but in species. Theophrastus also, Περὶ τῶν ἀθρόων φαινομένων ζώων says, χαλεπαὶ μὲν οὖν αἱ ἀκρίδες, χαλεπώτεροι δὲ οἱ ἀττέλεβοι, καὶ τούτων μάλιστα οὓς καλοῦσι βρούκους (βρούχους). The testimony of Hesychius is very clear: Βροῦκος ἀκρίδων εἶδος Ἴωνες. Κύπριοι δε τήν χλωρὰν ἀκρίδα, βροῦκαν. Ταραντῖνοι δὲ, Ἀττελέβον, ἕτεροι,

Ἀρουραῖαν μάντιν. The inconsistency of Jerome's statements, and the contrariety both of his notions on the subject, and of the other Latins, to those of the Greeks, may be owing to the circumstance that in his time the use of the words in question might have become arbitrary, or loose and uncertain. Even Pliny calls the attelabi, minimæ locustarum *sine pennis* (*Nat. Hist.* xxix. 4, 20). Thus Jerome translates חסיל, in 1 Kings viii. 37, by rubigo; nor does the Septuagint observe strict uniformity; for, in Ps. lxxviii. 46, it has ἐρυσίβη, and in Is. xxxiii. 4, ἀκρίδες.

The superior antiquity however of the Septuagint entitles its opinion to preference, and, in the passages already quoted, it ascribes *flight* to the βροῦχος, and speaks of it as a distinct species; and in the former particular especially, it is difficult to suspect it of an egregious error. The statement of Aristotle is also worthy of notice, who speaks of the *attelabus* as a mature insect, for he refers to its parturition and eggs (*Hist. An.* v. 29).

The arguments and speculations of the most eminent modern writers may be seen in Bochart, *Hieroz*, ed. Rosenmüller, vol. iii. p. 256, *sq.* Lips. 1793-96. Upon those arguments and speculations, the learned editor gives an opinion, which appears to us the best that can be formed; it is this, that the Hebrew word does mean a locust, but of what species it is impossible to determine. One of his observations we cannot forbear to quote, namely, that in Ps. lxxviii. 46, the חסיל is parallel to ארבה, the most certain name for the locust; and that in Is. xxxiii. 4, the חסילים answer to the גבים in the other member of the sentence, a collocation which seems plainly to intimate different *species*.—J. F. D.

CHASKUNI, BEN MANOACH, a learned Jew who flourished in France about the beginning of the 13th century. He wrote a commentary on the Pentateuch, in which he made large use of the Midrashic literature; indeed it is almost entirely a compilation. It was printed at Venice in 1524, fol., and again at Basil in 1606; and in 1559 a carefully revised edition, by Vittorino Eliano, grandson of Elias Levita, appeared at Cremona, 4to. It may be found also in the *Biblia Magna* of Moses Frankfurter, Amst. 1724-27.—W. L. A.

CHASMIL (חַשְׁמַל, Ezek. i. 4, 27; viii. 2) was probably a composition of several sorts of metal, since even ἤλεκτρον, by which the word is rendered by the ancients, frequently signifies a composition of gold and silver (Plin. *Hist. Nat.* xxxiii. 23; ix. 65). Nor were the ancients unacquainted with the art of amalgamating various species of metal; and the Latin *aurichalcum*, at least according to the derivation of Isidorus (*Orig.* xvi. 19; 'Aurichalcum dicitur, quod et splendorem auri et duritiem æris possidet'), would thus coincide with Bochart's etymology (*Hieroz.* iii., p. 893) of חשמל; for he thinks the word composed of נחש *æs*, and מלל *aurum*, and proposes to read נחשמל, instead of חשמל. Neither can there be any doubt that aurichalcum is a mere Latinized form of the Greek ὀρείχαλκος (Homer, *Hymn.* v. 9; Hes. *Scut.* 122; Callim. *In lav. Pallad.* 19). According to Serv. (*ad Æn.* xii. 87), the aurichalcum possessed the *brightness of gold* and the *hardness of copper*, and might not improbably have been our present *platina*, which has been re-discovered in the Ural mountains, after having long been known as an American fossil. Pliny (*Hist. Nat.* xxxiv. 12) says of aurichalcum, 'Nec reperitur longo iam tempore, effeta tellure.' Perhaps by the נחשת מצהב (Ezra viii. 27) was meant *aurichalcum;* at least the derivation of the words tallies with the properties of that metal.—E. M.

CHATZIR (חָצִיר), or CHAZIR, also CHAJIR. This word occurs in several places in the O. T., where it is variously translated, as *grass*, in 1 Kings xviii. 5; 2 Kings xix. 26; Job xl. 15; Ps. xxxvii. 2, etc.; *herb*, in Job viii. 12; *hay*, in Prov. xxvii. 25, and Is. xv. 6; and *court*, in Is. xxxiv. 13: but in Num. xi. 5, it is translated *leeks*. Hebrew scholars state that the word signifies 'greens' or 'grass' in general; and it is no doubt clear, from the context of most of the above passages, that this must be its meaning. There is therefore no reason why it should not be so translated in all the passages where it occurs, except in the last. It is evidently incorrect to translate it *hay*, as in the above passages of Proverbs and Isaiah, because the people of Eastern countries, as it has been observed, do not make hay. The author of *Fragments*, in continuation of Calmet, has justly remarked on the incorrectness of our version, 'The *hay* appeareth, and the tender *grass* sheweth itself, and the *herbs* of the mountains are gathered' (Prov. xxvii. 25): —'Now certainly,' says he, 'if the *tender grass* is but just beginning to shew itself, the *hay*, which is grass cut and dried after it has arrived at maturity, ought by no means to be associated with it; still less ought it to be placed before it.' The author continues, 'The word, I apprehend, means the first shoots, the rising, just budding spires of grass.' So in Is. xv. 6.

In the passage of Num. xi. 5, where the Israelites in the desert long for 'the melons, and the *leeks*, and the onions, and the garlick' of Egypt, it is evident that it was not *grass* which they desired for food, but some green, perhaps grass-like vegetable, for which the word *chatzir* is used, and which is above translated *leeks*. In the same way that, in this country, the word *greens* is applied to a variety of cabbage, in India *subzee*, from *sub* 'green' is used as a general term for herbs cooked as kitchen vegetables. It is more than probable, therefore, that chatzir is here similarly employed, though this does not prove that *leeks* are intended. Ludolphus, as quoted by Celsius (*Hierobot.* ii. 264), supposes that it may mean lettuce, or salads in general, and others that the succory or endive may be the true plant. But Rosenmüller states, 'The most ancient Greek and the Chaldee translators unanimously interpret the Hebrew by the Greek πράσα, or leeks.' The name, moreover, seems to have been specially applied to leeks from the resemblance of their leaves to grass, and from their being conspicuous for their green colour. This is evident from minerals even having been named from πράσον on account of their colour, as prasius, prasites, and chrysoprasium. The Arabs use the word كراث *kooras*, or *koorath*, as the translation of the πράσον of the Greeks, and with them it signifies the leeks, both at the present day and in their older works. It is curious that of the different

kinds described, one is called *kooras-al-hukl*, or leek used as a vegetable. That the leek is esteemed in Egypt we have the testimony of Hasselquist, who says, 'that the kind called *karrat* by the Arabs must certainly have been one of those desired by the children of Israel; as it has been cultivated and esteemed from the earliest times to the present time in Egypt.' So the Roman satirist (Juv. xv. 9)—

'Porrum et cepe nefas violare et frangere morsu.
O sanctas gentes, quibus hæc nascuntur in hortis
Numina!'

The Romans employed it much as a seasoning to their dishes, as is evident from the number of recipes in Apicius referred to by Celsius. The leek (Allium Porrum) was introduced into this country about the year 1562, and, as is well known, continues to be esteemed as a seasoning to soups and stews.—J. F. R.

CHAZIR (חזיר); in Arabic *chizron*; Sept. ὗς). Occurs in Lev. xi. 7; Deut. xiv. 8; Ps. lxxx. 13; Prov. xi. 22; Is. lxv. 4; lxvi. 3, 17.

The Hebrew, Egyptian, Arabian, Phœnician, and other neighbouring nations abstained from hog's flesh, and consequently, excepting in Egypt, and (at a later period) beyond the Sea of Galilee, no domesticated swine were reared. In Egypt,

184. Wild Boar.

where swineherds were treated as the lowest of men, even to a denial of admission into the temples, and where to have been touched by a swine defiled the person nearly as much as it did a Hebrew, it is difficult to conjecture for what purpose these animals were kept so abundantly, as it appears by the monumental pictures they were; for the mere service of treading down seed in the deposited mud of the Nile when the inundation subsided, the only purpose alleged, cannot be admitted as a sufficient explanation of the fact. Although in Palestine, Syria, and Phœnicia, hogs were rarely domesticated, wild boars are often mentioned in the Scriptures, and they were frequent in the time of the Crusades; for Richard Cœur-de-Lion encountered one of vast size, ran it through with his lance, and while the animal was still endeavouring to gore his horse, he leaped over its back, and slew it with his sword. At present wild boars frequent the marshes of the Delta, and are not uncommon on Mount Carmel, and in the valley of Ajalah. They are abundant about the sources of the Jordan, and lower down, where the river enters the Dead Sea. The Koords and other wandering tribes of Mesopotamia, and on the banks of both the great rivers, hunt and eat the wild boar, and it may be suspected that the half-human satyrs they pretend sometimes to kill in the chase, derive their cloven-footed hind quarters from wild boars, and offer a convenient mode of concealing from the women and public that the nutritive flesh they bring home is a luxury forbidden by their law.—C. H. S.

CHEBAR (כְּבָר; Sept. Χοβάρ), a river upon the banks of which king Nebuchadnezzar planted a colony of Jews, among whom was the prophet Ezekiel (2 Kings xxiv. 15; Ezek. i. 1, 3; iii. 15, 23; x. 15, 22). The prevailing opinion is that this river is identical with the Ἀβόρρας (Strabo. xvi. p. 747), or Χαβώρας (Ptol. v. 18) of the ancients; which rising in the vicinity of Nisibis, passes through upper Mesopotamia, flows for a while parallel to the Euphrates, and then, suddenly turning to the right, falls into the Euphrates at Circesium. For this identification the similarity of the names strongly speaks. It has, however, been objected to this, that 'in the O. T. the name of Chaldæa is never extended so far northwards.' But Chebar is not placed by Ezekiel in *Chaldæa*, but 'in the *land of the Chaldæans*;' an expression which might apply to any part of the territory ruled over by the king of Babylon. Bochart's conjecture that Chebar was the *Nahr-Malcha*, or royal canal, cut by order of Nebuchadnezzar, and which Pliny (*H. N.*, vi. 26) says was made under the superintendence of a person named Chobar, is ingenious; but can be entertained only through the supposition that the *Nahr-Malcha* was called also the *Nahr-Chobar*, from the name of the officer under whose directions it was made—a supposition entirely irreconcilable with the usages of Oriental despotisms; if the work was called Nahr-Malcha '*flumen regium* quia regia cura effossum,' we may be very sure it would not be called also, and at the same time, Nahr Chobar, 'a Chobaris nomine huic operi præfecti.' Tradition places the tomb of Ezekiel at *Keffil*, and this has been supposed to favour the opinion that Chebar must be sought in Babylonia and not in Mesopotamia. But such a tradition has only a faint bearing on the question: if tradition would indicate *Tel Abib* for us, it would lend us more important aid, as it would help us to determine where Ezekiel *lived*. From *this* name, however, something may be borrowed in support of the identification of Chebar with the Aborras. Tel Abib means *corn-hill* or *grass-mount*, and might well be on the banks of that river, of which it is said, 'Aboræ amnis *herbidis ripis*' (*Amm. Marc.* xiv. 3). Whether the Chebar (כבר) of Ezekiel be the same as the Habor (חבור) of 2 Kings xvii. 6; xviii. 11; 1 Chron. v. 26, admits of doubt. Habor was a river of Gozan. If Gozan be the Gauzanitis (Mygdonia) of the ancients, it must have flowed in the same district as the Chebar, and is therefore probably to be identified with it. But it has been suggested that Gozan is the modern Zozan, a term applied by the Nestorians to the pasture lands of Assyria; and as there is a river still bearing the name of Habor, or Khabour, which flows through a rich pasture land till it joins the Tigris near Jezirah, it has been proposed to identify this with the Habor to which the Israelites were deported (Grant, *The Nestorians*, p. 129, ff.) What gives weight to this suggestion is, that all the other places which are mentioned along with Habor lie in Assyria, and that it was by the kings of Assyria the Israelites were carried away. In this case Chebar and Habor are not the same.—W. L. A.

CHEDEK. [THORNS.]

CHEDORLAOMER (LXX. Χοδολλογομόρ; Joseph. Χοδολλάμορος). A king of Elam who comes before us in connection with the history of Abraham as a great conqueror. He made war upon certain kings of South Palestine, and for a period of twelve years received tribute from them. When, however, this was refused, he, in alliance with other east Asiatic sovereigns, attacked the confederates 'in the vale of Siddim, which is the Salt Sea,' and slew the kings of Sodom and Gomorrah, carrying off much spoil, together with Lot, Abraham's nephew. Upon hearing of this, Abraham armed his trained servants to the number of 318, pursued the victorious army, fell upon them by night, slew the king of Elam and his allies, and rescued Lot (Gen. xiv. 1–17). Interesting remarks on Chedorlaomer, are to be found in Rawlinson's *Herod.*, vol. i. pp. 436, 446, where it is suggested that he is the Kudur-Mapula of early Babylonian history (BABYLON). Mr. Stuart Poole, with great probability, supposes that the conquests of Chedorlaomer are in some way connected with the shepherd domination in Egypt. 'It appears to me,' he says, 'that the first invasion of Palestine by Chedorlaomer and his confederates probably caused the shepherds to leave the East and settle in Egypt,' *Hora Ægypt.* p. 150. The narrative is strangely supposed by Hitzig, *Ps.* ii. 176, to be a late fiction referring to the expedition of Sennacherib against Jerusalem. Cf. Gen. xiv. 5, and 2 Kings xviii. 13. See on the other side, Tuch *Genes.* 308; Bertheau *Israel. Geschichte* 217.—S. I.

CHEESE. The most important passage in which this preparation from milk is mentioned in Scripture is that where Job, figuratively describing the formation of the fetus in the womb, says—

> 'Hast thou not poured me out like milk,
> And curdled (condensed, solidified) me like cheese?' (x. 10).

We know not how our biblical illustrators have deduced from this that the cheese used in the East necessarily was in a semi-fluid state. It rather alludes to that progressive solidification which is common to all cheese, which is always soft when new, though it hardens when it becomes old. But for the tendency to seek remote and recondite explanations of plain things, it must seem perfectly obvious that to 'curdle like cheese' does not mean that curdled milk *was* cheese; but that milk was curdled to form eventually the hardened cheese. If the text proves anything as to the condition of cheese, it would rather shew that, when considered fit for use, it was hard, than that it was soft or fluid; the process of solidification being the subject of allusion, of which curdling the milk is, in the case of cheese, only the first though the most essential operation. Undoubtedly the Orientals do eat curds, or curdled milk; but that therefore their cheese consists of curdled milk is not the correct inference. We also eat curds, but do not regard curds as cheese—neither do they. The other passages describe 'cheese' in the plural, as parts of military provision, for which the most solid and compact substances are always preferred. Persons on a march would not like to encumber themselves with curdled milk (2 Sam. xvii. 29).

There is much reason to conclude that the cheese used by the Jews differed in no respect from that still common in the East; which is usually exhibited in small cakes about the size of a tea saucer, white in colour, and excessively salt. It has no rind, and soon becomes excessively hard and dry—being, indeed, not made for long keeping. It is best when new and comparatively soft; and, in this state, large quantities are consumed in lumps or crumbs not made up into cakes. All cheese in the East is of very indifferent quality; and it is within the writer's own knowledge that the natives infinitely prefer English or Dutch cheese when they can obtain it. In making cheese the common rennet is either butter-milk or a decoction of the great-headed thistle, or wild artichoke. The curds are afterwards put into small baskets made of rushes or palm leaves, which are then tied up close, and the necessary pressure applied.

There are several decisions in the Mishna relative to the pressure by which cheese was made (*Cholim*, viii. 2). This proves that, as observed before, no preparation of milk was regarded as cheese while in a fluid state, or before being subjected to pressure. In another place (*Avoda Sara*, ii. 5) it is decided that cheese made by foreigners could not be eaten, from the fear that it might possibly be derived from the milk of some animal which had been offered in sacrifice to idols.

CHEKE, SIR JOHN, an eminent scholar, and one of the first to promote the study of Greek in England, was born at Cambridge in 1514. He was attached to the opinions of the Reformers, and for this suffered much during the reign of Mary. In an evil hour he consented to recant the views he had professed, and this he did on the 4th of October 1556, before the queen and the whole court. He soon found, however, that the stings of his own conscience were less easy of endurance than the persecutions of the queen, and in less than a year after his recantation, he died of a broken heart, 13th Sept. 1557. Among his other literary labours was a translation of Matthew's Gospel into English, of which the MS., with the exception of one or two leaves, is extant, and has been edited by the Rev. J. Goodwin, Camb. 1843. This translation is interesting on several accounts, and deserves a place in the history of the English Bible. It was executed, it is believed, about the year 1550. The author's desire was to produce a more purely English translation than those which were making their appearance in his day, and which were in his judgment disfigured and rendered less generally useful by the multitude of foreign, chiefly Latinized, words which they contained. In pursuit of this, he goes so far as to give *fro-sent* instead of *apostles*, *crossed* instead of *crucified*, *againraising* for *resurrection*, *groundwrought* instead of *founded*, etc. A few notes are added, partly exegetical, partly reflective. It seems to have been the author's intention to translate the entire N. T., but he completed only Matthew and a few verses of Mark.

CHELBENAH (חֶלְבְּנָה) is mentioned in Exod. xxx. 34, as one of the substances from which the incense for the sanctuary was to be prepared. The Hebrew word is very similar to the Greek χαλβάνη, which occurs as early as the time of Hippocrates. The substance is more particularly described by Dioscorides, who gives μετώπιον as an additional name, and states that it is an exudation produced by a ferula in Syria. So Pliny (xii. 25).

as translated by Holland, 'Moreover we have from Syria out of the same mountain, Amanus, another kind of gum, called galbanum, issuing out of an herb-like fennelgeant, which some call by the name of the said resin, others stagonotis. The best galbanum, and which is most set by, is grisly and clear, withal resembling hammoniacum.' Theophrastus had long previously (*Hist. Pl.* ix. 7) said that galbanum flows from a Panax of Syria. In both cases it is satisfactory to find a plant of the same natural family of Umbelliferæ pointed out as yielding this drug, because the plant has not yet been clearly ascertained. The Arabs, however, seem to have been acquainted with it, as they give its names. Thus, 'galbanum' in Persian works has *barzu* assigned to it as the Arabic, *bireja* as the Hindoostanee, with *khulyan* and *metonion* as the Greek names (evident corruptions of χαλβάνη and μετώπιον, arising from errors in the reading of the diacritical points): *Kinneh* and *nafeel* are stated to be names of the plant, which is described as being jointed, thorny, and fragrant (Royle, *Illust. Himal. Bot.* p. 23). Lobel made an attempt to ascertain the plant by sowing some seeds which he found attached to the gum of commerce: 'Oritur in hortis nostris hæc pervenusta planta semine copioso, lato, foliaceo, aromatico, reperto Antwerpiæ in *galbani lachryme*' (*Obs.* p. 431). The plant which was thus obtained is the Ferula ferulago of Linnæus, a native of N. Africa, Crete, and Asia Minor. It has been objected, however, that it does not yield galbanum in any of these situations; but the same objection might be made, though erroneously, to the mastich-tree, as not yielding mastich, because it does not do so except in a soil and climate suitable to it. Other plants, as the Bubon galbanum and gummiferum, have, in consequence, been selected, but with less claim, as they are natives of the Cape of Good Hope. The late Professor Don, having found some seeds of an umbelliferous plant sticking to the galbanum of commerce, has named the plant, though yet unknown, Galbanum officinale. These seeds, however, may or may not have belonged to the galbanum plant. Dr. Lindley has suggested another plant, which he has named *Opoidia galban ifera*, and which grows in Khorassan, in Durrood, whence specimens were sent to this country by Sir John M'Neill, as yielding an inferior sort of ammoniacum. Upon the whole, it is evident that the plant is yet to be ascertained. Galbanum is in the present day imported into this country, both from the Levant and from India. That from the latter country is exported from Bombay, having been first imported thither, probably from the Persian Gulf. It is therefore probable that it may be produced in the countries at the head of that gulf, that is, in the northern parts of Arabia or in Persia (portions of which, as is well known, were included in the Syria of the ancients), perhaps in Kurdistan, which nearly corresponds with ancient Assyria. The later Greeks, finding the country to the north of Palestine subject to the Assyrians, called the country Assyria, or by contraction *Syria*. It is on this account that in classical writers the names Assyria and Syria are so often found interchanged (*l. c.* p. 244).

Galbanum, then, is either a natural exudation, or obtained by incisions from some umbelliferous plant. It occurs in commerce in the form either of tears or masses, commonly called *lump-galbanum*. The latter is of the consistence of wax, tenacious, of a brownish, or brownish yellow colour, with white spots in the interior, which are the agglutinated tears. Its odour is strong and balsamic, but disagreeable, and its taste warm and bitter. It is composed of 66 per cent of resin, and 6 of volatile oil, with gum, etc., and impurities. It was formerly held in high esteem as a stimulant and anti-spasmodic medicine, and is still employed as such and for external application to discuss indolent tumours. A French author enumerates various pharmaceutic preparations of which it formerly constituted an ingredient, as 'le Mithrídate, l'orvietan, le dioscordium de Fracasta, l'onguent des Apôtres ou dedacapharmaque d'Avicenna, etc., les emplatres divins de Jacques Lemort, manus Dei magnetique d'Ange Sola,' etc. It is still more to our purpose that we learn from Dioscorides that, in preparing a fragrant ointment, galbanum was mixed with other aromatic substances; as under Μετώπιον he says, in the Latin translation of Sprengel, 'Paratur et in Ægypto unguentum vernaculo nomine Metopium dictum, scilicèt propter galbani permistionem. Lignum enim e quo galbanum manat, metopium vocatur. Ex oleo omphacino et amygdalarum amararum, cardamomo, scheno, calamo, melle, vino, myrrha, balsami semine, galbano et resina componitur.'—J. F. R.

CHELCIAS (Χελκίας, the Greek form of the Heb. name חִלְקִיָּה Hilkiah). Six persons of this name are referred to in the Apocrypha. 1. One of the governors (ἐπισκόποι) of the temple in the time of Josiah, 1 Esd. i. 8; and the same as the Hilkiah, who is called a ruler of the house of God, 2 Chron. xxxv. 8; and high-priest, 2 Kings xxii. 4. 2. The great-grandfather of Ezra, 1 Esd. viii. 1 comp. Ez. vii. 1. 3. One of the ancestors of Judith, Jud. viii. 1, according to the Vatican text, the Alex. gives a somewhat different genealogy. 4. One of the remoter ancestors of Baruch, Bar. i. 1. 5. The father of Joachim, high-priest in the house of Baruch, Bar. i. 7. 6. The father of Susannah, Sus. vv. 2, 29; identified with (1) in the fragment of a commentary on Susannah, attributed to Hippolytus *Hipp. Op.*, ed. Fabricii, vol. i. p. 273.—S. N.

CHELLUS (Χελλούς, Judith i. 9. This place and several others are omitted in the Vulgate). Movers supposes it to be the same as Halhul (Josh. xv. 58), and that Betane mentioned with it is the same as Beth-anoth (Josh. xv. 59).—J. E. R.

CHELUB (כֶּלוּב). 1. In the Hebrew text described as 'the brother of Shua, and the father of Mehiv' (Χαλὲβ πατὴρ Ἀσχὰ, Sept. 1 Chron. iv. 11). 2. The father of Ezri, one of David's 'rulers' who was 'over them that did the work of the field for tillage' (1 Chron. xxvii. 26, Sept. Χελούβ, *Chelub*, Vulg.)—J. E. R.

CHELUBAI (כְּלוּבַי; LXX. Χαλέβ), the name given in 1 Chron. ii. 9 to the brother of Jerahmeel, and the son of Hezron, the grandson of Judah. In verses 18 and 42 he is called Caleb. It is probably to the same person that reference is made in verse 50, where the LXX. seem to have preserved the more correct reading; and also in 1 Chron. iv. 1, where both Heb. and LXX. read Carmi.—S. N.

CHEMAR (חֵמָר; Arab. حمر *chomar;* Sept. ἄσφαλτος; A. V. 'pitch'). Luther, like the modern Rabbins, erroneously translates the Hebrew by 'clay.' The Hebrew and Arabic names probably refer to the reddish colour of some of the specimens (Dioscorides, i. 99). The Greek name, whence the Latin Asphaltum, is doubtless derived from the Lake Asphaltites (Dead Sea), whence it was abundantly obtained. Usually, however, asphaltum, or compact bitumen, is of a shining black colour; it is solid and brittle, with a conchoidal fracture, altogether not unlike common pitch. Its specific gravity is from 1 to 1.6, and it consists chiefly of bituminous oil, hydrogen gas, and charcoal. It is found partly as a solid dry fossil, intermixed in layers of plaster, marl, or slate, and partly as liquid tar flowing from cavities in rocks or in the earth, or swimming upon the surface of lakes or natural wells (Burckhardt, ii. 77). To judge from Gen. xiv. 10, mines of asphaltum must have existed formerly on the spot where subsequently the Dead Sea, or Lake Asphaltites, was formed, such as Mariti (*Travels*, iv. 27), discovered on the western shore of that sea. The Palestine earth-pitch, however, seems to have had the preference over all the other sorts (Plin. xxviii. 23; Discor. i. p. 100). It was used among the ancients partly for covering boats, paying the bottoms of vessels (comp. Niebuhr, ii. p. 336; Gen. vi. 14; Exod. ii. 3; Joseph. *De Bell. Jud.* iv. 8. 4; Buckingham, *Mesopot.* p. 346), and partly as a substitute for mortar in buildings; and it is thought that the bricks of which the walls of Babylon were built (Gen. xi. 3; Strabo, xvi. p. 743; Herod. i. 179; Plin. xxxv. 51; Ammian. Marcell. xxiii. 6; Vitruv. viii. 3; comp. Joseph. *Antiq.* i. 4. 3) had been cemented with hot bitumen, which imparted to them great solidity. In ancient Babylon asphaltum was made use of also for fuel, as the environs have from the earliest times been renowned for the abundance of that substance (Diod. Sic. ii. 12; Herod. i. 179; Dion. Cass. lxviii. 27; Strabo, xvi. p. 738; Plut. *Alex.* c. 35; Theodoret, *Quæst. in Genes.* 59; Ritter, *Geogr.* ii. 345; Buckingham, *Mesopot.* p. 346). Neither were the ancient Jews unacquainted with the medicinal properties of that mineral (Joseph. *De Bell. Jud.* iv. 8. 4).

Asphaltum was also used among the ancient Egyptians for embalming the dead. Strabo (xvi.) and many other ancient and modern writers assert, that only the asphalt of the Dead Sea was used for that purpose; but it has in more recent times been proved, from experiments made on mummies, that the Egyptians employed slaggy mineral pitch in embalming the dead. This operation was performed in three different ways: first, with slaggy mineral pitch alone; second, with a mixture of this bitumen and a liquor extracted from the cedar, called *cedoria;* and third, with a similar mixture, to which resinous and aromatic substances were added (Haüy. *Mineral.* ii. p. 315).

Asphaltum is found in masses on the shore of the Dead Sea, or floating on the surface of its waters. Dr. Shaw (*Travels in Barbary and the Levant*) was told that this bitumen, for which the Dead Sea is so famous, rises at certain times from the bottom of the sea in large pieces of semiglobular form, which, as soon as they touch the surface, and the external air operates upon them, burst asunder in a thousand pieces, with a terrible crash, like the *pulvis fulminans* of the chemists. This, however, he continues, only occurs along the shore; for, in deep water, it is supposed that these eruptions shew themselves in large columns of smoke, which are often seen to rise from the lake. The fact of the ascending smoke has been much questioned by naturalists; and although apparently confirmed by the testimonies of various travellers, collected by Büsching in his *Erdbeschreibung*, it is not confirmed by the more observant travellers of recent years. Pococke (*Description of the East, etc.*, ii. sec. 46) presumes that the thick clumps of asphalt collected at the bottom of the lake have been brought up by subterraneous fire, and afterwards melted by the agitation of the waters. Also Strabo (xvi. p. 764) speaks of subterraneous fires in those parts (comp. Burckhardt, *Syria*, 394).

Dr. Robinson, when in the neighbourhood, heard from the natives the same story which had previously been told to Seetzen and Burckhardt, namely, that the asphaltum flows down the face of a precipice on the eastern shore of the lake, until a large mass is collected, when, from its weight or some shock, it breaks off and falls into the sea (Seetzen, in Zach's *Monatl. Correspond.* xviii. 441; Burckhardt, p. 394; Robinson, ii. 229). This, however, he strongly doubts, for assigned reasons, and it is agreed that nothing of the kind occurs on the *western* shore. The professor rather inclines to receive the testimony of the local Arabs, who affirm that the bitumen only appears after earthquakes. They allege that after the earthquake of 1834 huge quantities of it were cast upon the shore, of which the Jehalin Arabs alone took about 60 kuntars (each of 98 lbs.) to market; and it was corroboratively recollected by the Rev. Eli Smith, that a large amount had that year been purchased at Beirut by the Frank merchants. There was another earthquake on January 1, 1837, and soon after a large mass of asphaltum (compared by one person to an island, and by another to a house) was discovered floating on the sea, and was driven aground on the western side, near Usdum. The neighbouring Arabs assembled, cut it up with axes, removed it by camels' loads, and sold it at the rate of four piastres the *rutl*, or pound; the product is said to have been about 3000 dollars. Except during these two years, the Sheik of the Jehalin, a man fifty years old, had never known bitumen appear in the sea, nor heard of it from his fathers (Robinson's *Bib. Researches*, ii. 230). This information may serve to illustrate the account of Josephus, that 'the sea in many places sends up black masses of asphaltum, which float on the surface, having the form and size of headless oxen' (*De Bell. Jud.* iv. 8. 4); and that of Diodorus (ii. 48), who states that the bitumen is thrown up in masses, having the appearance of islands.—E. M.

CHEMARIMS (הַכְּמָרִים; Sept. Χωμαρίμ). This name is applied exclusively in the O. T. to idolatrous priests (Hos. x. 5, 2 Kings xxiii. 5; Zeph. i. 4). According to Kimchi, who derives it from a word signifying *blackness, sadness*, it contains an allusion to the dark garments and ascetic habits of the priests. The Syr. ܟܡܪܐ is used in the Epistle to the Hebrews of the Jewish priests and of Christ. Comp. Gesen. on Is. xxii. 12; xxxviii. 15; and *Thes.* s. v. Fürst says that the applica-

tion of this word specially to idolatrous priests is a purely Hebrew idiom. In the Targ. Onkel. כומרא is used for כהן in Gen. xlvii. 22; Judg. xvii. 5; etc.

CHEMNITZ, Martin, a distinguished theologian of the 16th century, was born on the 9th November 1522, in Mark Brandenburg. At the age of fourteen he was sent to the school at Wittenberg, where he had an opportunity of hearing Luther preach. He was soon taken back to his parents. In 1539-42 he was a student at the university of Magdeburg; in 1543 he went to Frankfurt-on-the-Oder; and in 1545 Melancthon had him settled at Wittenberg, and helped him in his studies. In 1547 he went to Kœnigsberg, where he was favourably received on account of his astrological knowledge. Here he began to prosecute theological studies. Having opposed Osiander's doctrine of justification by faith, his post of librarian was made uncomfortable, and he removed again to Wittenberg, 1553, where he attached himself closely to Melancthon; but in 1555 went to Brunswick as preacher. Here, too, he became a teacher of theology. He died April 8th, 1586, having led a very active life, chiefly taken up with controversial theology. His connection with Mörlin, the great opponent of Osiander, had an important influence on his life and opinions. He is the author of *De cœna Domini*, 1560; *Anatome propositionum Alberti Hardenbergii de cœna Domini; Fundamenta sanæ doctrinæ de vera et substantiali præsentia, exhibitione et sumtione corporis et sanguinis Domini in cœna; De duabus naturis in Christo; Theologiæ Jesuitarum præcipua capita; Examinis concilii Tridentini per Martinum Chemnicium scripti opus integrum, quatuor partes*, etc., a work of great learning, ability, and acuteness, which was published in parts, and occupied ten years of labour; *Bedenken wider den neuen Wittenbergischen Catechismum;* and *Harmonia quatuor Evangg.* 1593, afterwards continued and completed by Lyser and Gerhard, 3 vols. fol. 1704. A list of thirty-two printed works of Chemnitz is given by Rethmeyer. The only one of any importance at the present day is his great work against Catholicism. See Rethmeyer's *Historiæ ecclesiasticæ inclytæ urbis Brunsvigæ, pars* III.—S. D.

CHEMOSH (כְּמוֹשׁ; Sept. Χαμώς) is the name of a national god of the Moabites (1 Kings xi. 7; 2 Kings xxiii. 13; Jer. xlviii. 7, who are for this reason called the 'people of Chemosh,' in Num. xxi. 29), and of the Ammonites (Judg. xi. 24), whose worship was introduced among the Israelites by Solomon (1 Kings xi. 7). No etymology of the name which has been proposed, and no attempt which has been made to identify this god with others whose attributes are better known, are sufficiently plausible to deserve particular notice. Jerome's notion that Chemosh is the same as Baal-Peor has no historical foundation; and the only theory which rests on any probability is that which assumes a resemblance between Chemosh and Arabian idolatry (cf. Beyer, *Addit. ad Selden.* p. 322; Pocock, *Specimen*, p. 307). Jewish tradition affirms that he was worshipped under the symbol of a black star; and Maimonides states that his worshippers went bareheaded, and abstained from the use of garments sewn together by the needle. The black star, the connection with Arabian idolatry, and the fact that Chemosh is coupled with Moloch, favour the theory that he had some analogy with the planet Saturn.—J. N.

CHENAANAH (כְּנַעֲנָה, Sept. Χανανάν; Vulg. *Chanana*. Fürst, in *Hebr. Wörth. s. v.*, says it is the original form of the noun כְּנַעַן, *Canaan;* and suggests that the prevalence of such names as this, and *Tharsish* and *Cush* among the Benjamites, indicates special connection by intermarriage with the earlier race; the straits to which this tribe was specially reduced may have driven its members to special alliances with their Phœnician neighbours). This proper name occurs five times.

1. In 1 Chron. vii. 10 it designates a great-grandson of the patriarch Benjamin; Chenaanah being the fourth of seven sons of Bilhan, who was the son of Jediael, the third son of Benjamin. Chenaanah is described as, like his brethren, the head of a *Mishpachah* or clan, and a 'mighty man of valour.'

2. In 1 Kings xxii. 11, 24, and 2 Chron. xviii. 10, 23, Chenaanah is the father of the false prophet Zedekiah, who smote Micaiah the son of Imlah on the cheek, and induced Ahab to undertake the military expedition to Ramoth-Gilead, in which he perished.—P. H.

CHENANI (כְּנָנִי, shortened from כְּנַנְיָה, from כָּנַן to prepare), 'Jah is preparing,' Fürst) is mentioned but once; in Neh. ix. 4. He was one of the Levites who took part in the solemn service of confession and praise to God, after the public reading of the law. There is much variation in the text of this verse. Thus in the name before us one of Kennicott's MSS. (180), and six of De Rossi's, read בְּנֵי כְּנָנִי 'sons of Chenani,' instead of בְּנֵי כ׳ 'Bani, Chenani' (for there is no conjunction in the original). This reading is very probable, for there is not only another *Bani* in the verse, but the Sept. supports the MSS., its version being *υἱοὶ Χωνενί* (or as the Cod. Alex. has it, *υἱοὶ Χανανί*). The Peschito version *assimilates*, the names of verse 4 to those of verse 5, *omits Chenani*, and in place of it reads *Pethahia*. In the omission of Chenani, it is supported by the *Cod. Frid.-August* of LXX., which omits *υἱοὶ Χωνενί, primâ manu.* The Latin Vulgate translates as A. V.—P. H.

CHENANIAH (כְּנַנְיָה, *God's goodness;* Sept. Χωνενία), a master of the temple music, who conducted the grand musical services when the ark was removed from the house of Obed-edom to Jerusalem (1 Chron. xv. 22).

CHEPHIRAH (כְּפִירָה, '*a village;*' Sept. Κεφιρά), one of the towns of the Gibeonites who by a clever trick induced Joshua and the Israelites to enter into an alliance with them (Josh. ix. 3, *sq.*) The other towns of this tribe were Gibeon, Beeroth, and Kirjath-jearim. Chephirah was allotted to Benjamin, and its position is indicated by its being mentioned in connection with Kirjath-jearim and Mizpeh (Josh. xviii. 26; Ezra ii. 25). On the western declivity of the mountain range, eleven miles from Jerusalem, and four from Kirjath-jearim, is a ruined village called Kefîr, which doubtless marks the site of the old city of Chephirah. After remaining unknown, or at least unnoticed, for more than 2000 years, its site was discovered by Dr. Robinson in 1852 (Robinson, *B. R.*, iii. 146; *Handbook of S. and P.*, 221).—J. L. P.

CHERETHITES and PELETHITES (כְּרֵתִי וּפְלֵתִי, *Crethi* and *Plethi* without the final ם in the plural; Sept. Χερεθὶ καὶ Φελεθί), names borne by the royal life-guards in the time of David (2 Sam. viii. 18; 1 Chron. xviii. 17). Prevailing opinion translates their names 'Headsmen and Foot-runners.' In the later years of David, their captain, Benaiah, rose to a more commanding importance than the generals of the regular troops; just as in imperial Rome the præfect of the prætorian guards became the second person in the empire. It is evident that, to perpetrate any summary deed, Benaiah and the guards were chiefly relied on. That they were strictly a body-guard is distinctly stated in 2 Sam. xxiii. 23. The grammatical form of the Hebrew words is nevertheless not quite clear; and, as the Cherethites are named as a nation of the south (1 Sam. xxx. 14), some are disposed to believe Crethi and Plethi to be foreign Gentile names used collectively. No small confirmation of this may be drawn from 2 Sam. xv. 18; 'All the Cherethites, and all the Pelethites, and all the Gittites, 600 men,' etc. If the two first words were grammatical plurals, like the third (Gittites), it is scarcely credible that final ם should be added to the third, and not also to the other two. As the word *all* is repeated three times, and 600 men is the number intended the third time; the Cherethites and Pelethites must have been reckoned by the hundred; and since the Gittites were clearly foreigners, all the à priori improbability which some have seen in David's defending himself by a *foreign* guard falls to the ground.

That in 2 Sam. xv. 1, Absalom's runners are called by the name רצים, which they also afterwards bear, may perhaps go to prove that Plethi or Pelethites does *not* mean 'runners.' Indeed, as such a meaning of the word cannot be got out of pure Hebrew, but recourse to the Arabic language is needed, the probability would in any case be, that the institution, as well as the name, was imported by David from the south. Ewald believes that *Plethi* means *Philistines*, and that it has been slightly corrupted to rhyme with Crethi. May not Plethi have been from another dialect? Be this as it may, these body-guards for the prince are not found under the reign of Saul. [ARMY; CARIA.]—F. W. N.

CHERITH (כְּרִית; Sept. Χορράθ), a river in Palestine, on the banks of which the prophet Elijah found refuge (1 Kings xvii. 3–7). Eusebius and others have conceived themselves bound by the words על פני הירדן, rendered 'east of the Jordan,' to seek the river in the Trans-Jordanic country: but although the words sometimes may receive this translation (as in Gen. xxv. 18; Josh. xix. 11), they properly denote simply *before*—'before the Jordan' (comp. Gen. xviii. 16)—that is, in coming from Samaria. And this interpretation, which places the Cherith west of the Jordan, agrees with the history, with Josephus (*Antiq.* viii. 13. 2), and with the local traditions which have uniformly placed the river of Elijah on this side the Jordan. Dr. Robinson drops a suggestion that it may be the Wady Kelt, which is formed by the union of many streams in the mountains west of Jericho, issuing from a deep gorge, in which it passes by that village and then across the plain to the Jordan. It is dry in summer.—J. K.

Addendum.—No spot in Palestine is better fitted to afford a secure asylum to the persecuted than Wady el-Kelt. On each side of it extend the bare, desolate hills of the wilderness of Judæa, in whose fastnesses David was able to bid defiance to Saul. The Kelt is one of the wildest ravines in this wild region. In some places it is not less than 500 feet deep, and just wide enough at the bottom to give a passage to a streamlet (1 Kings xvii. 6) like a silver thread, and to afford space for its narrow fringe of oleanders. The banks are almost sheer precipices of naked limestone, and are here and there pierced with the dark openings of caves and grottoes, in some one of which probably Elijah lay hid. The Wady opens into the great valley, and from its depths issues a narrow line of verdure into the white plain; it gradually spreads as it advances until it mingles at the distance of a mile or more with the thickets that encompass Riha, the modern representative of Jericho. To any one passing down from Jerusalem or Samaria towards Jericho, the appropriateness of the words in 1 Kings xvii. 3 would be at once apparent—'the brook Cherith, that is *before Jordan*.'

Wady el-Kelt is unquestionably the valley of Achor, in which the Israelites stoned Achan (Josh. vii. 26), and which served to mark the northern border of Judah (xv. 7). Along the southern bank of the Wady, by a long and toilsome pass, ascends the ancient and only road from Jericho to Jerusalem. This is doubtless 'the *going up* to Adummim, which is on *the south side of the river*' (xv. 7). The Kelt being near Mount Quarantania, the traditional scene of the Temptation, was a favourite resort for anchorites when the example of St. Saba made that order fashionable in Palestine (Robinson, *B. R.*, i. 558; *Handbook of S. and P.*, 191). Van de Velde locates Cherith at Ain Fesail, a few miles north of the Kelt (ii. 310).—J. L. P.

CHERUBIM (כְּרוּבִים or כְּרֻבִים, sing. כְּרוּב; LXX. Χερουβίμ; A. V. Cherubim*s*, where the *s* is a superfluous addition to the Hebrew plural form. The singular is seldom used when they are spoken of *generically*, except in Ps. xviii. 11, and as a proper name Ezr. ii. 59). 'Cherubim' is the name given by the sacred writers to certain well-known religious symbols, intended to represent a high order of spiritual beings, and variable, within certain conditions, by the pictorial or poetic imagination of the Hebrew people. A correct conception of their nature and purpose is of so much importance, that it has occupied the attention of almost every writer, Jewish and Christian, who has devoted himself to biblical criticism; yet, after the vast learning and labour which has been applied to an elucidation of this interesting and difficult subject, many of our conclusions must still remain, in a high degree, indefinite and uncertain.

I. As the chief data for our inquiry lie within the narrow limits of a few passages, to which constant reference must be made, it will be best to commence by bringing these passages together, and subjecting them to a careful analysis. In the book of Genesis cherubim are only once mentioned (Gen. iii. 24), where the office of preventing man's access to the tree of life is assigned to '*the* cherubim (הַכְּרוּבִים, not as in A. V. 'cherubims') with the flame of the waving sword.' They are thus abruptly introduced, without any intimation of their

shape and nature, as though they were too well understood to require comment. That some *angelic beings* are intended is obvious, and the attempts to refer the passage to volcanic agency (Sickler, *Ideen zu einem Vulkan, Erdglobus*, p. 6), or to the inflammable bituminous region near Babylon (Plin. ii. 109, etc.), is a specimen of that valueless rationalism which unwisely turns the attention from the inner spirit of the narrative to its mere external form. We might perhaps conjecture, from the use of the *article*, that there were supposed to be a definite number of cherubim, and it seems that *four* is the mystic number usually attached to the conception of them. As the number four has special significance in Hebrew symbolism—being the number to express the world and divine revelation (Baehr's *Symbolik.*, i. 119, *sq.*)—this consideration must not be lost sight of.

We next meet with cherubim in Exod. xxv. 18 (xxxvii. 7), where Moses receives the command to make two cherubim of solid gold, one at each end of the capporeth or mercy-seat, and out of the same piece with it (מִן־הַכַּפֹּרֶת), with outstretched wings and 'faces one to another and towards the mercy-seat.' Here, again, the introduction of the cherubim is equally abrupt, and it is most remarkable that, while the minutest instructions are given for the other details of the tabernacle furniture, the cherubim are left entirely undescribed, and we only learn that they were single figures with faces and wings. But with what faces? If we may trust the unanimous testimony of Jewish tradition, we must suppose that they are the faces of human beings, according to the positive assertion of Maimonides, Abarbanel, Aben Ezra, etc. (Otho. *Lex. Rab.* s. v. *Cherubim;* Buxtorf, *Hist. Arc. Fœd.*, p. 100). In this connection, we may observe, without pressing it into the argument, the fact that the phrase 'faces one to another,' is literally, 'faces, *man* to his *brother*' (אִישׁ אֶל־אָחִיו,* Exod. xxv. 20); nor do we see any difficulty in the command that they were to look 'one to another' 'towards the mercy-seat,' because the former expression may only mean that they were to be exactly opposite to each other. Similar figures were to be enwoven on the ten blue, red, and crimson curtains of the tabernacle (Exod. xxvi. 1). The promise that God would 'meet and commune with Moses from *between the two cherubim*' (Exod. xxv. 22), originates the constant occurrence of that expression as a description of the divine abode and presence (Num. vii. 89; 1 Sam. iv. 4; Is. xxxvii. 16; Ps. lxxx. 1; xcix. 1, etc.)

It has been sometimes disputed whether the colossal cherubim of olive wood, overlaid with gold, with outspread wings, touching in the centre of the oracle and reaching to either wall, placed by Solomon in the Holy of Holies, were substitutes for, or additions to, the original golden pair. The latter is probably the truth, for had the Mosaic cherubim been lost, we should have been informed of the fact. All that we learn about these figures is, that they each had *a body* ten cubits high (1 Kings v. 23), and stood on *their feet* (2 Chron. iii. 13), so that the monstrous conception of winged child-faces is an error which should long ago have been banished from Christian iconography (De Saulcy, *Hist. de l'Art Judaïque*, p. 25). The expression 'cherubims of *image work*,' in 2 Chron. iii. 10 (כְּרוּבִים מַעֲשֵׂה צַעֲצָעִים, LXX., ἔργον ἐκ ξύλων, Vulg. *opere statuario*, Marg., of *moveable work*), is very obscure, but would probably give us no farther insight into the subject (Dorjen, *de opere Zaazyim* in Ugolini, *Thes.* viii. No. 6); but in 1 Chron. xxviii. 18, 19, we learn that David had given to Solomon a model for these figures, which are there called 'the *chariot of* the cherubim' (Vulg. *quadriga* cherubim). We are not to suppose from this that any wheels supported the figures, but we must take 'cherubim' in apposition to 'chariots' (Bertheau, *ad loc.*) The same phrase is found in Eccles. xlix. 8, and is in both cases an allusion to the poetical expression, 'He rode upon a cherub, and did fly' (2 Sam. xxii. 11; Ps. xviii. 10), an image magnificently expanded in the subsequent vision of Ezekiel, which for that reason has received from the Rabbis the title of מרכבה, 'the chariot.' Although the mere word 'cherub' is used in these passages, yet the simple human figure is so totally unadapted to perform* the function of a chariot, that we are almost driven to the conclusion arrived at by De Saulcy on this ground alone, that the normal type of the cherub involved *the body of an ox*, as well as spreading wings and a human face (*Hist. de l'Art Judaïque*, p. 29). If this conjecture be correct, we shall have in these symbols a counterpart, exact in the *minutest particulars*, to the human-headed oxen, *touching both walls with their wings*, which have been discovered in the chambers of Nimroud and Khorsabad. This close analogy has been pointed out by Mr. Layard and others (*Nineveh and Babylon*, ii. 643). We shall find further on, the strongest additional confirmations of this remarkable inference. We may here mention the suspicion of its truth, which we cannot but derive from the strange reticence of Josephus, who in one place (*Antiq.* iii. 6. 5) calls the cherubim winged *creatures*, unlike any existing shape (Ζῶα πετεινὰ, μορφὴν δ' οὐδένι τῶν ὑπ' ἀνθρώπων ἑωραμένων παραπλήσια), and in another (viii. 3. 3), declares that no one could *even conjecture* their true form (οὐδεὶς ὁποῖαί τινες ἦσαν εἰπεῖν οὐδ' εἰκάσαι δύναται). Now, it is hardly conceivable that an emblem seen daily by multitudes of priests, and known to the Jews from the earliest ages, could be so completely secret and forgotten as this. If the cherubim were simply winged genii, there would have been no possible reason why Josephus should have been ashamed to mention the fact, and, in that case, he would hardly have used the ambiguous word Ζῶον. If, on the other hand, they were semi-bovine in shape, Josephus, who was of course familiar with the revolting idolatry of which his nation was accused (Tac., *Hist.* v. 4; Jos. *c. Apion*, ii. sec. 7, p. 475), had the best reason to conceal their real form (Spencer, *de Leggg. Ritt. Hebr.*, III. iv. 2 ad ff.), and to avert, as far as possible, all further inquiry about them.

* Compare the corresponding phrase אִשָּׁה אֶל אֲחוֹתָהּ, 'woman to her sister,' where *wings* only are referred to. Hence it is an error to lay any stress on what is a mere idiom. 'Cherubim' are sometimes spoken of in the masculine, sometimes in the feminine; another proof of their indeterminate character.

* It must be admitted that Ps. lxviii. 17, slightly invalidates the inference.

Arks, surmounted by mysterious winged guardians, were used in the religious service of most ancient nations, and especially in Egypt (Plut. *de Isid.*, xxxix. ; Wilkinson's *Anc. Egypt*, v. 271 ; See ARK), but none of them involved the sublime and spiritual symbolism of the cherubim on the mercy-seat,—at once* guardians of the Divine oracles and types of God's presence for the expiation of sin. But a question here arises, how the profuse introduction of these figures into the tabernacle was reconcileable with obedience to the second commandment. It is certain that the rigid observance of this commandment was as serious a hindrance to the plastic arts among the Jews as the similar injunctions of the Koran are to the Mohammedans ; and yet no word of condemnation was breathed against the cherubim, though Josephus even ventures to charge Solomon with distinct disobedience to the Law for placing oxen under the brazen sea (ἁμαρτεῖν αὐτὸν ἔτυχεν καὶ σφαλῆναι περὶ τὴν φυλακὴν τῶν νομίμων). The cherubim, indeed, were made in obedience to a distinct command ; but how was it that they did not offend the consciences or seduce the allegiance of the theocratic Hebrews? The answer seems to be, that the second commandment only forbids the plastic arts when prostituted to the direct object of idolatry, and Tertullian is right in defending the introduction of cherubim on the ground that they were a *simplex ornamentum* (*c. Marcion*, ii. 22) ; even the Talmudists allowed the use of images for purely decorative purposes (Kalisch *on Exod.*, p. 346). Besides, they represented created beings *as* created beings, and also as themselves in the attitude of humility and adoration (Exod. xxv. 20 ; 1 Pet. i. 12), so that instead of violating the commandment they expressed its highest spirit, in thus vividly symbolising God's supremacy over the creatures which stood on the highest step of life, and were, in fact, the ideal of absolute and perfect created existence (Bähr, *Symbol.* i. 340, *sq.*) We may add that the danger was less, because, in all probability, they were seen by none but the priests (Cornel. a Lapide *on Exod.* xxv. 8) ; and when, in the desert, the ark was moved from place to place, it was covered over *with a triple veil* (Num. iv. 5, 6), before which even the Levites were not suffered to approach it (Bochart, *Hieroz.* II. xxxiv. ad. ff.) It may even be the case that the shape of the cherubim was designedly considered as indefinite and variable—'eine† wandelbare Hieroglyphe'—that the tendency to worship them might still further be obviated. This wavering and indistinct conception of them was due to their symbolical character, a fact so thoroughly understood among *all* Oriental nations as at once to save the Jews from any strong temptation, and to raise them above the breath of suspicion. It is both important and necessary to bear this in mind, because it will save us from futile inquiries as to the objective reality, as well as the ideal truth of cherubic existences. Had they been 'a likeness of anything,' instead of a changeable emblem, they could hardly have been regarded as otherwise than idolatrous ; but in the words of S. Thomas Aquinas, 'Non ponebantur ad cultum, quod prohibebatur primo legis præcepto, sed *in signum mysterii*.' We again find here an argument in favour of a shape other than that of a *mere* winged man. Such figures, the direct representations of angels, would have been far more dangerous and questionable than such a compound enigma as a human-faced and winged ox. The latter would be in direct accordance alike with the letter and spirit of the Decalogue ; the former would be only *defensible* if it resulted from a direct command.

A remarkable comparison in Ezekiel (xxviii. 14–17) throws great light on our views about the nature and object of these cherubim on the Capporeth, and also serves to bring them into connection with the vengeful guardians of Paradise, and to confirm their purely emblematical character. In this passage the king of Tyre, in his 'wisdom, beauty, magnificence, and perfection,' under his robe and canopy of ruby, chrysolite, and chrysoprase, and in the midst of flutes and tabrets, is compared to one who has been 'in Eden the garden of God,' to 'the anointed cherub that covereth,' and to 'the covering cherub from the midst of the stones of fire.' The first of these expressions (v. 14) is rendered by St. Jerome, 'Tu es cherub *extentus* et protegens sc. *aream*,' and is obviously an allusion to Exod. xxv. 20, 1 Kings vi. 24, as is clear from the reference, in the same verse, to the 'holy mountain of God ;' the 'stones of fire,' or gems of fiery splendour (cf. Mart., xiv. 109 ; Stat., *Theb.* ii. 276) are the hidden palace-treasures of the secluded monarch (cf. Lucan., *Pharsal* x. 112) ; while the king himself, guarding them in the midst of his lonely splendour, recalls to the mind the glorious beings who protect the material beauties of Paradise, and the mysterious moral treasures of the Divine Covenant. That these beings are *typically* regarded, appears yet further in the opening expression (v. 12), 'thou art the seal of similitude, and the crown of beauty' (LXX. vers.)—*i.e.*, thou art like a splendid hieroglyph of created preeminence.

As yet we have only heard of cherubs presented as single figures, but the composite creature-forms, with which we are familiar through Ezekiel and the Apocalypse, had *their* archetypes also in the temple. For we are told that, on the borders of the molten sea, and on the plates of the ledges, Solomon graved lions, oxen, and cherubim, and 'cherubims, lions, and palm-trees' (1 Kings vii. 29, 36). Villalpandus explains these passages by apposition, as though the lion and oxen were themselves cherubic emblems ; and in this there is little doubt that he is right, as may be seen from the parallel description in Ezek. xli., where the figures of men and young lions between palm-trees *are called cherubim* (vv. 18, 19). Indeed it seems clear that a figure with *either* of the four component faces may be called a cherub, and the shapes of Ezekiel's vision, which were the fullest and completest emblem of these existences, might be ideally indicated by a single shape and face. Besides, as a quadriform shape could not, in days when perspective was unknown, be represented in alto-relievo on a *flat* surface, the artist, whether a Bezaleel or a Hiram, could only represent two, or one face as visible at a time, and by *alternating* the faces give the full type. The absence of eagle-

* We may mention two fanciful applications of these figures. Some have compared them to the two angels (John xx. 12) in the tomb of Christ (Otho, *Lex. Rabb.* s. v.) ; others to Jews and Gentiles opposed to each other, yet both looking to a common mercy-seat (Godwin's *Mos. and Aar.* ii. 1. 7).

† J. F. v. Meyer.

headed figures in Solomon's actual, and Ezekiel's mystic temple, is the less surprising, because the aquiline element was abundantly symbolised by the mantling *wings* (Spencer, *de Legg. Hebr. l. c.*) We cannot, however, agree with Grotius, Spencer, etc., in supposing that, פָּנִים, means *appearances* and not *faces*, so that the cherub would be regarded as a *single-headed* figure composed of four elements; an opinion obviously untenable, and amply refuted by Gataker, *Miscell. Advers.*, II. x., p. 323 (see Rosenmüller, *Schol. in Ezek.* i. 10).

We now pass to 'the chariot' or vision of Ezekiel, which must always be regarded as the *locus classicus* respecting cherubs. In the first of these sublime visions (Ezek. i. 4-28), the prophet sees a whirlwind out of the north, a great cloud and an infolding fire (comp. Gen. iii. 24, 'a sword *infolding* itself'), and out of the midst of this rolling amber-coloured flame, the dim outline of four quadriform *living-creatures*, with straight legs, calves feet, and the similitude of a human hand under their four wings. The faces were those of a man, an ox, a lion, and an eagle; and they flashed to and fro like lightning. They (or it) were uplifted on the broad concentric hands of dreadfully high living wheels, and supported on their heads, or head (for, as they are both masculine and feminine, so they are both four and one, plural and singular, vv. 5, 19, 20, 21, 22), a firmament like terrible crystal, whereon gleamed the likeness of a sapphire-coloured throne, on which in dim human Epiphany was seen the glory of God. They are silent, and *the Prophet did not know what they were*, except that they were חַיָּה, '*a* living creature,' or חַיּוֹת, 'living creatures.' But in Ezek. x., when they again appear as the gorgeous chariot-throne of Jehovah, then, and *then first, he recognises that they are cherubim* (x. 20), and he adds the additional particulars that their wings sounded like thunder (x. 5, Ps. xxix. 3), and that their *bodies*, as well as the peripheries of their wheels, were 'distinct with eyes.' In this new description the prophet adds a single expression, which, in all probability, is the clue to the right understanding of the subject; for, in v. 14, he says, 'the first face was the face of a *cherub*,' the second of a man, the third of a lion, and the fourth of an eagle. Comparing this with Ezek. i. 10, we find that '*the face of a cherub is identical* '*with the face of an ox*.' If we set aside all preconceived prejudices, and the influence of long tradition, we seem driven by this to the* *irresistible* conclusion that the idea of the cherubic shape was *predominantly* bovine; or, at least, if this inference (unhesitatingly adopted by Grotius, Spencer, Bochart, etc., who speak of them as Angeli μοσχομορφοί) should seem to militate against Ezek. i. 5, it is certain that the cherubim, when represented as single figures, were *either* represented as winged oxen (*perhaps* with human heads) *or* as winged men. But Ezek. i. 5 refers, we believe, only to the erect figure, the 'os sublime,' while the prominent mention that they had *human hands* three times repeated (Ezek. i. 8; x. 8, 21), would be singularly superfluous if the human figure was their normal type. We have already seen other strong reasons to adopt the belief that they were normally represented as *winged oxen*, and the proofs of that position will accumulate as we proceed.

Instead of 'full of *eyes*,' some would render עֲנִיִּים, 'colours,' referring it to the fugitive opalescent reflected tints which fell about them, and asking what was the use of these eyes when the faces looked every way, or how on feathers there could be room for the sensorium, optic nerve, etc. (Taylor's Calmet, Fr. clii. cclxxxiii.) It is superfluous to observe that the question is decided at once by γέμοντα ὀφθαλμῶν, in Rev. iv. 6, and we only mention it to shew the absurdities necessarily involved in these heavy attempts to reduce the rapture of a prophetic ecstacy into shapes of anatomical precision. Such matter of fact criticisms of glowing poetic imaginations are radically erroneous, as all attempts are which confuse rhetoric with logic. The fact that even a Raphael (in his vision of Ezekiel) fails to give any satisfactory picture of the marvellous image, suffices to prove the inadequacy of the highest* art to attain the sublime heights of the poet's inspired imagination. A curious resemblance has been pointed out between the general features of the molten sea in Solomon's temple, and this compound image (Vitringa, *Observatt. Sacr.* IV. i. sec. 17, *sq.*); nor is it strange, considering how often this imposing object must have been seen by Ezekiel in his boyhood, and how strong a hold every ornament of that beloved temple took on his priestly and devout imagination.

It was professedly in *vision* that Ezekiel saw the cherubim (Kimchi on Ezek. x. 8), and it is idle to attribute objective reality to the imagery of a dream. Who has thought of inquiring whether the ladder of Jacob or the great sheet of St. Peter were actual and material things? The ideal truths thus revealed to the prophet were necessarily translated into the forms of his finite understanding, and were thus permeated by his own individuality, and coloured by the circumstances of his life. The cherubim of this Apocalypse were so moulded by the workings of his high imagination, that he did not at first recognise the old Mosaic symbol in these mysterious beings who formed for the Divine Being at once a living chariot and a lightning throne. We shall afterwards explain the chief details of the composition which recur in the 'living creatures' of the Revelation of St. John (Rev. iv. 6–11; v. 8), where the rendering of Ζῶα by '*beasts*' is the most unfortunate in the whole English version. It should be rendered 'Immortalities,' and they differ from the cherubim of Ezekiel in having six wings instead of four, in speaking and giving praise instead of keeping an awful silence, and in being single instead of quadriform. We have, however, already seen that even in Ezekiel there is a perpetual variation between one single tetramorphic being, and the 'four-fold-visaged four.'

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* Lightfoot seems to think that the cherubim of the Holiest were quadriform, and explains this verse by the precarious supposition that the bovine face was at the high-priest's right, and was therefore the one he saw most often and most clearly (*Descript. Templi.*, *Opp.* I. 652).

* An attempt to render the cherubim of Ezekiel in a Greek Mosaic of Mount Athos (given in Mr. Jamieson's *Sacred and Legendary Art*, p. 136, No. 49) is not wholly destitute of a rude sublimity. See, too, Milton's magnificent amplification, *Par. Lost*, vi. 744, *sq.*, 836.

We are then, from a review of all these passages, entitled to infer that *although the complete symbol of the cherubim was composed of four separate or united forms of life, they might be sufficiently indicated by any one of these four elements, and that the shape in which they were commonly represented was either that of a winged ox* (*perhaps with a human head*), *or of a winged man* (*perhaps with calves' feet*). The final argument, which to our minds gives preponderance to the former view, is the overwhelming amount of proof which tends to shew that Aaron in the wilderness, and Jeroboam at Dan and Bethel, intended by the figures, which in Scripture are contemptuously called calves, to establish for the materialising vulgar *unconcealed* cherubic emblems, not as involving a new cultus, like Baal-worship or Apis-worship, but to give popular expression to the worship of Jehovah (see Exod. xxxii. 5; 1 Kings xii. 28). This fact is a strong corroboration of the conclusions at which we have inductively arrived, but its further development belongs to another place (see Moncœus de *Vitulo Aureo*, Critici Sacri, vol. ix. Bochart, *Hieroz.* ii. 34, 41, and CALF). It only remains to add, that a prevailingly *animal* form in the cherubim may well have originated the strange calumny (above alluded to) that the Jews and Christians worshipped the figure of an ass (Joseph. *c. Apion.* II. p. 475; Tac. *Hist.* v. 4; Diodor. *Fragm. Lib.* xxxiv. and 40, εὑρὼν ἐν αὐτῷ λίθινον ἄγαλμα ἄνδρος βαθυπώγωνος καθήμενον ἐπ' ὄνου. Tert. *Apol.* 16 *ad Natt.* i. 14; Epiphan. *de Hæres.* xxvi. 10; Min. Fel. *Oct.* ix.) We know that the Jews and Christians were, till the war of Barchocebas, constantly confounded together, and among many conjectures we can find no more probable origin for this 'inepta persuasio.'

II. Having thus determined approximately the shape of the symbol, we proceed to consider *what it was intended to represent*, what were the cherubim supposed to be? About the answer to this question there need be no doubt; they were intended to represent divine existences in immediate contact with Jehovah. This was the view of Chrysostom, Athanasius, Ambrose, Augustine, and the Fathers generally (Sixt. Senensis, *Bibl. Sanct.*, p. 348), and the Pseudo Dionysius places them second (between seraphim and thrones) in the nine orders of the celestial hierarchy (Dion. Areop. *de Cœlest. Hier.* 5-9). The Kabbalists, on the other hand, placed them ninth in their ten choirs of spirits (Buddæus, *Philos. Hebr.*, p. 415). The nature of the passages in which they occur—passages poetical and highly-wrought; the existence of exactly similar images among other nations, and the purely symbolic character of their form, has led, not only Jewish allegorists like Philo, and Christian philosophers like Clemens of Alexandria, but even such writers as Hengstenberg, Keil, Neumann, etc., to deny them any personal reality, and in this way we may explain Zullich's definition of them as 'mythical servants of Jehovah' (*Die Cherubim-Wager*, Heidelb. 1832). Thus, in the vision of Ezekiel, it is obvious that their animal shape and position implies subjection to the Almighty; that the four heads, uniting what were, according to the Jewish proverb, the four highest things in the world (Schoettgen's *Hor. Hebr.* ad Rev. iv.)—viz., the lion among beasts, the ox among cattle, the eagle among birds, and man among all, while God is the highest of all,—constitute them the representative and quintessence of creation, placed in subordination to the great Creator (Leyrer, *im Zellers Wörterb.* s.v.) The heads, too, represent not only creatures, perfect after their kind, but also perfect *qualities*, as love, constancy, magnanimity, sublimity, the free consciousness of man, the strong courage of the lion, the enduring strength of the ox, the rapid flight of the eagle (Hoffman); and possibly the number four may indicate the universe as composed of four elements or four quarters. The four traditional (?) standards of the quadrilateral Israelite encampment (Num. ii.), the lion of Judah, the man of Reuben, the eagle of Dan, the ox of Ephraim, are far too uncertain to be relied upon. Their eyes represent universal knowledge and insight (cf. Ov. *Metam.* i. 624, and the similar symbol of the Phœnician god Taut, mentioned by Sarchoniatho, ap. Euseb. *Præp. Evang.* x. p. 39), for they are the *eyes of the Lord*, which run to and fro through the whole earth (Zech. iv. 10). The wings imply speed and ubiquity; the wheels are necessary for the throne-chariot, itself a perfect and royal emblem, and so used by other nations (Chrysost. *Orat.* xxxv. 1); and the straight feet imply the fiery gliding and lightning-like flash of their divine motion (cf. νέποδες). We purposely avoid the error of pressing the minor particulars, such as those suggested by Clemens Alexandrinus, when he supposes that the twelve wings hint at the twelve signs of the Zodiac (*Stromata*, V. cap. vi. sec. 37, p. 240, *ed. Sylb.*) Thus explained, they become a striking hieroglyphic of the dazzling consummate beauty of universal creation, emanating from and subjected to the Divine Creator, whose attributes are reflected in his works. And thus, too, it becomes more than ever obvious that we are dealing with an allegory, and the most learned of the Christian fathers is right when he distinctly asserts οὔδ' ἐστι τὴν ἀρχὴν ἐπισύνθετόν τι καὶ αἰσθητὸν ζῶον ἐν οὐρανῷ ὧδέ πως ἔχον, Σύμβολον δ' ἐστι, κ. τ. λ; a symbol, he proceeds, speaking of the Mosaic cherubim, the face of reason, the wings of Liturgies and Energies, the voice of thankful glory in ceaseless theoria.

It is clear that the interpretation of the symbol must be as variable as the symbol itself, and we shall accordingly find that no *single* explanation of the cherubim can be accepted as adequate, but that the best of the various explanations contain elements of truth which melt and fade into each other, and are each true under one aspect. Unsatisfactory and vague as is the treatise of Philo 'on the Cherubim and Flaming Sword,' it has at least the merit of seizing this truth. Thus, discarding his astronomical vagaries which are alien to the spirit of Mosaism (Kalisch on Exod., p. 496), we may safely follow him in regarding the cherubim as emblems at once of divine perfection (τὰς τοῦ Ὄντος δυνάμεις τήν τε ποιητικὴν καὶ βασιλικὴν), personifications in fact of natural power employed in God's service, as De Wette holds; and emblems also of the divine attributes, his slowness to anger, his speed to love (Grotius on Exod. xxv. 18; Bochart, *Hieroz.* ii. 18; Rosenmüller, *Scholia in Ezek.* i., δύναμιν εὐέργετιν καὶ κολαστήριον; Philo, περὶ τῶν Χερουβ. καὶ τῆς φλογ. ρομφ., sec. 7-9; *De Vita Mos.* p. 688). Both of these views are admissible; the cherubim represent at once the subordination of the universe to God (*Pirke*, R. Elieza, c. 3; *Schemoth Rabba*, sec. 23, ap. Schoettgen, *Hor. Hebr.* ad

ARTICLE CHERUBIM.

1.

2.

1. Man-headed Winged Bull, from Khorsabad.
2. Winged Symbolical Figure, from a bas relief, Nineveh.

Apoc. iv. 6, τῆς βασιλείας αὐτοῦ σύμβολον; *Isidor.*, lib. iv. ep. 70; Alford *on Rev.* iv. 8), and the glory of Him whose servants they are (Χερουβὶμ δοξῆς, Heb. ix. 5); 'as standing on the highest step of created life, and uniting in themselves the most perfect created life, they are the most perfect revelation of God and the divine life.' This is the conclusion of Baehr, whose whole treatment of the subject, though over-ingenious, is the most valuable contribution to a right understanding of this important and interesting question (*Symbolik*, i. 340).

As the other suggestions of their meaning are, for the most part, mere adaptations, they may simply be mentioned and passed over; as that the cherubim represent the four archangels; the four major Prophets; the church (Cocceius); the two uncreated angels, *i.e.*, the Son and the Holy Spirit (Hulse); the two natures of Christ (Lightfoot); the four ages of the world (Kaiser, *de Cherubis humani generis mundique ætatum symbolis*, 1827); or God's fourfold covenant with man in Christ, as man, as sacrificed, as risen, and ascended (Arndt, *Wahres Christenthum*, iv. 1, 6). We may mention also for their curious absurdity the notions of Justin Martyr (Quæst. xliv.), that the cherubim represent Nebuchadnezzar in his overthrow and madness; of Clermont, that they are the northern army of Chaldeans; and of Vatke, that they symbolise the destructive powers of the heathen gods. The very wide spread and early fancy which attached the cherubic figures to the four evangelists is equally untenable, though it first appears in the Pastor Hermas, and was adopted by the school of St. John (Iren. *adv. Hær.* iii. 2. 8; Athanas. *Opp.* v. 2, p. 155; August. *de consens. Evang.* i. 6; Jerome *Grol. ad Exv.* ep. 50 *ad Paulin;* Greg. *Hom.* 4 *in Ezek.;* Adam de St. Vict. *Hymn de Ss. Evang.*, etc.) The four, in their union, were regarded as a symbol of the Redeemer—

'Est homo nascendo, vitulusque sacer moriendo,
Et Leo surgendo, cœlos aquilaque petendo.'

(See Trench's *Sacred Lat. Poetry*, p. 61; Mrs. Jamieson, *Sacred and Leg. Art.*, p. 135). The last to maintain this view is Dr. Wordsworth (on Rev. iv.), who is rightly answered by Dean Alford (ad loc).

3. What was the *office* ascribed to these symbolic beings whose shape and nature we have examined? It is mainly twofold, viz.—1, a protective vengeful function in guarding from man's too close intrusion the physical and moral splendours of a lost paradise and a sacred revelation; and 2, to form the throne and chariot of the divine being in his earthly manifestations, and to guard the outskirts of his unapproachable glory (Eichhorn, *Einleit.* iii. sec. 80). The cherubim engraved and woven in the temple decorations, while they symbolise this function, serve also as 'a seal of similitude,' *i.e.*, as heraldic insignia of the divine attributes to mark Jehovah's presence by their guardian ministries (*Isidor.* iv., ep. 73). At the same time, from *another* point of view, they were no less significant of the fulness of life subordinated to him who created it. A reference to the Apocalypse enables us to combine these conceptions with a far sublimer truth, and to explain the connection of the cherubim with the mercy-seat as a type not only of vengeance but of expiation and forgiveness. For in the vision of St. John these immortalities appear in the same choir with the redeemed innumerable multitude of the universal church (iv. 7; v. 13); no longer armed with flaming swords, with wrathful aspect, and repellant silence, but mingling with the elders, and joining in the new song. And here, too, we find the recovered Eden, the water of life flowing freely, and the tree of life with no flame to hedge it round. Thus it is in the Apocalypse that the fullest and divinest significance is attached to this profound emblem. In the cherubim of the last book of the Bible we find the highest explanation of the cherubim in the first. The apparent wrath which excluded man from the forfeited paradise,* was but the mercy in disguise, which secured for him its final fruition in a nobler form of life. And thus, to give the last touch of meaning to this changeful symbol, we catch in it a gleam dim at first, but growing into steady brightness, of that redeemed created perfection, that exalted spiritual body, for which is reserved hereafter the paradise of God. Beyond this we cannot go; but we have said enough to shew the many-sided applicability of this inspired conception—a many-sidedness which is the strongest proof of its value and greatness.

4. It is most important to observe the extraordinary resemblance of the cherubim, as described in Scripture, to the symbolical religious fancies of heathen nations. It is not true in *any sense* to say with Kurz that the *animal* character is far more predominant in the emblems of heathen pantheism. Even if we concede (which is more than doubtful) that the simplest conception of Cherubim was represented by winged men, we find four-winged and six winged human figures in the sculptures of Nineveh (Layard, i. 125). In fact, *there is no single cherubic combination*, whether of bull, eagle, and man (Layard, *Nineveh*, i. 127); man, lion, and eagle (*Ibid.*, pp. 70, 349); man and eagle (*Ibid.*, i. 64); man and lion (*Ibid.*, ii. 463); or to take the most prevalent (both in Scripture and in the Assyrian sculptures), man and bull (*Ibid.*, i.), which may not be profusely paralleled. In fact, *these woodcuts might stand for direct illustrations* of Ezek. xli. 19; Rev. iv. 6, *sq.;* 1 Kings vii. 29, etc.; and when we *also* find 'wheels within wheels' represented in the same sculptures (*Ibid.*, ii. 448), it is Mr. Layard's natural inference, that Ezekiel, 'seeking to typify certain divine attributes, chose forms familiar not only to himself, but to the people whom he addressed' (Id., *Ibid.*; see, too, *Nineveh and Babylon*, ii. 643); or, as we should greatly prefer to see it expressed, the familiar decorations of the Assyrian temples moulded the forms of his imagination, even at its most exalted moments. But, as we have already seen, Ezekiel was far more likely to have been supplied with this imagery by the sacerdotal sympathies which impressed his memory with the minutest details of the temple at Jerusalem; and the same symbols were not exclusively Assyrian, but were no less familiar to the Egyptians (Porphyr. *de Abstinent.* iv. 9; Ritter, *Erdkunde*, viii. 947; Witsius, *Ægypt.* ii. 13), the Persians (Hdt. iii. 116; iv. 13; Ktes. Ind. xii; Plin. vii. 22; Wilkinson's *Anc. Egypt., passim;*

* For an explanation of the reason why the cherubim belonging to an elohistic sphere appear in Gen. iii. in the Jehovistic sphere, a question which at present would have little interest to English readers, See Kurz in Herzog's Cyclopædia, s. v., and *Geschichte des Alten Bundes.* Disagreeing widely from some of his conclusions, we have gained much from his remarks.

Chardin's and Niebuhr's *Travels*); the Greeks (Pausan. i. 24, 6); the Arabians (D'Herbelot, *Bibl. Orient*, s. v. Simourg. Anka), and many other nations (Plin. x. 49, 69; Parkhurst's Lexicon, s. v.) On this subject generally, see Creuzer *Symbol*, i. 495; Rhode, *Heil. Sage S.*, 217; and Rödiger in Ersch. and Gruber, s. v. Cherub. The similarity to the sphinx is such as to have led even in early times to a very strong belief that the idea of the Mosaic cherubim was in some way derived from them (Clem. Alex., *Strom.* V., cap. vi., sec. 37, *ed. Sylb.* p. 240; Orig., *c. Cels.*, iii. p. 121; Euseb. *Præp. Evang.*, iii. 12). For a number of weighty arguments to this effect, see Bochart, *Hieroz.*, II. xviii. xxxiv. and xli.; Spencer, *de Leggg. Ritt.*, III. iv.; and especially Hengstenberg, *Die BB. Mos. u. Ægy. S.* 157, *sq.* And besides these external coincidences, still more striking, perhaps, are the cherubic *functions* ascribed in Greek mythology to the fiery-breathing bulls which guarded the golden fleece (Ov., *Met.* vii. 104), to the winged dragon of the Hesperides, to the resuscitated Phœnix, to the Gryphons (lion-eagles) who kept the Arimaspians from their guarded gold (Æsch., *Prom.* v. 843; Meld. ii. 1; comp. Milton, *Par. Lost*, ii. 943), and to the thundering-horses that draw the chariot of Jupiter (Hor., *Od.* i. 34, 7). Influenced by too exclusive an attention to these single resemblances, Herder identifies the cherubim with the mythic gold-guarding monsters of antiquity (*Geist. der Hebr. Poes.* i. 163), and J. D. Michaelis with the Equi Tonantes (*De Cherubis.* Comment. Reg. Soc. Götting. i. 157; Velthusenius, *Von den Cherubinen*, Braunschweig, 1764, etc.; Schleusner, *Lex. N. T.* s. v. Χερούβ). Similarly, Justin Martyr considers that Plato borrowed from the Scriptures his πτηνὸν ἅρμα of Zeus (πρὸς Ἕλληνας, p. 30). From these conclusions we dissent. It seems far more likely that the Hebrews were in the most ancient times acquainted with a symbol familiar to so many nations, than to suppose either that they borrowed it from the Egyptians, or that any other nations adopted it from them. In fact, *the conception belongs to the common cycle of oriental tradition*, fragments of which were freely adopted by the Hebrew writers, who always infused into them a nobler meaning and an unwonted truth.

5. It may appear presumptuous to inquire into the phenomena which suggested the germ of the cherubic symbol. Yet we think that there are traces in the Bible that the primary type of these celestial beings was derived from those wreathing fires and rolling storm-clouds which were always regarded as the most immediate proofs of divine proximity. The clouds, which are God's chariot, were early and naturally personified as sentient attendants; and the creatures of poetic metaphor—inseparable from Semitic modes of thought—were soon invested with objective existence. It would have been impossible for a Hebrew poet to speak of the dark and fleeting storms and vivid lightning-flashes without attributing them to a living agency; and hence the air, and the fire, and the wind, were to him the attendants of Jehovah, and 'he did fly upon the wings of the wind,' is the natural epexegesis of 'he rode upon a cherub and did fly.' The magnificent passage in Ps. civ. 3, 4, is, in fact, a distinct recognition of this method of description. In Zech. vi. a vision of four chariots represents the four spirits, or 'winds,' of heaven; and the Jews call the doctrine of angels (which they considered to be revealed in Ezek. i.) by the name of מעשה המרכבה, or *opus vehiculi*. In confirmation of this view, compare Deut. xxxiii. 26; Exod. xix. 18; Ps. lxviii. 4; Hab. iii. 5, with Ezek. i. 4, 13. For the seraphim, see SERAPHIM; several circumstances distinguish them clearly from the Cherubim, and we disagree with Hendewerk, who regards them as identical (*De Cher. et Ser. in Biblici, non diversis*, 1836).

6. We may now proceed to the derivation of the name, but we can only give the chief conjectures, with their several authorities. They will be explained and justified for the most part by what has been already said, but it is impossible to decide between their respective merits. From Semitic sources we have the following conjectures—1. That the word is derived from כָּרַב aravit, and means 'the plougher' or 'ox;' as it is used for שׁוֹר in Ezek. i. 10; x. 14. This is the derivation most generally adopted. 2. By metathesis from רָכוּב, 'a chariot,' Ps. xviii. 11, etc. (Lud. de Dieu, Rödiger, etc.) 3. For קָרוֹב, 'near,' meaning the angels nearest God (Hyde, *de Rel. vett. Pers.* p. 263). 4. From כָּרַם, 'noble,' (Maurer *on Is.* vi. 2, cf. שְׂרָפִים). 5. From כרוביא, 'like a boy;' adopted by most of the Rabbis (Otho, *Lex. Rab.*, s. v.; Buxtorf, *Hist. Arc*, p. 100). 6. From חָרַה, 'he consecrated' = guardian, or attendant. 7. From כְּ, like, רב, powerful, like Cabeiri = θεοί δύναται. See Ps. ciii. 20; δυνάμεις, 1 Pet. iii. 22; ἀρχαί, Eph. i. 21. 'Scriptura solet vocare Cherubim *quidquid potens est*.' Procopius *on Gen.* iii.; Theodor. in *Gen. Ju.* xlvi. 8. From a Syriac root meaning to cut (cf. *carve*). This is suggested by Hävernick *on Ezek.*, p. 5. Hence Abenezra says that cherub is the same thing as צורה, and means *any artistic figure* (Schulten's *Prov. Salomor.* p. 472). Keil on 1 Kings v. 9. The oldest derivation is from רב and נכר, as though it meant 'abundance of knowledge,' a meaning once universally adopted (Philo *de Vit. Mos.* p. 688; Clem. Alex., *Strom.* V. p. 240, *ed. Sylb.*, πλῆθος γνώσεως; *Lex. Cyrilli*, ἐπίγνωσις πληθομένη; *Fragm. J. Lex. Origen.* p. 114; 'Multitudo scientiæ;' Jerome *on Is.* vi. 2; Dionys. *de cel. Hier.*, vii. p. 96; Spencer, *de Leggg.* III. 3. 1, etc.) Hence the remark of Thomas Aquinas, 'Nomen Seraphim imponitur ab ardore, qui ad charitatem pertinet, nomen autem Cherubim imponitur *a scientiâ*' (I. i. qu. 108, cap. vii.) This distinction between the fiery zeal of seraphs and the wisdom of cherubim is often alluded to in our earlier divines, as in Jeremy Taylor; 'there are some holy spirits whose crown is all love, and some in whom the brightest jewel is understanding' (Sermon on Advent). To this long list of Semitic derivations (which by no means exhaust the conjectures of the learned) we may add one from the Persian root *griflan*, (Sanskr. *gribh;* Goth. *gripan*, Greek γρύψ, γρύπος) 'to seize' (Eichhorn, and Vatke; see Gesen. *Thes.* II. p. 710). If among these conflicting conjectures we might give an opinion, we should most readily adopt the first, which, on philological grounds, is wholly unobjectionable, and which, when taken in connection with the arguments which prove the predominance of a bovine shape in the cherubic symbol, becomes exceedingly probable.

7. It only remains to give a list of the *principal*

authors who have treated of cherubim. Besides others already quoted, we may mention Philo, περὶ χερ. καὶ τῆς φλογ· ρομφαίας; Clem. Alex., *Strom.* V. cap. vi.; Spencer, *de Legg. Rit. Hebr.*, III. 5. p. 843.; Bochart, *Hieroz.* I. 2, cap. xxxiv., etc.; Carpzov, *Apparat Critic*, p. 268, *sq.*: J. H. A. Dorjen in Ugolini, *Thes.* viii.; Rodiger, s.v. in Ersch. and Gruber *Cycl.*, tom. xvi.; Bähr, *Symbolik*, I. 340, *sq.*; De Saulcy, *Hist. de l'Art Judaique*, p. 23, *sq.*; Jac. Ode, *Comment de Angelis*, I. v. 73; Deyling, *Observatt. Sacr.*, II. 442; Hengstenberg, *Die Bücher Mos. und Ægypt*, 8. 157, *sq.*; Rosenmüller, *Schol. in Ezek.*; Hävernick, *Ezek.* s. 5; Kalisch, *on Exod.*, p. 430; Gesen, *Thes.* II. 710. To these may be added a large number of monographs, the most important of which have already been mentioned or quoted in the article itself. —F. W. F.

[As tending in some respect to illustrate this subject, we subjoin the following figures, copied from ancient monuments, all of which illustrate some one or more of the notions which we attach to the cherubic forms; and while they afford material assistance to our ideas on the subject, they shew that figures of this kind, as sacred symbols, were not peculiar to the Hebrews, and that their presence in the sanctuary was not calculated to excite any surprise among the neighbouring nations, or to lead to the notion that the Jews also were worshippers of idols, for even in the pagan monument they never appear as idols, but as symbols; and it was very possibly this fact—that the cherubic figures were not liable to be misunderstood—which induced the Divine wisdom to permit their introduction into the most holy place. Of all these, the most remarkable is the figure sculptured in bas-relief. The first group (No. 185) is from Egypt.

185.

The figures are the more remarkable from being such as appear upon the sacred *arks* of that country, and the disposition of their wings agrees much with one or another of the arrangements which have been ascribed to the cherubim of the Ark. As such figures certainly existed in Egypt before the time of Moses, this may suggest another reason in addition to that already given, why a particular description of the cherubim was not judged necessary.

The next group of figures (No. 186) is also Egyptian, and shews the diversity of the winged symbols which so often appear on the monuments. Figs. 1 and 8 are such hovering winged figures as

186.

usually surmount the whole of a sacred tablet or shrine; and to such hovering wings there seem some symbolical allusions in Scripture, even when the cherubim are not mentioned. Figure 4, that of a hawk with the face and symbols of Isis, and the crowned and winged serpents (figs. 6, 7), are the only compound images, and, as such, deserve particular attention.

If we proceed to Babylon, similar winged symbols are discovered. The cut (No. 187) is from

187.

an antique gem found at Babylon. It combines the human and quadrupedal forms, with the wings of a bird, and is not unlike the Egyptian sphinx, excepting that the head is that of a man, not of a woman. The next (No. 188) is from a Babylonian cylinder, and is remarkable, as giving not only the wings, but the head of a bird to the human form.

In proceeding to the monuments of ancient

Persia, the winged symbols become still more striking. The very remarkable example in the

188.

annexed engraving is from a bas-relief at Mourg Aub (No. 189), representing a man arrayed in a richly embroidered robe, with such quadruple wings as the vision of Ezekiel ascribes to the cherubim, with the addition of ample horns (the

189.

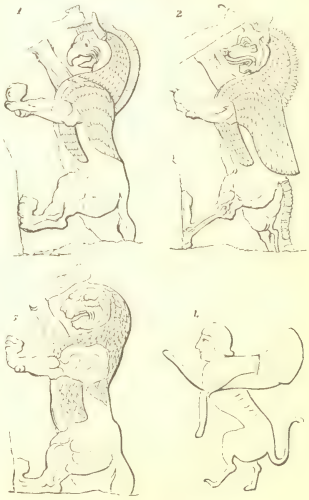
well-known symbols of regal power) issuing from the head, and upbearing a symbolical crown or mitre, such as is often seen on the heads of the Egyptian gods and their ministering priests.

The next group of figures (No. 190) is collected from different ancient Persian sculptures and gems. Fig. 1 is a hovering winged symbol which occurs as frequently in the Persian monuments as the similar figures do in those of Egypt. 1 and 4 are remarkable as offering a near approach to the traditional figure which has been assigned to angels; and 3 affords a very curious example of quadruple wings, resembling those in No. 189, but being much shorter.

The 4th figure in the cut No. 191 affords a rare example of the combination of the beast, bird, and man, and seems to be the same as the Babylonian sphinx in a different position. The other figures in the same cut are frequently re-

190.

peated in the Persian sculptures. They are acknowledged Mithric symbols; and, as such, they



191.

go far to evince the purely symbolical character of the cherubic figures. In all of these, except the

last, a warrior is represented grasping with one hand these winged symbols by the single horn, with which all of them are furnished, while he thrusts his sword into them with the other. It is observable that these figures, taken together, include all those which Ezekiel's vision assigns to the Cherubim—the head of a man, an eagle, a lion, and an ox (fig. 5); but we do not anywhere find all these combined in a single figure, as appears to have been the case in the visionary cherubim.

It is of some importance to remark, that the winged symbolical figures of this description are far more rare in the remoter East—in India or China, than in Western Asia.]

CHESALON (כְּסָלוֹן; Sept. Χασλών), a place mentioned only in Josh. xv. 10. In describing the boundaries of Judah, it is said that 'the border compassed from Baalah westward unto Mount Seir, and passed along upon the side of Mount Jearim upon the north, which is Chesalon.' Chesalon therefore lay on the north side of Mount Jearim, and a subsequent reference shews that Bethshemesh was west of it. Eusebius describes it as a large village in *Benjamin*, on the confines of Jerusalem; Jerome says it lay in *Judah;* but neither defines its true position (*Onomast.* s.v. *Chaslon*).

On the side of a hill five miles east of Bethshemesh is the village of *Kesłu*, in which it is not difficult to recognise the ancient Chesalon. Its position on the 'side' or 'flank' of the hill may perhaps have originated the name Chesalon, which signifies the 'flank' (Robinson, *B.R.*, ii. 30; iii. 154; Gesenius, *Thesaur.* s.v.)—J. L. P.

CHESIL (כְּסִיל; LXX. Vat. Βαιθήλ; Alex. Χασείρ), one of the cities originally assigned to the tribe of Judah, Josh. xv. 30, but probably the same as the Bethul (Josh. xix. 4), which, with other towns, was given up to the tribe of Simeon (Josh. xix. 9), and which is called Bethuel, 1 Chron. iv. 30. Its exact position is unknown.—S. N.

CHEST. 1. A box for containing treasures. In this sense it is used in the A. V. for the Heb. גְּנִזִים (Ez. xxvii. 24). This word, in the *Stat. Constr.* גַּנְזֵי, occurs Ez. xxvii. 24, where it denotes that in which precious wares are stored; Esth. iii. 9; iv. 7, where it is rendered in the A. V. *treasuries*, but probably denotes properly the place in which the royal treasures were kept, and so would correspond exactly to our *Treasury* (Sept. γαζοφυλάκιον). The word is formed from גָּנַז (comp. Gr. γάζα, Lat. *gaza*) and is the same as the Chald. גנזין, def. גנזיא (Ez. v. 17; vi. 1; vii. 20), which, however, is used rather to denote the treasure itself than that in which it is contained. 2. A box into which money might be dropped (2 Kings xii. 9, 10; 2 Chron. xxiv. 8, 10, 11) or in which reliques might be conveyed (Gen. l. 26). This sort of chest we may presume was of the same form as the Ark of the Covenant, from the same word (ארון) being used to designate both. [ARK OF THE COVENANT.]—W. L. A.

CHESTNUT-TREE. [ARMON.]

CHESULLOTH (כְּסֻלּוֹת; Sept. Χασαλώθ). In Josh. xix. 18, the border of Zebulun is said to lie 'toward Jezreel, and Chesulloth, and Shunem.' From this it might be inferred that Chesulloth was situated between Jezreel and Shunem, both of which lie in the valley between Little Hermon and Gilboa; but a closer examination of the whole passage shews that the border towns are named without any regard to their geographical order; and besides, the writer of this article was unable to discover any trace of town or village in the valley between Shunem and Jezreel. In verse 12, *Chisloth-Tabor* is mentioned in the description of the boundary of Zebulun, where it bordered on Issachar, and this is by some supposed to be the same as Chesulloth. [CHISLOTH-TABOR.] From the base of Carmel the line ran eastward, apparently along the banks of the Kishon to Chisloth-Tabar, and to Daberath (now *Debûrieh*), which lay at the base of Mount Tabor. Josephus mentions a town called *Xaloth* in the 'great plain' (*Bell. Jud.* iii. 3. 1), and Eusebius and Jerome speak of it as in the plain near Tabor (*Onomast*, s.v. *Accharselath*).

On the northern side of the great plain of Esdraelon, at the point indicated by the notices in the Scriptures, and in Eusebius and Jerome, stands the little village of *Iksâl*. There can be no doubt that this is identical with *Chisloth* or *Chesulloth*, which is just another form of the same name, and with the Xaloth of Josephus. The village is built on a low rocky spur, which shoots out from the base of the mountain range of Galilee. It contains no ancient buildings, and few ruins; but there are around it, and in the neighbouring cliffs, numerous tombs hewn in the rock, such as are usually found near the old towns of Palestine (Pococke's *Travels*, ii. 65; Robinson, *B.R.*, ii. 332; Ritter, *Pal. und Syr.*, ii. 393).—J. L. P.

CHEZIB (כְּזִיב; Sept. Χασβί), according to the Masoretic text and the LXX., is the name of the place where Judah's Canaanite wife Shuah (verse 2), or Bathshuah (verse 12), gave birth to his third son Shelah. It occurs in this form but once; in Gen. xxxviii. 5. In Josh. xv. 44, the LXX. mentions a Κεζίβ as one of the western cities of the tribe of Judah. This is *Achzib* in the Hebrew text and A. V. Hence the identity of Chezib and Achzib has been inferred by Grotius and others. [ACHZIB.] The place CHOZEBA in 1 Chron. iv. 22 is probably the same. It is mentioned in close connection with Shelah, the son of Judah. But according to the fragment of Aquila, preserved by St. Jerome (in *Quæst. Hebr.;* See also Montfaucon's Origen's *Hexapla*, *Orig. Opp.*, de la Rue, v. 287), Chezib is not a proper name at all. Jerome's rendering of Aquila's version of this passage is—'Et vocavit nomen ejus Selom, *et factum est ut mentiretur in partu, postquam genuit eum.*' Similarly the Vulgate translates—'*quo nato parere ultra cessavit;*' as much as to say, that after the birth of this son the mother ceased bearing; which seems a more intelligible statement than—'*He* [Judah] *was at Chezib* when she bare him.' This sense of Aquila and the Vulgate is also supported by the Peschito Syriac version. Nor is there any objection to rendering והיה בכזיב by *factum est ut mentiretur, etc.* The root כזב, *to lie* or *deceive*, is in Is. lviii. 11, applied to the 'failing' or drying up of a spring of water. See Gesenius and Fürst (Lexicon), *s.v.*, and Drusius on Gen. xxxviii. 5. In Micah i. 14, the proper name and the appellative, derived from כזב, are brought together in a striking paronomasia.—P. H.

CHIDON (כִּידוֹן; Sept. [*Alex.*] Χειδών; [The word is omitted in the usual (Vat.) text]; Vulg. *Chidon*) is the name given, in 1 Chron. xiii. 9, to the threshing-floor where Uzza met his sudden death when he 'rashly' touched the ark on its way from Kirjath-Jearim to Jerusalem [UZZA]. The locality is not identified. St. Jerome indeed says (*Quæst. Hebr.* Opp. [ed. Ben.] iii. 870), 'Chidon means shield (*clypeus*). For there is a tradition that it was on this spot that Joshua was standing when it was said to him, *Raise thy shield towards the city Ahi*;' in reference to Josh. viii. 18. But this is obviously too vague to help us; the site of Ai is itself unknown. Moreover, it is not certain that Chidon is the name of *a place* at all; according to some it is the name of *the proprietor* of the threshing-floor (comp. 1 Chron. xxi. 15, etc., and see Poli *Synops. on 2 Sam.* vi. 6). Indeed, among the extreme variations of the versions, this threshing-floor has been identified with that of Araunah or Ornan, the Jebusite. In one of the fragments of the Hexapla (Origen's *Works*, by De la Rue, Migne. vi. 1. 42) a portion of 2 Sam. vi. 6 is preserved; and one of the variations of the LXX., as known to Origen, expressly assigns this threshing-floor to Ornan or Ernan; ἕως τῆς ἅλω Ἐρνὰ τοῦ Ἰεβουσαίου. Nor is this improbable; for the cortege which brought the Ark seems to have approached near the end of their appointed journey when the calamity which befel Uzza suspended for three months their progress. The house of Obededom was probably not far from 'Perez-Uzza' (see 1 Chron. xiii. 11–13) while it was undoubtedly near to 'the city of David' (xv. 1, 3). The word כידן is defined by J. C. Ortlob (*De Scutis et Clypeis Hebr.*) as an offensive weapon, 'hasta brevius, longum tamen satis, et exitiale;' like Bochart (after R. Salomon), he derives it from כִּיד (*exitium*), and conjectures that the threshing-floor was called *Chidon* because Uzza met his death in it, 'quasi aream cladis atque exitii' (*Hieroz.* p. 140). So Fürst (*Lex.* 589) renders, *Tenne des Todes.* Gesenius sees no such allusion in the name, and translates, *area jaculi.* The כידן, according to him, was a weapon like that of the Polish lancers (Uhlanen) see *Thes.* 683. According to R. Abraham Ben David (*De Templo*) it resembled the Italian *alabarda* (halberd). The noun, as an appellative, is translated *spear* in Josh. viii. 18, 26; *target*, 1 Sam. xvii. 6; *shield*, Job xxxix. 23; and *lance*, Jer. l. 42. The Peschito-Syriac has the inexplicable reading ܪܡܝܢ (Ramīn), in which it is followed by the Arabic version, رامين (Ramēn), for the name Chidon. Josephus, like the Alex. Sept., writes Χειδών (*Antiq.* vii. 4. 2). For the other designation of this threshing-floor in the parallel passage, see NACHON.—P. H.

CHILDREN. The word 'children' is sometimes used in the plural number, when meant to designate only one male issue (comp. 1 Chron. ii. 31; 2 Chron. xxiv. 25; xxxiii. 6). In such places the terms בנים, literally 'sons,' is equivalent to offspring, all of whom had probably died except the last-mentioned in the text. The more children—especially of male children—a person had among the Hebrews, the more was he honoured, it being considered as a mark of divine favour, while sterile people were, on the contrary, held in contempt (comp. Gen. xi. 30; xxx. 1; 1 Sam. ii. 5; 2 Sam. vi. 23; Ps. cxxvii. 3, *sq.*; cxxviii. 3; Luke i. 7; ii. 5). That children were often taken as bondsmen by a creditor for debts contracted by the father, is evident from 2 Kings iv. 1; Is. l. 1; Neh. v. 5. Among the Hebrews, a father had almost unlimited power over his children, nor do we find any law in the Pentateuch restricting that power to a certain age; it was indeed the parents who even selected wives for their sons (Gen. xxi. 21; Exod. xxi. 9, 10, 11; Judg. xiv. 2, 5). It would appear, however, that a father's power over his daughters was still greater than that over his sons, since he might even annul a sacred vow made by a daughter, but not one made by a son (Num. xxx. 4, 16). Children cursing or assaulting their parents were punished by the Mosaical Law with death (Exod. xxi. 15, 17; Lev. xx. 9); a remarkable instance of which is quoted by Christ (Matt. xv. 4, 6; Mark vii. 9, 13). Before the time of Moses a father had the right to choose among his male children, and declare one of them (usually the child of his favourite wife) as his first-born (בכור), though he was perhaps only the youngest. Properly speaking, the 'first-born' was he who was first begotten by the father, since polygamy excluded all regard in that respect to the mother. Thus Jacob had sons by all his four wives, while only one of them was called the first-born (Gen. xlix. 3); we find, however, instances where that name is applied also to the first-born on the mother's side (1 Chron. ii. 50; comp. v. 42; Gen. xxii. 21). The privileges of the first-born were considerable, as shewn in BIRTHRIGHT.

The first-born son was regarded as devoted to God, and had to be redeemed by an offering (Exod. xiii. 13; Num. xviii. 15; Luke ii. 22). This probably stood connected with the priestly character of the eldest son in patriarchal times. The first-born son, if not expressly deprived by the father of his peculiar rights, as was the case with Reuben (Gen. xlix.), was at liberty to sell them to a younger brother, as happened in the case of Esau and Jacob (Gen. xxv. 31, *sq.*) Considering the many privileges attached to first-birth, we do not wonder that the Apostle called Esau a *thoughtless person* (Heb. xii. 16).

Mothers usually nursed their children, but nurses (מינקת) were sometimes employed (Gen. xxxv. 8; 2 Kings xi. 2). Whether the nurse (אמנת) of Mephibosheth (2 Sam. iv. 4) is properly so designated may be doubted; the word rather means

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governess or *curatrix.* Children of both sexes were probably under the care of women for some years after their birth, and in the case of delicate boys this might be continued much longer. There are some

allusions in Scripture to the modes in which children were carried. These appear to be adequately represented by the existing usages, as represented in the cut No. 192, in which fig. 1 represents a Nestorian woman bearing her child bundled at her back, and fig. 2, an Egyptian female bearing her child on her shoulder. The former mode appears to be alluded to in several places, and the latter in Is. xlix. 22. For other matters regarding children, see ADOPTION; BIRTH; BIRTHRIGHT; EDUCATION.—E. M.

CHILMAD (כִּלְמַד; Χαρμὰν; *Chelmad*). A place carrying on traffic with Tyre, named in connection with Sheba and Ashur (Ezek. xxvii. 23). The Targum supposes that Media is intended, but without any foundation. Bochart and others have suggested Charmande, a town beyond the Euphrates, mentioned by Xenophon (*Anab.* i. 5. 10), but though described as large and flourishing, it seems not of sufficient importance to be introduced in this connection.—J. E. R.

CHIMHAM (כִּמְהָם). Probably a son (1 Kings ii. 7) of Barzillai the Gileadite, permitted by him to return with David over Jordan after the defeat of Absalom, Barzillai himself having declined on account of his great age, 2 Sam. xix. 37, 38, 40. The name is also written כִּמְהָן, and in Jer. xli. 17, כמוהם in the Kethiv. This may have been the original form of the word of which the others are contractions, but it is more likely the mistake of a transcriber. Professor Blunt observed in the mention of the dwelling of Chimham, Jer. xli. 17, at Bethlehem, an indication of the actual munificence of David to the family of Barzillai, for which we are prepared by the narrative in Samuel and Kings. See *Undesigned Coincidences*, 6th ed., p. 150.—S. L.

CHINNERETH. [CINNERETH.]

CHIOS (Χίος). An island in the Ægean Sea, about 38° 30′ N. lat.; 26° 0′ E. long., near the west coast of Asia-Minor. It was one of the 12 Ionian states, inhabited, however, by a mixed population. It fought bravely and suffered severely in the Ionian revolt, and after the Persian war, passed under the power of the Athenians, Macedonians, and Romans successively. St. Paul passed it when sailing from Troas on his last visit to Jerusalem (Acts xx. 15).—H. W.

CHIQUITILLA. [GIKATILLA.]

CHISLEV (כִּסְלֵו: 1 Maccab. i. 54, Χασελεῦ) is the name of that month which is the third of the civil, and the ninth of the ecclesiastical year of the Jews, and which commences with the new moon of our December. It corresponds, in Josephus, to the Macedonian month Ἀπελλαῖος. As it is now admitted that Chislev is one of those Persian names of months which the Jews adopted after the captivity, it is fruitless to search for a Syro-Arabian etymology of the word. Benfey has shewn that כסלו is a mutilated form of כסלול; and, by an ingenious, although adventurous, mode of derivation, deduces that word from the Zend *Khsathravairya*, through a series of commutations incident to its transit through the different dialects (*Mônatsnamen einiger alter Völker*, p. 124).

The memorable days which were observed in this month were:—The feast of the dedication of the Temple, in commemoration of its being purified from the heathen abominations of the Syrians, which was celebrated by illuminations and great demonstrations of joy for eight days, beginning from the 25th of this month (1 Maccab. iv. 59): and a fast on account of Jehoiakim having, in this month, burnt the roll containing Jeremiah's prophecy (Jer. xxxvi. 22, 23). There is some dispute whether this fast was observed on the 6th or on the 28th of the month. It is an argument in favour of the earlier day that the other would fall in the middle of the eight days' festival of the dedication.—J. N.

CHISLOTH-TABOR (כִּסְלֹת תָּבֹר; Sept. Χασελωθαίθ, or [*Alex.*] Χασελώθ βαθώρ; Vulg. *Cesleth Thabor*) is mentioned in Josh. xix. 12, as one of the towns on the southern border-line of the tribe of Zebulon. It has been sometimes accounted the same place as Chesulloth [CHESULLOTH], by Masius and Rosenmüller among others. Robinson (*Researches* iii. 182) affirms the identity, and Keil (on *Joshua*, Trans., p. 423) denies it. The two places were at least very near each other. The city mentioned in verse 22, and again in 1 Chron. vi. 77, as simply *Tabor*, is no doubt the same place as our Chisloth-Tabor. The name is itself suggestive of its position. Jarchi (in Keil) explains it to mean *ilia seu lumbos Thaboris*, in French *les flancs* (So Stanley, p. 496, 'Loins or flanks of Tabor'), 'not the summit nor the lowest part of the mountain, but upon the slope somewhere near the centre, and on the front, in about the same situation as that of the loins in an animal.' Others (such as Simonis *Onomast.*, and Rosenmüller) give a different turn to the meaning; regarding the *loins* as the seat of strength, they render כסלת by *fiduciæ Thaboris*, i. q., *munimentum;* as if the city were strongly fortified. כסל, which is *flanks* in Lev. iv. 9, and *loins*, Ps. xxxviii. 7, is translated *confidence* in Prov. iii. 26. Fürst (Lex. 614) and Gesenius (Thes. 702) combine both meanings in their definitions. Pococke (ii. 65) mentions a village which he calls *Zal*, about three miles from Tabor. This is by Robinson, Van de Velde (*Map* and *Memoir*, p. 304), V. Raumer (124) and Ritter (*Palest.* and *Syria*, ii. 393), called *Iksâl;* 'probably,' says Robinson, 'the Chesulloth and Chisloth-Tabor of Joshua on the frontier of Zebulon and Issachar, the Chasalus of Eusebius and Jerome in the plain near Tabor (*Onomast.*, s. v. Αχεσελώθ, *Aschaseluth*), and the Xaloth of Josephus situated in the great plain' (*De Bell. Jud.*, iii. 3. 1; *De Vita*, sec. 44). See also Dr. Zunz, *On the Geography of Palestine from Jewish Sources* in Asher's Benj. of Tudela, vol. ii. p. 432; and Seetzen's *Reisen durch Syrien, u. s. w.* iv. 311.—P. H.

CHITTAH (חִטָּה), occurs in various passages of Scripture, as enumerated by Celsius: Gen. xxx. 14; Exod. ix. 32; xxix. 2; xxxiv. 22; Deut. viii. 8; xxxii. 14; Judg. vi. 11; xv. 1; Ruth ii. 23; 1 Sam. vi. 13; xii. 17; 2 Sam. iv. 6; xvii. 28; 1 Kings v. 11; 1 Chron. xxi. 20, 23; 2 Chron ii. 15; xxvii. 5; Job xxxi. 40; Ps. lxxxi. 16; cxlvii. 14; Cant. vii. 2; Is. xxviii. 25; Jer. xii. 13; xli. 8;

Ezek. iv. 9; xxvii. 17; xlv. 13; and Joel i. 11. There can be no doubt that *chittah*, by some written *chittha*, *chetteth*, *cheteh* etc., is correctly translated 'wheat,' from its close resemblance to the Arabic as well as to the names of wheat in other languages. Celsius says, 'חטה, *chittha*, occultato נ in puncto dagesch, pro חנטה *chintha* dicitur ex usu Ebræorum.' This brings it still nearer to the Arabic name of wheat, حنطه which in Roman characters is variously written, *hinteh*, *hinthe*, *henta*, and by Pemplius in his translation of Avicenna, *hinttha;* and under this name it is described by the Arabic authors on Materia Medica. As the Arabic ح *ha*, is in many words converted into خ *kha*, it is evident that the Hebrew and Arabic names of wheat are the same, especially as the Hebrew ח has the guttural sound of خ. Different derivations have been given of the word *chittah:* by Celsius it is derived from 'חנט *chanath*, protulit, produxit, *fructum*, ex. Cant. ii. 13;' or the Arabic 'حنطه, rubuit, quod triticum rubello sit colore' (*Hierobot.* ii. 113). The translator of

193. Triticum compositum—Egyptian Wheat.

the *Biblical Botany* of Rosenmüller justly observes that 'the similarity in sound between the Hebrew word *chittah* and the English *wheat* is obvious. Be it remembered that the *ch* here is identical in sound with the Gaelic guttural, or the Spanish x. It is further remarkable that the Hebrew term is etymologically cognate with the words for *wheat* used by every one of the Teutonic and Scandinavian nations (thus we have in Icelandic *hveiti*, Danish *hvede*, Swedish *hvete*, Mæsogoth. *hveaite*, German *weizen*); and that, in this instance, there is no resemblance between the Scandinavian and Teutonic terms, and the Greek, Latin, and Slavonic (for the Greek word is πυρός, the Latin *frumentum* or *triticum*, the Russian *psienitsa*, Polish *pszenica*); and yet the general resemblance between the Slavonic, the Thracian, and the Gothic languages is so strong, that no philologist now doubts their identity of origin'—*l. c.* p. 75.

Rosenmüller further remarks that in Egypt and in Barbary قمح *kamich* is the usual name for wheat (*Descrip. de l'Egypte*, t. xix. p. 45; Höst's *Account of Maroko and Fez*, p. 309); and also, that in Hebrew, קמח *kemach* denotes the flour of wheat (Gen. xviii. 6; Num. v. 15). This, it is curious to observe, is not very unlike the Indian name of wheat, *kunuk*. All these names indicate communication between the nations of antiquity, as well as point to a common origin of wheat. Thus, in his *Himalayan Botany*, the author of this article has stated: 'Wheat having been one of the earliest cultivated grains, is most probably of Asiatic origin, as no doubt Asia was the earliest civilized, as well as the first peopled country. It is known to the Arabs under the name of *hinteh*, to the Persians as *gundoom*, Hindu *gehoon* and *kunuk*. The species of barley cultivated in the plains of India, and known by the Hindoo and Persian name *juo*. Arabic *shaeer*, is *hound hexaerstichum*. As both wheat and barley are cultivated in the plains of India in the winter months, where none of the species of these genera are indigenous, it is probable that both have been introduced into India from the north, that is, from the Persian, and perhaps from the Tartarian region, where these and other species of barley are most successfully and abundantly cultivated' (p. 419). Different species of wheat were no doubt cultivated by the ancients, as *triticum compositum* in Egypt, *T. æstivum*, *T. Hibernum* in Syria, etc.; but both barley and wheat are too well known to require further illustration in this place. —J. F. R.

CHITTIM, or KITTIM (כִּתִּיִּים כִּתִּים), a branch of the descendants of Javan, the son of Japheth (Gen. x. 4). The plural termination of Chittim, and other names in this ethnographical survey (ver. 13, 14), renders it probable that the term *son* must be understood (like its correlate, *father;* v. AB) not in the strict sense of that relation. On the authority of Josephus, who is followed by Epiphanius and Jerome, it has been generally admitted that the Chittim migrated from Phœnicia to Cyprus, and founded there the town of Citium, the modern Chitti. 'Chethimus possessed the island of Chethima, which is now called Cyprus, and from this all islands and maritime places are called Chethim by the Hebrews' (Joseph. *Antiq.* i. 6. sec. 1). Cicero, it may be remarked, speaks of the Citians as a Phœnician colony (*De Finibus*, iv. 20), 'scis enim Citiæos clientes tuos a Phœnicia profectos.' Dr. Pococke copied at Citium thirty-three inscriptions in Phœnician characters, of which an engraving is given in his *Description of the East* (vol. ii. p. 213), and which have recently been explained by Gesenius in his *Monum. Phœnic.* (p. 124-133). Some passages in the prophets (Ezek. xxvii. 6; Is. xxiii. 1, 12) imply an intimate connection between Chittim and Tyre. At a later period the name was applied to the Macedonians (1 Maccab. i. 1, Χεττειείμ; and viii. 5, Κιτιέων). Hengstenberg has lately endeavoured to prove that in every passage in the O. T. where the word occurs, it means Cyprus, or the Cyprians. On Num. xxiv. 24, he remarks, that the invad-

ers of Ashur and Eber are said to come not *from* Chittim, but מיד כתים, *from the coast of* Chittim, that being the track of vessels coming from the west of Palestine. In Dan. xi. 30, he contends that the use of the absolute form, ציים, instead of the construct, denotes a less intimate connection with the following word, and that the phrase means, like that in Balaam's prophecy (to which he supposes the prophet alludes) ships sailing *along the coast* of Chittim. The Vulgate translates Chittim, in this passage, *Romanos*, an interpretation adopted by several of the ancient Jewish and Christian writers. Bochart attempts to support it on etymological grounds, of which Michaelis presumes to say, 'etymologica autem quæ de Latio Bochartus habet, facile ipsi relinquo, quæstiones geographicas his *crepundiis* carere cupiens.'

'Chittim seems to be a name of large signification (such as our Levant), applied to the islands and coasts of the Mediterranean, in a loose sense, without fixing the particular part, though particular and different parts of the whole are probably in most cases to be understood' (v. *Pictorial Bible*, notes on Ezek. xxvii. 6); Michaelis, *Spicilegium Geographiæ Hebræorum Extera post Bochartum*, pars i. pp. 1-7, 103-114; Michaelis *Supplementa ad Lexica Hebraica*, pp. 1138, 1377-1380; Bocharti *Geogr. Sacr.* c. 157-161; Gesenii *Thesaurus*, p. 726; Pococke's *Description of the East*, vol. ii. p. 213; Newton's *Dissertations on the Prophecies*, v.; Hengstenberg, *History of Balaam*, etc., p. 500, transl. by J. E. Ryland, Edin. 1848; Conybeare and Howson's *St. Paul*, i. 188.—J. E. R.

CHIUN (כִּיּוּן). The original word in Amos v. 27, which is translated by LXX. Ῥαιφάν, and in Acts vii. 43 Ῥεφάν or Ῥεμφάν. The meaning of it is uncertain. See Alford, *Gr. Test. l.c.* Some suppose כיון is a mistake for ריון; others think that it is a common noun, meaning the *carriage* or *framework* on which the idol was borne; another opinion is, that it is a Coptic appellation of the *planet Saturn* (?), but cf. Persian كيوان *the planet Saturn.* [REMPHAN.]—S. L.

CHLOË is mentioned in 1 Cor. i. 11, in a manner which has left it doubtful to some, *e.g.*, St. Ambrose, Thomas Aq., Stunica and Calvin (see Erasmus, in *Crit. Sacr.*, *in loc.*; also Calvin, *in loc.*), whether a place or a person be meant. Ὑπὸ τῶν Χλόης is St. Paul's expression. Notwithstanding the efforts of Stunica, no place at all suitable has been found to satisfy the Apostle's reference; besides which, the phrase should have been, not τῶν Χλόης, but τῶν ἐν Χλόῃ, to express the *local* sense. The ellipsis here is probably οἰκείων, meaning Chloe's *family* (See Wolf's *Curæ Philologicæ* in 1 Cor. i. 11; and Bos, *Ellips.* 137. A similar construction occurs in Rom. xvi. 10, 11; where the οἱ Ἀριστοβούλου and οἱ Ναρκίσσου are translated in A. V. by the ellipsis of *household.* Olshausen (*in loc.*) suggests Chloe's *slaves alone;* but nearer relations still may have been St. Paul's informants; and it has been even suggested that Stephanas, Fortunatus and Achaicus, whose arrival at Ephesus from Corinth gladdened the apostle (1 Cor. xvi. 17), were *sons* of Chloe (See Hammond and Wordsworth, *in loc.*) The Peschito-Syriac version is equivalent to *De domesticis Chloes.* Chloe herself was probably a religious matron (Poli *Synops.*, *in loc.*), either 'an inhabitant of Corinth (Theophylact), or some Christian woman (Estius) known to the Corinthians elsewhere, or (Michaelis, Meyer) an Ephesian having friends, who had been at Corinth.' (Alford, *in loc.*) Chloe is an occasional name in Greek, and especially in Latin writers. It was a surname of Δημήτηρ, and gave name to a festival in her honour. Among other Chloes, Horace mentions one in a well-known ode (iii. 9. 9), to whom he assigns Thrace, or perhaps Crete, as her birth-place—

'Me nunc *Thressa* [Al. *Cressa*] Chloë regit
Dulces docta modos et citharæ sciens.'

—P. H.

CHOACH (חוֹחַ). This word is in the A. V. translated *thistle* in 2 Kings xiv. 9; Job xxxi. 40; and *thorns* in Job xli. 2; Prov. xxvi. 9; Is. xxxiv. 13, etc. From the context of the several passages, it is evident that *choach* must have been some useless plant or weed of a thorny nature. Prov. xxvi. 9: 'As a *thorn* (*choach*) goeth into the hand of a drunkard,' etc. The Septuagint translates it by ἄκανθα and ἄκαν, that is, words which signify thorny plants in general, and also by κνίδη, 'a nettle.' But it is difficult in this, as in other instances, to ascertain what particular plant is intended, and hence *choach* has been variously translated. Celsius has pointed out that the Arabic خوخ *khokh* is similar in nature and origin to the Hebrew word, and is employed as its synonyme, and that *chucho* is the Syriac version. *Khookh* is applied in Arabic to the peach, and *bur khookh*, whence we have apricock, etc., to the apricot. *Choach* may therefore be considered as a generic term applied to the plum tribe; and some of these, as the common sloe, *Prunus spinosa*, are well known to be of a thorny nature: 'Sylvestris prunus, humilis, ac solidis spinis munitus est.' Some kindred species, as a thorny Cratægus, may supply its place in Syria. Bové says of Mesteh, not far from the Jordan, 'Les arbustes qui y croissent m'ont paru des Rhamnées ou des Rosacées du genre Prunus.'—J. F. R.

CHOBA, CHOBAI (Χωβά, Χωβαΐ). A city of Samaria, in the neighbourhood of Bethulia, referred to in the book of Judith (xv. 4, 5); and identified by Van de Velde (*Memoir*, p. 304; *Syria and Palestine*, vol. i. p. 368) with Kubatieh, a village on the road from Jenin to Sebustiyeh (Samaria).

Whether the Choba mentioned Jud. iv. 4 is the same as the preceding, or as the Hobah (חוֹבָה, LXX. Χοβά) of Gen. xiv. 15 (Gesenius *Heb. Lex.* s. v.) is uncertain.—S. N.

CHOLED (חֹלֶד; Arabic, خلد *khuld;* Lev. xi. 29, in our version, 'weasel'). Although the similarity of sound in names is an unsafe ground to depend upon when it is applied to specific animals, still, the Hebrew and Syriac appearing likewise to imply creeping into, creeping underneath by burrowing—characteristics most obvious in moles—and the Arabic denomination being undoubted, *chaled* may be assumed to indicate the above animal, in preference to *chinsemeth*, which, in conformity with the opinion of Bochart, is referred to the *chamæleon.* This conclusion is

the more to be relied on as the animal is rather common in Syria, and in some places abundant. Zoologists have considered the particular species to be the *Talpa Europæa*, which, under the name of the common mole, is so well known as not to require a more particular description. The ancients represented the mole to have no eyes; which assertion later scientific writers believed they had disproved by shewing our species to be possessed of these organs, though exceedingly small. Nevertheless, recent observations have proved that a species, in other respects scarcely, if at all, to be distinguished from the common, is totally destitute of eyes, and consequently has received the name of *Talpa cæca*. It is to be found in Italy, and probably extends to the East, instead of the *Europæa*. Moles must not, however, be considered as forming a part of the Rodent order, whereof all the families and genera are provided with strong incisor teeth, like rats and squirrels, and therefore intended for subsisting chiefly on grain and nuts; they are, on the contrary, supplied with a great number of small teeth, to the extent of twenty-two in each jaw—indicating a partial regimen; for they feed on worms, larvæ, and under-ground insects, as well as on roots, and thus belong to the insectivorous order; which brings the application of the name somewhat nearer to carnivora and its received interpretation, 'weasel.'—C. H. S.

CHOMET (חֹמֶט, from חָמַט, *to twist, wind, bend one's self*); the name given to a reptile (Lev. xi. 30; Sept. σαῦρα; Vulg. *lacerta;* A. V. *snail*). It designates one of the lizard species, probably the true lizard, of which multitudes are found in Palestine, especially amid ruins and sandy plains.

CHORASHAN (כּוֹר־עָשָׁן; Sept. Βηρσαβεέ; Alex. Βωρασάν; Vulg. *Lacus Asan*). This place is mentioned in 1 Sam. xxx. 30, as one of the towns amongst whose elders David made a friendly distribution of the spoils of the Amalekites. It is generally supposed to be identical with the *Ashan* of Joshua. [ASHAN.] See Keil on *Joshua*, Tr., p. 382; Gesenius, *Thes.* 672; Fürst, *Lex.* i. 583. By St. Jerome and Eusebius (*Onomast.* s. v. *Asan*) it is designated *Bethasan*, and is placed by the former fifteen, and by the latter sixteen, miles from Ælia (Jerusalem), πρὸς δυσμὰς, as Eusebius adds; to the west, with a slightly southern direction: this would bring the town near to Ziglag, whence David sent his presents. According to Josh. xv. 42, this town was in the tribe of Judah; while in Josh. xix. 7, and 1 Chron. iv. 32, it is assigned to the tribe of Simeon. To reconcile these statements, it is not necessary (with Von. Raumer, p. 173) to suppose two places of the same name; but (with Winer, *Bibl. Realw.*, v. i. p. 93) to include Ashan within that portion of Judah, which, as being 'too much' for it (Josh. xix. 9), was afterwards transferred to the 'children of Simeon.' The name *Chor-ashan* is described by Gesenius and Fürst to mean 'a smoking furnace,' the latter conjecturing that the place was the seat of some iron-foundry. Winer, however, resorts to the most satisfactory conjecture, to the effect that the prefix CHOR is synonymous with the Syriac ܟܘܪ, and the Arabic كور (*Chor*), which often means 'habitation' or *place* of any kind (ortschaft) [comp. Χώρα], like the word בַּיִת (Beth.) This accounts for the form *Beth-asan* given to the name by Jerome and Eusebius. Fürst rejects too summarily as *false* the version of the Peschito, the Alex. LXX., and the Vulgate [בּוֹר־עָשָׁן, Βωρασαν, Lacus Asan (or *Borasan*)] as if in relation to some *well* of water, making בּוֹר=בְּאֵר. The Vat. LXX. Βηρσαβεε somewhat countenances the idea. On another ground we may suppose the place to have been well-watered: Ashan is probably the *Ain* of Josh. xxi. 16 [AIN]. This seems indeed more than probable on comparing the list of this passage (xxi. 13-16), with that of the parallel place in 1 Chron. vi. 57-59.* Now though *Ain* עַיִן, '*a spring*,' is distinguished from *Beer*, בְּאֵר, 'a well' (See Stanley, *Sin. and Pal.*, 509), it yet points to a fact of a similar nature. From these last-mentioned passages, we learn the ecclesiastical character of our town as one of the Levitical cities.—P. H.

CHORAZIN (Χοραζίν). This place is only mentioned in the Bible as one of the three cities in which most of Christ's mighty works had been done, and on which woes were pronounced because of their unbelief (Matt. xi. 21; Luke x. 13). No indication is given of its situation farther than that it seems to have been near Bethsaida. Jerome informs us that Capernaum, Bethsaida, and Chorazin all lay on the shore of the Sea of Galilee; and that Chorazin was two miles from Capernaum (*Comm. in Esai.* ix. 1; *Onomast.* s.v. *Chorazain*). The most satisfactory description of the position of Chorazin is given by St. Willibald, who visited this region in the beginning of the eighth century. From Tiberias he went to Magdulum (now *Mejdel*); thence to Bethsaida; thence to *Chorazin*, where there was a Christian church; and thence to the sources of the Jordan at Banias (*Early Trav. in Pal.*, p. 16). Capernaum was situated at Khan Minyeh (CAPERNAUM), Bethsaida at Tabighah (BETHSAIDA); and consequently we must look for the site of Chorazin along the shore between the latter place and the mouth of the upper Jordan, and at the distance of about two miles from Capernaum. With such data we can have no difficulty in identifying Chorazin with the extensive ruins of *Tell Hûm*, situated on the shore of the lake, nearly three miles from Capernaum.

The ruins of Tell Hûm are among the most remarkable in northern Palestine. To reach and explore them is no easy task. No trodden path leads to them. The Arabs seem to avoid them. Thickets of thistles as tall as a man on horseback, and so dense that no horse can break through them, encompass and cover the whole site. The ruins lie close upon the shore, and are here and there washed by the waves. They cover a level tract about half a mile long by a quarter broad, and consist chiefly of foundations and heaps of rough stones. There is a small tower built up of old materials, in part standing. A short distance from it are the remains of one of the most beautiful buildings in Palestine. It was upwards of 100 feet long by 80 wide.

* Robinson, however, seems to identify Ain with 'the ruins of a village called *El-Ghuwein*,' which, in his latest map, he puts south of Hebron. This would destroy the identity not of *Ain* and *Ashan*, but of Ashan and Chorashan. But Robinson does not write with certainty. *Bibl. Researches*, vol. ii. p. 625, note 2.

Numbers of Corinthian columns, sculptured entablatures, and ornamented friezes, lie around it in confused heaps. Among them are large slabs of limestone, on which are sculptured panels and ornamented work. This splendid structure appears to have been a synagogue. Its date cannot be earlier than the fifth century. After the destruction of Jerusalem, the Jewish Sanhedrim assembled at Tiberias, which continued to be the capital of their nation for three centuries. The Jews gathered round it, and formed a large proportion of the population of Galilee from the second to the sixth century. They were rich and powerful; and they have left traces of their taste and architectural skill in many of the towns. The *woe* pronounced by our Lord has come upon Chorazin (Robinson, *B.R.*, iii. 359; *Handbook of S. and P.*, 427).

About three miles inland from Tell Hûm is a fountain, and the ruins of a small village, bearing the name Kerazeh, which some identify with Chorazin (Keith *on Prophecy;* Thomson, *The Land and the Book*). But may it not be, as suggested by Dr. Robinson, that after the destruction of the town on the exposed coast, some of the inhabitants retired to this more secure spot, carrying with them the name of their home; just as happened at Sarepta? (Van de Velde, ii. 396).—J. L. P.

CHOZEBA (כֹּזְבָא, 'failing water,' Fürst; 'lying,' Gesenius; Sept. Χωζηβά; אַנְשֵׁי כֹזְבָא is rendered by Vulgate *viri mendacii*, instead of 'men of Chozeba') was a town of the plain of Judah, on the west side, probably the same as ACHZIB and CHEZIB, which see. It is mentioned only once, in 1 Chron. iv. 22. The Vulgate renders the proper names of this verse by appellatives, following a curious Rabbinical tradition which is given by St. Jerome (*Quæst. Hebr.* on 1 Chron. iv. 22) and may also be found in Corn. a Lapide, and Calmet, *in loc.* According to this absurd interpretation *Jokim* is *Qui fecit stare Solem*, 'He who made the sun stand still;' not indeed the great Joshua; but the Elimelech mentioned in Ruth, the father of Mahlon and Chilion, who are the *viri mendacii*, etc. Elimelech, it seems, was a righteous man, and performed the stupendous miracle to convert the sinners of his people, among whom his sons were unhappily conspicuous, etc. The remarkable clause which terminates the verse—'And these are ancient things,' is said to refer to these ancient traditions; whereas, most probably, it points to some authentic old vouchers of the genealogy of *the Sons of Shelah*, whose name, it will be observed, is brought into connection with our Chozeba as closely in this passage of Scripture, as the same Shelah is connected with the Chezib of Gen. xxxviii. 5. But see CHEZIB.—P. H.

CHRIST. [JESUS.]

CHRISTIAN (Χριστιανός). This world-famous name, 'quod sicut unguentum diffusum longe lateque redolet' (Gul. Tyr. iv. 9), occurs but three times in the N. T. (Acts xi. 26; xxvi. 28; 1 Pet. iv. 16). In Acts xi. 26 we are informed that it arose in the city of Antioch* during the year spent there in preaching by Paul and Barnabas. It was therefore first used about the year 44 A.D. Both Suidas (ii., p. 3930, a, *ed. Gaisford*) and Malalas (*Chronograph.* x.) say that the name was first used in the episcopate of Evodius at Antioch, and Evodius is said to have been appointed by St. Peter as his successor A.D. 45 (Jerome, *Chronic.*, p. 429). That Evodius actually invented the name (Malalas *l.c.*) is an assertion which may be disregarded as safely as the mediæval fiction that it was adopted at a council held for the purpose.

Throughout the N. T. the followers of Christ are called by vague and general names, such as οἱ μαθηταί (Acts ix. 26; xi. 29; xiii. 52), οἱ πιστοί οἱ πιστεύοντες (Acts xv. 23; iv. 32; Rom. xv. 25; Col. i. 2) οἱ ἀδελφοί, οἱ ἅγιοι, οἱ τῆς ὁδοῦ (Acts xv. 1, 23; 1 Cor. vii. 12; Rom. viii. 27; Acts xix. 9, 23, etc.) The very variety of these terms, many of which are wholly unadapted for use by any but the believers themselves, prove the non-existence of, and the necessity for, some common and indifferent appellation. That the new designation did not arise from the Jews is obvious, first because they had generally adopted the opprobrious terms 'Galileans' and 'Nazarenes,' which sufficiently expressed their contempt and hatred for the new sect (Acts xxiv. 5; ii. 44; iv. 32; John i. 46; Luke xiii. 2); and secondly, because it is certain that they would not have used the hallowed title of Messiah (Χριστός, the Anointed) to apply as a name of ridicule to those whom they so much despised. That the name did not originate with the Christians themselves is equally certain, because even after it had been invented, it was not adopted by them. As the name is essentially external, it is *not even alluded to* for twenty years (Acts xxvi. 28). In both of the places where alone it subsequently occurs, it is placed in the mouth of an enemy. That the tendency of Agrippa's speech was sarcastic when he said, '*Almost thou persuadest me to be a Christian*'—is evident from the context; but as the sarcasm was intended to be half-complimentary, we may infer that the new name did not involve the same designed animosity as the insulting title 'Nazarene.' In 1 Pet. iv. 16, 'if any man suffer as a *Christian*,' the word is again used as a name given *from without* by unfavourable judges, a term in fact of legal indictment (cf. Clem. Alex., *Strom.* p. 297, 13, ed. *Sylb.*); and the continuation of the verse, 'let him glorify God *in this name*' (leg. ὀνόματι, pro μέρει), is the earliest indication we have that the church was prepared to adopt the badge which had been fixed upon it by the world. In fact, the name Christian, though originally used as a stigma, was regarded in aftertimes as a peculiar glory, just as the cross, once the mark of infamy and degradation, was afterwards the proudest emblem on the banners of armies and the diadems of kings. We hear of more than one martyr and confessor, who at the tribunal or the stake shouted repeatedly, as his cry of triumph and consolation, 'I am a Christian' (Euseb. *H. E.* v. i., Tert. *Apolog.* 2); and in the Clementine Liturgy (quoted by Mr. Humphry on Acts xi. 26) we find an express thanksgiving that Christians were suffered to bear the name of their Lord (εὐχαριστοῦμέν σοι ὅτι τὸ ὄνομα τοῦ Χριστοῦ σου ἐπικέκληται ἐφ' ἡμᾶς). The

* 'No slight honour to the city,' as St. Chrysostom observes; but it is a pure fiction that its name was changed in consequence to Theopolis (See William of Tyre, quoted by Conybeare and Howson). It was significant of the ultimate diffusion of Christianity that the name arose in a great city, which was neither the civil nor the religious capital of the world.

name itself was only contemptuous in the mouths of those who regarded with contempt him from whom it was derived; and as it was a universal practice to name political, religious, or philosophical societies from the name of their founders (as Pythagoreans, Epicureans, Apollonii, Cæsariani, Vitelliani, etc.), it was advantageous rather than otherwise for the Christians to adopt a title which was not *necessarily* offensive, and which bore witness to their love and worship of their master; a name intrinsically degrading—such as the witty Antiochenes, notorious in the ancient world for their propensity to bestow nicknames,* might easily have discovered (Philost., *Vit. Apol.*, iii. 16; Zosim. iii. 11—γελοίοις τε καὶ ἀταξία ἱκανῶς ἔχοντα, Procop. *Bell. Pers.* ii. 8),—would certainly have retarded the progress of the new religion; and as we see even in modern times that it is the tendency of rival sects to brand each other with *derisive* epithets, it is natural to suppose that the name 'Christians' resulted rather from philosophical indifference than from theological hatred. The Latinised form of this hybrid word—Greek in form, Latin in termination—is not indeed a conclusive proof that it emanated from the Romans, because such terminations had been already familiarised thoughout the East by the Roman dominion; but it is precisely the kind of name which would have been bestowed by the haughty and disdainful spirit of victorious Rome, which is so often marked in early Christian history (John xviii. 31; Acts xxii. 24; xxv. 19; xviii. 14). That the disciples should have been called from 'Christus,' a word implying the *office*, and not from 'Jesus,' the *name* of our Blessed Lord, leads us to infer that the former word was most frequently on their lips, 'which harmonises with the most important fact that in the Epistles he is usually called not 'Jesus,' but Christ' (Conybeare and Howson's *St. Paul*, i. 130). 'Christus non proprium nomen est, sed nuncupatio potestatis et regni,' Lactant (*Div. Institt.* iv. 7). In later times when the features of the 'exitiabilis† superstitio' were better known, because of its ever-widening progress (Tac., *Ann.* xv. 44), this indifferentism was superseded by a hatred against *the name* as intense as the Christian love for it, and for this reason the Emperor Julian 'countenanced and perhaps enjoined the use of the less honourable appellation of Galileans' (Gibbon, v. 312, *ed. Milman*; Greg. Naz. *Orat.* iii. 81). Yet as Tertullian, in an interesting passage points out, the *name* so detested was harmless in every sense, for it merely called them by the office of their master, and that office merely implied one set apart by solemn unction (Tertull., *Apolog.* 3).

It appears that by a widely prevalent error the Christians were generally called *Chrestiani*, and their founder *Chrestus*—a mistake which is very easily accounted for (Suet., *Ner.* 16, *Claud.* 25; Lactant., *Instit. Div.* iv. 7), and one which the Christians were the less inclined to regret, because it implied their true and ideal character (οἱ εἰς Χριστὸν πεπιστευκότες χρηστοί τε εἰσὶ καὶ λέγονται, Clem. Alex., *Strom.* II. iv. 18. 'Sed quum et perperam Chrestianus pronuntiatur a vobis (nam nec nominis certa est notitia penes vos) *de suavitate et benignitate* compositum est,' Tert. *Apol.* 3). The explanation of the name Christian, as referring to the 'unction from the Holy One,' although supported by the authority of Theophilus Antiochenus (A.D. 170), 'who lived not long after the death of St. John' (τούτου ἕνεκεν καλούμεθα Χριστιανοὶ ὅτι χριόμεθα ἔλαιον θεοῦ, *ad Autolyc.* i. 12), can only be regarded as an adaptation or an afterthought (See Jer. Taylor, *Disc. of Confirm.*' sec. 3, and compare the German *Christen*).

The adoption of the name marks a very important epoch in the history of the Church; the period when it had emerged even in the Gentile observation from its Jewish environment, and had enrolled followers who continued *Gentiles* in every respect, and who differed widely from the Jewish proselytes. 'It expressed the memorable fact that a community consisting primarily of Jews, and directed exclusively by them, could not be denoted by that name or by any name among them. To the disciples it signified that they were witnesses for a king, and a king whom all nations would be brought in due time to acknowledge' (Maurice, *Eccl. Hist.*, p. 79). See Buddæus *Miscell. Sacr.* i. 280, *sq.*; Wetstenii, *N. T.* in Acts xi. (Conybeare and Howson, i. 130; Zeller., *Bibl. Wörterb.* s. v. *Christen*, etc.—F. W. F.

CHROMATIUS, Bishop of Aquileia during the latter part of the 4th century, and the earlier years of the 5th; the friend and correspondent of Jerome, Rufinus, Ambrose, and Chrysostom; and held by them, and others, in the highest esteem. He is styled by Jerome 'the most holy and the most learned of bishops;' Rufinus expresses such confidence in his judgment that he terms him 'the Bezaleel of our time;' and he was one of the three western bishops whose support was sought by Chrysostom, after his deposition by the Council of the Oak. In several ways he rendered important services on behalf of biblical and ecclesiastical literature. It was at his instigation that Rufinus made his translation of the Ecclesiastical History of Eusebius, and also of the Homilies of Origen on Joshua (Rufin. *Hist. Ecc. Pref.*, Orig. *Hom. in Jos. Prol*). It was by the pecuniary aid he rendered to Jerome that the latter was enabled to prosecute his literary labours, and it was partly in consequence of his urgent appeals that Jerome made his translation of the O. T. from the Hebrew, and not from the Greek of the Septuagint (Hieron, *Præf. in lib. Sal.*, *Præf. in lib. Paralip. Præf. in lib. Tobiæ*). His only extant works are eighteen homiletic pieces on the earlier chapters of Matthew. One of these—that on the eight beatitudes—is clearly a sermon. The others were intended to be read, and probably form part of a practical exposition of Matthew, the remainder of which has been lost. His style is simple and clear, and his method of interpretation is literal and not allegorical. The best edition is that by Braida (Utini, 1816, 4to), and reprinted by Migne in the twentieth volume of his *Patrol. Curs.*—S. N.

CHRONICLES. *Name.*—The Hebrew name

* If the name were meant for one of those sneering jests (σκώμματα), which Julian especially attributes to the Antiochenes, it is hard to see the point of it, unless it can be meant to ridicule their adherence to the cause of one who had been crucified (See Wetstein, *N. T.* in Acts xi. 26).

† Gibbon's conjecture that this disgust partly arose from a confusion of the 'Galileans' with the followers of Judas the Gaulonite, is rightly denounced by Guizot as 'devoid not only of verisimilitude but even of possibility' (i. 545, *ed. Milman.*)

of Chronicles is דִּבְרֵי הַיָּמִים, *i. e.*, *words of the days*, *annals*. In the Hebrew canon they formed a single book, which the Greek translators divided into two with the title παραλειπόμενα, *things omitted*, because many things omitted in the books of Kings are contained in them. The common name, *Chronicles*, is from the Latin *Chronicon*, which Jerome first used (Prolog. galeat. in libr. Regg.) The example of the Septuagint, in dividing the work, was followed by the Vulgate and Luther. D. Bomberg also introduced it into his editions of the Hebrew Bible, so that it is now universal.

The books of Chronicles may be *divided* into two parts, as follows :—

I. Containing chapters i.–ix. 34.
II. Containing ix. 35—2 Chron. xxxvi.

The former consists of genealogical lists interspersed with short historical notices; the latter, of the history of the kings in Jerusalem from David to Zedekiah.

Sources.—The following documents are referred to by the compiler himself :—

1. The book of Samuel the seer, and the book of Nathan the prophet, and the book of Gad the seer (1 Chron. xxix. 29); for the history of David.

2. The book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer against Jeroboam the son of Nebat; for the history of Solomon (2 Chron. ix. 29).

3. The book of Shemaiah the prophet and of Iddo the seer (2 Chron. xii. 15); for the history of Rehoboam.

4. The book of Jehu the son of Hanani, transferred into the book of the kings of Israel (2 Chron. xx. 34); for the history of Jehoshaphat.

5. The story (Midrash) of the book of the Kings (2 Chron. xxiv. 27).

6. A work of Isaiah the prophet respecting Uzziah (2 Chron. xxvi. 22).

7. The vision of Isaiah the prophet (2 Chron. xxxii. 32); for the history of Hezekiah.

8. The book of the Kings of Israel (2 Chron. xxxiii. 18); for the history of Manasseh.

9. The Sayings of the Seers (Hosai), in 2 Chron. xxxiii. 19; for the history of Manasseh.

10. The book of the Kings of Judah and Israel (2 Chron. xxviii. 26; xvi. 11; xxv. 26); for the histories of Asa, Amaziah, and Ahaz.

11. The book of the Kings of Israel and Judah (2 Chron. xxvii. 7; xxxv. 27; xxxvi. 8); for the histories of Jotham, Josiah, and Jehoiakim.

12. The Story (Midrash) of the prophet Iddo (2 Chron. xiii. 22); for the history of Abijah.

In relation to Nos. 10, 11, 8, 4, it is observable, that all refer to one and the same document. A large work is quoted under different names, and consisting of two leading divisions; the one concerning the kings of Judah, the other those of Israel. No. 5 seems to us to denote an explanatory document occasionally employed by the compiler of Chronicles. But the term *Midrash* is obscure. Nos. 1, 2, 3, 4, 6, 7, 9, were *prophetic* documents, *i. e.*, they were written by prophets; and it appears to us most probable, that they existed as separate monographs (with the exception of No. 4), rather than that they were incorporated with the large historical work, *the book of the Kings of Israel and Judah*, which grew to its full dimensions out of memoranda committed to writing in different reigns. No. 12, viz., a Midrash of the prophet Iddo, appears to have contained an explanation of the section of the large work termed *the book of Iddo the seer*. In No. 9 the word חוֹזֵי is most probably a proper name, not the plural *seers*.

If the term לְהִתְיַחֵשׂ, in No. 3, means *belonging to the genealogical list*, and thus refers to the place where the words of Shemaiah and Iddo were to be found, the opinion respecting the prophetic monographs in question that they formed a part of the large historical work, would be corroborated. But it is very difficult to tell what it means. Our translators seem to have come as near its signification as any critics who have since attempted an explanation. Thenius conjectures, that in the history of Rehoboam, contained in the books of Kings, there were copious accounts of the race of David; and that the section in which particulars respecting Rehoboam and the prophets Shemaiah and Iddo stood, began with a genealogical list. This is more than doubtful. The manner in which the document is referred to seems to shew that it was not incorporated with the large historical composition, for in 2 Chron. xxxiii. 18, *the book of the Kings of Israel* is referred to for the history of Manasseh; whereas for *the same king, the sayings of the seers* (No. 9) are appealed to in the next verse. Surely, therefore, Nos. 8 and 9 were not identical, nor was the latter a part of the former.

In No. 6 the citation is peculiar: 'the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write' (2 Chron. xxvi. 22). One is inclined to believe that the monograph of Isaiah was single and independent, especially as it is not found either in Isaiah's prophecies, in the canon, or in the historical appendix in Is. xxxvi.–xxxix.

In addition to the sources enumerated, the compiler must have had others. Thus the lists of David's heroes (xi. 10-47), of those who came to him at Ziklag (xii. 1-22), of the captains, princes of the tribes, and officers of David's household (xxvii.), the number and distribution of the Levites, and the minute information given respecting Divine worship (xxiii.-xxvi.), must have been derived from written sources not included in the *book of the Kings of Israel and Judah*.

Some documents are mentioned by the compiler which he did not *use*. Thus a writing of Elijah addressed to Jehoram is spoken of in 2 Chron. xxi. 12; and a collection of *lamentations*, in which was an elegy composed by Jeremiah on Josiah's death (2 Chron. xxxv. 25).

In 1 Chron. i.-ix., we have only a few references to the origin of the genealogical lists. Throughout most of this portion the compiler relied on registers, which he carefully followed. But his information respecting them is not definite.

It has been inquired, whether our present books of Samuel and Kings were one of the sources whence the Chronicle writer drew his materials? The question is answered in the affirmative by De Wette, Movers, and Bleek; by Hävernick and others in the negative. The first-named critic adduces three arguments in favour of the hypothesis that the parallel accounts were derived from the earlier books, only one of which appears to us valid, viz., the certainty of the Chronist's having known the earlier books. After denying the validity of all his arguments, Keil proceeds to adduce

some positive grounds against the hypothesis that the books of Kings and Samuel were used as sources.

1st, The circumstance that both narratives agree with one another, and have parallel sections only when they cite their sources. But no more than 15 verses appear after the last citation of sources in the Chronicles, in which the destruction of the Jewish state is described very briefly. It is probable that the writer employed the Kings up to this time and not after.

2dly, The different arrangement of materials in both works. All the difference of arrangement that exists is not great, and is sufficiently explained by the use of other sources in addition to the independence of the writer.

3dly, The many historical additions which the Chronicles have in the parallel sections. These are accounted for like the last.

4thly, The apparent contradictions in the parallel sections. These are explained by the use of other sources besides, on which the writer may have sometimes relied more than on the accounts in Kings.

The considerations adduced by Keil are singularly wanting in validity. If the compiler of Chronicles knew the canonical books, why should it be thought that he abstained from using them? They would have facilitated his work. The most convincing proof that he both knew and used them is furnished by parallels, which are often verbal. Thus in 2 Chron. i. 14-17, there is a paragraph almost verbally coinciding with 1 Kings x. 26-29. Again, 1 Chron. xvii. and xviii. are in many places verbally parallel with 2 Sam. vii. and viii. Compare also 1 Chron. xix. 1—xx. 1, with 2 Sam. x.-xi.; 2 Chron. x. 1—xi. 4, with 1 Kings xii. 1-24; 2 Chron. xv. 16-18, with 1 Kings xv. 13-15; 2 Chron. xxv. 1-4, 17-28, with 2 Kings xiv. 1-6, 8-20; 2 Chron. xxxiii. 1-9, with 2 Kings xxi. 1-9; 2 Chron. xxxiii. 21-25, with 2 Kings xxi. 19-26. The deviations, however, are often the best index of the author's use of the earlier books, because they shew design.

The genealogies in chapters i.–ii. 2, relating to the ante-Mosaic period, are all contained in the book of Genesis, though they are compressed as much as possible, as the following table will shew.

(*a*) 1 Chron. i. 1-4 from Genesis v.
,, i. 5-23 from Genesis x. 2-4, 6-8, 13-18, 22-29.
,, i. 24-27 from Genesis xi. 10-26.
,, i. 29-33 from Genesis xxv. 12-16, 1-4.
,, i. 35-54, from Genesis xxxvi. 23-26, and xlvi. 8, etc.

Again, a number of names and families met with in earlier historical books occur in Chronicles in a different genealogical connection, or at the head of longer lists peculiar to these books—

(*b*) as 1 Chron. ii. 10-12, the ancestors of David; comp. Ruth iv. 19-22, etc., etc.

(*c*) Lists which are peculiar to Chronicles are found among the chapters referred to in (*b*), as ii. 18-53; iii. 16-24; iv. 2-23, 34-43; v. 1-26, 33-36; vi. 1-34. It will be seen that these are more numerous than such as are commonly admitted to have been taken from the older biblical books. Because they are not found elsewhere it is unnecessary to view them with suspicion, or to consider them as the arbitrary addition and fabrication of the writer himself. Yet Gramberg does not hesitate to maintain this.

Whence were the names in (*a*) taken? There is little doubt that Genesis was the source. But the form is different here, and it may therefore be asked, Did the compiler of Chronicles derive the accounts *immediately from Genesis*, or did he take them from some other historical work in which they had already got their present form? It is unnecessary to resort to the latter hypothesis. We may reasonably suppose that he borrowed them at once from Genesis, abridging and contracting them according to the object he had in view.

Whence were the genealogies in (*b*) and (*c*) taken? In consequence of their characteristic nature they must have been borrowed from other sources than the historical books of the O. T. The Pentateuch, Joshua, Samuel, and Kings, could not have furnished them, for they have a better connection and are more complete than the fragmentary genealogies in those books with which they coincide. The differences are too great to admit of their derivation from the canonical writings. They must therefore have been compiled from old genealogical and topographical lists existing among the author's contemporaries. This is plainly indicated in various places.

On comparing the different notices with one another, it will be found that the names vary very much. Various causes contributed to this result, one consisting in the mistakes of transcribers. Tradition had also varied in progress of time, and the genealogies varied accordingly.

In 1 Chron. ix. 35-44, we have a duplicate of viii. 29-40 with a few deviations, viz., Jehiel, Ner, and Mikloth are wanting in viii. 29-31; Shimeam is Shimeah (viii. 32); and Ahaz in viii. 35 is omitted in ix. 41. For Jehoadah and Rapha in viii. 36, 37, we have Javah and Rephaiah in ix. 42, 43. At ix. 44 the two verses viii. 39, 40, are omitted.

There are many difficulties in this genealogical part which cannot be resolved for want of data. One of the most obvious is in 1 Chron. vi. 61, where it is stated, that ten cities were given by lot to the sons of Kohath out of the half tribe of Manasseh. This contradicts Joshua xxi. 20-26, where we see that some of the ten cities were in the territories of Ephraim and Dan. It is said, indeed, in the 66th and following verses, that the sons of Kohath had cities out of the tribe of Ephraim; but here the entire number is eight instead of ten. Besides, Gezer and Shechem were not cities of refuge, as is stated.

On comparing 1 Chron. ix. 1-34 with Nehemiah xi. 3-36 great perplexity arises as to the original relation between them. Three points require investigation, viz., whether the one genealogy was derived from the other, whether they were taken independently from a common source, and to what time they refer. The last determines the other two.

It is apparent that Nehemiah gives a list of the principal inhabitants of Jerusalem *after* the exile. Does 1 Chron. ix. also present a post-exile list of those dwelling at Jerusalem? Keil asserts that it relates to the inhabitants of Jerusalem *before* the exile; laying considerable stress on ix. 2, 'the *first* inhabitants that dwelt in their possessions, in their cities,' contrasted with Neh. xi. 1, 'and the rulers of the people *dwelt at Jerusalem*. But his reasoning is precarious here. The first verse of 1 Chron. ix. is from the chronist himself, referring his readers for farther information to the source whence he drew most of the preceding genealogies.

But in the second verse there is an obvious transition to the post-exile time. In ix. 16 mention is also made of Berechiah 'that dwelt in the villages of the Netophathites,' which villages are referred to in Neh. xii. 28, *after* the captivity. Both registers in 1 Chron. ix. and in Neh. xi. 3, etc., are arranged alike. Their general plan corresponds. There is also a remarkable coincidence of names and incidental notices amid many deviations. Allowance should be made for the numerous mistakes made in the transcription of names. Both agree in the main points, *i.e.*, the account of the *heads* of families, while they also touch in subordinate particulars. Hence they could not have originated independently. They refer to the same persons and time, *i.e.*, the *post-exile* inhabitants of Jerusalem. Which is the original? De Wette and Zunz suppose Nehemiah the original, and the other a copy. No comparison we can make leads to such a conclusion. The most natural hypothesis is, that both were taken from one and the same source. It is not, however, easy to conceive that both drew from it *directly*. Rather does their source seem to have existed in different abridgments and forms more or less exact; a fact which will account for the various peculiarities of each.

As to the time when the heads of the families mentioned in chapter ix. lived in Jerusalem, there is no internal mark of importance to guide us in determining it. We hold with Herzfeld, that the list in Chronicles was written somewhat later than that in Nehemiah. It would appear that in the interval between Neh. xi. and 1 Chron. ix., an important accession had been made to the inhabitants of Jerusalem; for of the tribe of Judah dwelt there, according to Nehemiah, 468; but 690 according to 1 Chron. Of Benjamin there were 928 according to Nehemiah, 956 according to 1 Chron., etc. etc. A long interval, however, should not be assumed, because the population would increase rapidly. Bertheau's attempt to invalidate this argument is unsuccessful.

In farther considering the relation of Chronicles to the other historical books of the O. T., we shall now confine ourselves to their properly historical portion, commencing with 1 Chron. ix. 35. Here more than forty parallel sections of greater or less compass come under review, side by side with others in Samuel and Kings. The agreement is often verbal; but the deviations are also frequent and considerable. The differences between the parallels may be classed under three heads, viz.—*Such as relate to the matter; such as concern the language in which facts are narrated;* and *those which concern both matter and language.*

I. Deviations in the matter of the narrative. Here there are omissions, additions, and a different order.

1. *Omissions.*

(*a.*) Of primary facts.

David's kindness to Mephibosheth and Ziba, 2 Sam. ix.

His adultery with Bathsheba and Uriah's murder, 2 Sam. xi. 2–xii. 25. The surrender of Saul's seven sons to the heathen Gibeonites as an atonement, 2 Sam. xxi. 1-14.

The large episodes respecting David's family history, including Absalom's rebellion and its consequences, with Sheba's revolt, 2 Sam. xiii.–xx.

A war with the Philistines, 2 Sam. xxi. 15-17.

David's song of thanksgiving and last words, 2 Sam. xxii., xxiii.

Adonijah's usurpation of the kingdom, and the anointing of Solomon as king, 1 Kings i.

The encounter between David and Michal, when the latter came forth to mock him, 2 Sam. vi. 20-23.

David's last charge, 1 Kings ii. 1-9.

Solomon's deposition and banishment of Abiathar, and his putting to death Joab and Shimei, 2 Kings ii. 26-46.

Solomon's marriage with Pharaoh's daughter, 1 Kings iii. 1.

His wise judgment, iii. 16-28.

His princes and officers, the peace and largeness of his kingdom, the daily provision of his household, his stables, etc., 2 Kings iv.

The building of his palace, 1 Kings vii. 1-12.

His wives, concubines, idolatry, and threatened punishment, 1 Kings xi. 1-13.

His adversaries, 1 Kings xi. 14-40.

The copiously detailed transactions which happened at Hebron during the reign of David, 2 Sam. i.-iv.

Description of the ornaments and vessels of the Temple, 1 Kings vii. 13-39.

Prayer of Solomon, 1 Kings viii. 56-61.

The taking of Gath in war with the Syrians, and delivering up of the temple vessels to the Syrian king, 2 Kings xii. 17, 18.

There are also many omissions in the histories of Ahaz and Hezekiah, 2 Kings xvi. 5-18; xviii. 4-8.

2. *Additions or interpolations.*

(*a.*) Primary facts.

A list of those who attached themselves to David during Saul's life, and the number of the warriors who chose him king at Hebron, 1 Chron. xii.

David's preparations for building the temple, 1 Chron. xxii.

The number and distribution of the Levites and priests, with the settlement of their employments, 1 Chron. xxiii.-xxvi.

Accounts of David's army and officers, 1 Chron. xxvii.

His last directions and regulations in a solemn assembly before his death, 1 Chron. xxviii.-xxix.

Arrangements of Rehoboam for strengthening his kingdom; the reception of the priests driven out of Israel into Judah; the wives and children of the king, 2 Chron. xi. 5-23.

Abijah's war with Jeroboam, 2 Chron. xiii. 2-20; his wives and children, 21-22.

Asa's victory over Zerah, an Ethiopian who invaded Judah, 2 Chron. xiv. 8-14.

Address of the prophet Azariah to Asa, in consequence of which the king renounces idolatry, 2 Chron. xv. 1-15.

Address of the prophet Hanani, and how Asa received his admonition, 2 Chron. xvi. 7-10.

Jehoshaphat's carefulness to secure his kingdom, his endeavours to extirpate idolatry, and to promote the knowledge of religion among the people, 2 Chron. xvii.

Jehu's opinion of Jehoshaphat's covenant with Ahab, and Jehoshaphat's arrangements for restoring the due administration of justice, 2 Chron. xix.

The invasion of various eastern peoples, and how they destroyed one another, so that the arms of Jehoshaphat had no share in the victory, 2 Chron. xx. 1-30.

His provision for his sons, and their slaughter by Jehoram, 2 Chron. xxi. 2-4.

Jehoram's idolatry and punishment, including a letter to him from Elijah, 2 Chron. xxi. 11-19.

Death of Jehoiada, and apostacy of the people; the appearance of the prophet Zechariah and his death, 2 Chron. xxiv. 15-22.

Amaziah's equipments, and his hiring of soldiers out of the northern kingdom, whom he sent home again at the exhortation of a prophet, xxv. 5-10.

His introduction of Edomite idolatry, and censure by a prophet, xxv. 14-16.

Uzziah's fortunate wars, his buildings and armed force, 2 Chron. xxvi. 6-15.

Jotham's successful war with the Ammonites, 2 Chron. xxvii. 5-6.

Hezekiah's celebration of the passover, xxx. 1-27.

His arrangements for the regular worship of Jehovah and for the support of the priests and Levites, 2 Chron. xxxi. 2-21.

Manasseh's transportation to Babylon, his conversion and restoration, 2 Chron. xxxiii. 11-13.

His measures towards strengthening the kingdom, 2 Chron. xxxiii. 14.

(*b.*) Short notices in the books of Samuel and Kings are here enlarged and completed. Compare 1 Chron. xiii., xv., xvi., with 2 Sam. vi.

(*c.*) Insertions, consisting of reflections by the author, or his own views assigned to the persons described, as, 'But Amaziah would not hear: *for it came of God that he might deliver them into the hand of their enemies, because they sought after the gods of Edom*,' 2 Chron. xxv. 20; compare 2 Kings xiv. 11.

3. *The Chronicles also differ from the books of Samuel and Kings in the order in which several occurrences are placed.*

Comp. 1 Chron.	xi. 1-9 with	2 Sam.	vi. 1-10.
,,	xi. 10-47	,,	xxiii. 8-10.
,,	xiii.	,,	vi. 3-11.
,,	xiv.	,,	v. 11-25.
,,	xv.	,,	vi. 12, etc.
2 Chron.	i. 3-13	1 Kings	iii. 4-14.
,,	i. 14-17	,,	x. 26-29.
,,	ii.	,,	v.

II. The linguistic deviations exhibited by the books of Chronicles compared with the earlier historical works included in the canon, are either *omissions*; or they are *orthographical*, *grammatical*, and *exegetical*.

1. *Omissions.*

(*a.*) The omission of superfluous or less suitable words.

1 Sam. xxxi. 3, 'the archers hit him,' הַמּוֹרִים אַנְשֵׁי בַקֶּשֶׁת. In 2 Chron. x. 3, the word, אַנְשֵׁי, which is harsh in its present position, is omitted.

1 Sam. xxxi. 11, אֲלֵיהוּ is superfluous. In 1 Chron. x. 11, כֹּל is substituted.

(*b.*) Much oftener than the preceding do we find instances where single words or sentences are omitted by the Chronist to the injury of the connection or sense.

2 Kings xxi. 18, 'And Manasseh slept with his fathers and was buried in *the garden of* his own house,' etc. 2 Chron. xxxiii. 20, 'And they buried him in his own house.'

2. *Orthographical.*

(*a.*) The *scriptio plena* instead of the *defectiva*, as דָּוִיד, 1 Chron. ii. 15, etc. etc., for דָּוִד, 1 Sam. xvi. 13. 19, etc.

(*b.*) Variations according to a later, and for the most part Aramaising pronunciation, as the interchange of א the softer consonant with the harder ה, at the beginning and end of words; thus הֵיךְ, 1 Chron. xiii. 12, for אֵיךְ, 2 Sam. vi. 9.

3. *Grammatical.*

To this head belong—

(*a.*) The regular mode of writing, instead of the irregular, abridged, or incorrect mode employed in the earlier books, as מֵבִיא, 1 Chron. xi. 2, for מֵבִי, 2 Sam. v. 2.

(*b.*) To this head belongs also the later form of a word instead of the earlier, as מַלְכוּת, 1 Chron. xiv. 2, for the older מַמְלָכָה, 2 Sam. v. 12.

(*c.*) The older or irregular flexion of a verb or substantive is changed into that belonging to the later usage, as אֲרָיִים in 1 Kings x. 20, which becomes in 2 Chron. ix. 19 אֲרָיוֹת.

(*d.*) Alterations in construction are made, as the avoidance of the infinitive absolute with the finite verb, *ex. gr.*, 1 Chron. xiv. 10, נָתֹתִי, for נָתוֹן אֶתֵּן, 2 Sam. v. 20.

4. Exegetical alterations of language embrace the following—

(*a.*) The substitution of a younger or commoner synonym for an older or unusual one. Thus in 1 Chron. x. 12, we find גּוּפָה, *deadbody*, for גְּוִיָּה in 1 Sam. xxxi. 12.

(*b.*) A more distinct reference is given to an indefinite expression, as in 1 Chron. xiii. 10, *because he put his hand to the ark*, instead of the indefinite phrase of 2 Sam. vi. 7, *for his error*.

(*c.*) Euphemisms belong here, as in 1 Chron. xix. 4, עַד־הַפִּפְיָעָה, instead of עַד־שְׁתוֹתֵיהֶם, 2 Sam. x. 4.

III. Other deviations relate both to the language and matter; but change the sense for the worse. They may be classed as follows:—

(*a.*) Alterations which obscure the meaning; as 1 Chron. xix. 3, 'are not his servants come unto thee for to search, and to overthrow, and to spy out *the land*,' instead of, 'to search *the city*, and to spy it out, and to overthrow it,' 2 Sam. x. 3.

(*b.*) Exaggerations in numbers. Thus in 1 Chron. xxi. 5, the number of those fit to bear arms in Israel is 1,100,000, and in Judah 470,000. But in 2 Sam. xxiv. 9, the numbers are, Israel 800,000, and Judah 500,000.

(*c.*) It is to this head that De Wette and others would refer what they regard as mythological alterations and additions.

1 Chron. xxi. 16, 'And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem,' etc.: 27, 'And the Lord commanded the angel; and he put up his sword again into the sheath thereof.' Instead of this, we have only in 2 Sam. xxiv. 17, 'when David saw the angel that smote the people,' etc.

Scope.—The scope of the work has reference to the temple and its worship. The compiler living after the captivity, and looking back to the history of his nation before its calamities, was animated with the desire of holding up the mirror of history before his contemporaries, that they might see the

close connection between regard for the true worship and national prosperity. In accordance with this design, we find most attention directed to the times in which religion prevailed among the people, and to the men who were most active in purifying the kingdom from idolatry. David, Solomon, Asa, Jehoshaphat, Joash, Hezekiah, Josiah, are described at length in relation to the temple and its appointed ordinances.

The spirit of the work is Levitical. This is only natural, because the author himself was a Levite. His stand-point is an *ecclesiastical* one; and therefore Levites everywhere occupy the fore-ground, while prophets are in the distance. There is an absence of the prophetic element. The book was compiled in an *apologetic* tone, the writer having been desirous to present the favourable side of his country's history. Thus in 1 Kings ix. 21, it is said that the children of Israel were not able utterly to destroy the old inhabitants of Canaan; but in 2 Chron. viii. 8, the statement is softened into, 'whom the children of Israel destroyed not.' Hence many of the bad parts of David's conduct, which are related in the books of Samuel and Kings, are here omitted.

If it be asked how the compiler employed his sources, the question is difficult to answer. He did not make his extracts from them verbally and slavishly. In other words, he was not a mere copyist or abridger of existing accounts. He must have used them freely and independently. It cannot be maintained, however, that his sources were always as good as those used by the writer of the Kings; or that he followed them so exactly and faithfully. Hence in places where his narrative contradicts the earlier books, it is almost always less reliable. Compare 2 Chron. xx. 36, 37, with 1 Kings xxii. 48. It speaks most favourably on behalf of his general fidelity, that he has in some cases given two different accounts of the same thing, which he found in his sources; as in 1 Chron. xxiii. 24-32 compared with xxiii. 3; it being stated in the one case, that the Levites were to do service in the house of the Lord from twenty years of age and upwards; in the other from thirty. Both numbers are given as the compiler found them.

The historical character of the books has been most impugned in the portions peculiar to themselves. Here the Levitical bias of the writer appears most strongly. But it should be always recollected, that the author being himself a Levite, and taking a post-exile view of Jehovah's worship, brings forward arrangements connected with divine service in the temple; that he was a native of Judah, which was much less addicted to idolatry than Israel; and that pious kings who manifested right zeal for the glory of God are commended; while the ruinous consequences of idolatrous practices are shewn. The general credibility of the sacred writer's communications may be safely asserted here. In many cases they are confirmed by independent testimony. It is true that he has sometimes transferred customs and usages established in his own time to an earlier period. Thus in 1 Chron. xvi., a psalm of praise is represented as sung by David, which did not then exist in its present state. The parts of it are found scattered through various psalms. Verses 8-22 are from Psalm cv.; verses 23-33 are from Psalm xcvi.; verses 34-36 are from the close of Psalm cvi. No critic pretends that either the psalm here, or those from which it was made, existed as early as David's time.

The state of the text in Chronicles is closely connected with the judgment that may be pronounced on the nature of the contents. If the text be regarded as exceedingly corrupt, some of the contradictions and difficulties which appear in the narratives may be readily removed. But if the text be taken as it is, and adhered to, inaccuracy will often lie at the door of the writer. We believe that the text *is* corrupt, and to a considerable extent. Transcribers have made more mistakes in copying it than any other. The reasons are perhaps not very remote. Wherever proper names occur in abundance, there is greater liability to err. So with regard to numbers; for letters alike in shape being used as numerals, were easily interchanged. Besides, where so many parallels appear in other books, there was a temptation to correct or supplement one by another.

The following list of discrepant numbers may shew that there are corruptions in the text. We do not mean to say that all are such. It is sufficient for us to assert, that *some* of them are owing to errors of transcription: —

Jair had 23 cities in Gilead (1 Chron. ii. 22).	He had 30 cities (Judg. x. 4).
Jashobeam, one of David's mighty men, slew 300 at one time (1 Chron. xi. 11).	Jashobeam slew 800 (2 Sam. xxiii. 8).
The famine, proposed by Gad to David, is said to have lasted 3 years (1 Chron. xxi. 12).	It lasted 7 years (2 Sam. xxiv. 13).
When David numbered the people, Judah had 470,000 men (1 Chron. xxi. 5).	Judah had 500,000 (2 Sam. xxiv. 9).
Solomon had 4000 stalls (2 Chron. ix. 25).	He had 40,000 (1 Kings iv. 26).
Jehoiachin was 8 years old when he became king (2 Chron. xxxvi. 9).	He was 18 years old (2 Kings xxiv. 8).
David slew of the flying Aramæans 7000 men who fought in chariots (1 Chron. xix. 18).	He slew 700 (2 Sam. x. 18).
The sum of the people numbered under David amounted to 1,100,000 (1 Chron. xxi. 5).	It amounted to 800,000 (2 Sam. xxiv. 9).
David bought the threshing-floor of Ornan for 600 shekels of gold (1 Chron. xxi. 25).	He gave for it 50 shekels of silver (2 Sam. xxiv. 24).
At the building of the temple Solomon had 3600 overseers (2 Chron. ii. 2).	He had 3300 overseers (1 Kings v. 16).
The brazen sea contained 3000 baths (2 Chron. iv. 5).	It contained 2000 baths (1 Kings vii. 26).
The ships of Solomon brought from Ophir 450 talents of gold (2 Chron. viii. 18).	They brought 420 talents (1 Kings ix. 28).
Ahaziah was 42 years old when he began to reign (2 Chron. xxii. 2).	He was 22 years old (2 Kings viii. 26).

According to 1 Chron. xxii. 14, David gave for the building of the temple 100,000 talents of gold (£500,000,000), and 1,000,000 talents of silver (£353,000,000). Besides, according to xxix. 4, he gave out of his private purse 3000 talents of gold of Ophir (£21,600,000), and 700 talents of silver. The nobles of the kingdom also gave 5000 talents of gold and 10,000 drachmas (daries); 10,000 talents of silver, 18,000 talents of brass, and 100,000 talents of iron (xxix. 7). These, added together, make an incredibly large sum, which is greatly reduced, however, by Reinke conjecturing that *letters* representing smaller numbers were exchanged for others signifying the present larger ones; and by Keil, who indulges in arbitrary assumptions.

A similar example occurs in 2 Chron. xvii. 14, etc., where Jehoshaphat king of Judah is said to have had an army of 1,160,000 men; while Adnah the chief had 300,000; Jehohanan, the next to him, 280,000; Amasiah, 200,000; Eliada, 200,000; Jehozabad, 180,000. Besides these, the king put numbers in the defenced cities throughout all Judah. In this instance again, corruption is assumed.

A third example of the same kind is in 2 Chron. xiii. 3 and 17, where Abijah led forth to battle 400,000 men, and Jeroboam, king of Israel, 800,000. 500,000 are said to have fallen. The two kingdoms could scarcely have contained so many fighting men, nor could so many have been slain in one battle.

Another example is in 2 Chron. xxviii. 6, 8, where Pekah, king of Israel, is said to have slain 120,000 men in one day; and to have carried away captive 200,000 women and children into Samaria.

On the whole, there is a limit to the assumption of textual corruption in the books of Chronicles, which critics like Reinke manifestly transgress, and which apologists are too prone to lay hold of. There is also a limit to a constant maintenance of the Masoretic text as it is, which De Wette has perhaps exceeded. We believe that both the opponents of the Chronist and his defenders have fallen into error. The sacred writer is not so culpable as the former would lead us to infer; neither is he infallible as the latter allege.

Time and author.—1. The history contained in the work is brought down to the termination of the exile in Babylon, when Cyrus issued a decree encouraging the Jews to return and rebuild the temple in Jerusalem. This may be assigned to the year 535 B.C. And there are marks of a still later age. In 1 Chron. iii. 19-24, the genealogy of Zerubbabel's sons appears to be carried down to the third generation. Shemaiah, the son of Shechaniah, was contemporary with Nehemiah (Neh. iii. 29). One of Shemaiah's sons was Neariah; one of Neariah's three sons was Elioenai; and Elioenai's seven sons are enumerated. In this way the genealogy comes down to nearly 300 B.C., or at least to 330 B.C. We admit that the list is by no means easy of explanation. Hence it has been variously interpreted. According to R. Benjamin and the LXX. there are nine descents from Jesaiah (verse 21) to Johanan, so that the history reaches to 270 B.C. Zunz's calculation (260 B.C.) amounts to nearly the same time. Ewald again, reckons the succession from Zerubbabel as containing about six generations. He assumes from 150-200 years after Zerubbabel and Joshua; and therefore obtains the termination of the Persian dynasty or the beginning of the Grecian, *i. e.*, 330-320 B. C. This coincides with the date already given.

Notwithstanding such probable calculation of the date, there are modes of bringing it within the period defined by Hengstenberg and Hävernick as the *antecanonical* one, *i. e.*, 400 B. C. Both Movers and Hävernick contrive to make the Chronicle writer a younger contemporary of Nehemiah, by assuming that the genealogist stops with Hananiah's two sons, Pelatiah and Jesaiah, the author appending to these names single individuals of David's posterity. It is supposed that after these grandsons of Zerubbabel, there is another *parallel* genealogy of returned exiles, whose relation to Zerubbabel is not stated. Shemaiah, a contemporary of Zerubbabel, as is conjectured, has his family register carried down four degrees, as far as his great grandsons. Hence these critics bring the register to about 400 B.C. This view is more ingenious than correct; for it is tolerably clear, from Neh. iii. 29, that Shemaiah was not the contemporary of Zerubbabel but of Nehemiah; and, if he were so, he lived ninety years later than Zerubbabel. Instead of his being put somewhere about 530, that is in Zerubbabel's time, as Movers and Hävernick suppose, he must, as a contemporary of Nehemiah's, be placed about 440 B.C. The explanation of these scholars would not readily suggest itself to the reader of 1 Chron. iii. 21. It is most natural to *carry forward* the genealogy there, just as it is contained in the preceding and subsequent verses, even though the expression be varied.

Another way of preventing the genealogy from bringing the whole work down to a comparatively recent date, is by assuming its origin to be posterior to the rest of the history. It is supposed that it did not proceed from the author of the Chronicles, but was subsequently inserted by another hand. The hypothesis is arbitrary. It should therefore be summarily dismissed, though sanctioned by the respectable names of Vitringa, Heidegger, Carpzov, and apparently Keil.

2*dly*, The employment of a word which has been thought to mean *Darics*, introduced into the history of David (1 Chron. xxix. 7), shews that the compiler wrote at a time when the name and use of the coin had become familiar. If the word really mean *Darics*, as Gesenius and others think, it brings us far down into the Persian period or after. But Ewald supposes the term אֲדַרְכֹנִים to be merely the Greek δραχμή. If so, the writer must have lived after Alexander the Great, when Greek money became current. The term בִּירָה, meaning a *palace* or *temple* (1 Chron. xxix. 1, 19), does not necessarily limit the date to the Persian dynasty. It is used in Nehemiah, Esther, and Daniel.

3*dly*, It is commonly admitted that Ezra and Nehemiah formed originally one work; and it appears to us that Ezra was connected with the Chronicles at first, so that all belonged to the same compilation. If this be so, the notices bearing on the time of composition of the Chronicles found in Ezra and Nehemiah are appropriate. In Neh. xii. 11, Jaddua is the last in the list given of high priests. He lived in the time of Alexander the Great. The line is carried down no farther, and therefore we may presume that he was contempo-

rary with the compiler of Nehemiah's book. Again, compositions of Nehemiah and Ezra were used by the compiler of the works called after them, whence it may be inferred that the compiler lived a considerable time after those writers. Besides, he speaks of the time of Ezra and Nehemiah as one long past (Neh. xii. 26, 47). The manner too in which Cyrus and his successors are constantly styled '*Persian Kings*,' shews that the Greek dynasty had begun (Ezra i. 1; iv. 5). Thus, the earlier part of the Greek dominion is the probable date of Chronicles.

The name of the compiler is unknown. De Wette thinks that he belonged to the priests. He seems to have been one of the singers in the temple at Jerusalem, for he speaks much of them and the porters, shewing a minute acquaintance with their employments and position. The Levitical bias is much more prominent than the priestly; and therefore Ewald correctly supposes that he was a Levitical musician.

Many have assigned the authorship to Ezra. This opinion was held by various Rabbins, ecclesiastical fathers, and older theologians. In more modern days it is advocated by Pareau, Eichhorn, and Keil. In its favour the last-named critic adduces the identity of the termination of Chronicles with the commencement of Ezra. Here, however, it is assumed that Ezra wrote the book which bears his name—a view which cannot be sustained. The great similarity of diction is also adduced in favour of identity of authorship. This is correct, but proves nothing for Ezra's authorship. The same remark applies to the argument derived from the frequent citation of the law with the same formula, as כַּמִּשְׁפָּט (1 Chron. xxiii. 31; 2 Chron. xxxv. 13; xxx. 16; Ezra iii. 4); as also to that founded on the love for copious descriptions of the arrangements connected with public worship, with the temple music and songs of the Levites in standing liturgical formulæ, for genealogies and public registers. Till it be first shewn that the book of Ezra proceeded from the scribe himself, these analogies between it and Chronicles fail to establish the position that Ezra wrote the latter work. They are *just* analogies, corroborating identity of authorship, but not *Ezra*-authorship.

There is not the least foundation for believing that the compiler lived at Babylon, not Jerusalem. The use of such language as 'the treasures, all these he *brought* to Babylon' (2 Chron. xxxvi. 18), does not favour the idea that the writer was there, because the words, 'many *brought* gifts to the Lord, to the Lord *to* Jerusalem' (2 Chron. xxxii. 23), would also shew that the writer was himself at *Jerusalem*, the same verb occurring in both places. When it is written, 'the King of Syria *brought* Israel *to* Damascus' (2 Chron. xxviii. 5), it does not follow from the use of the verb that the writer was himself at Damascus.

A good deal has been written about the books of the Chronicles, aggressive and defensive. Of the former kind was De Wette's *Beiträge zur Einleitung in das alte Testament*, 1806, 8vo, since modified and softened in his *Einleitung*, throughout its successive editions. Gramberg's *Die Chronik nach ihrem geschichtl. Charakter und ihrer Glaubwürdigkeit neu geprüft*, 1823, 8vo, belongs to the same side. On the other hand, Dahler, Movers, and Keil, wrote in defence of the credibility of Chronicles. Dahler's work, published at Strasburg in 1819, is superficial. More elaborate and able are the treatises of Movers and Keil, especially the former. That of Movers is entitled, *Kritische Untersuchungen ueber die Biblische Chronik*, 1834, 8vo; that of the latter, *Apologetischer Versuch ueber die Chronik*, 1833, 8vo. In addition to these works, the reader may consult Davidson's *Text of the Old Testament considered, etc.*, 1856; Zunz's *Gottesdienstlichen Vortrage der Juden*; the last edition of De Wette's *Einleitung*, the *Einleitung* of Keil, and especially that of Bleek, 1860, 8vo. Davidson's *Introduction to the Old Testament*, vol. ii., contains a longer account of Chronicles than the present article. The best commentary on the Chronicles is that of Bertheau, in the *Exegetisches Handbuch*. But a satisfactory and able commentary is still a desideratum, Bertheau's falling far short of the conditions required.—S. D.

CHRONOLOGY is the science which treats of the measurement, denotation, and recording of time. That part of it which deals with the units of time, as defined by the revolutions of the heavens, is called *Theoretical* or *Mathematical Chronology*. The consideration of the methods, adopted by different nations, of reckoning the succession of these units, of dividing them into smaller, and grouping them into larger portions of time, and of giving names to these natural or conventional units, in order that each may have its own proper appellation, forms the subject of *Technical* or *Applied Chronology*. And when, by means of this nomenclature, the events of the nations are set forth in their due relations of time, this (which, properly speaking, is a branch of history) is called *Historical Chronology*.

2. The *date* of an event is the name of the time of its occurrence, and to assign the date of a past event is to say *how long ago* it took place. The reckoning in every case, ultimately and essentially, has its point of departure in the present instant, the *now* of the speaker. The savage has no other method of dating an event than to say that it occurred so many days, or moons, or summers and winters ago; and a date expressed in terms of the most finished nomenclature of time resolves itself at last into the same procedure. For the statement, 'On such a day of a given month and year, in such an era or succession of years,' gives the measure of the time elapsed from the epoch or commencement of the era, reign, or other succession of years to the occurrence of the event, and assumes that it is known or ascertainable by what number of years, months, days, etc., that epoch precedes the present instant, or some other instant, the distance of which from the present is known. Otherwise, the date is only relative, not absolute.

3. For purposes of historical denotation, it matters not what method of dividing, arranging, and naming the portions of time be adopted, provided the method be constant, and the information capable of rendering an answer to the question, *How long ago?* or, which is essentially the same thing, How long before or since the epoch of the Christian or any other known era: the only difference being this, that a fixed instant of time is taken as the point of departure in place of the ever-shifting Now of the speaker (the ἐς ἐμέ of Herodotus, *e.g.*, ii. 145, which his reader has to fix as best he may). Thus, such a day, month, and year of the era of Nabonassar, or of the Hegira, can be rendered with abso-

solute precision in year B.C. or A.D., and month and day of Julian or Gregorian Calendar, because in both eras, the epoch, the dimensions of the years, and the calendar arrangements, are absolutely known. It makes no difference whatever, that the Nabonassarian (or Egyptian vague) 'year' consists only of 365 days, and the year of the Hegira only of 354 days, neither of them a true measure of the tropical year. In both eras, each day has its name and designation, which distinguishes it from all others, past, present, and to come, and this is all that is needed for purposes of chronology. The convenience of civilized life requires that our 'year' should be brought by well calculated intercalation as near as possible to the dimensions of the natural year; but this is a consideration so perfectly distinct from the requirements of chronology, that if instead of the 'year' as our larger unit of time, we chose to reckon by periods of any assignable number of days, say 500 or 1000, with a calendar, which should give each of them a name, every purpose of 'dating' would be attained.

4. *Biblical Chronology.*—If the chronology of the O. and N. T. is to be ascertained as a whole or in part, *e.g.*, if we are to be enabled to express such statements as 11th year of Zedekiah, 14th of Hezekiah, 4th of Solomon, in equivalent terms of the era B.C., it is necessary, first, to collate all the cardinal notes of time contained in the record; to ascertain their genuine form, import, and authority; to obtain from them, thus digested, a continuous tract of time, with no gaps and no overlappings; and, lastly, to refer this by means of proved synchronisms with other accredited history, to some fixed and known point of time. Until this is done, and so done that there remains nothing questionable or conjectural in the procedure, we have no determinate chronology, and any dates we may assign are only approximate, and more or less hypothetical and precarious.

5. The ancient Hebrews had no *era*, and the current denotation of time, down to the age of Solomon, is expressed in terms of the lives of men. The whole book of Genesis is pervaded by a thread of chronology of this description. Thus, Adam at a specified age begat Seth, who at such an age begat Enos, and so on without intermission, down to the birth of Jacob at such a year of Isaac. The death of Joseph at the age of 110 years, is the last event recorded in this book; and as it is clearly to be gathered, that when Jacob was 130 years old (xlvii. 9), Joseph had reached or completed his 39th year (xlv. 6; xli. 46), the sum total of the years contained in Genesis can be ascertained: not indeed with exact precision, unless the birth of each patriarch be supposed to coincide with the exact completion of the given year of his father's life; but with less than 23 or 24 years of excess or defect, since that it is the number of the successive lives recorded. The year of the Hebrews after the time of Moses was lunar, of 12 months, with now and then a 13th, which was added whenever, on inspection of the barley fields towards the close of the 12th month, it appeared that there would not be ripe ears enough to form the *omer* or first-fruits offering by the 16th day of the next moon (Levit. ii. 14; xxiii. 10, 11; *Ordo Sæclorum*, sec. 407). This economical arrangement secured to the lunar year of the Hebrews a general average conformity with the year of the seasons. Whatever was the form of year in the earlier times, there is no reason to doubt that the years intended in the enumeration of men's lives are years of the seasons, marked by the recurrence of seed-time and harvest, or other events dependent on the earth's revolution round the sun. (In fact, the Hebrew שָׁנָה, *year*, implies this, its original meaning, like the Lat. annus, annulus, being *ring*, *round*). There can be no question, that the author or last redactor of the book of Genesis intended that the narrative should be connected by this continuous series of time-marks. Jewish and Christian chronographers accepted the statements unquestioned, and held that the series of 'years of the world' thus formed, from the creation of the first man to the death of Joseph, accorded with the truth of facts. The 'import' and the 'authority' of the numerical statements were to them unimpeachable; the only question was that which related to their 'genuine form' (sec. 4). For so it is, that while the received Hebrew text gives one set of numbers for the descents from Adam to Terah, father of Abraham, the numbers in the LXX. differ from these by enlargements, usually an entire century added to each descent (Adam 230 years, where the Hebrew has 130 years, etc.), while the Samaritan text varies from the Hebrew by deductions from the antediluvian, and agrees for the most part with the LXX. in the postdiluvian portion of the genealogies. And supposing the inquirer to have decided in favour of the Greek text, even so there are diversities to be discussed; for the LXX. has various readings of some of the numbers both before and after the Flood: in particular, while most of the copies have a second Caïnan after Arphaxad, with a descent of 130 years, this addition is ignored by other copies and by important authorities (*Ordo Sæcl.*, sec. 307 and note, and Dr. Mill *on the Descent and Parentage of the Saviour*, p. 143, ff.) These considerations will account for the enormous discrepancy which appears in the estimates formed by different chronologists of the number of years contained in the Book of Genesis. The Hebrew numbers, from Adam to Terah's 70th year, make 1656 *plus* 292 years; the LXX. with its various readings, 2242 or 2262 *plus* 942 or 1042 or 1072 or 1172; the Samaritan, 1307 *plus* 942. This last, however, need not come into consideration, since it is well understood that the Samaritan text, here as elsewhere, is merely fabricated from the Greek (Hengstenberg, *Auth. des Pent.*, I, 32, ff.); and those who treat it as an independent authority (*e.g.*, Lepsius, *Chronol. der Aeg.*, p. 397, ff.) only shew themselves ignorant of the results of criticism on this subject. Of course the LXX. in one or other of its enumerations would be followed by those early enquirers who had access to that text only: the earliest extant estimate, by Demetrius, an Alexandrine Jew of the third century B.C., quoted from Alexander the Polyhistor by Euseb., *Præp. Ev.* ix. 21. 12, makes the interval from Adam to the birth of Abraham, 2262 *plus* 1072. Josephus certainly did not follow the LXX.: his numbers in the generations before and after the Flood have been forced into conformity with the Greek by a later and unskilful hand, which betrays itself by leaving its work incomplete (*Ordo Sæcl.*, sec. 319-321). As the chronology of Dr. Hales (which some, it seems, still accept as authoritative) professes to be based on the LXX., rectified by the aid of Josephus, it ought to be known that the text of this author, besides having been palpably vitiated in this portion

of it (*Ant.* i. 3. 4, and 6. 5), swarms with gross inconsistencies, caused, it would seem, by his adopting, without reflection, statements belonging to different chronological systems (see this well shewn by M. v. Niebuhr, *Gesch. Assurs u. Babels*, p. 347, ff.) Of the Christian writers of the first three centuries, Origen alone knew Hebrew, and he first leaves the LXX., but only in part; Jerome, the learned Hebraist, declares for 'the Hebrew verity,' and as his recension of the old italic version forms the basis of the Sixtine Vulgate, which a canon of Trent declares, under anathema, to be canonical and infallible, the Hebrew chronology is virtually perpetuated in the churches of the Roman obedience. The Greek church still holds by the LXX. Our own popular Bible chronology (Ussher's, which Bishop Lloyd attached to the margin of our Bibles) follows the Hebrew. During the last century, there has been a disposition in some of our own and the Continental writers to abandon the Hebrew for the LXX., chiefly prompted by the wish to enlarge the period before Abraham, so as to allow more time for the growth of nations after the Flood, and (more recently) to facilitate the 'connection of sacred and profane chronology' in the earliest ages of mankind, especially in respect of Manetho's Egyptian Chronology. The question of probability and inducement—to enlarge on the part of the Alexandrine Jews (comp. Bunsen, *Aeg. St.* 5, 68); to contract on the part of the Masoretes—is discussed in *Ordo Saeclorum*, sec. 308, ff.; and the artificial processes by which the LXX. numbers are formed from the Hebrew, and not *vice versa*, have been exposed partly, *ibid.*, sec. 313, ff., and further in *The Cycles of Egyptian Chronology*, sec. 72 (Arnold's *Theological Critic*, vol. ii., p. 145, ff.)

6. At the 70th year of Terah the discrepancy between the Hebrew and the LXX. ceases. But here another difficulty arises in the question relative to the birth of Abraham: whether this is to be set, as Gen. xi. 26 seems to say, at Terah 70, or, since the Call is placed at Abraham 75, and seems to have taken place only upon the death of Terah at the age of 205, whether the birth of Abraham must not be set 60 years later (Gen. xi. 32; comp. Acts vii. 4). Ussher contends that the latter is the true construction, and since his time it has been very generally adopted by writers on Chronology. There are evident traces of it in ancient writers, *Ordo Saecl.* sec. 297, and note. The modern Jewish chronology (Mundane Era of Hillel) takes the numbers as they lie in the text, and reckons from Adam to the birth of Isaac, when Abraham was 100 years old, 1656+292+100 = 2048. From the birth of Abraham to the end of Genesis no further difficulty occurs, the enumeration being, expressly or by implication, as follows:—To birth of Isaac, 100; to birth of Jacob, 60; to birth of Joseph, 91; to his death, 110.

7. With Joseph the enumeration by genealogical succession is discontinued, and the book of Exodus opens with the birth of Moses, without note of time: only we learn that between Levi and Moses were two descents, indeed by the mother's side (Jochebed, daughter of Levi) only one; and as the sum of the lives of Levi, Kohath and Amram is 137+133+137, it follows that from the birth of Levi to the birth of Moses must be considerably less than 407 years. The desiderated information is supplied further on in the statement, emphatically worded and iterated (Exod. xii. 40-42, 51), that the Exodus took place at the exact close, to a day, of a period of 430 years. But the question is, from what point of time are these years reckoned? And as this is variously answered, the chronological schemes vary accordingly. Some, as the LXX., Josephus, the Jewish Chronology, and most Christian writers, assign the period to the entire sojourn in Canaan and Egypt, beginning either with the Call of Abraham (Gen. xii.), or the Promise (xv.); others date it from the close of the period during which the Promises were made (Perizonius, Schöttgen); some (as Bengel) from the birth of Jacob; while numerous recent writers give the whole period to the sojourn in Egypt, reckoned from the descent of Jacob and the patriarchs into that country. See *Knobel*, ad l., and *Ordo Saecl.* sec. 281. The genealogy of Moses is inconsistent with so long an interval as 430 years between Jacob 130, and Moses 80; as are the others, in which (with one exception, and that only apparent), in the 4th, 5th, or 6th descent from the twelve patriarchs, we constantly arrive at contemporaries of Moses (*Ordo Saecl.* sec. 284-288). Any argument from the increase of population must be precarious, because the basis of calculation can only be conjectural. We only know that the settlement in Goshen was eventually constituted as twelve tribes in seventy houses (for so Gen. xlvi. 8-27 must be understood, see Hengstenberg, *Authentie des Pent.* 2, 35, ff.): if these houses, or rather clans, consisted not only of the offspring of the twelve patriarchs but of the families of the circumcised male-servants (Gen. xvii. 13), who were probably numerous, a basis of population is provided which might increase in the course of rather more than two hundred years into a nation numbering more than 600,000 fighting men.

8. After the Exode, the history records 40 years of wandering in the wilderness, and in Josh. xiv. 7-10, an incidental notice of the age of Caleb, who, 40 years old in the 2d year from the Exode, was now 85, brings us to the 47th year. Then occurs a gap, as the interval between the partition of lands (Josh. xiv.) and the opening of the book of Judges is not recorded. Here, with the history of the heathen oppressions and the deliverers, commences a series of time-marks, which, if meant to be continuous, make 390 years to the end of the Philistine oppression (Judg. xiii. 1). Then another gap between Judges and the 1st book of Samuel, for it is not stated at what conjuncture in the time of the Judges, or how long after it, the 40 years of Eli (1 Sam. iv. 18) began. This, which is the first item in 1 Sam., is followed by a term of 20 years and 7 months, ending with the great deliverance at Mizpeh (vi. 1; vii. 2), with which begins the undefined term of the rule of Samuel, followed by the reign of Saul, also undefined, and this by the reign of David, 40 years and 6 months, and Solomon 40 years, in the 4th of which he began to build the temple (1 Kings vi. 1).

9. It appears, then, that the direct narrative furnishes a continuous enumeration of time from Adam to the 47th year after the Exode, subject to three sources of discrepancy, as regards—1. The genuine numbers; 2. Terah's age at the birth of Abraham; 3. The bearings of the period of 430 years. The tract of years enumerated in the book of Judges is isolated by two chasms; one of

which, extending from the partition of lands under Joshua to the first servitude, may, for aught that appears, be 20 or 50 years, or even more; the other is the undefined term of the rule of Samuel and Saul, preceded by 40 years of Eli, which may be either altogether detached from the time of the Judges, or may reach up into it to some point not expressed. (The mention of 300 years by Jephthah, Judg. xi. 26, is too vague and general to have any weight in the decision of the question). But here again the information which is needed seems to be supplied in the statement (1 Kings vi. 1) that 'the 4th year of Solomon, in which he began to build the Temple, was the 480th year after the children of Israel were come out of the land of Egypt.' This statement is accepted by Hillel, who makes the 480 years one of the elements for the construction of his Mundane Era, by Ussher also, by Petavius, who, however, dates the period from the Eisode, and by many others. In more recent times, Hengstenberg, *Authentie des Pentateuchs*, ii. 23, ff.; Hofmann, in the *Studien u. Kritiken*, 1838; Thenius *on* 1 *Kings* vi. 1; Tiele, *Chronol. des A. T.;* Gehringer, *über die biblische Aere;* M. v. Niebuhr, *Gesch. Assurs u. Bab.*, uphold the statement as historical. But though this measure, by bridging over the interval from Moses to Solomon, enables the chronologist, when he has formed his mundane series down to the Exode, to assign the A. M. of 4 Solomon and so of 1 David, or, having traced the reckoning B.C. up to 1 Solomon, to give the year B.C. of the Exode, the whole tract of time occupied by the Judges is still loose at either end, and needs much management to define its bearings. For the items actually enumerated, being (even if the entire 40 years of Eli, and the 20 years of the Ark at Kirjath-Jearim, be included in the 390 of the Judges) 47+390+43 = 480, no room is left for Joshua and the Elders, Samuel and Saul. Accordingly, the chronologists who accept this measure are obliged to resort to violent expedients—the assumption that some of the servitudes were contemporary, and others, which it is clearly impossible to exalt above the rank of ingenious conjectures. But the number 480 is, in fact, open to grave suspicion. The LXX. has instead of it 440. Josephus takes no notice of either, and on various occasions makes the interval 592, 612, and 632 years; the early Christian chronographers also ignore the measure, thus Theophil. Antioch. reckons 498 to 1 David; Clem. Alex. to 1 Saul, 490; Africanus, 677 years. St. Paul's enumeration in Acts xiii. 18-21, also proves at least this, that Jews in his time reckoned the interval in a way which is inconsistent with the statement in 1 Kings vi. 1: he gives from the Exode to 1 David 40 + 450 + 40 = 530; therefore to 4 Solomon, 573 years. Some chronologists accept St. Paul's term of 450 years for the interval from the first servitude to the end of those 20 years of the ark, 1 Sam. vii. 2 (composed of 390+40+20). Mr. Clinton, *Fasti Hell.* i. 312, dates the 450 from the partition of lands (47th after Exode), *assumes* 20 years for Joshua and the elders, and another term of 12 years between the 20 years of the ark, 1 Sam. vii. 2, and the 40 years which he gives entire to Saul—thus making the sum 612 years. In *Ordo Sæclorum* the 40+450+40 are taken as continuous from the Exode to 1 David, and the detailed items are adjusted to this measure, sec. 240-269. But here the question arises—What authority is due to a N. T. writer or speaker when casually adverting to matters of chronology in O. T. times (as here in Acts xiii., and again Gal. iii. 17, and also Acts vii. 4)? Those who account that such statements are merely the result of the writer's own investigation, or an echo of the rabbinical exegesis of his times, will of course decline to allow them as conclusive. In this case, unless we fall back upon 1 Kings vi. 1, which, in a measure, is open to the same objection, we are without the means of forming a continuous chronology from Moses to Solomon. The method of genealogies, precarious at best—that is, if we possessed even one demonstrably complete in all its descents from Moses to David—fails utterly, from the fact that those which have been preserved, especially those of the sacerdotal and Levitical families, which might have been expected to have been the most carefully registered, are, one and all, demonstrably incomplete. This has been shewn by the writer of this article in an examination of *Lepsius on Bible Chronology*, Arnold's *Theol. Critic*, i. p. 59-70. If, then, neither 1 Kings vi. 1 nor Acts xiii. 18-21 be deemed available, nothing remains but that some authentic synchronism from profane, especially Egyptian, annals should be applied, if any such can be ascertained, to the decision of this question. In what manner, and with what degree of success this attempt has been made, will be shewn in the article on MANETHO.

10. After Solomon's forty years, from Rehoboam downward, we find connected notes of time expressed by years of the parallel reigns of Judah and Israel. Here and there, indeed, the numbers are inconsistent and manifestly corrupt, but seldom those synchronisms which are cardinal for the construction of a Canon. The result is, that the last year of Hoshea, last king of the Ten Tribes, corresponding wholly or in part with Hezekiah, is the 257th from Rehoboam. The gross sum total of the regnal years of Judah, to that year inclusive, is 260; of the Ten Tribes, 243; but, as corrected by the synchronisms, only 257 and 238 years. This deficit of 19 years has been by most chronologists taken to imply that the two gaps in the Israelite succession which are brought to light by the synchronisms, were intervals of anarchy, one of 11 years, between the death of Jeroboam II. in 27 Uzziah, and the accession of Zechariah in 38 Uzziah; the other of 8 years, between the death of Pekah in 4 Ahaz, and the accession of Hoshea in the 12th of the same reign. But later writers prefer to liquidate the reckoning, by assuming an error in the regnal years of Jeroboam II. and Pekah. Thus Ewald, making the difference 21 years, gives these kings 53 and 29 years respectively, instead of 41 and 20, *Gesch. des Volks Isr.* iii. 1, p. 261-313; Thenius *die BB. der Könige*, p. 346, by a more facile emendation, makes the numbers 51 and 30 (נא for מא, and ל for כ); J. v. Gumpach, *Zeitr. der Bab. u. Assyr.*, though reducing the total amount to 241 years, gives Pekah 29 years, and retains the 41 of Jeroboam; Lepsius, *Chronol. der Aeg.* makes the reigns 52 and 30; and Bunsen, *Aegyptens Stelle*, b. iv., pp. 381, 395, 402, makes Jeroboam reign 61 years, and retains for Pekah his 20 years. Movers (*die Phönizier*, ii. 1. 153), by a peculiar method of treatment, reduces the reigns of Israel to 233 years, and brings the reigns of Judah into conformity with this sum, by making Jehoram

co-regent with Jehoshaphat 4 years, Uzziah with Amaziah 12, and Jotham with Uzziah 11 years. From this point, viz., from the end of the kingdom of Israel, we have only the reigns of the kings of Judah, the sum of which, from 7 Hezekiah to 11 Zedekiah, is 133 years.

11. *Synchronisms with Profane Annals.*—In the latter part of this tract of time, we meet with synchronisms, more or less precise, between sacred and profane history. Thus Jer. xxv. 1, the 1st year of Nebuchadnezzar, coincides wholly or in part with 4 Jehoiakim; 2 Kings xxiv. 12, the epoch of Jeconiah's captivity and of Zedekiah's reign, lies in 8 Nebuchadnezzar; *ibid.* xxv. 8, the 11th of Zedekiah, the 5th month, 10th day, lies in 19 Nebuchadnezzar; and Jer. lii. 31, the 37th of Jeconiah, 12th month, 25th day, lies 'in the year that Evil-merodach began to reign.' From these synchronisms it follows demonstrably, that, in this reckoning, Nebuchadnezzar has 45 years of reign, two years more than are assigned to him in the Astronomical Canon, where his reign of 43 years begins *Ae. Nab.* 144 = 604 B.C.; consequently, that his reign in the Jewish reckoning bears date from the year 606 B.C. (*Ordo Sæcl.*, sec. 161-171, 438). Hence it results, that the year of the taking of Jerusalem and destruction of the Temple is 588 B.C. Those chronologists who, not having carefully enough collated and discussed the testimonies, accept unquestioned the year 604 B.C. as *that* first year of Nebuchadnezzar, which coincides with 4 Jehoiakim, place the catastrophe two years later, 586 B.C. With this latitude for difference of views, the synchronism 1 Nebuchadnezzar = 4 Jehoiakim = 606 or 604 B.C., has long been generally taken by chronologists as the connecting link between sacred and profane annals, the *terminus a quo* of the ascending reckoning. From this point the series of years B.C. is carried up through the reigns of the kings to Rehoboam, and thence to Solomon and David: but there it is arrested, unless, in one or other of the ways which have been indicated, we can measure the interval between the time of the Judges and the accession of David, and then again that between the partition of lands under Joshua and the first servitude in the book of Judges. On the other hand, the descending reckoning can be pursued—but in a vast variety of forms—down to the time of the settlement in Canaan; so that, if it be possible to carry the ascending line of years up to that point, our Mundane Era, of whatever form, can be rendered in terms of the era B.C.

12. But, besides the fundamental synchronisms, the history of the kings presents points of connection with the contemporary history of Assyria, Babylon, and Egypt, which recent monumental discoveries have invested with a high degree of importance. Thus in 2 Kings xviii. 13; xix. 9, it appears that Sennacherib, king of Assyria, and Tirhaka, king of Ethiopia, were both contemporary with Hezekiah, and at the 14th year of his reign. Now, in the recently recovered Armenian version of Eusebius's *Chronicle*, we have it on the authority of Berosus (quoted from the Polyhistor) that from Sennacherib to Nebuchadnezzar were 88 years (the names and numbers are given, and agree with the expressed sum): this account places the accession of Sennacherib at B.C. 692, which is 20 years later than the lowest date that the biblical numbers will allow for 14 Hezekiah. Accordingly, Niebuhr (*kl. histor u. philol. Schriften*, i. 209) proposed to strike out that number of years from the 55 assigned to Manasseh; then the interval to 4 Jehoiakim = 1 Nebuchadnezzar, would be 15 + 35 + 2 + 31 + 3 = 86. Since Niebuhr's time an important Assyrian monument of the time of Sennacherib, interpreted by Rawlinson and Hincks, informs us that the invasion of Judæa, which in the book of Kings is said to have been in the 14th of Hezekiah, took place in Sennacherib's 3d year. Hence the interval to 4 Jehoiakim becomes 86 years. Of itself this does not prove much, and Ewald, iii. 364; Thenius, p. 410; Bunsen, iv. 398, retain the biblical number, which also the younger Niebuhr, *Gesch. Assurs u. Babels*, 99-105, learnedly upholds against his father's objections. With the assistance, too, of the Canon, and of the extract from Abydenus's account of the same times, it is not difficult to bring the statements of Berosus into conformity with the biblical numbers; as in *Ordo Sæcl.*, sec. 489, ff.; Brandis, *Rerum Assyriarum tempora emendata*, p. 40, ff. (retracted, however, in his later work *über den hist. Gewinn aus der Entziff. der Assyr. Inschr.* p. 46, 73); and in the work just cited of the younger Niebuhr. On the other hand, Lepsius, *Königs-Buch der Aegypter;* Movers, *die Phœnizier*, ii. 1. 152, ff. (whose arguments A. v. Gutschmid, *Rhein. Mus.*, 1857, thinks unanswerable); Scheuchzer, *Phul u. Nabonassar;* and J. v. Gumpach, *Abriss der Bab. Assyr. Gesch.*, p. 98, ff., contend for the reduced numbers.

13. In connection with this discussion, a passage of Demetrius Judæus (*supra*, sec. 5) has been deemed important (v. Gumpach, *u. s.* 90, 180). He seems to have put forth a chronological account of the biblical history, from which Eusebius, *Præp. Ev.*, ix. 21, 29, gives—quoting it from the Polyhistor—what relates to the patriarchs and Moses: another passage, preserved by Clem. Alex. *Strom.* i., sec. 141, is a summary of the period elapsed from the captivity of the Ten Tribes to his own times. Its substance is as follows:—From Sennacherib's invasion of Judah to the last deportation from Jerusalem by Nebuchadnezzar, 128 years 6 months. From the captivity of the Ten Tribes to Ptolemy IV. (Philopator), 473 years 9 months (so we must read for 573); from Nebuchadnezzar's deportation from Jerusalem, 338 years 3 months. As the epoch of Ptolemy IV. in the Canon is B.C. 222 (24th October), this gives for Nebuchadnezzar's 'last deportation' 560 B.C. (July); for Sennacherib's invasion, 688 B.C. (Jan.); and for the captivity of Samaria, 695 B.C. (Jan.) But unless we are prepared to set aside the Astronomical Canon, at least its dates for Nebuchadnezzar and Evil-merodach, the captivity under Nebuchadnezzar, whether it be that in his 19th year (11th Zedekiah), or 'the last' in his 23d year, Jer. lii. 30, cannot fall so low as 560 B.C. That the final deportation is meant, is plain from the exact correspondence of the sum with the biblical items—Hezekiah, 15; Manasseh, 55; Amon, 2; Josiah, 31; Jehoiakim, 3; Nebuchadnezzar, 22 = 128 years. The 6 months over are perhaps derived from the 3 of Jehoahaz, and 3 of Jeconiah. M. v. Niebuhr, *u. s.*, p. 102, ff., sets himself to solve the difficulty; but the writer of this article is satisfied that the whole matter is to be explained by an error in the ordinal of the Ptolemy. Set the goal at Ptolemy III. (Euergetes) = 247 B.C., Oct.; then we have for the captivity of the Ten Tribes 720 (Jan.); for

Sennacherib in Judæa, 713 (Jan.); for the deportation in 23 Nebuchadnezzar, 585, July; and consequently 589 for the destruction of the Temple—very nearly in accordance with the date for the last assigned by Clement of Alexandria, 588 B.C., *Strom.* i. sec. 127. In fact, the chronological statements in this portion of the *Stromata* swarm with numerical errors, and a careless scribe might easily misread TETAPTOT for TOTTPITOT. Be that as it may, it is a great mistake to suppose that Demetrius or any other Jew of his or of later times, can be competent to rule a question of this kind for us. He may have been, as M. v. Niebuhr thinks, 'a sensible writer' (though others, judging from the fragments preserved by Eusebius, may fairly think otherwise); that 'he may have handed down good materials' is just possible; the probability is, that he gives us the results of his own inquiries, confined to the text of the sacred books, except that he gathered from the Astronomical Canon the year corresponding to 23 Nebuchadnezzar, the last recorded in the sacred books.

14. A farther synchronism with 14 Hezekiah is furnished by the mention, 2 Kings xix. 9, of Tirhaka, undoubtedly the Tarkos, Tarakos of Manetho's 25th dynasty, in which, according to the uncorrected numbers, his reign begins 170½ (Afr.), 183 or 188 (Eus. Gr.), 185, 187, or 193 (Eus. Armen.) before Cambyses, 525 B.C.: the extremes therefore are 695 and 718 B.C. for his epoch. But we are not dependent on the lists for the time of this king *Taharka*. The chronology of the 26th dynasty had already been partially cleared up by funerary inscriptions (now in the museums of Florence and Leyden), which by recording that the deceased, born on a given day, month, and year of Neko II., lived so many years, months, and days, and died in a given year, month, and day of Amosis, enabled us to measure the precise number of years (41) from the epoch of the one king to the epoch of the other (Böckh, *Manetho* 729, ff.): and now it is placed beyond further question by Mariette's discovery of a number of inscriptions, in each of which the birth, death, day of funeral, and age of an Apis are recorded in just the same way (see Mariette's own account, *Renseignement sur les* 64 *Apis, trouvés dans les souterrains du Sérapéum—Bulletin Archéol. de l'Athén. Français*, Oct. 1855; and the selection from these by Lepsius *On the 22d dynasty*, translated by W. Bell, 1858). There remains only a slight doubt as to the epoch of Cambyses: whether with the canon this is to be referred to 525 B.C. (the usual date), or with De Rougé to 527, for which v. Gumpach also contends, or 528 with Dr. Hincks *On the age of the 26th dynasty*, or even 529 Böckh, *Manetho*, 739, ff. The main result is, that Psametik I. began to reign 138 years before the epoch of Cambyses, therefore 663 B.C. (or at most 3 years earlier). Now Mariette, No. 2037, records that an Apis born 26 Taharka, died 20 Psametik I., 12th month, 20th day; its age is not given. As the Apis was not usually allowed to live more than 25 years, though some of the inscriptions record an age of 26 years, on this, as an extreme supposition, the interval from 1 Taharka to 1 Psametik will be at most 31 years, and the highest possible epoch for Tirhaka, 697 B.C. This result, in itself, is not necessarily opposed to the biblical date for 14 Hezekiah: for in the narrative itself, while a 'Pharaoh, King of Egypt' is mentioned, xviii. 21, this Tirhaka is styled 'King of Ethiopia,' and he seems to appear on the scene as an unexpected enemy of Sennacherib (M. v. Niebuhr *u.s.* 72, ff., 173, 458); he may have reigned in Ethiopia long before he became king of Egypt: though, on the other hand, it is clear that this originally Ethiopian dynasty was contemporaneous in its lower part with the 26th, a Saite dynasty of Lower Egypt, and probably in its upper part with the preceding Saite dynasty, as Lepsius makes it. The real difficulty, however, consists in this, that the 'So (סוא), King of Egypt,' whose alliance against Assyria was sought by Hoshea in his 5th or 6th year (2 Kings xvii. 4), can be no other than one of the two predecessors of Tirhaka, Sebek I. or II., to the first of whom Manetho gives 8, to the other 14 years of reign. Thus, at the earliest, the former would begin to reign 719 B.C., which is at least 5 years too low for the biblical date. As a conjectural remedy for this 'desperate state of things,' v. Niebuhr, p. 459, suggests that the 50 years of the 25th dynasty were possibly not continuous; failing this, either an error must be assumed in the canon somewhere between its 28th and its 123d year, both of which are astronomically attested, or else the reign of Manasseh must be reduced. On the whole, it seems best to wait for further light from the monuments. At present, these attest the 12th year of Sebek II., but give no dates of his predecessor; the genealogical connection of the two, and of Taharka, is unknown; of Bocchoris, the only occupant of the preceding dynasty, no monument has been discovered, and but scanty and precarious traces of the Tanite kings of the 23d dynasty, the last of whom, Zet, may even be the Sethos whom Herodotus, ii. 141, makes the hero of the miraculous defeat of Sennacherib's army. And, indeed, Is. xix. 11; xxx. 4, both seem to imply that Zoan (Tanis) was at that time the residence of the Pharaoh of Lower Egypt. Here is ample scope for conjecture, and also for discoveries which may supersede all necessity for conjecture.

15. The mention of 'Merodach Baladan, son of Baladan, king of Babylon,' apparently in or not long after 14 Hezekiah, 2 Kings xx. 12, forms yet another synchronism. For Sennacherib's inscription records his defeat of this king in his first year; a Marudakh Baldan appears in the Polyhistor's extract from Berosus as king in Babylon early in Sennacherib's reign, but with circumstances which make it extremely difficult to make out the identity of the three persons with each other, and with either the *Mardok* Empad, who in the canon reigns in Babylon from 721 to 709, or the Mesesi *Mordak* of the same document, from 692 to 688. (See HEZEKIAH and MERODACH BALADAN). Here it may be sufficient to mention, that Dr. Hincks, *Trans. of Royal Irish Academy*, vol. xxii. 364, retaining the 55 years of Manasseh, proposes to solve the difficulties by placing Sennacherib's invasion of Judæa in Hezekiah's 25th instead of his 14th year, at the date 701 B.C.: Hezekiah's illness remains at its earlier date. Bunsen, tacitly adopting this construction, makes 3 Sennacherib fall in 24 Hezekiah, and imagines that the invasion which terminated disastrously to the Assyrian king was a second, in Hezekiah's 28th year, on which latter occasion it was that Tirhaka came to the relief of Jerusalem (*Aeg. St.*, b. iv. 505). Retaining for this Egyptian king an epoch, 712 B.C., which is plainly disproved by the Apis inscriptions (sec. 14), he makes it possible for So = Sevek II. to have been contemporary

with Hoshea. It must be owned, that the received chronology of Hezekiah's reign is beset with difficulties on the side both of Egypt and of Assyria and Babylon. But from neither have we as yet all the facts we need, and the fuller and clearer information which is confidently expected from the cuneiform inscriptions, in particular, will probably make much bright that is now dark. In the meantime, it will be well to remember that no man's insight is final; he who least commits himself to peremptory conclusions now, will perhaps have least to retract by and bye.

16. Another argument tending to lower still more the whole time of the kings, and the date of the building of Solomon's Temple, is fetched from some ancient data of Tyrian chronology. It is as follows:—Josephus, *c. Ap.* i. 17, announces that the building of the Temple lies 143 years 8 months before the founding of Carthage; he gives this on the authority of Menander of Ephesus, meaning his own summation of that author's enumeration of reigns professedly copied from public monuments. In proof, he quotes the regnal numbers of the kings from Hirom, the friend of Solomon, to Pygmalion inclusive, eleven in all, making a sum (not however expressed) of 177 years 8 months. He adds, from his author, 'It was in the 7th year of Pygmalion that Elisa fled from Tyre, and founded Carthage in Libya;' and, *from himself*, 'The sum of years from the reign (epoch) of Hirom to the founding of Carthage is 155 years 8 months; and since it was in 12 Hirom that the Temple was built, the time from thence to the founding of Carthage is 143 years 8 months.' (The interval, as the numbers stand in the text, is, in fact, 177 years 8 months, *minus* 12 of Hirom and 40 of Pygmalion, *i.e.*, only 125 years 8 months: it does not concern us here to consider how the missing 18 years may be restored; the number, 143 years 8 months, given twice by Josephus, is not affected by errors what may have crept into the details.) Now, the founding of Carthage is placed by Timæus (Dion. Hal. i. 74) 38 years before Ol. 1, *i.e.*, 814-13 B.C.; by Trogus (Justin, xviii. 6) 72 years before the building of Rome, *i.e.*, 825 B.C. Niebuhr (the father), accepting the date 814-13 B.C. as indisputable, deduces for the building of Solomon's Temple the year 957-56 B.C. (*Lect. on Anc. Hist.* iii. 159); Movers (*Phœnizier*, ii. 1. 140, ff.), preferring the other, gets the date 969 B.C. Again, Josephus, *Ant.* viii. 3. 1, after stating that 11 Hirom is 4 Solomon, and the year of the building of the Temple, adds (probably from Menander), that the year in question was 240 years from the building of (New) Tyre. It does not appear that he found the 11 or 12 Hirom expressed by Menander or Dius as answering to the 4 Solomon. Probably he obtained the synchronism from his own investigation of the various places in 2 Sam., 1 Kings, and 1 Chron., where Hiram is mentioned; but the number 240 is probably Tyrian. Now Trogus (Justin xviii. 3) states, that Tyre was founded by the Sidonians in the year before the fall of Troy. Among the numerous ancient dates assigned to that event one is 1208 B.C. (Ephorus, followed by the *Parian Chron.* and other authorities). But 1209—240 = 969 B.C., precisely the year which resulted from the former argument. Such is the twofold proof given by Movers, accepted by J. v. Gumpach and others, and highly applauded by A. v. Gutschmid in *Rhein. Museum*, 1857. On the other hand, it should be considered—1. That between the flight of Elisa, in Pygmalion's 7th year, which is the goal of these 143-4 years, and the founding of the city, there certainly occurred a train of events (the settlement in Byrsa = *Bozrah*, and the growth around it of the Magalia = *Ma'hal*, which eventually became the New-Town, *Kartharasa* = Carthage) which implies a considerable tract of time; and 2. That as the ancient dates of the fall of Troy vary over a range of about 180 years, Timæus placing it at 1333, Herodotus at 1270, Eratosthenes at 1183, Aretinus, 1144, besides intermediate dates (Müller, *Fragmenta Chronol.* sec. 17), the 240 years may be so measured as to fall near enough to the time given to 4 Solomon by the usual chronology. It has been generally received hitherto that the Era of Tyre dates from *cir.* 1250 B.C., and there seems to be no sufficient reason to the contrary (Bunsen, iv. 280, ff.) The concurrence of the two lines of argument in the year 969 B.C. is one of those coincidences which are so perpetually occurring in chronological combinations, that the practised inquirer at last pays little heed to them. In fact, it may only imply that Justin's author got from Menander the date 384 Tyre = 7 Pygmalion, mistakenly, as by Josephus, identified with 1 Carthage; and having also obtained from the same or some other source the year equivalent to 1 Tyre, would so arrive at his datum for 1 Carthage, or, *vice versa*, from the latter would rise to the former. And, after all, when we inquire what is the worth of Josephus as a reporter; and, supposing him accurate, what is the value of the Tyrian annals, the answer is not of necessity unfavourable to the claims of the biblical chronology of the kings of Judah and Israel. Furnished, as this is, by an annalistic series incomparably more full and exact than any profane records of the same times which have come to us at second hand, it is not to be impeached by any but clear contemporary monumental evidence (such as Mariette's Apis-records); and if the entire Hebrew tale of years from 4 Solomon to 11 Zedekiah is to be materially lowered on the scale of the series B.C., this can only be done by proving some capital error in the Astronomical Canon.

17. And, in fact, an attempt has lately been made in this direction, which, if successful, must set our biblical chronology adrift from its old bearings. It is contended by Mr. Bosanquet (*Readjustment of Sacred and Profane Chronology*, 1853) that a lower date than 606-604 B.C. for the accession of Nebuchadnezzar is imperatively demanded by the historical connection of that event with the famous 'Eclipse of Thales;' which, according to Herodotus i. 74, 103, occurring during a pitched battle between the Medes and Lydians, was the occasion of a peace, cemented by marriages, between Cyaxares and Halyattes, after which, as Herodotus seems to imply, the former turned his arms against Assyria, and, in conjunction with Labynetus (the Nabopolassar of Berosus and the Canon), took and destroyed Nineveh. The dates assigned by the ancients to that eclipse lie between Ol. 48 and 50. Kepler, Scaliger, and Sir Isaac Newton made it B.C. 585; Baily (*Philos. Trans.*, 1811) and Oltmanns (*Schr. der Berlin. Akad.* 1812-13) found it 30th Sept. 610 B.C., which date was accepted by Ideler, Saint-Martin, and most subsequent writers. More recently it has been announced by Mr. Airy (*Philos. Mag.*, 1853) and Mr. Hind

(*Athenæum*, Aug. 1857), as the result of calculation with Hansen's improved tables, that in the eclipse of 610 the moon's shadow traversed no part of Asia Minor, and that the only suitable one is that of 28th May 585 B.C., which would be total in Ionia, Lydia, Lycia, Pamphylia, and part of Cilicia. It has, indeed, been contended by Mr. Adams, that the tables need a further correction, the effect of which (as Mr. Airy remarked, *Athenæum*, Oct. 1859) would be such as to render the eclipse of 585 inapplicable to the recorded circumstances: but it appears that the Astronomer-Royal no longer entertains any doubts on this point, having quite recently (see *Athen.*, Sept. 1861) expressed his 'unaltered conviction, that the tables of Hansen give the date of the great solar eclipse, which terminated the Lydian war, as the most reliable records of antiquity placed it, in the year 585 B.C.' And, indeed, however the astronomical question may ultimately be decided, it would appear, from all that is known of the life of Thales, that he could hardly have predicted an eclipse in Ionia so early as 610 B.C. (Röth, *Gesch. unserer abendländischen Philosophie*, ii. 98). But that the 'Eclipse of Thales' occurred at the conjuncture indicated by Herodotus, rests only on his testimony, and in this he might easily be mistaken. Either he may have confounded with the eclipse predicted by Thales an earlier one occurring during the war of Cyaxares and Halyattes—possibly that of 610, for no locality is mentioned, and there is nothing to forbid our seeking the battle-field in some suitable situation (*e. g.*, with M. v. Niebuhr, p. 508, in Atropatene, or with v. Gumpach, *Zeitr. der Bab. u. Assyr.*, p. 94, in Armenia); or, he may have assigned to that earlier war what really took place during a later war of the Medes and Lydians under *Astyages* and Halyattes. And the latter supposition is not without support of ancient authors. Cicero (*de Divinat.* i. 50), from some lost authority, places the eclipse, without date or mention of the war, under Astyages. Pliny (*H. N.* ii. 9), giving the date Ol. 48.4 = B.C. 585, says, also without mention of the war, that the eclipse occurred in the reign of Halyattes (this lasted, in the usual chronology, from 620 to 563 B.C.) Solinus (c. 15, 16) assigns Ol. 49.1 as date of eclipse and battle, but (c. 20) he speaks of the war as between Halyattes and Astyages. From Eudemus, a much earlier author, Clement of Alexandria (*Strom.* i. 14, sec. 65) gives the date of the eclipse 'about Ol. 50,' with the addition, that it was the time of the war between Cyaxares and Halyattes—in which Eudemus, if more than the date be his, merely repeats Herodotus; but the addition is as likely to be Clement's own. The Eclipse of Thales, therefore, is by no means so cardinal an event as has been assumed; and to uphold the loose statement of Herodotus, in connection with the earlier date 610 B.C., is as precarious a proceeding as is the attempt to urge it with the lower, and, in all probability, authentic date, 585 B.C., to the subversion of the received chronology. Mr. Bosanquet, however, holds that from the testimony of this eclipse there is no escape; and supporting by this the arguments above described (sec. 13-16), together with others fetched from new combinations, does not hesitate to interpose '25 years of Scythian rule in Babylon' between Nabopolassar and Nebuchadnezzar, thereby lowering the epoch of the latter from 604 to 579 B.C. The effect of this is to bring the destruction of the Temple to 560; Sennacherib's 3d and Hezekiah's 14th year to 689; and the 4th of Solomon to 989 or 990 B.C. Of course this involves the necessity of extensive changes in the history and chronology of the lower portion of the 6th century B.C. Thus Cyrus is made into two persons of the name; the first, beginning to reign in Persia, 559 B.C., succeeded by Cambyses as viceroy 535 (which is made the 1st year of Evil-merodach), and as king, 529 B.C., together with a second Cyrus as joint-king of Media in 13 Cambyses = 523 B.C. The length of reign of this Cyrus II. is not assigned; he disappears from Mr. B.'s table, together with Cambyses, who, with Smerdis between, is followed at 516 by Darius Hystaspis as king, which Darius had become viceroy in Babylon and Media in 521 B.C. It should be remarked that this 're-adjustment' of the chronology is proposed with a view to a fulfilment of Daniel's Prophecy of the Seventy Weeks (*Chronol. of the Times of Daniel, Ezra, and Nehemiah*, 1848)—namely, the predicted seventy years of desolation reach from the destruction of the temple, 560, to 490 B.C.; the date of Daniel's prophecy in the first Babylonian year of Darius Hystaspis, then '62 years old' (Dan. vi. 1), is made 493 B.C., whence to the birth of Christ, which the author places (wrongly) in 3 B.C., are the seventy times seven years foretold: also this year 493 is itself the goal of an earlier period of 490 years, reckoned from 983 B.C., Mr. B.'s date of the dedication of Solomon's Temple. So extensive a refashionment of the history will hardly be accepted on the strength of the alleged proofs, unless, perhaps, by those who regard the prophecy of Daniel as itself furnishing an element of the chronological question. This view was boldly followed out, in ignorance or scorn of all Gentile chronology, by the framers of the Jewish Mundane Era. Assuming that a period of 490 years *must* reach from the destruction of the first Temple to that of the second, which latter they set at A.D. 69 (a year too early), they obtained for 19 Nebuchadnezzar = 11 Zedekiah, the year 422 B.C. (which, in profane chronology, lies in the reign of Darius Nothus). On the like grounds Lightfoot does not hesitate to place the first year of Cyrus 490 years before the Passion, for which his date is 33 A.D. 'From this year [458 B.C.] to the death of Christ, are 490 years; and there is no cause, because of doubtful records among the heathen, to make a doubt of the fixedness of the time, which an angel of the Lord had recorded with so much exactness.'—(*Harmony of the O. T.*, Works, vol. i., p. 312.) A late noble writer (Duke of Manchester, *Daniel and his Times*, 1845), with the like end in view, identifies the Darius of Ezra, Haggai, and Zechariah, and of Dan. viii. 1 (made different from him of vi. 1), with Darius Nothus; and, in order to this result, sets himself to shew that the founder of the Persian monarchy, whom the Greeks call Cyrus, is in fact Nebuchadnezzar I. (the Nabopolassar of the Canon), for the 'Persians' and the 'Chaldeans' are the same people: his son Cambyses is the Nebuchadnezzar of the Bible, destroyer of the Temple: Belshazzar is the last king of the Cyrus dynasty at Babylon: his conqueror, 'Darius the Mede,' Dan. vi. 1, is Darius Hystaspis: and the biblical Koresh, the restorer of the Jews (and Cyrus of Xenophon, altogether different from him of Herodotus and Ctesias), is a satrap, or feudatory of Xerxes and

Artaxerxes. Strange to say, this wild speculation, with its portentous conglomeration of testimonies, sacred and profane, ancient and modern, genuine and spurious (conspicuous among these the 'Philo' and 'Megasthenes' of the impudent forger Annius of Viterbo), has not only been gravely listened to by scholars of Germany, but has found among them zealous advocacy and furtherance. Ebrard in the *Theol. Studien u. Kritiken*, 1847; Metzke '*Cyrus der Gründer des Pers. Reiches war nicht der Befreier der Juden sondern der Zerstörer Jerusalems*, 1849.

It should, however, be remarked, that the identification of Ezra's Darius with D. Nothus has commended itself (still with a view to Daniel's prophecy) to more than one eminent writer. Proposed by Scaliger, it is advocated by the late Dr. Mill in his *Treatise on the Descent and Parentage of our Saviour*, 1842, p. 153, and the reasons given deserve consideration. See the Art. DARIUS.

Apocryphal Books of the Old Testament.—The Book of *Tobit* contains an outline of Assyrian history (from the deportation of the Ten Tribes to the Fall of Nineveh), to which the moral fiction is attached (*Ordo Sæcl.* p. 555, note; v. Niebuhr *Gesch. Assurs.* p. 100, note; comp. Fritzsche *das Buch Tobi* 1853, p. 14, ff.; Ewald, *Gesch. des V. Isr.* 4, p. 233, ff.) To treat it as a narrative of facts, and apply it to purposes of chronological proof, as some, even recent, writers have done, (*e.g.*, v. Gumpach, *Babyl. Zeitr.* p. 138), is quite to mistake its character.—As regards the book of *Judith*, it is surprising that any one conversant with history and criticism should fail to see that this is not a record of facts, but a religious, quasi-prophetical allegory (*Ordo Sæcl.*, p. 556, note; Fritzsche, *das B. Judith*, p. 123, ff.; Ewald, *Gesch. des V. Israel* 4, p. 541. See also Winer, *Real. W.-B. s. v.*; Movers in the *Bonn. Zeitschr. für kathol. Theologie*, 1835, p. 47; Vaihinger *s. v.* in Herzog's *Real-Encyclop.* 7, p. 135, ff.) M. v. Niebuhr, acknowledging this (*u. s.* p. 212-285), nevertheless finds in its dates, according to the Lat. version, a background of historical truth with reference to the times of Nebuchadnezzar. V. Gumpach *u. s.* 161, ff., maintains its historical character, and applies it to his own purposes with extraordinary confidence. See also Scholz, *Einl. in die heil. Schriften*, 1845.—In the books of *Maccabees* the years are regularly counted, under the name ἔτη τῆς Βασιλείας τῶν Ἑλλήνων, meaning the Era of the Seleucidæ, beginning in the autumn of 312 B.C.; only, in the First Book the epoch is made 1 Nisan of that year, while in the Second Book it is 1 Tisri of the following year (311 B.C., *i.e.*, eighteen months later). This, which has been sufficiently proved by earlier writers (see Ideler, *Hdb. der Chronol.* i. 531, ff.; *Ordo Sæcl.* sec. 440-42), is contested on inadequate grounds by v. Gumpach, *Zwei Chronol. Abhandl.* 1854.

18. *New Testament Chronology.* The Gospels and Acts of the Apostles have (with one exception, Luke iii. 1) no express dates: in the absence of these, combinations, more or less probable, are all that the chronologist has to go by.

For the *Nativity*, the citerior limit is furnished by the death of Herod (Matt. ii. 1, 19; Luke i. 5), the year of which event, as it is nowhere named by Josephus or any other extant historian, has to be determined by various circumstances. These are—the mention of an eclipse of the moon not long before it (*Antiq.* xvii. 6. 4, *fin.*), which, by calculation, can only have been that of 12-13 Mar. B.C. 4; the length of Herod's reign, together with the recorded date of its commencement (*Antiq.* xvii. 8. 1; comp. xiv. 14. 5 and 16. 4); and of that of his sons—Archelaus (*Antiq.* xvii. 13. 3; comp. *Bell. Jud.* ii. 7. 3), the consular year of whose deposal is given by Dion Cass. lv.; Herod Philip (*Bell. Jud.* xviii. 4. 6, length of reign and year of death); for Herod Antipas, Josephus (*Antiq.* xviii. 7. 2) gives date of deposal, but not length of reign; this, however, is known from coins (Eckhel, *Doct. Num.* iii. 489) to have reached its 43d year. All these indications point to B.C. 4, not long before the Passover, as the time of Herod's death. Those who would impugn this conclusion urge other, discrepant, statements in Josephus; or call in question either the fact of the eclipse or its calculated date; or contend that the death of Herod could not have taken place so soon after it. The inducement is, that our Lord's age may not exceed 30 years at the time of his baptism, *i.e.*, at the earliest in the 15th year of Tiberius, for if this note of time is to be taken strictly, the earliest date for the Nativity should be the year 3 B.C. The *year* supposed known, it is attempted to approximate to the *day* by calculating the order of the sacerdotal cycle, and finding at what time in the given year 'the course of Abijah' (Luke i. 5) entered upon office. The starting-point for the reckoning is furnished by a Jewish tradition (*Mishna*, iii. 298. 3), and it is assumed that the conception of John the Baptist ensued at the expiration of Zechariah's week of service, and the Annunciation five months later (Luke i. 23-26, 36; but in the church calendars six months).—Here, it should be observed, that we have no reason to suppose the ancients to have been in possession of the true date, either year or day. Having ascertained, as they supposed, the year and day of the Baptism, they counted back 30 years to the Nativity (see a paper by the present writer, *S. Clemens Alex. on N. T. Chronology* in the *Journal of Classical and Sacred Philology*, 1854, vol. i., p. 327, ff.) Also, it would be well that all such considerations as the 'fitness of things' prescribing a particular year, or day of the year, for this or any other event of sacred history, should be banished from chronological investigations. Let the date be first clearly proved before attention is called to any supposed natural fitness, sacred significance, or alleged fulfilment of prophecy. These must not be allowed to rank among the primary elements of a question of chronology. At most they may recommend one of two or more conclusions between which the chronological arguments are evenly balanced, or may countervail any slight uncertainty attaching to the proof; but even this, for the most part, only to the inquirer himself: whatever conviction they may convey to his mind will rarely reach the minds of others.

19. St. Luke's date, '*15th of Tiberius*' (iii. 1), interpreted by the constant rule of the imperial annals (and also of the Canon), denotes the year beginning August A.D. 28, and ending in the same month of A.D. 29. Referred to the current consular year, it may mean either A.D. 28 or 29. Taken in the Jewish sense, it may be the year beginning either 1 Nisan or 1 Tisri A.D. 28, or even 1 Tisri A.D. 27. The hypothesis of a dating of the years of Tiberius from an epoch earlier by three years than the death of Augustus, which,

from the 16th century downward, has found favour with many learned men, will not bear examination: it is unknown to the early ecclesiastical writers, and nowhere in histories, on monuments, or coins, is a trace of any such epoch of Tiberius to be met with. The utmost latitude is that which arises from the question of technical use—imperial, consular, or Jewish; and when this is decided, there remains the further question, Whether the evangelist intended by this date to mark the commencement of the Baptist's ministry, or the baptism of our Lord, or the crowning event of the whole narrative—the crucifixion and resurrection. All these views have their advocates.

20. The note of time (John ii. 10) connected with the *Passover after the Baptism*, points, if the 'forty and six years' are reckoned from Herod's announcement of his purpose in his eighteenth year (*Antiq.* xv. 11. 1) to 27 A.D.: if from the actual commencement, after all the materials were provided, it may denote either 28 or 29, or 30 A.D., according to the length of time supposed to be spent in preparation. But here, again, besides discrepant statements in Josephus as to the epoch of Herod's reign, it chances that the earlier account of the same proceedings in *Bell. Jud.* i. 21. 1, dates this undertaking of Herod in his *fifteenth* year. It does indeed admit of proof, even from the context, that the 15th year is too early, but it may, plausibly enough, be urged by those who wish to do so, that, if Josephus is wrong in the one statement, he is just as likely not to be right in the other.

21. The *Crucifixion* certainly cannot be placed earlier than A.D. 28, in which year the 15th of Tiberius began, and it has never been proposed by inquirers of any note to place it later than A.D. 33. The astronomical element of the question—namely, that in the year of the Passion, the 14th of Nisan fell on a Friday—if it be rigorously applied, *i.e.*, according to a definite rule of Jewish usage and the results of strict lunar calculation, indicates only one of the six years mentioned, viz., A.D. 29, in which 14 Nisan was 18 Mar. and Friday. If a certain laxity as to the rule be allowed, the 14th Nisan may *possibly* have fallen on 3d April, Friday, in A.D. 33. But if, in compliance with the apparent import of the first three Gospels, without explanation from the fourth, it is contended that the crucifixion took place on the day after the Passover, the year may have been A.D. 30, in which the 15th Nisan fell on Friday 7 April, or A.D. 33, in which it was (in strictness) Friday 3 April. Lastly, if it be maintained that the Jewish Passover-day was regulated, not by actual observation of the moon's phases, but by cycles more or less faulty, any year whatever of the series may be available in one form or other of the hypothesis.

22. *Ancient testimony*, if that is to have weight in this question on the supposition that the year was known, either by tradition or by access to public records (the *Acta Pilati*, to which the ancients so confidently appeal), certainly designates the Passover of the year 29, *coss. duobus Geminis*, the 15th year of Tiberius. In the Western Church the consent to this year is all but general; in the Eastern, the same year is either named or implied in the two earliest extant testimonies, Clem. Alex. (*Strom.* i. 21, sec. 101-143; see *Journal of Class. and Sacr. Philol. u. s.*), and Julius Africanus. Those of the ancients who assign a different year, do so, either because they placed the baptism in that year, and the ministry necessarily occupied at least one year, or because they were misled by erroneous consular fasti, or because they wished to make out a term of three and a half years from the baptism to the Passion, with a view to a fulfilment of Daniel's prophecy, which at an early period was imported into this question. As the fourth Gospel specifies three Passovers, implying a ministry of at least two entire years, it follows that, if the year of the Passion was A.D. 29, the baptism of our Lord did not take place, in any sense, in the 15th of Tiberius. But the earliest writers, with great consent, hold that the Lord's ministry occupied little more than one year. The first three Gospels, by naming only two Passovers, favour this view. The text of John vi. 4, as it appears in all known MSS. and versions, is conclusive against it; but there is strong reason to believe that the words τὸ πάσχα were not found in the text of that passage in early times. It is inexplicable that with these words in their copies the ancients should have failed to see that three Passovers imply at least two years: Irenæus, in making out a list of the Passovers for a controversial purpose, takes no notice of John vi. 4; Origen and Cyril of Alexandria demonstrably held 'the feast of the Jews' there mentioned to be the Feast of Tabernacles (*Ordo Sæcl.*, sec. 85-94).

23. In the *Acts*, the mention of *the death of Herod Agrippa* (xii. 23), interposed between an arrival of St. Paul at Jerusalem and his return thence to Antioch (xi. 30, xii. 25), would yield a firm resting-point for that portion of the narrative, viz., Easter A.D. 44 (Joseph. *Antiq.* xviii. 8. 2; comp. xix. 5, 1; *Bell. Jud.* ii. 11. 6), could we be certain that the death of Agrippa took place soon after, or even in the same year with the Easter mentioned xii. 3, 4. (The time of Agrippa's death is determinable with high probability to the beginning of August of that year). But as it is possible that the writer, after his narrative of the acts of this king, thought fit to finish off all that he had to say about him before going on with the narrative about Paul and Barnabas, it may be that their mission to Jerusalem, and return, after the martyrdom of James, and deliverance of Peter, took place before the year 44. It might even be inferred from xi. 26 ἥτις ἐγένετο ἐπὶ Κλαυδίου, that the prophecy of Agabus was delivered before, or quite in the beginning of 41 A.D., as the famine is known to have prevailed at Rome during the first two years of Claudius (41, 42; Dion Cass. lx. 11), but that it appears not to have been felt in Judæa till after the death of Agrippa, in the procuratorship of Cuspius Fadus and Tiberius Alexander (45-47; Joseph. *Antiq.* xx. 2. 5, and 5. 2). If there are conclusive reasons for assigning this second visit of St. Paul to Jerusalem to the year 44, they are to be sought elsewhere.

24. In Gal. i. 2, St. Paul speaks of two visits to Jerusalem, the one (i. 18) μετὰ ἔτη τρία, viz., from his conversion, the other (ii. 1) διὰ δεκατεσσάρων ἐτῶν. The first of these is evidently that of Acts ix. 26; that the other must be the second of those mentioned in the Acts, viz., that of xi. xii., has been understood by many, and probably would have been by all, could it have been made to square with their chronology. The argument, restricted from irrelevant issues, lies in a very narrow compass. To make good his assertion (i. 11, ff.), that he received not his gospel and commission from Peter, or any other man, but direct from Christ himself, the

Apostle begins to enumerate *the occasions on which alone he saw and conversed with the other Apostles at Jerusalem*. Now, if the visit Gal. ii. 1 be not that of Acts xi. 12, it must be later (no one wishes to put it earlier): but if so, then he has not enumerated *all* the occasions on which he saw the other Apostles. The very purpose of the recital forbids the supposition that he would omit any; yet he *had* other conferences with the Apostles, if this was not the second of them (Comp. Meyer *on Gal.*, p. 41). This one argument ought to be sufficient for all who accept as authoritative, both the statement of the history, and that of the epistle; it is clearly useless to allege (with Wieseler, *Chronol. des apost. Zeitalters*, p. 180) that the Apostle, not writing a history, is not bound to recite all his visits to Jerusalem; or (with Ewald, *Gesch.* vi. 50), that he is concerned to enumerate only those visits which he made for the purpose of conferring with the Apostles. His intention is so plain, that if the visit Gal. ii. 1 *cannot* be identified with that in Acts xi. 12, one or other statement must be rejected. Accordingly, Schleiermacher (*Einleit. ins N. T.* 569, ff.), Neander (*Pfla. u. Leit.* i. 188 of the 4th ed.), De Wette (*Komm.* in loc.), Meyer (*u. s.* p. 47), find the conclusion inevitable that Luke was misinformed in saying that Paul went up to Jerusalem as related in Acts xi. 30, because the Apostle himself declares that between his first visit, which can be no other than that of ix. 26, and the other, which can only have been that to the Council, as related in Acts xv., there was none intermediate. But, in fact, the circumstances of the visit, Gal. ii. 1, are perfectly compatible with those of Acts xi. xii., the only difficulty being that which is supposed to lie in the chronology: whereas the discrepancy between Gal. ii. 1, ff., and Acts xv. is such that it is difficult to see how they can relate to the same fact. Which manifest incongruity furnishes Baur (*Paulus*, p. 120, ff.) with an argument in support of his position, that the book of Acts is the work, not of a companion of St. Paul, but of some much later hand (in the 2d century). And, indeed, here also the conclusion does seem to be inevitable; if both accounts are meant for the same occurrence, one of the two misrepresents the facts. Wieseler, to evade this conclusion, gives up the assumed identity of Gal. ii. 1 with Acts xv., and labours to shew that it was the visit xviii. 22, an hypothesis which needs no discussion, unless we are prepared to say that the Apostle was not even present at the Council, Acts xv.: for that a Council was held is not denied, even by those who contend that the account given of it in the Acts is not authentic; and, if Paul was present at it, it is impossible to explain his passing it by in silence, as if it had no bearing upon the point which he is concerned to substantiate. His silence on the subject of the Council need be no difficulty to those who hold that he is here speaking of the visit Acts xi. xii.; the explanation being, either that the Epistle was written before the Council, against which supposition the only weighty objection (and that not conclusive) is, that the first mention of Galatia occurs in the Acts after the Council (xvi. 6); or, that the Apostle breaks off from the tone of narrative into expostulation and indignant reproof just where the next thing to be mentioned, after the notice of Peter's dissimulation, was the settling of the matter in controversy by the apostles and elders at Jerusalem. In short, the attempts to separate Gal. ii. 1 and Acts xi. xii. are plainly designed only to meet a supposed chronological difficulty. The time of Acts xii. being defined to A.D. 44, a term of 17 years, the sum of the 3 and the 14, supposed to be consecutive, would lead to A.D. 27, which cannot possibly be the year of Paul's conversion; and, if both terms are supposed to be dated from the same epoch, it would follow that the conversion took place A.D. 30, a date still too early for those who assign the Crucifixion to that or to a later year. But not too early if the year of the passion be 29 A.D.; and in exact accordance with the most ancient traditions recorded by ecclesiastical writers, according to which the martyrdom of Stephen took place within a year after the Ascension, and St. Paul's conversion, which clearly was not much later, in the year after the Ascension, *i.e.*, in this year 30 (*Ordo Sæcl.* sec. 102).*

25. The mention of Gallio (xviii. 12), would furnish a note of time, were the date of his proconsulate in Achaia on record. We can only conjecture that it was through the interest of his brother Seneca, who, disgraced and in exile from 41 to 48, thereafter stood in the highest favour with Claudius and Agrippina, that Gallio was presently made consul (suffect) and then proconsul of Achaia (Plin. *H. N.* xxxi. 33; comp. Senec. *Ep.* 105). So, the date would be not earlier than 49, and not much later.

26. The decree of Claudius for the expulsion of all Jews from Rome (xviii. 2) is mentioned by Suetonius in a well-known passage, *Claud.* 25, but neither dated nor placed in any discoverable order of time (Dion Cass. lx. 6, relates to merely restrictive measures taken or contemplated in the beginning of the reign). If, as is likely, it formed part of a general measure for the expulsion of the 'astrologers' (*Chaldæi, mathematici, astrologi*), its date may be as late as 52, in which year *de mathematicis Italia pellendis factum SC. atrox et iritum* (Tacit. *Ann.* xii. 52). But Zonaras (p. 972, ed. Reimar) in the summary compiled from Dion Cass., places an expulsion of the astrologers from Italy immediately after the elevation of Agrippina, A.D. 49, and before the arrival of Caractacus at Rome, A.D. 50; and in Tacitus, *u. s.* 22, we find Agrippina, just after her marriage, accusing her rival Lollia of dealings with Chaldeans and Magi. It is not likely that any general severe measure against the Jews would be taken while the younger Agrippa, a special favourite of Claudius, was still at Rome, as he certainly was to the end of 48,

* The chronological difficulty, which would present itself as soon as the ancient date of the Passion was abandoned for a later year, has induced the conjecture, seemingly as early as the *Chron. Pasch.* p. 436, ed. Bonn., that for 14 should be read 4 (ΔΙΑ' Δ' for ΔΙ' 'ΙΔ'); see Meyer *u. s.* 49. On this supposition the conversion might be assigned to A.D. 37, the first visit to A.D. 40, the second to A.D. 44. With this would accord the note of time 2 Cor. xii. 2, according to the *ancient* date of that Epistle, viz., A.D. 54 (see below), that year being 14 years after the date so assigned to the first visit and the trance (Acts xxii. 17). But the present writer, holding (with Grotius) that the Apostle is speaking of a man 'who had been in Christ already fourteen years' at the time of the revelation there mentioned, refers it to the year 44 (*Ordo Sæcl.* sec. 125).

when he succeeded his uncle Herod as king of Chalcis (*Antiq.* xx. 5. 2, and 7. 1; *Bell. Jud.* ii. 14. 4, where for ἑπτακαιδέκατον we must read ἐνενεκαιδ). The insurrectionary movements in Judæa early in 49 may have been connected with the decree as cause or effect (*Antiq.* xx. 5. 3, 4). All these indications point to the year 49, and it is remarkable that that is the year named by Orosius (*Hist.* vii. 6, 'ninth year of Claudius') from some lost source of intelligence; *ut Josephus tradit*, he says; but that is a mistake.

27. The year of the *recall of Felix* and appointment of Festus as his successor (Acts xxiv. 27) is not on record, and the arrival of *St. Paul at Rome*, in the spring of the following year, has been assigned to every one of the years, from 56 to 63 inclusive. The earliest is that given by the ancients, and is advocated in *Onto Sæclorum*, sec. 108, ff. But the writer perceives now that one principal argument there used is not tenable. From the statement of Josephus (*Antiq.* xx. 8. 9) that Felix on his return to Rome escaped condemnation upon the charges laid against him before Nero, chiefly through the influence of his brother Pallas, whose consideration with that emperor was 'just then at its highest' (μάλιστα δὴ τότε διὰ τιμῆς ἔχων ἐκεῖνον), combined with the fact, related by Tacitus (*Ann.* xiii. 14, 15), of Pallas's removal from his office at the head of the *fiscus*, shortly before the death of Britannicus, who had nearly completed his 14th year, and with the latter part of the statement in Sueton. *Claud.* 27, that Britannicus was born *vigesimo imperii die inque secundo consulatu* (= A.D. 42), it was inferred that not long before Feb. 56 A.D., Pallas had ceased to be at the height of imperial favour, consequently the recall of Felix could not be placed later than the summer of A.D. 55. This must be rejected; for Tacitus, *u. s.* 15, evidently places the death of Britannicus *early* in 55, the events of which year begin at ch. 11, and end with ch. 25; therefore the former part of Suetonius's statement is alone true—that Britannicus was born on the 20th day of the reign of Claudius, = 13th Feb. A.D. 41. Dion Cassius, indeed, mentions the birth under the second year (lx. 10), but not until he has expressly returned to the former year, τῷ προτέρῳ ἔτει. Hence it is clear that if the date of Pallas's loss of office is decisive for the date of his brother's recall, this must have occurred, at latest, in 54, before the death of Claudius (13th Oct. of that year) and no part of the procuratorship of Felix would have been under Nero: a result totally incompatible with the narrative of Josephus, *Antiq.* xx. 8; *Bell. Jud.* ii. 13. On the other hand, it is hard to say at what conjuncture in Nero's time Pallas could be said to have been held μάλιστα δὴ τότε διὰ τιμῆς. At the very beginning of the reign it is noted of him that *tristi arrogantia modum liberti egressus tædium sui moverat* (Tacit. *Ann.* xiii. 2); within a month or two he is removed from the *fiscus;* about a year later, when impeached, together with Burrus, *nec tam grata Pallantis innocentia quam gravis superbia fuit* (Tacit. *u. s.* 23); as the ally of Agrippina he was an object more of fear than of favour; and his great wealth caused his removal by death A.D. 62, *quod immensam pecuniam longa senecta detineret* (*Ann.* xiv. 65). The present writer strongly suspects that in this matter of Pallas's influence, exercised on behalf of his brother, Josephus was misinformed. Of very material circumstances relative to Felix he certainly was ignorant, unless we are to suppose that Tacitus had no documentary warrant for the very circumstantial account which he gives under the year 52 (*Ann.* xii. 54); how Felix was then *jam pridem Judææ impositus*, holding a divided command with Cumanus, *ut huic Galilæorum natio, Felici Samaritæ parerent.* He may have mistaken the nature of this divided rule; in fact, there is reason to believe that Felix held a military command, as Suetonius relates (*Claud.* 28); *Felicem legionibus et alis provinciæque Judææ imposuit*, and Victor (in the *Epitome*, p. 361); *Felicem legionibus Judææ præfecit.* Of that associated government, and of Felix's equal share in the wrongs of which Cumanus was accused, Josephus is ignorant; but what he says of Pallas and Felix is far more suitable to that earlier conjuncture, as described by Tacitus, than to the later occasion to which he refers it. At that time, viz., when Cumanus was deposed, 'Felix would certainly have suffered for the wrongs done by him to the Jews, but for the intercession of his brother Pallas, whom the emperor [Claudius] at that very time held in the highest consideration;' for that Pallas just then had reached the pinnacle of his commanding influence, Tacitus shews in the preceding recital of the public honours decreed to him, and by him recorded as the crowning glory of his life in his own epitaph (Plin. *Ep.* vii. 29; viii. 6). Even in the account Josephus gives of that earlier conjuncture (in which he speaks only of Cumanus and the final hearing before Claudius, *Ant.* xx. 6. 3), he mentions the 'very great exertions made by the emperor's *freedmen* and friends for Cumanus and the *Samaritans.*' The absence of dates, of which Josephus is not sparing when he has them, of itself implies that his materials for the account of Felix were scanty; and the way in which Burrus is introduced, after the passage relating to Pallas (*Ant.* xx. 8. 9), strengthens the suspicion raised by the conflicting account in Tacitus, that the Jewish historian in this paragraph is mixing up with his recital of what took place on the recall of Felix, occurrences of an earlier time. Certainly the accompanying notice, οὗτος δὲ παιδαγωγὸς ἦν τοῦ Νέρωνος is more apposite to that earlier conjuncture in the time of Claudius (A.D. 52), when Nero was barely fourteen years old: it might still in some sense be notable as the ground of Burrus's influence in the beginning of Nero's reign, when he and Seneca are spoken of as *rectores imperatoriæ juventæ* (Tacit. *Ann.* xiii. 2); but the description is very strange when referred to the year 61, the last of Burrus's life, especially as this is not the first mention of him.

28. The argument for the year 61, as the date of St. Paul's arrival at Rome, is thus put by Wieseler, *Chronologie des Apost. Zeitalters*, p. 66, ff. The narrative of Josephus, *Antiq.* xx. 8, *Bell. Jud.* ii. 13, from Nero's accession (13th Oct. 54) to the defeat of the 'Egyptian' implies at least two years; this impostor, claiming to be another Moses, would of course make his appearance at the Passover, *i.e.*, at the earliest, that of 57 A.D. That this must have been at least a year before St. Paul's arrest is implied in the tribune's expression, πρὸ τούτων ἡμερῶν (Acts. xxi. 38); therefore the earliest possible date for this arrest is A.D. 58, Pentecost; the διετία of xxiv. 27, gives A.D. 60 as the *earliest possible* date for the arrival of Festus, and the spring of 61 for the Apostle's arrival at Rome. The *latest*

possible is given by the ἀκωλύτως of Acts xxviii. 31, implying that after these two years some great 'hindrance' did arise, which could be no other than the Neronian persecution, beginning July A.D. 64. The extreme date hence resulting is limited by these further considerations. Pallas and Burrus were living, and influential men at the time when Felix was recalled; but Pallas died in the latter half, and Burrus in the first or second month of A.D. 62; consequently Felix arrived in 61 at latest. But Paul was delivered τῷ στρατοπεδάρχῳ, the *one* præfect of the prætorian guards, who must therefore be Burrus, before and after whom there were *two*. As Burrus died Jan. or Feb., and Paul arrived May or June, the year could not be 62, and the latest possible date would be A.D. 61. Latest possible and earliest possible thus coinciding, the date, Wieseler thinks, is demonstrated.—To this it is objected, and justly, that τῷ στρατοπεδάρχῳ of necessity means no more than the præfect concerned (Meyer, *Komm. in Apostelgesch*, p. 19; Lange, *Apost. Zeit.* ii. 9). And in favour of the later date (62 A.D.), it is urged that on the hearing before Nero of the complaints relative to Agrippa's building overlooking the Temple (*Antiq.* xx. 8. 10, 11; *Bell. Jud.* ii. 14. 1), the Jews obtained a favourable judgment through the influence of Poppæa, 'Nero's wife.' But Poppæa was married May 62, and undoubtedly Festus's successor, Albinus, was at Jerusalem in the feast of Tabernacles of the same year (*Bell. Jud.* vi. 5. 3). Hence it is argued, that unless κατὰ τὸν καιρὸν τοῦτον (*Antiq.* xx. 8. 11) is taken with undue latitude, Festus cannot have entered upon the province earlier than 61 (Meyer *u. s.*) Ewald (*Gesch.* vi. 44) also urges the ἀκωλύτως of Acts xxviii. *fin.* for this year 62, and calls attention to the circumstance that the imperial rescript, rescinding the Jewish isopolity, obtained by the Greeks of Cæsarea through the influence of Burrus (*Antiq.* xx. 8-9), is spoken of as something recent in the beginning of the rebellion (spring of A.D. 66); indeed, in *Bell. Jud.* ii. 14. 4, it seems as if the rescript had but just then reached Cæsarea. Ewald surmises that the death of Festus and of Burrus may have retarded the process. But the fact may be (as was suggested above), that Josephus in that passage has confused some exercise of Burrus's influence in behalf of the Cæsarean Greeks in the time of Claudius, or early in the time of Nero, with the much later matter of the rescript, which would officially pass through Burrus's hands as secretary for the East (τάξιν τὴν ἐπὶ τῶν Ἑλληνικῶν ἐπιστολῶν πεπιστευμένος), and the operation of which may have been delayed through the influence of Poppæa (*ob.* Aug. 65). That Poppæa is spoken of as Nero's 'wife,' on the occasion above mentioned, may be merely euphemistic anticipation: this woman, *diu pellex, et adulteri Neronis, mox mariti potens* (*Ann.* xiv. 60), may have befriended the Jews in the former capacity (at any time after 58, *Ann.* xiii. 45). In fact the marriage could not have taken place at the time when she is said to have aided them, unless it be possible to crowd the subsequent occurrences, *Antiq.* xx. 8. 11 and 9. 1, into the space of three or four months (*Ordo Sæcl.* p. 122, ff.) Nor can any certain inference be drawn from the narrative in Joseph, *Vit.* 3, of certain priests whom Felix had sent to be tried at Rome, and for whom Josephus, 'after his 26th year,' which was complete A.D. 64, was enabled, through the good offices of 'Cæsar's wife,' Poppæa, to obtain their liberty. The men had been prisoners three years at least, and for aught that appears, may have been so seven or eight years or more. That they were obscure and insignificant persons is evident, from the fact that Ismael and Helkias, whom the 'devout' Poppæa, two years before, had graciously detained at her court, appear to have made no intercession for their release.

29. But Wieseler, p. 99, ff., after Anger, *de temp. in Act. Ap. ratione*, p. 106, ff., has an argument to which both attach high importance, derived from the notice of a Sunday (Acts xx. 7), the 12th day after leaving Philippi, which departure was 'after the days of Azyma' (15-21 Nisan), and, indeed, very soon after, for the Apostle 'hasted, if it were possible, to reach Jerusalem for the Pentecost,' v. 16, and of the 43 days which he had before him from 22 Nisan to the day of Pentecost, the days specified or implied in the narrative, Acts xx. xxi., amount to 35 to the landing at Cæsarea (comp. Chrysost. *in Act. Hom.* xlv. 2), leaving but eight days for the stay there (ἡμέρας πλείους, xxi. 10), and the journey to Jerusalem. Wieseler concludes that the departure from Philippi was on the 23d Nisan, which being 12 days before the Sunday at Troas, would be Wednesday, consequently the 15th Nisan fell on a Tuesday. According to his method of Jewish calendar reckoning (from which the present writer dissents), from A.D. 56 to 59 inclusive, the only year in which 15th Nisan would fall on a Tuesday would be 58, which is his date for St. Paul's arrival at Jerusalem. Were it worth while, the argument might be claimed for the year 55 (the date assigned by the ancients), in which year the day of true full moon = 15 Nisan was 1st April and Tuesday. But in fact it proves nothing; the chain is no stronger than its weakest link, and a single 'perhaps' in the reckoning is enough to invalidate the whole concatenation.

30. On the whole, it seems to the present writer that neither in the Acts nor in the history of the times have we the means of settling this part of the chronology. Josephus in particular, from whom are fetched the combinations which recent German writers deem so unanswerable, is discredited in this part of the history (written probably from his own resources and the inaccurate recollections of his boyhood) by the infinitely higher authority of Tacitus, who drew his information from the public records. Only, in whatever degree it is probable that the first residence at Corinth commenced A.D. 49, in the same it is probable that the arrest at Jerusalem belongs to the year 55, six years being sufficient, as nearly all enquirers are agreed, for the intermediate occurrences. Then, if the arrival at Rome took place, as the ancients say, in the second year of Nero, it will be necessary (with Petavius) to refer the διετία (xxiv. 27) to the term of Felix's (sole) procuratorship.

31. That the two years' imprisonment, with which the narrative in the Acts ends, did not terminate in the Apostle's death, but that he was set at liberty, and suffered martyrdom under Nero at a later time, appears to have been the unanimous belief of the ancients (see the testimonies in *Ordo Sæcl.* sec. 130). And, indeed, in no other way is it possible to find a place for the three pastoral Epistles, and especially to account for statements in the Second Epistle to Timothy. Wieseler's forced explanations have satisfied and can satisfy no one. (See also Lange *Apostol. Zeitalter*, ii. 386, ff., and in

Herzog's *Encycl. s. v.* Paulus 244, ff., and Huther in Meyer's *krit. exeg. Komm.* p. 25, ff. Meyer himself, *Römerbr.* Einleit, p. 12, ff., owns that the three pastoral Epistles 'stand or fall together,' and that if they be genuine, the conclusion is inevitable: which he turns into an argument against their genuineness). But if, after his release, the apostle visited not only Spain (as Ewald admits, *Gesch.* vi. 631, on the unquestionable testimony of Clemens, *Rom.* c. 5), but Greece and Asia, as is clear from the Epistles to Timothy and Titus, scant room is left for these movements between the late dates, assigned with almost one consent by recent German writers, to the close of the first imprisonment (63 and 64), and the year 65 or 66, which the ancients give as the date of St. Paul's martyrdom. So far, therefore, it is more probable that the first imprisonment ended in one of the years 58-60. Another consideration points the same way: when Poppæa's influence was established (58-65), which, after she became a *θεοσεβής* (*i.e.*, at least as early as 61), was freely used in favour of the Jews, it would certainly have been invoked against the Apostle by his enemies (comp. Ewald vi. 621); and even if he escaped with life, his confinement would not have been of the mild character described in the concluding verse of the Acts: more especially as his 'bonds in Christ were manifest in all the palace' (prætorium), Phil. i. 13, and among his converts were some 'of Cæsar's household,' *ib.* iv. 22.*—H. B.

CHRYSOLITE (χρυσόλιθος), a species of precious stone, called by some χρυσόφυλλον (Epiphan. *de gemmis*, c. x.) It received its name from the yellow or golden lustre by which it is pervaded ('aureo fulgore translucens,' Pliny, *H. N.*, xxxvii. 9). It is of the quartz kind, is completely diaphanous, has a strong double refraction and a glassy fracture. Pliny describes it fully (*Hist. Nat.* xxxvii. 9). By some the ancient chrysolite is supposed to be the modern topaz; but this is liable to objection (Bellermann, *Urim et Thummim*, p. 62). The LXX. give it as the synonym of the Heb. תרשיש [TARSHISH]. It is used once in the N. T. as the stone which formed the seventh of the foundations of the new Jerusalem (Rev. xxi. 20).—W. L. A.

CHRYSOPRASUS (χρυσόπρασος), a precious stone allied to the beryl, but of a paler hue. From the composition of the word (from χρυσός, *gold*, and πράσον, a *leek*) it may be presumed that its prevailing colour was green, streaked or spotted with yellow; and this may account for its having received the name *Pantherion*, from its resemblance to the marked skin of the Panther (Schleusner, *in voc.* The statement made by Schleusner, and copied in Smith's *Dict. of the Bible*, i. 328, that Pliny applies the term *Pardalios* to this gem is a mistake; he simply says (xxxvii. 11) that '*some* gems are called pardalios, from the skin of the panther'). The gem is named only once in Scripture (Rev. xxi. 20); but the LXX. give ὁ λίθος ὁ πράσινος as the rendering of שהם in Gen. ii. 12 [SHOHAM].—W. L. A.

CHRYSOSTOM, JOHN. Chrysostom, or the golden-mouthed, was the complimentary title bestowed by a later generation on John, Archbishop of Constantinople, the most eloquent, and perhaps the best, of the Christian Fathers. After shewing brilliant oratorical and philosophical promise in the schools of Libanius and Andragathius, he was induced by the teachings of the Bishop Meletius to abandon the law, and receive the sacrament of baptism. After six years of close ascetic seclusion in the mountains of Antioch, during which he committed the Scriptures to memory, and enjoyed the instructions of Diodorus, and the warm friendship of Basil and Gregory, and Theodore of Mopsuestia, he was ordained deacon by Meletius, A.D. 381, and priest by Flavianus, A.D. 386. He continued to preach at Antioch for twelve years, and distinguished himself not only by his burning eloquence, but also by the unswerving faithfulness with which he denounced every form of profligacy and error. Eutropius, the infamous eunuch who swayed the feeble mind of the Emperor Arcadius, had heard the great preacher of Antioch during a visit to the East, and having determined to summon him as a successor to Nectarius in the patriarchal throne of Constantinople, Chrysostom was, in the year 398, secretly inveigled from the scene of his early labours to the perilous splendour of a dignity which he had hitherto shunned; and from this time forward he seems to have enjoyed but little peace. Having incurred the hatred of Theophilus, Archbishop of Alexandria, that false and wicked prelate by disseminating against his supposed rival the vague charge of Origenism, and enlisting against him the suspicions of the honest but credulous Epiphanius, bishop of Cyprus, with the assistance of Eudoxia managed to get Chrysostom condemned by a packed and incompetent synod at Chalcedon, known by the name of the Synod of the Oak. It would have been easy for Chrysostom to save himself by appealing to the devoted multitude, whose passions he swayed with unequalled power. But fearing the excesses to which they might be stimulated by their affection for himself, he yielded to the Imperial messenger, and left Constantinople. From this banishment he was almost immediately recalled, but only to be in a few months expelled from his episcopate. Contrary to the secret hopes of his fanatic persecutors, he reached in safety, after many toils and sufferings, the dreary town of Cucucus in Armenia. Neither the rigour of climate nor the miseries of a perilous exile quenched his glowing zeal in God's service, and from his distant retirement he still continued to uphold the faith and courage of his flock. But the implacable resentment of his enemies, not yet sated, procured his instant removal (A.D. 407) to the remote solitude of Pityus in Pontus. Exhausted by past sufferings, he sank under the heat and weariness of this journey, and died on the way, at Comana in Pontus, Sept. 14, A.D. 407, in the sixtieth year of his age. His favourite words — δόξα τῷ θεῷ πάντων ἕνεκα — were the last he ever uttered, and they form the fittest motto for a noble and unselfish life. The love and reverence with which he was regarded produced in Constantinople the schism of the Johannites, which was only healed

* If the Narcissus of Rom. xvi. 11 was the celebrated freedman of Claudius, the Epistle to the Romans, written shortly before the Apostle's last visit to Jerusalem, cannot be placed so late as A.D. 58 or 59, for Narcissus died very soon after Nero's accession, Tac. *Ann.* xiii. 1.

by the patriarch Proclus, thirty years after Chrysostom's death, when his mortal remains were transferred by Theodosius II. from their obscure resting-place to a splendid sepulchre in the imperial city.

As a zealous and laborious minister, as a brave and orthodox bishop, and as a cheerful martyr, Chrysostom stands very high in the veneration of the Christian Church. In several aspects his character resembles that of his namesake, the great Forerunner of Christianity. As a preacher he has bequeathed to us many sermons, which though defaced by the oratorical conceits of his age, yet burn with the genuine earnestness of true eloquence, inspired by deep conviction and passionate feeling. Without the learning of Jerome, or the profundity of Augustine, in power and picturesqueness of language he surpasses them both, and stands unrivalled among the early Christian orators for the fire and beauty of his style. As an exegetical writer he ranks deservedly high. Free from all unwise spirit of system, and from the vague allegorising mysticism of the Origenistic school, his explanations are distinguished by the clearness with which he seizes and illustrates the grammatical and historical meaning of the text, and the force with which he deduces from it a practical moral bearing. It is chiefly to his wise and common-sense example that we owe the useful commentaries of such men as Theodoret, Theophylact, and Œcumenius; and the manly intellectual vigour of all his works derives additional value from the sincere Christian feeling, the charity, the humility, and the reverence which pervades everything which he wrote. For this reason, Chrysostom demands an important place in the history of exegesis; he never *twists* his text into a meaning like Jerome and Augustine, or foists into it some mystic lesson like Origen and Clemens of Alexandria, or obscures it with idle speculations for the display of his ingenuity. His value best appears by comparing his brief, lucid, practical explanation of such a verse as Rom. iv. 16, given in half a dozen words, with Augustine's long discussions about foreknowledge, reprobation, and freewill; or again, by contrasting his moral and practical commentary on the first chapter of Genesis, with the *Hexaëmeron* of Ambrose, or the subtle speculations of Basil and Hippolytus (Neander, *Ch. Hist.* iv. 428; Hagenbach, *Hist. of Doctr.* i. 248, 317, Engh. Transl.)

Chrysostom's works were very numerous. Suidas (s.v. Ἰωάννης) says that there were more than he could number. With the exception of his book *De Sacerdotio*, lib. vi., the majority of his works consist of homilies on almost every book of Scripture, of which the most important are those on Genesis, the Psalms, the first eight chapters of Isaiah, and St. Matthew. His other homilies may be classed (as has been done by Hagenbach) under four heads.—1. Separate lectures on Scripture narratives and texts, as on the parable of Dives and Lazarus, etc. 2. Discourses on Christian duty, on prayer, repentance, etc. 3. Occasional sermons, like the twenty-one discourses on the statues, the oration on Eutropius, etc. 4. Festival sermons on the commemorations of apostles and martyrs. Each homily usually consists of three parts; 1. the Exordium (παρασκευή), often admirably adapted to enchain the hearer's attention; 2. The Exegesis or exposition, generally consisting of a clear and simple paraphrase; 3. The Application, in which he does not dwell on the *loci communes* of morality, but generally develops with wonderful power some of those favourite and pregnant apophthegms which have been called his 'Golden Paradoxes,' which, although they frequently recur in his sermons, are treated with a beautiful diversity of style and illustration. Such are, among others, the sayings, 'It is far easier to live well than wickedly;' 'Light and trifling sins must be more carefully guarded against than great ones;' 'No punishment is more dreadful than an evil conscience;' 'No one can be injured except by himself;' 'It is better to suffer than to inflict an injury;' 'Charity is the most lucrative of pursuits;' 'Contented ignorance of *some* subjects is the highest wisdom' (see Sixtus Senensis *Bibl. Sanct.* l.c.) Chrysostom's complete works have been published by Savil, Eton, 1613, 8 vols.; Fronto Ducæns, Paris, 1609, 12 vols.; Montfaucon, Paris, 1718, 13 vols.; re-edited by Suiner, Paris, 1835. This is the best and most useful edition. Of single works the six books on the Priesthood have been published by J. A. Bengel, 1725; the *Orations on Eutropius*, by Orelli, 1828; and various German and English translations of select homilies—as those on St. Matthew, by J. W. Feder, Augs. 1786; J. A. Cramer, Leip. 1748; on St. John, by Schneider, Augs. 1788; on the Statues, by Wagner, Vienna, 1838; and in the Oxford *Library of the Fathers*. A list is given by Hagenbach (s.v. *Chrysostom* in Herzog's *Cyclopædia*).—F. W. F.

CHUB (כוּב). In Ezek. xxx. 5 this occurs as the name of a people, who, along with Ethiopia, Phut, Lud, all the mixed people (כל ערב), and the sons of the land of the covenant (doubtless the Jews who had gone down to Egypt), are mentioned as in alliance with Egypt, and destined to share her fate. The name does not occur elsewhere in Scripture, nor does it appear to have been in the copy used by the LXX. Various conjectures have been offered as to the locality of the nation thus designated. Michaelis contends for Κοβή, a fort mentioned by Ptolemy (iv. 7, sec. 10) as situated on the Indian sea; and others have adduced other names of places in Africa of similar sound, such as Χωβάτ (iv. 2) and Κώβιον (iv. 5). Bochart suggests the town Paliurus in Marmarica (Strabo xvii. 838), because in Syriac ܟܘܒܐ means *Paliurus*. All this helps little, and is very precarious. It has been proposed to read נוּב in place of כוּב (Gesen. *Thes.* i. 21), and to understand it of Nubia; in support of this may be adduced the rendering of the Arab. vers., 'the inhabitants of Nubia,' and the reading כנוּב, found in one of De Rossi's MSS. (cod. 409); but a fatal objection to it is that the Bible has already another name for Nubia, viz., כּוּשׁ, which it always uses. Hitzig suggested לוּב as the proper reading (*Beg. der Kritik*, p. 129), but this he has himself since rejected, on the ground chiefly that the O. T. knows only one people of the לוּבים and no לוּב (*Kurzgef. Exeget. Hdb. in Ezechiel*, in loc.) The suggestion of Hävernick, that the name Chub is to be connected with *Kufa*, which occurs on the Egyptian monuments as that of a people conquered by the Egyptians (Wilkinson, *Anc. Egypt.* i. 367, 371) would be deserving of notice were it not that it involves the somewhat

violent proposition that a people, of whom we only know that they were the allies of the Egyptians, should be identified with a people of whom we only know that they were the conquered enemies of the Egyptians; though it is certainly possible that they who were at an early period foes, may at a later period have become allies. But for the objection thus raised, this is by much the most probable of any of the conjectures advanced. Worthy of notice also is the suggestion of Fürst, who says—'It is possible that it is to be connected with *Coba*, the existing name of an Ethiopian port, and which, perhaps, was formerly the name of a district' (*Heb. u. Chald. H. W. B.*)—W. L. A.

CHURCH (Ἐκκλησία). The original Greek word, in its larger signification, denotes a number of persons called together for *any* purpose, an assembly of any kind, civil or religious. As, however, it is usually applied in the N. T. to religious assemblages, it is very properly translated by 'assembly,' in the few instances in which it occurs in the civil sense (Acts xix. 32, 39, 41). It is, however, well to note that the word rendered 'assembly' in these verses is the same which is rendered 'church' everywhere else.

In a few places the word occurs in the Jewish sense, of a congregation, an assembly of the people for worship, either in a synagogue (Matt. xviii. 17) or generally of the Jews regarded as a religious body (Acts vii. 38; Heb. ii. 12). The text last cited is quoted from Ps. xxii. 22; where the Sept. uses ἐκκλησία for the Hebrew קָהָל, which has the same meaning, namely, assembly or congregation. Elsewhere also this word, which we render 'church' in the N. T., is used by the Sept. for the Hebrew word which we render 'congregation' in the O. T.

But the word most frequently occurs in the Christian sense of an assemblage (of Christians) generally (1 Cor. xi. 18). Hence it denotes a church, the Christian church; in which, however, we distinguish certain shades of meaning, viz.—1. A particular church, a church in a certain place, as in Jerusalem (Acts viii. 1; xi. 22, etc.), in Antioch (Acts xi. 26; xiii. 1, etc.), in Corinth (1 Cor. i. 2; 2 Cor. i. 1), etc. etc. 2. Churches of (Gentile) Christians, without distinguishing place (Rom. xvi. 4). 3. An assembly of Christians which meets anywhere, as in the house of any one (Rom. xvi. 5; 1 Cor. xvi. 19; Philem. 2). The Church universal—the whole body of Christian believers (Matt. xvi. 18; 1 Cor. xii. 28; Gal. i. 13; Eph. i. 22; iii. 10; Heb. xii. 23, etc.)—J. K.

CHUSHAN-RISHATHAIM (כּוּשַׁן רִשְׁעָתַיִם; Sept. Χουσαρσαθαίμ), a king of Mesopotamia, by whom the Israelites were oppressed for eight years, (B.C. 1394 to B.C. 1402) until delivered by Othniel (Judg. iii. 8-10).

CHUZA, prop. CHUZAS (Χουζᾶς), steward of Herod Antipas, whose wife Joanna was one of those who had been healed by Christ, and who employed their means in contributing to his wants and those of his apostles (Luke viii. 3).

CILICIA (Κιλικία), the south-eastern part of Asia Minor, bounded on the W. by Pamphylia; separated on the N. from Cappadocia by the Taurus range, and on the E. by Amanus from Syria; and having the gulf of Issus (Iskenderoon) and the Cilician Sea (Acts xxvii. 5) on the South. By the ancients the eastern part was called Cilicia Propria (ἡ ἰδίως Κιλικία, Ptolemy), or the level Cilicia (ἡ πεδιάς, Strabo); and the western, the rough (ἡ τραχεῖα, Strabo xiv. 5), or mountainous (ἡ ὀρεινή, Herod. ii. 34). The former was well-watered, and abounded in various kinds of grain and fruits (Xenoph. *Anab.* i. 2, sec. 22). Cilicia dives bonis omnibus terra. Ammianus Marcell. xiv. 8, sec. 1. The chief towns in this division were *Issus* (Xenoph. *Anab.* i. 4), as the south-eastern extremity, celebrated for the victory of Alexander over Darius Codomanus (B.C. 333), and not far from the passes of Amanus (τῶν Ἀμανίδων λεγομένων Πυλῶν. Polyb. xii. 17); *Sola*, originally a colony of Argives and Rhodians, the birth-place of Menander, the comic poet (B.C. 262), of the stoic philosopher Chrysippus (B.C. 206), and of Aratus, author of the astronomical poem τὰ Φαινόμενα (B.C. 270); and *Tarsus*, the birth-place of the Apostle Paul [TARSUS]. Cilicia Trachæa furnished an inexhaustible supply of cedars and firs for ship-building; it was also noted for a species of goat, of whose hair a cloth (*cilicium*) was manufactured for cloaks and tents (Varro *de Re Rustica*, lib. ii. cap. xi.) Its breed of horses was so superior, that 360 (one for each day of the year) formed part of the annual tribute to the king of Persia (Herod. iii. 90). The neighbourhood of Corycus produced large quantities of Saffron (Crocum sylvestre optimum. Prima nobilitas Cilicio, et ibi in Coryco monte, Plin. *Nat. Hist.* xxi. 6, 17). Herodotus says that the first inhabitants of the country were called Hypachæi, Ὑπαχαιοί; and derives the name of Cilicia from Cilix, son of Agenor, a Phœnician settler (vii. 91). He also states that the Cilicians and Lycians were the only nations within the Halys who were not conquered by Crœsus (i. 28). Though partially subjected to the Assyrians, Medes, Persians, Syrians, and Romans, the Eleuthero- (or free) Cilicians, as the inhabitants of the mountainous districts were called, were governed by their own kings (Reguli, Tacit. ii. 78), till the time of Vespasian. The sea-coast was for a long time occupied by pirates, who carried on the appropriate vocation of slave-merchants, and found ample encouragement for that nefarious traffic among the opulent Romans (Mannert, vi. 1; Strabo xiv. 5); but at last their depredations became so formidable, that Pompey was invested with extraordinary powers for their suppression, which he accomplished in forty days. He settled the surviving freebooters at Solœ, which he rebuilt and named Pompeiopolis. Cicero was proconsul of Cilicia (A.U.C. 702), and gained some successes over the mountaineers of Amanus, for which he was rewarded with a triumph (*Epist. ad Fam.* xv. 4). Many Jews were settled in Cilicia (Acts vi. 9; Philo, *De legat. ad Caium*, sec. 36).

According to the modern Turkish divisions of Asia Minor, Cilicia Proper belongs to the Pashalic of Adana; and Cilicia Trachæa to the Liwah of Itchil in the Mousselimlik of Cyprus (Conybeare and Howson's *St. Paul*, 2d ed., 1858, vol. i. pp. 24-26, 291; Mannert's *Geographie der Griechen und Römer*. vi. 2, pp. 32-113.—J. E. R.

CINNERETH, CHINNERETH, and CINNEROTH (כִּנֶּרֶת, and כִּנְּרוֹת; Sept. Κενερέθ). The name of a fortified town in Naphtali (Josh. xix. 35), situated on the shore of the Sea of Galilee,

and which gave that sea its ancient name יַם כִּנֶּרֶת (Num. xxxiv. 11). It was also the name of a district apparently encircling the town (1 Kings xv. 20). Jerome says that Tiberias was originally called Cinnereth; but he is evidently giving a mere tradition, as his words are '*ferunt* hoc primum appellatum nomine' (*Onomast.* s. v. *Chennerth*). Reland denies that Cinnereth could have been situated at Tiberias. His reason is founded on Matt. iv. 13, where Capernaum is said to be 'in the borders of Zabulon and Nephthalim.' Now Capernaum lay six miles at least north of Tiberias, and hence Tiberias must have been so far south of Naphtali. The passage, however, will scarcely bear such a strict interpretation. Jerome's view is opposed to that of the Jewish rabbins, who state that Tiberias was built on the site of *Rakkath* (Lightfoot, *Opp.* ii. 223); and in this they are supported by Joshua xix. 35–38, from which it appears that the territory of Naphtali included the whole western shore of the Sea of Galilee. The principal towns are enumerated, apparently beginning at the south. Among them are Hammath, Rakkath, and Cinnereth. There can be little doubt that Hammath was situated at the *Hammâm*, or warm springs, a mile south of Tiberias; Rakkath would then be Tiberias; and the site of Cinnereth would be to the north along the shore, probably somewhere in the little plain of Gennesaret. Some maintain that Gennesaret was just a more modern form of the ancient Hebrew Cinnereth, and so it is explained in the Targums (Lightfoot, *Opp.* i. 496. GENNESARET).—J. L. P.

CIRCUMCISION (מוּלָה, περιτομή), a rite or usage, which consisted in the cutting off of the foreskin (עָרְלָה, ἀκροβυστία, *præputium*). We shall consider—

1. *The History of this among the Jews.*—When God announced to Abraham that he would establish his covenant with him, he said to him, 'This is my covenant, which ye shall keep between me and you, and thy seed after thee: Every manchild among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you' (Gen. xvii. 10, 11). It was also ordained that this should be extended to servants belonging to Abraham and his seed, as well as to their own children; and that in the case of children it was to be done on the eighth day after birth. This was appointed as an ordinance of perpetual obligation in the Abrahamic family, and the neglect of it entailed the penalty of being cut off from the people (12-14). In compliance with this, Abraham, though then ninety-nine years of age, was himself circumcised and all his household, including Ishmael. On the birth of his son Isaac, the rite was attended to in respect of him (Gen. xxi. 4); and it continued to be observed by his posterity, and distinctively to characterise them from among the people amidst whom they dwelt (Gen. xxxiv. 14, 15). The usage thus introduced by Abraham was formally enacted as a legal institute by Moses (Lev. xii. 3; comp. John vii. 23); and it was appointed to be observed in relation to all who became proselytes from heathenism to Judaism (Exod. xii. 48; comp. Judith xiv. 10; Maimonides, *Issure Biah*, c. 13, cited by Lightfoot, *Harmoniæ Evang.*, sec. 12). During the passage through the wilderness, the practice, from some cause, fell into disuse, so that of those who entered Canaan none had been circumcised. As this was fatal to their title under the covenant to take possession of the land, Joshua, in obedience to God's command, caused all the males to be circumcised, and thus rolled away the reproach from Israel (Josh. v. 2 9). From this time forward it became the pride of the nation to observe this ordinance; on all those people who did not observe it they looked down with contempt, not to say abhorrence (Judg. xiv. 3; xv. 18; 1 Sam. xiv. 6; xvii. 26; 2 Sam. i. 20; Is. lii. 1; Ezek. xxxi. 18; Eph. ii. 11, etc.); and so much did it become a rite distinctive of them, that their oppressors sought to prevent their observing it, an attempt to which they refused to submit though threatened with the last penalties in case of disobedience (1 Maccab. i. 48, 50, 60-62). The introduction of Christianity was the signal for the abolition of this rite in the Church of God; as the old covenant had waxed feeble, and was passing away, that which was the token of it also ceased to be binding; the rule was proclaimed that 'in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature' (Gal. vi. 15; Col. iii. 11); though among the Jewish Christians were still found many who clung tenaciously to their ancient distinctive rite, and would have imposed it even on the Gentile converts to Christianity (Acts xv. 1; Gal. vi. 12, etc.) Our Lord himself was circumcised, because it became him who was of the seed of Abraham according to the flesh to fulfil all righteousness, and because he was 'a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers' (Rom. xv. 8); and Paul caused Timothy to be circumcised to avoid offence to the Jews, his mother being a Jewess; but the spirit of Christianity was averse from such institutions (Acts xv. 1-11; Gal. ii. 3, etc.); for the outward carnal circumcision it sought to substitute that of the heart (Rom. ii. 28, 29), 'the circumcision not made with hands in putting off the sins of the flesh, even the circumcision of Christ' (Col. ii. 11).

Among the ancient Jews, the rule that circumcision should take place on the eighth day after birth was rigidly followed (Luke i. 59; ii. 21; Phil. iii. 5), save in such very exceptional cases as those mentioned, Exod. iv. 25, Josh. v. 5. Even their reverence for the Sabbath did not prevent the Jews from observing it on that day (John vii. 22, 23); according to the Rabbins circumcision 'pellit Sabbatum' (Lightfoot, *Hor. Heb. in Joan* vii. 22). The operation might be performed by any Israelite, but usually it was performed by the father of the child; in special cases women might perform it (Exod. iv. 25). The instrument used in the earlier times was a sharp stone or a knife of flint (Exod. iv. 25; Josh. v. 2, 3; comp. the λίθος Αἰθιόπικος, used by the Egyptians in preparing bodies for embalming, Herod. ii. 86).* It was usual to con-

* The following is said to have been the mode of performing the operation:—Circumcisor imponit mentulæ bacillum et præputium quantum potest super illum extendit, deinde forcipe partem ejus prehendit et novacula præcidit. Deinde duobus pollicis unguibus præputium arripit et devolvit, donec glans tota denudatur; quo facto, sanguinem, exsugit donec advenerit sanguis ex remotioribus

nect the naming of the child with the circumcision (Gen. xxi. 3, 4; Luke i. 59; ii. 21) a practice which probably had respect to the fact that it was in connection with the institution of the rite that God gave to the ancestor of the race his name of Abraham (Gen. xvii. 5).

Jews who were ashamed of their nation, or unwilling to endure reproach because of being circumcised, occasionally used means to obliterate this distinctive mark of their descent (1 Maccab. i. 15; Joseph. *Antiq.* xii. 5. 1). Sometimes this was done by a surgical operation, such as Celsus describes (*De Medic.* vii. 25; comp. Galen, *Meth. Med.* xiv. 16; Paul. Aegin. vi. 53; Epiphan. *De pond. et Mens.*, p. 538, ed. Basil. 1544); sometimes by other means (Dioscor. iv. 157). To this it has been supposed the apostle alludes 1 Cor. vii. 18 (Wetstein, *in loc.*, Schlaeger and Groddeck in Ugolini, *Thes.* xxii.)

For the opinions of the rabbins concerning circumcision, see Otho, *Lex. Rabbin. Philol.*, and for the practice of the modern Jews, see Buxtorf, *Synagoga Judaica*, ch. 2.

2. *Circumcision as practised by other Nations.*—Herodotus tells us that the Egyptians, the Colchians, the Ethiopians, the Phœnicians, as well as the Syrians in Palestine, were circumcised (*Hist.* ii. 104); though from another statement of the same writer, it would appear that among the Egyptians this was a *law* only for the priests (ii. 36; see Wesseling's note); and with this falls in the fact that Apion, an Egyptian, was uncircumcised, and only submitted to the rite when it was too late, in hopes of finding the cure of a painful disease (Joseph. *Cont. Ap.* ii. 13). The Egyptians, moreover, are, along with the Edomites, the Ammonites, and the Moabites, classed by Jeremiah (ix. 25, 26) among 'the uncircumcised.' The passage, it is true, in its opening clause כל מול בערלה, which may be rendered 'all the circumcised uncircumcised,' or more literally, 'every one circumcised in circumcision,' or 'with a foreskin,' may seem to *include* the nations whose names follow among the circumcised, as being so in flesh though not in heart; but as the closing clause of the verse plainly distributes the totality, the כל, of the first clause, and as in so doing a distinction is made between the Jews as circumcised in flesh but not in heart, and the nations as uncircumcised in flesh as well as in heart, we must understand the first clause in accordance with this; and in this case the rendering in the A. V., 'the circumcised with the uncircumcised,' expresses the real sense of the writer. On the other hand, we are told that the Troglodytes of Africa (Diodorus, iii. 31), all with the exception of the Koloboi, practised circumcision, having learned it from the Egyptians. Jerome also affirms that 'of the Egyptians, Idumeans, Ammonites, and Moabites, the greater part were circumcised' (*In Jer.* ix. 25); and Barnabas says that 'so are all the Syrians and Arabians . . . . nay, even the Egyptians are circumcised' (sec. 9); a statement which cannot be accepted to the full extent, but which serves to shew that it was commonly believed that other nations besides the Jews observed this rite. Jerome also mentions the 'Saracens of the desert' as having this usage; and this is confirmed by Josephus (*Antiq.* i. 12. 2). That it was not, however, originally universal among the tribes of the desert is clear, from the narrative in Exod. iv.; the conduct and feeling of Zipporah shew that to the Midianites the rite was strange and horrible. Among the Arab tribes of more recent times the usage is common, but not universal (Niebuhr, *Arabie* i. c. 19); that it was older than Mohammed, and that he regarded it merely as a usage and not as a rite, has been inferred from his silence regarding it in the Korân. Among the Abyssinian Christians the practice still subsists, and is extended to females as well as males; a fact which seems to shew that it must have come to them from some other source than through Judaism. The same is true of the Coptic Christians (Niebuhr, *l. c.*) Among the Arabs also it is practised on women, though not commonly (*Ibid.*) It is found also among some of the African tribes; and traces of it have been observed among the natives of some of the South Sea Islands (Pickering, *Races of Men*, 153, 199, 200, etc.)

On comparing these different accounts one cannot but be struck with the *conflicting* character of much of the evidence. There is hardly a single statement made by one authority which is not contradicted by some other. On the whole, however, the presumption remains that circumcision was practised by other nations besides the Hebrews. Of these nations some evidently derived it from the Hebrews, others from the Egyptians. The question as to the *origin* of the usage, therefore, lies entirely between these two.

This inquiry is not foreclosed, as some have thought, by the account in Gen. xvii. 11, ff., and our Lord's declaration recorded in John vii. 22, 23. These passages undoubtedly preclude the supposition that the Hebrews *borrowed* the rite from the Egyptians or any other nation; but they do not shut us up to the conclusion that we have in the former of them the account of the *origin* of the practice. The mere fact that God appointed it, as the token of his covenant with Abraham, is no proof that it was then originated; for God might have selected a practice already in use among other nations, and given it a new significancy by the special use to which he consecrated it; just as he made a natural phenomenon, with which men must have been familiar from the creation, the sign of his covenant with Noah (Gen. ix. 12–17); or as our Lord selected an ordinance already in use to occupy under the new dispensation a place analogous to that which circumcision held under the old. It is open, therefore, for us to ask whether the usage is to be regarded as purely Hebrew in its origin, or whether it may not have had a more general source. This question is substantially whether, seeing the Hebrews did not borrow it from the Egyptians, the Egyptians borrowed it from them.

Now, it must be asserted that it is quite *possible* that such may have been the case. The consideration which is commonly adduced as conclusive against it, viz., That the Egyptians would never have borrowed any practice from a despised race like that of the Israelites, is of no weight at all; for, however despised the Israelites were in the times immediately preceding the Exodus, it must be remembered that Abraham and Isaac were received in Egypt as princes, who associated with its

corporis partibus, vulnerique emplastrum imponit (Otho, *Lex. Rabbin. Philol.*, p. 133; comp. Buxtorf, *Synog. Jud.*, cap. ii.)

chief men, and that Joseph's position in Egypt was second only to that of the Pharaoh himself. From such men there would be no disgrace in borrowing any usage sanctioned by them; and as with them it was a *sacred* usage, this may account for its becoming in Egypt a priestly institute, and for its being found among the Colchians, who were originally soldiers from Egypt, and as such, also a sacred class. It is worthy of notice also that the information we possess of the existence of the usage in Palestine remounts to a far higher antiquity than the information we have regarding its existence in Egypt; which gives a presumption *pro tanto* in favour of its having originated with the Hebrews. Herodotus, it is true, says that the Palestinian Syrians (meaning by them probably the Jews) themselves acknowledge that they have derived it from the Egyptians; but this must be admitted to be a mistake on the part of the Father of History, as the sacred books of the Jews amply shew. So far, then, the probability seems in favour of the conclusion that the Egyptians borrowed this rite from the Hebrews. When, however, we consider that the practice had certain hygienic uses for which it was followed by the Egyptians and other nations, the scale of probability seems rather to incline to the side of the conclusion that the practice had its origin in the discovery of these uses, and was probably known in Egypt before the time of Abraham.

But it may be asked if the usage was not originally and from the first exclusively Hebrew, how came it to be *distinctive* of the Hebrew people? That it was so cannot be doubted. The entire phraseology of Scripture shews that the Jews themselves regarded it as such; the fact that those who were ashamed of their nation sought to obliterate this mark of their descent confirms this; and we may appeal to such a statement as that of Tacitus, who says of the Jews 'circumcidere genitalia instituere *ut diversitate noscantur*' (*Hist.* v. 5), and to such allusions as those of Juvenal (*Sat.* xiv. 104) and Martial (*Epig.* vii. 81) as tending to the same conclusion. But wherein did this distinctiveness exist if other nations besides the Jews practised circumcision? To this it may be replied—1. That they alone practised it as a religious rite; with other nations it was a usage, a custom more or less generally observed; with the Jews it was a religious rite, and this gave it a specialty in their case, just as baptism by being made a religious rite becomes a special mark of a Christian, though other nations practise 'divers baptisms.' 2. Among the Jews alone was circumcision made universally imperative by statute; with other nations it might be observed or not as circumstances dictated; with the Jews it could not be omitted without exposing to the severest penalties. 3. The Jews alone practised it on children; with other nations it was delayed till some occasion in adult age rendered it necessary, but with the Jews it was invariably observed on the eighth day after birth. The only nation who approached to the Jews in this respect was the Arabs, who delayed it only till the child was past teething (Abulfedâ *Annal. Muslem.*) In consequence of these peculiarities the presumption was that every circumcised man was a Jew, and if he was not, his being in that state was a thing to be accounted for by some special reason.

3. *Meaning and use of the rite.*—Circumcision, as practised by the Gentiles, was simply an expedient to promote health, facilitating cleanliness, and preventing certain painful afflictions, such as that of the ἄνθραξ, to which in hot climates men are subject (Philo *De Circumcis.*, *Opp.* ed. Hœschel, p. 810; Joseph. *cont. Apion.* ii. 13; Niebuhr *De l'Arabie*, ch. 19). In so far as it served this end the Israelites had, of course, the benefit of it; but that this formed the reason and design of its appointment among them by God, though asserted by some men of learning and ability, seems utterly untenable; for, in the first place, this opinion is without the slightest support from Scripture; often as the subject is referred to there, we find no hint as to this being the purpose of the observance; 2dly, This hypothesis is quite opposed to the account given by Moses of the introduction of the rite among the Israelites; 3dly, It is absurd to suppose that a mere prophylactic usage should by God be elevated to the solemnity of a religious ordinance; 4thly, Whatever advantages in a hygienic respect might accrue from the practice, these were confined to individuals; circumcision is not necessary for health to men generally in hot climates (Niebuhr, *loc. cit.*); and therefore to oblige the whole male community to undergo this process in infancy for purposes of health, would have been to act as unwise a part as if it had been enjoined that every one should lose a limb, because it was possible that some might contract severe disease in that limb if allowed to remain; and 5thly, If circumcision was a mere hygienic precaution, why should it have been abolished by Christianity? why should the apostles have held it to be so hostile to Christianity? and why should the difficulty of becoming a Christian have been increased by the prohibition to those who embraced Christianity of a necessary condition of their children's health? These considerations seem to us sufficient to demonstrate the error and absurdity of the opinion they are intended to set aside.

In seeking to determine the meaning and use of a biblical institute, our proper course is to examine what the Bible teaches on the subject. Now, in relation to circumcision, the teaching of Scripture is most explicit on this head. When first appointed by God, circumcision was expressly set forth as a token of the covenant which God had made with Abraham; and the Apostle tells us that Abraham received 'the sign of circumcision as a seal of the righteousness of that faith which he had, being yet uncircumcised' (Rom. iv. 11); so that to Abraham it was not only a sign or token of God's covenant, but also an obsignation or certificate that he was in a state of acceptance before he was circumcised. As a Mosaic institution it was also the sign of the covenant which God made with Israel, which is hence called the 'covenant of circumcision' (Acts vii. 8). In consequence of this it became the medium of access to the privileges of the covenant, and entailed on all who received it an obligation to fulfil the duties which the covenant imposed (Rom. ii. 25; iii. 1; Gal. v. 3). Circumcision served also to separate the people of the Jews from the rest of the nations, as a people set apart to God. These were its *uses*. As respects its *meaning*, that was symbolical, and the things which it symbolised were two: 1. Consecration to God; and 2. Mental and spiritual purification (Exod. vi. 12; Lev. xix. 25; Deut. x. 16; xxx. 6; Is. lii. 1; Jer. iv. 4; vi. 10; Rom. ii. 25 29; Col. ii. 11, etc. Comp. Philo *De Circumcisione;*

Jones, *Figurative Language of Scripture*, Lect. v. p. 135). 'There was thus involved the concept of *consecration*, and along with this that of reconciliation, in circumcision; and it was thereby, as Ewald rightly remarks (*Alterth*, p. 95), an offering of the body to Jehovah, which according to the true meaning of all the offerings, as fully developed and raised to their true elevation by the prophets, had to be presented to Him as an offering of the soul. Only as this inner offering was perfectly presented could the obligation to be a priestly kingdom and a holy people be fulfilled' (Vaihinger in Herzog's *Real-Cyc.* ii. 110.)

On this subject in general, see Spencer *De Legibus Heb. ritualibus* i. 5; Michaelis, *Commentaries on the Laws of Moses* iii. 58–93; Witsius *De Foedere* Bk. iv. 6, 8; Winer *Real-W. B.*, *s. v.* Beschneidung; Herzog's *Real-Cyclop.*, ibid., etc.—W. L. A.

CISTERN. (בּוֹר, from בָּאַר, to dig. Sept. λάκκος). In a country which has scarcely more than one perennial stream, where fountains are not abundant, and where the months of summer pass without rain, the preservation of the rain water in cisterns must always have been a matter of vast importance, not only in the pasture-grounds, but in gardens, and, above all, in towns. Hence the frequent mention of cisterns in Scripture, and more especially of those which are found in the open country. These were, it seems, the property of those by whom they were formed (Num. xxi. 22). They are usually little more than large pits, but sometimes take the character of extensive subterraneous vaults, open only by a small mouth, like that of a well. They are filled with rain water, and (where the climate allows) with snow during winter, and are then closed at the mouth with large flat stones, over which sand is spread in such a way as to prevent their being easily discovered. If by any chance the waters which the shepherd has thus treasured up are lost by means of an earthquake or some other casualty, or are stolen, both he and his flocks are exposed to great and imminent danger; as are also travellers who hasten to a cistern and find its waters gone. For this reason a failure of water is used as the image of any great calamity (Is. xli. 17, 18; xliv. 3). There is usually a large deposit of mud at the bottom of these cisterns, so that he who falls into them, even when they are without water, is liable to perish miserably (Gen. xxxvii. 22, *sq.*; Jer. xxxviii. 6; Lam. iii. 53; Ps. xl. 2; lxix. 15). Cisterns were sometimes used, when empty, as prisons, and indeed prisons which were constructed undergound received the same name, בּוֹר (Gen. xxxix. 20; xl. 15).

In cities the cisterns were works of much labour, for they were either hewn in the rocks or surrounded with subterraneous walls, and lined with a fine incrustation. The system which in this respect formerly prevailed in Palestine is, doubtless, the same that exists at present; and indeed there is every probability that most of the cisterns now in use were constructed in very ancient times. Robinson assures us (i. 480, ff.) that 'the main dependence of Jerusalem at the present day is on its cisterns; and this has probably always been the case.' He then mentions the immense cisterns now and anciently existing within the area of the Temple; supplied partly by rain water, and partly by an aqueduct from Solomon's Pools, and which, of themselves, would furnish a tolerable supply in case of a siege. 'But, in addition to these, almost every private house in Jerusalem, of any size, is understood to have at least one or more cisterns, excavated in the soft limestone rock on which the city is built. The house of Mr. Lanneau, in which we resided, had no less than four cisterns; and as these are but a specimen of the manner in which all the better class of houses are supplied, I subjoin here the dimensions:—

	Length.	Breadth.	Depth.
I.	15 feet.	8 feet.	12 feet.
II.	8 ,,	4 ,,	15
III.	10 ,,	10 ,,	15
IV.	30 ,,	30 ,,	20

This last is enormously large, and the numbers given are the *least* estimate. The cisterns have usually merely a round opening at the top, sometimes built up with stonework above, and furnished with a curb and a wheel for the bucket; so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season; and, with proper care, remains pure and sweet during the whole summer and autumn. In this manner most of the larger houses and the public buildings are supplied. The Latin convent, in particular, is said to be amply furnished; and in seasons of drought is able to deal out a sufficiency for all the Christian inhabitants of the city.

Most of these cisterns have undoubtedly come down from ancient times; and their immense extent furnishes a full solution of the question as to the supply of water for the city. Under the disadvantages of its position in this respect, Jerusalem must necessarily have always been dependent on its cisterns; and a city which thus annually laid in its supply for seven or eight months could never be overtaken by a want of water during a siege. Nor is this a trait peculiar to the Holy City; for the case is the same throughout all the hill-country of Judah and Benjamin. Fountains and streams are few, as compared with Europe and America; and the inhabitants, therefore, collect water during the rainy season in tanks and cisterns in the cities, in the fields, and along the high roads, for the sustenance of themselves and of their flocks and herds, and for the comfort of the passing traveller. Many, if not the most, of these are obviously antique; and they exist not unfrequently along the ancient roads which are now deserted. Thus, on the long-forgotten way from Jericho to Bethel, 'broken cisterns' of high antiquity are found at regular intervals. That Jerusalem was thus actually supplied of old with water is apparent also from the numerous remains of ancient cisterns still existing in the tract north of the city, which was once enclosed within the walls' [RESERVOIRS].

CITHERN. [MUSICAL INSTRUMENTS.]

CITIES. [TOWNS.]

CITIES OF REFUGE. Among the Jews the 'cities of refuge' bore some resemblance to the asylum of the classic nations [ASYLUM], but were happily exempt from the evil consequences to which they were apt to lead, and afford, even to the present day, no mean proof of the superior wisdom and benignant spirit of the Jewish laws.

The institution was framed with a view to abate

the evils which ensued from the old-established rights of the blood-avenger [BLOOD-REVENGE], and thereby to further the prevalence in the nation of a mild, gentle, and forgiving spirit.

From the laws on this point (Exod. xxi. 13; Num. xxxv. 9-34; Deut. xix. 1-13) it appears that Moses set apart out of the sacerdotal cities six as 'cities of refuge.' There were, on the eastern side of the Jordan, three, namely, 'Bezer in the wilderness, in the plain country of the Reubenites, and Ramoth in Gilead of the Gadites, and Golan in Bashan of the Manassites' (Deut. iv. 43); on the western side three, namely, 'Kedesh in Galilee in Mount Naphtali, and Shechem in Mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah' (Josh. xx. 7). If found desirable, then other cities might be added. An inspection of the map will shew how wisely these places were chosen so as to make a city of refuge easy of access from all parts of the land. To *any* of these cities a person who had unawares and unintentionally slain *any one* might flee, and if he reached it before he was overtaken by the avenger of blood, he was safe within its shelter, provided he did not remove more than a thousand yards (Num. xxxv. 5) from its circuit, nor quit the refuge till the decease of the high-priest under whom the homicide had taken place. If, however, he transgressed these provisions, the avenger might lawfully put him to death. The roads leading to the cities of refuge were to be kept in good repair. Before, however, the fugitive could avail himself of the shelter conceded by the laws, he was to undergo a solemn trial, and make it appear to the satisfaction of the magistrates of the place where the homicide was committed that it was purely accidental. Should he, however, be found to have been guilty of murder, he was delivered 'into the hand of the avenger of blood, that he might die.'

And the Israelites were strictly forbidden to spare him either from considerations of pity or in consequence of any pecuniary ransom. This disallowal of a compensation by money in the case of murder shews a just regard for human life, and appears much to the advantage of the Hebrew legislation when compared with the practice of other countries (Athens, for instance, and Islam), in which pecuniary atonements were allowed, if not encouraged, and where, in consequence, the life of the poor must have been in as great jeopardy as the character of the wealthy.

The asylum afforded by Moses displays the same benign regard to human life in respect of the homicide himself. Had no obstacle been put in the way of the Goel, instant death would have awaited any one who had the misfortune to occasion the death of another. By his wise arrangements, however, Moses interposed a seasonable delay, and enabled the manslayer to appeal to the laws and justice of his country. Momentary wrath could hardly execute its fell purposes, and a suitable refuge was provided for the guiltless and unfortunate.

Yet as there is a wide space between the innocence of mere homicide and the guilt of actual murder, in which various degrees of blame might easily exist, so the legislator took means to make the condition of the manslayer less happy than it was before the act or the mischance, lest entire impunity might lead to the neglect of necessary precaution and care. With great propriety, therefore, was the homicide made to feel some legal inconvenience. Accordingly he was removed from his patrimony, restricted in his sphere of locomotion, affected indirectly in his pecuniary interests, and probably reduced from an affluent or an easy station to one of service and labour (Michaelis, *Mos. Recht*, vi. 4). Should any reader still think that this treatment of a manslayer was unnecessarily severe, let him advert to the spirit of the age, and especially study the recognised rights of the next of kin to a slain person, and he will most probably be ready to allow that everything was done in this matter which circumstances admitted. The benefit of the protection afforded was common to strangers and sojourners with native Israelites.

What ensues rests on the authority of the Rabbins. In order to give the fugitive all possible advantage in his flight, it was the business of the Sanhedrim to make the roads that led to the cities of refuge convenient by enlarging them and removing every obstruction that might hurt his foot or hinder his speed. No hillock was left, no river was allowed over which there was not a bridge, and the road was at least two and thirty cubits broad. At every turning there were posts erected bearing the words *Refuge, Refuge*, to guide the unhappy man in his flight; and two students in the law were appointed to accompany him, that if the avenger should overtake him before he reached the city, they might attempt to pacify him till the legal investigation could take place.

When once settled in the city of refuge, the manslayer had a convenient habitation assigned him gratuitously, and the citizens were to teach him some trade whereby he might support himself. To render his confinement more easy, the mothers of the high-priests used to feed and clothe these unfortunate fugitives, that they might not be impatient and pray for the death of their sons, on whose decease they were restored to their liberty and their property. If the slayer died in the city of refuge before he was released, his bones were delivered to his relations, after the death of the high-priest, to be buried in the sepulchre of his fathers (Lewis, *Origines Hebraicæ*).

That the right of asylum among the Jews was in later periods of their history so extended as to open the door to great abuses may be inferred from 1 Maccab. x. 43, where unqualified impunity and exemption from both liabilities and penalties are promised under the influence, not of the Mosaic law, but of heathen morals and ambition, to 'whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof.'

In the words now cited reference appears to be made to a custom which prevailed from very early times, both among the chosen people and the nations of the world, of fleeing, in case of personal danger, to the altar. With the Jews it was customary for the fugitive to lay hold of the horns of the altar, whether in the tabernacle or temple; by which, however, shelter and security were obtained only for those who had committed sins of ignorance or inadvertence; thus true did Moses remain to his principle that the wilful shedding of human blood could only by blood be atoned—a principle which the advances of civilization and the spread of the gentle spirit of the Gospel have caused to be questioned, if not exploded (Exod. xxi. 14; 1 Kings i. 50; ii. 28). From the two last passages it seems that state criminals also sought the

protection of the altar, probably more from the force of custom than any express law. Their safety, however, depended on the will of the king; for in the passages referred to it appears that in one case (that of Adonijah) life was spared, but in the other (that of Joab) it was taken away even 'by the altar.' Compare Matt. xxiii. 35.—J. R. B.

CITIZENSHIP. Strict isolation did by no means, as some suppose, form the leading principle in the system of theocracy as laid down by Moses, since even non-Israelites, under the various names of גר, נכרי, or תושב, not only were allowed to reside in Palestine, but had the fullest protection of the law, equally with the native Israelites (Exod. xii. 19; Lev. xxiv. 22; Num. xv. 15; xxxv. 15; Deut. i. 16; xxiv. 17: the law of usury, Deut. xxiii. 20, made, however, an exception), and were besides recommended in general terms by Moses to humanity and charity (Exod. xxii. 21; xxiii. 9; Lev. xix. 33, 34; Deut. x. 18; comp. Jer. vii. 6; Mal. iii. 5; Joseph. *Contra Ap.* ii. 29, 30), as well as to a participation in certain prerogatives granted to the poor of the land, such as a share in the tithe and feast-offering, and the harvest in the Jubilee-year (Deut. xiv. 29; xvi. 10, 14; xxvi. 11; Lev. xxv. 6). In return, it was required on the part of non-Israelites not to commit acts by which the religious feelings of the people might be hurt (Exod. xx. 10; Lev. xvii. 10; xviii. 26; xx. 2; xxiv. 16; Deut. v. 14. The eating of an animal which had died a natural death, Deut. xiv. 21, seems to have been the sole exception). The advantage the Jew had over the Gentile was thus strictly spiritual, in his being a citizen, a member of the theocracy, of the קהל יהוה (community of God), on whom positive laws were enjoined. [CONGREGATION.] But even to this spiritual privilege Gentiles were admitted under certain restrictions (Deut. xxiii. 7, 8); thus we find among the Israelites Doeg, an Edomite (1 Sam. xxii. 9), as also Uriah, a Hittite (a Canaanite, 2 Sam. xxiii. 39). The only nations that were altogether excluded from the citizenship of the theocracy by especial command of the Lord, were the Ammonites and Moabites, from a feeling of vengeance against them (Deut. xxiii. 3*); and in the same situation were all castrated persons, and bastards, from a feeling of disgrace and shame (Deut. xxiii. 1-6). In the time of Solomon, no less than 153,600 strangers were resident in Palestine (2 Chron. ii. 17).

Roman citizenship (πολιτεία, Acts xxii. 28, jus civitatis, civitas) was granted in the times of the Emperors to whole provinces and cities (Dio Cass. xli. 25; Suet. *Aug.* 47), as also to single individuals, for some service rendered to the state or the imperial family (Suet. *Aug.* 47), or even for a certain sum of money (Acts xxii. 28; Dio Cass. xli. 24). The Apostle Paul was a Roman citizen by family (Acts, *l.c.*), and hence his protesting against corporal or capital punishment (Acts xvi. 37; comp. Cic. *in Verr.* v. 63, 66; Euseb. *Hist. Eccles.* v. 1, etc.)—E. M.

CITRON. [TAPUACH.]

* [And yet we find Zelek the Ammonite among David's 'mighty men' (2 Sam. xxiii. 37). This would seem to shew that even they were not hopelessly excluded.]

CLARISSE, THEOD. ADR., a Dutch divine, professor of theology at Groningen, who died at Leyden, 25th Sept. 1828. Besides some academic programmata of various import, he issued a valuable exegetical work, entitled *Psalmi* 15 *Hammaâloth Philologice et critice illustrati*, Lug. Bat. 1819.—†

CLARIO (CLARIUS), ISIDORE, born at Chiari in Brescia in 1495, and died in 1555. He was a monk of the Benedictine order, and was successively prior of the monastery of St. Peter at Modena, abbot of Pontida and of St. Mary in Cesena, and Bishop of Foligno. He was famous as a pulpit orator, and in the Council of Trent, of which he was a member, he no less distinguished himself in debate. His principal work was a corrected edition of the Vulgate, with annotations on the difficult passages, Ven. 1542. He asserted that he had corrected it in 8000 places, a service which was rewarded by his book being placed in the *Index Expurgatorius*. Afterwards it was allowed to be read, the preface and prolegomena being omitted. The notes are inserted in the *Critici Sacri*; they are of little value, and are chiefly taken without acknowledgment from Sebastian Münster. —W. L. A.

CLARKE, ADAM, LL.D. A celebrated Wesleyan divine, born of humble parents in the north of Ireland, 1762. Owing to the poverty of their circumstances his education was extremely limited, and though, by dint of unwearied energy and perseverance, he afterwards became remarkable for the extent and variety of his learning, it may be doubted if he ever thoroughly supplied his early deficiencies. His parents were Methodists, and members of the congregation of Breedon, the friend of Wesley, through whose influence young Adam was introduced to the notice of Wesley himself, and admitted to a school founded by him at Kingswood, near Bristol. He had previously been apprenticed to a linen manufacturer, but had left on finding the business uncongenial to his studious habits. While at school he got hold of a Hebrew grammar, which gave him the first impulse to the study of that and the cognate languages for which he was afterwards famous. In 1782 he was ordained by Wesley himself, and sent as an itinerant preacher to the neighbourhood of Bradford, Wilts. Subsequently he came to London, and was much followed as a preacher. The university of St. Andrews gave him the degree of M.A. and of D.D. In 1802 he published his *Bibliographical Dictionary*, which gained him a great reputation, so that he was even selected by the Record commission to edit Rymer's *Fœdera*, a task to which he confesses he was unequal. He, however, laboured at it sedulously for some years, and the first vol. and part of the second was published with his name, after which he retired. He also wrote *Lives of the Wesley Family*, in which he strangely suggested an Arabic origin for that name. But his great work, to which all his studies were subsidiary, was his *Commentary on the Holy Scriptures*, of which the first vol. appeared in 1810, and the eighth and last in 1826. This excited much attention, from the peculiarity of opinions expressed in it on the subject of the Fall. It is, however, that on which his fame still rests, and must be regarded as a valuable contribution to biblical literature. Dr. Clarke was the means of establishing a

Methodist mission to the Shetland Isles. He also founded schools in his native province of Ulster some time before his death by cholera in 1832.—S. L.

CLARKE, Samuel, D.D., a celebrated philosopher, divine, and mathematician, was a native of Norwich, where he was born Oct. 11, 1675. He was educated at the Free School in that city, and at Caius College, Cambridge. He devoted himself first to philosophy, but subsequently having turned his thoughts to divinity, he studied the scriptures in the original languages, and the early Christian writers. He was ordained by Moore, Bishop of Norwich, and became his chaplain. In 1701 he published *A paraphrase upon the Gospel of St. Matthew;* and in 1702 *Paraphrases upon the Gospels of St. Mark and St. Luke*, which were followed by a third volume upon St. John. These were afterwards printed in two vols. 8vo, and have since passed through several editions. He intended to have gone on with the rest of the N. T., but was accidentally prevented. The work has been continued by Pyle. Moore gave him the rectory of Drayton near Norwich, and a parish in the city. In 1704 he was appointed Boyle's lecturer, and chose for his subject 'the Being and Attributes of God.' This discourse being popular he was re-elected the following year, and chose 'the Evidences of Natural and Revealed Religion,' for his subject. These two works were afterwards printed together, as 'A Discourse concerning the Being and attributes of God, the obligations of natural religion, and the truth and certainty of the Christian Revelation, in opposition to Hobbes, Spinoza, the author of the *Oracles of Reason*, and other deniers of natural and revealed religion.' His other writings are numerous; they are chiefly of a theological cast. He enjoyed several pieces of preferment, and it is said that Queen Anne would have made him Archbishop of Canterbury, but Gibson, the Bishop of London, replied, 'Madam, Dr. Clarke is the most learned and eloquent man in your Majesty's dominions, but he is no Christian,' with reference to his views on the Trinity. On Sunday, May 10, 1729, as he was going to preach before the Lords Justices at Serjeants' Inn, he was seized with illness, and died the following Saturday. Voltaire has called Clarke 'un moulin à raisonnement.'—S. L.

CLAUDA is the name of a small island off the south coast of Crete (Candia), about 20 miles to the south-west of Cape Matala, the most southernly point of Crete, where its coast slopes away in a north-west direction and forms a bight, which has Clauda for its seaward boundary. This island, which is about 7 miles long and 3 broad, occupies a prominent point in the voyage of St. Paul, as narrated in Acts xxvii. (see verse 16). Its west shore, which trends in a north-west direction, and is prolonged by 'some rocks adjacent,' would 'afford the advantage of comparatively smooth water for some twelve or fifteen miles' (Adm. Penrose's MS. in C. and H.'s *St. Paul*, ii. 336) to a ship 'caught,' as St. Paul's was, with 'a tempestuous wind' from the north-east. Accordingly, under the lee shore of Clauda were those skilful precautions of 'hoisting in the boat,' 'undergirding' [or frapping] 'the ship,' and making her snug by 'lowering the gear' (Smith's *Voyage, etc., of St. Paul* [2d ed.] p. 106), taken, which kept the ship from foundering under the pressure of a fortnight's gale in Adria, and preserved her for the rough remedy of a wreck on the island of Melita. The Greek name of the island appears in several forms; Κλαῦδα or Κλαύδη in most MSS. and versions; but Καῦδα in *Cod. Vat.* and Lachmann; and Καυδώ and Γαυδός in Suidas; while Ptolemy and Hierocles call it Κλαῦδος. Pomponius Mela, and Pliny, designate it *Gaudos*, which is in fact its present Greek name—Gaudonesi, or island of Gaudos, which has been Italianised into *Gozzo*, not, of course, to be confounded with the somewhat larger island of the same name close to Malta. 'Mr. Brown was informed upon the spot that the island still retained its ancient name, Chlauda, or Chlauda Nesi, Χλαῦδα, or Κλαυδα Νησος' (see Smith's *Voyage*, etc., p. 93). Pococke, *Description of the East*, vol. ii. pt. 1, p. 240, gives an account of the isle and its inhabitants; he also says 'the road for shipping is on the north.'—P. H.

CLAUDIA (Κλαυδία), a Christian female of Rome, the wife of Pudens (2 Tim. iv. 21). The attempt to identify this Claudia with the British lady Claudia, whose marriage to Pudens is celebrated by Martial (*Epig.* iv. 13), rests on no foundation beyond the identity of the names of the parties, and the fact that Martial calls Pudens 'sanctus,' and says he was a corrector of his verses. But such reasons are very weak. The identity of names so common as Pudens and Claudia, may be nothing more than a mere accidental coincidence that proves nothing; as for the term 'sanctus,' it is precisely the term which a heathen would *not* have applied to a Christian, whom he would have regarded as the adherent of a 'prava superstitio' (Plin. *Ep. ad Traj.*); and as respects Pudens's correction of Martial's verses, until we know whether that was a correction of their style or a correction of their morals (in which case Pudens really must have done his work of correction very badly), we can build nothing on it. On the other hand, the immoral character of Martial himself renders it improbable that he should have had a Christian and a friend of St. Paul among his friends. Further, Paul's Pudens and Claudia, if husband and wife, must have been married before A.D. 67, the latest date that can be assigned to Paul's writing. But Martial's epigram must have been written after this, perhaps several years after, for he came to Rome only in A.D. 66; so that if they were married persons in 67, it is not likely Martial would celebrate their nuptials years after this. And, in fine, if Paul's Pudens and Claudia were unmarried at the time of his writing, they must at least have been persons of standing and reputation among the Christians; and in this case can it be supposed that a poet meaning to gratify them would invoke on them the favour of heathen deities, whom they had renounced with abhorrence? Burdened with these difficulties, the hypothesis seems deserving only of prompt rejection.—W. L. A.

CLAUDIUS (Κλαύδιος), Emperor of Rome, is mentioned twice in the N. T., in *the Acts* xi. 28, and xviii. 2. Bishop Pearson (*Annales Paulini*) has arranged the events of St. Paul's public life according to the years of the Imperial reigns: in this register the beginning of Claudius' reign synchronizes with St. Paul's preaching in Syria and the mission of Barnabas to Antioch (Acts xi. 22);

and the termination of it with his arrival at Ephesus and the opening of his ministry in that city with his public discussions, for three months, with the Jews in their synagogue (Acts xix. 8). As this reign is of importance in connection with the history of the N. T., we propose to transfer to our pages, with due acknowledgment, the article of Winer (*Biblisch. Realw.* ii. 231, 232), in which the chief events, with their copious authorities, are succinctly put together. Our care will simply be to give a correct translation of the Art., verify the references, and add an occasional one to English authors.* 'The name of Claudius in full was Tib. Claudius Nero Drusus Germanicus; he was the fourth Roman emperor, and succeeded Caius Caligula, reigning from Jan. 24. A.D. 41, to Oct. 13, A.D. 54 (Suetonius, *Calig.* 58, *Claud.* 45). He was the ('mentally neglected,' Tacitus *Ann.* vi. 46. 1, Suet. *Claud.* 2) son of Nero Drusus, born at Lyons (Aug. 1, A.U.C. 744), and led an entirely inglorious life in privacy before his elevation to the throne. It was chiefly through Herod Agrippa I. that his nomination to the imperial purple was brought about (Josephus, *Antiq.* xix. 2 (sec. 1), 3, 4; Suet. *Claud.* 10 [Merivale, *Romans under the Empire*, v. 474, 475]), and Claudius, when on the throne, shewed himself, in return for this good service, not only an especial benefactor of Agrippa, whose territories he enlarged by the addition of Judæa, Samaria, and some districts of Lebanon (Joseph. *Antiq.* xix. 5. 1, Dio Cass. lx. 8), and because of whom he granted the Jews freedom of worship (*Antiq.* xx. 1. 1, 2), but also conferred on his brother Herod the sovereignty of Chalcis (*Antiq.* xix. 5. 1), and after Agrippa's death gave to this same brother the oversight of the Temple of Jerusalem (*Antiq.* xx. 1. 3). The Jews in Asia and Egypt were, in the beginning of his reign, treated by Claudius with great moderation (*Antiq.* xix. 5. 2, 3, and xx. 1. 2); but the Jews of Palestine seem to have suffered much oppression at the hands of his governors (Tacitus, *Hist.* v. 9, etc.). During the reign of Claudius there arose famines in divers places, in consequence of bad harvests (Comp. Dio Cass. lx. 11; [ix. p. 949, ed. *Reimar*]; Aurel. Victor, *De Cæs.* c. 4; Eusebius *Chron. Arm.* i. 269, 271 [ed. *Scal.* p. 79]; Tacit. *Annal.* xii. 43; Kuinoel, *on Acts* xi. 28 [See also Biscoe, *on Acts*, pp. 60, 66; Pearson, *Annal. Paul s. anno Claudii* 4; Jahn's *Hebrew Commonwealth* (trans.) p. 367; Lardner, *Credibility*, i. 11. 2; above all, Kitto, *Daily Bible Illustrations*, last vol. ['Agabus and the dearth'], pp. 229-232]), and one of these visited Palestine and Syria (Acts xi. 28-30), in the time of the Procurators Cuspius Fadus and Tiberius Alexander (Joseph. *Antiq.* xx. 2. 6; v. 2), which possibly lasted several years. Owing to a tumult of the Jewish inhabitants of Rome, the emperor was induced to expel them from the city (Sueton. *Claud.* 25). 'Judæos *impulsore Chresto* assiduè tumultuantes Roma expulit;' comp. Acts xviii. 2 [and Winer's art. 'ROM.' ii. 335, where he says, 'but they soon returned, and in later reigns became numerous' (comp. Jahn's *Hebrew Commonwealth, trans.* p. 371, and Acts xxviii. 17, 23), 'although heavily burthened with taxes (Sueton. *Domit.* 12) and even reduced sometimes to mendicancy' (Juvenal, iii. 14)]. Winer then discusses the two different opinions, as to whom Suetonius meant by *Chrestus*: whether some Hellenist, who had excited political disturbances [as Meyer and De Wette suppose; see Conybeare and Howson, *St. Paul* (1st ed.) i. 414], the name Chrestus frequently occurring as borne by manumitted slaves; or whether, as there is good reason to think (Lipsius, on Tacit. *Annal* xv. 44; Grotius *on Acts* xviii. 2; Neander *Ch. Hist.* (Bohn) i. 129), Suetonius does not refer to some actual dissension between Jews and Christians: although he does this in a very indistinct manner, confounding the name *Christ*, which was most unusual as a proper name, with the much more frequent appellation of *Chrestus* (See Tertullian, *Apol.* 3; Lactantius, *Instit.* iv. 7. 5 [and Milman, *Hist. of Christianity*, i. 430]. Orosius, *Hist.* vii. 6, places Claudius' edict of banishment in the ninth year of his reign (*i.e.*, 49 or 50 A.D.), and he refers to Josephus, who, however, says nothing about the matter). [In King Alfred's Anglo-Saxon Version of *Orosius*, however, this reference to Josephus does not occur; the register simply connects the expulsion with a famine —'In the ninth year of his government there was a great famine in Rome, and Claudius ordered all the Jews that were therein to be driven out.' Bosworth's *Orosius*, pp. 119 of the Saxon, and 179 of the Trans. See this statement of Orosius commented on by Scaliger, *Animadv.* on Euseb. *Chron.* p. 192]. On the contrary, Pearson (*Ann. Paulin.*), and Vogel (in *Gabler's Journal*), without, however, giving decisive grounds for their opinion, suppose Claudius' twelfth year (*i.e.*, A.D. 52) to be the more likely one. With Anger (*de temporum ratione in Act. Apost.* p. 118), one might on negative grounds assert, that so long as Herod Agrippa was at Rome with Claudius, the edict of expulsion would hardly be published; *i.e.*, previous to the year A.D. 49. [Dr. Burton, however, *On the Chronology of the Acts, etc.*, p. 26, puts the date of the edict some time between A.D. 41 and 46, supporting his opinion by the fact, 'that no mention is made of Claudius' decree in the Annals of Tacitus which have come down to us; and that, since the lost books of the Annals occupy the first six years of the reign of Claudius, it is probable that Tacitus mentioned this decree in one of those books.'] The reign of this weak emperor, who was ruled by his wife Agrippina (Sueton. xxix.), was not altogether an inglorious one (Sueton. xx. etc.), although his domestic life was contemptible. [See, however, Merivale for a vindication of Claudius from some of the charges which tradition has affixed to his name with doubtful propriety; *Romans under the Empire*, vol. v. pp. 478, 479, 480, 597, 598]. He was poisoned by Agrippina after a reign of more than thirteen years (Tacitus, *Ann.* xii. 66; Sueton. *Claud.* 44); Josephus, *Antiq.* xx. 8. 1; *Bell. Jud.* ii. 12. 8, [who in both these passages makes the reign of Claudius 'thirteen years, eight months, and twenty days.']—P. H.

CLAUDIUS LYSIAS. [LYSIAS.]

CLAUDIUS FELIX. [FELIX.]

CLAY, a substance frequently mentioned in Scripture, chiefly with reference to its employment by the potter, the elegant and useful forms assumed by the rude material under his hands supplying a significant emblem of the Divine power over the

* Our additions are placed within brackets.

destinies of man (Is. lxiv. 8; Rom. ix. 21). A remarkable allusion to the use of clay in sealing occurs in Job xxxviii. 14, 'It is turned as clay to the seal.' This may be explained by reference to the ancient practice of impressing unburnt bricks with certain marks and inscriptions which were obviously made by means of a large seal or stamp. We trace this in the bricks of Egypt and Babylon [BRICKS]. Modern Oriental usages supply another illustration. Travellers, when entering the khans in towns, often observe the rooms in which goods have been left in charge of the *khanjee* sealed on the outside with clay. A piece of clay is placed over the lock, and impressed by a large wooden stamp or seal.—J. K.

CLAYTON, ROBERT, D.D. (1695-1758), Bishop successively of Killala, Cork, and Clogher; of the Arian, or, more correctly speaking, the Subordinationist school of theology. In 1751 he gave rise to a considerable controversy by the publication of a work entitled *An Essay on the Spirit.* It subsequently appeared, that although Clayton's name was attached to the dedication, the work was not written by him. In 1756 he proposed, in the Irish House of Lords, the omission of the Nicene and Athanasian creeds from the Liturgy. In the following year he more directly impugned the doctrines of the Irish Church in the third part of his *Vindication of the History of the Old and New Testament.* In consequence of this, measures were taken for a legal prosecution of the bishop, but his death occurring shortly afterwards, all further action was stayed. His more important works are, *The Chronology of the Hebrew Bible vindicated, the facts compared with other ancient histories, and the difficulties explained, from the flood to the death of Moses, together with some conjectures in relation to Egypt during that period of time*, 1747, 4to. This work contains much curious learning, but will not now greatly assist the Bible student in the elucidation of chronological difficulties. *A dissertation on Prophecy*, 1749, 8vo. *An Impartial inquiry into the time of the coming of the Messiah, together with an abstract of the evidence on which the Belief of the Christian Religion is founded*, 1751, 8vo. In these two works the opinion is advocated with much learning and ingenuity that the restoration of the Jews and the downfall of the papacy will occur about the year 2000. *A Vindication of the Histories of the Old and New Testament, in answer to the objections of the late Lord Bolingbroke*, Part i. 1752; Part ii. 1754; Part iii. 1757, 8vo. In the earlier parts of this work the objections of Bolingbroke are skilfully met; in the latter, as already intimated, occasion is taken for an attack upon Trinitarian and Calvinistic views.

His other works are, *An Introduction to the History of the Jews.* This is said to have been his earliest publication. It was translated into French and published at Leyden, 1747, 4to. *Letters between the Bishop of Clogher and William Penn on the subject of Baptism*, 1755, 8vo. *A Journal from Grand Cairo to Mount Sinai and back again. Translated from a Manuscript written by the Prefetto of Egypt, in company with the Missionaries de propaganda Fide at Grand Cairo; To which are added some remarks on the Origin of Hieroglyphics and the Mythology of the ancient Heathens*, 1753, 4to. This was published with the view of exciting attention to the ancient inscriptions still existing in the Wady Mukatteb.—S. N.

CLEMENT (Κλήμης), a person mentioned by Paul (Phil. iv. 3), as one whose name was in the book of life. For the meaning of this phrase, see BOOK OF LIFE. This Clement was, by the ancient church, identified with the bishop of Rome of the same name (Euseb. *Hist. Eccles.* iii. 4; *Constitut. Apost.* vii. 46); and that opinion has naturally been followed by Roman Catholic expositors. It cannot now be proved incorrect; but the suspicion exists that the case here may be as with many other names in the N. T., which have been assigned to celebrated persons of a later period. Clement is said to have lived to the third year of the emperor Trajan (A.D. 100), when he suffered martyrdom.

There is an epistle of Clement to the Corinthians, which was highly esteemed by the ancient church, and was publicly read in many churches [EPISTLES OF THE APOSTOLICAL FATHERS].—J. K.

CLEOPAS (Κλεόπας), one of the two disciples to whom Jesus appeared in the way to Emmaus (Luke xxiv. 18). He is not to be confounded with the Cleophas, who was also called Alphæus. [Cleopas is a Greek name, probably contracted from Κλεόπατρος, whilst Clopas = חלפי, is Aramaic].

CLEOPATRA. The name of two princesses mentioned in the Apocrypha. 1. In Esth. xi. 1. This was probably the grand-daughter of Antiochus III. His daughter Cleopatra married Ptolemy Epiphanes, by whom she had two sons, Ptolemy Philometor, and Ptolemy Physcon, and one daughter—the Cleopatra in question. She married both her brothers in succession. The Ptolemy referred to in Esth. xi. 1 is Ptolemy Philometor.

2. In 1 Maccab. x. 57. This was the daughter of the Cleopatra of the last paragraph and Ptolemy Philometor. She married, first, Alexander Balas; secondly, Demetrius Nicator; thirdly, Antiochus Ledetmes. She was poisoned by her son Antiochus Grypus, 121 B.C.—H. W.

CLEOPHAS (Κλωπᾶς), or rather Clopas, who was also called Alphæus, which see.

CLERICUS. [LE CLERC.]

CLIMATE. [PALESTINE.]

CLOUD. The allusions to clouds in Scripture, as well as their use in symbolical language, must be understood with reference to the nature of the climate, where the sky scarcely exhibits the trace of a cloud from the beginning of May to the end of September, during which period clouds so rarely appear, and rains so seldom fall, as to be considered phenomena—as was the case with the harvest rain which Samuel invoked (1 Sam. xii. 17, 18), and with the little cloud, not larger than a man's hand, the appearance of which in the west was immediately noticed as something remarkable not only in itself, but as a sure harbinger of rain (1 Kings xviii. 44).

As in such climates clouds refreshingly veil the oppressive glories of the sun, clouds often symbolize the Divine presence, as indicating the splendour, insupportable to man, of that glory which they wholly or partially conceal (Exod. xvi. 10;

xxxiii. 9; xxxiv. 5; xl. 34, 35; Num. xi. 25; xxi. 5; Job xxii. 14; Ps. xviii. 11, 12; xcvii. 2; cv. 3; Is. xix. 1; Matt. xvii. 5; xxiv. 30, etc.; Acts i. 9; Rev. i. 7; xiv. 14, 16). Somewhat allied to this use is that which makes clouds the symbols of the Divine power (2 Sam. xxii. 12; Ps. lxviii. 34; lxxxix. 6; civ. 3; Nahum i. 3).

Clouds are also the symbol of armies and multitudes of people (Jer. iv. 13; Is. lx. 8; Heb. xii. 1). This is often very scientifically explained by the information that clouds are composed of innumerable drops of rain or vapour. This, although true, is certainly not the truth which the Hebrew poets had in view. Any one who has noticed the effect of a large and compact body of men upon the surface of an extensive plain, moving like a cloud in the clear sky, or who has seen a similar body of men upon the side of a distant hill, will find a more obvious source of the comparison.

There are many other dispersed symbolical allusions to clouds in Scripture not coming under these descriptions; but their purport is in every case too obvious to need explanation (see particularly Prov. xvi. 15; Eccles. xii. 2; Is. iv. 5; xliv. 22; 2 Pet. ii. 17; Jude 12).—J. K.

CLOUD, PILLAR OF (עַמּוּד הֶעָנָן, עַמּוּד עָנָן, or עַמּוּד עָנָן; Sept. στύλος νεφέλης, πυρός), the emblem of the Divine Presence, which accompanied the Israelites in their journeyings in the wilderness by day, and which at night assumed the appearance of a pillar of fire (Exod. xiii. 21; xiv. 24; Num. xiv. 14). When the cloud was not removed the host rested, when it was taken up they went on their journey (Exod. xl. 36, 37; Num. ix. 17). At times it was not only the symbol but the mode of the Divine presence (Num. xii. 5). The Lord talked with Moses from it (Exod. xxxiii. 9). Modern Germans explain it of a natural appearance, or of the holy fire carried before the host from off the altar. But it is clearly spoken of as miraculous, and gratefully remembered in after ages by pious Israelites (Ps. cv. 39; lxxviii. 14; Wisd. x. 17) as a token of God's special care of their fathers. It is said that caravans still carry beacons of fire before them in a somewhat similar way, and traces of a like custom are found in classical writers, *e.g.*, Q. Curtius 3. 3. 9; ordo agminis Persarum talis fuit. Ignis quem ipsi sacrum et æternum vocant argenteis altaribus præferebatur; and 5. 2. 7, he says, that because all in Alexander's army could not hear the trumpet, Ergo perticam quæ undique conspici posset supra prætorium statuit ex qua signum eminebat pariter omnibus conspicuum. Observabatur ignis noctu fumus interdiu. See also an account of an appearance of fire by night in the expedition of Timoleon to Italy, Diod. Sic. 16. 66. Isaiah has a remarkable allusion to it (iv. 5), and St. Paul (1 Cor. x. 1, 2).—S. L.

CNIDUS (Κνίδος), otherwise GNIDUS, a town and peninsula of Doris in Caria, jutting out from the south-west part of Asia Minor, between the islands of Rhodes and Cos. It was celebrated for the worship of Venus (Strabo, xiv. p. 965; Plin. *Hist. Nat.* xxxvi. 15; Hor. Carm. i. 30). The Romans wrote to this city in favour of the Jews (1 Maccab. xv. 23), and St. Paul passed it in his way to Rome (Acts xxvii. 7).

COACH (כֹּח), a species of reptile, placed among the unclean animals, Lev. xi. 30. In the A. V. it is rendered *chameleon*, and this is the rendering of the Sept. and the Vulg. The Arabic version makes it a species of land-crocodile. Bochart contends that it is a species of lizard, the *alworlo* or *guaril* of the Arabs (properly *waran*), the *Lacerta Nilotica* of naturalists. From its name (כח = *strength*), we may presume that it was a large and powerful reptile, so that Bochart may be correct in his conjecture. Robinson's guides killed one 3 feet 8 inches in length on the coast of the Dead Sea (*Bib. Res.* ii. 253).—W. L. A.

COAL. The Hebrew words most frequently and properly translated coal are two, פֶּחָם or פַּחֲלֶת, and פֶּחָם. Though the Hebrews seem to have frequently used the word נחל in the same *generic* sense as we do when we say a ton of coals, meaning coals not yet burnt, a pan of coals, meaning coals on fire, and as the Greeks, though not so loosely, apply ἄνθρακια, and the Romans *carbo*, yet when precision required it, the Hebrews, as well as ourselves and the Greeks and Romans, knew how to express the difference in the case of *ignited* coals, which they most commonly do by the addition of אֵשׁ, a distinction preserved in the Septuagint by the word πῦρ (though the Septuagint often *introduces* this word when the sense of the *single* Hebrew word seems to require it, and generally with great correctness); and which distinction is also generally preserved in the Vulgate by the use of the appropriate word pruna:—Serv. *ad Æn.* xi. 788: 'Docet hoc esse discrimen inter prunam et carbonem, quod, illa accensa sit, hic verò extinctus. Sed etiam dum ardet carbo dicitur' (Facciolati). The following classification is offered, comprehending all the instances in which נחל or נחלת occurs:—First, in its *generic* and *indefinite application*, that is, meaning coal whether ignited or not; 2 Sam. xiv. 7, 'They shall quench my coal which is left;' Sept. ἄνθρακα; Vulg. scintillam; evidently ignited, used *tropically* for posterity, like, ניר 1 Kings xv. 4, and several other passages; Job xli. 13 [A. V. 21], 'His breath kindleth coals,' ἄνθρακες, prunas, *i. e.*, coals not before ignited: Is. xlvii. 14, 'Not a coal to warm at,' but here the word לחמם decides the ignition, ἄνθρακας πυρός, prunæ: Ps. xviii. 8, 'Coals were kindled at it,' ἄνθρακες, *carbones* succensi sunt: Ps. cxx. 4, 'With coals of juniper,' Sept. σὺν τοῖς ἀνθραξι τοῖς ἐρημικοῖς; Vulg. cum carbonibus *desolatoriis:* Prov. vi. 28, English version supplies (hot) coals: Sept. *adds* πυρὸς to ἀνθράκων, prunas: Prov. xxv. 22, 'Shall heap coals of fire upon his head,' Sept. supplies πυρός, prunas: Is. xliv. 19, 'Upon the coals,' ἀνθράκων, carbones: Ezek. xxiv. 11, 'Upon the coals,' ἄνθρακας, prunas.

Our second class consists of instances in which the word אש is added in order to fix the sense of ignition:—Lev. xvi. 12, 'A censer full of burning coals of fire,' ἀθράκων πυρός, prunis: 2 Sam. xxii. 9, 13, 'Coals of fire were kindled at it,' ἄνθρακες πυρός, carbones ignis: Ps. xviii. 12, 'The coals of fire passed,' ἄνθρακες πυρός, carbones ignis: Ps. cxl. 10, 'Let burning coals fall on them,' ἀνθράκες πυρὸς carbones: Ezek. i. 13, 'Coals of fire, ἀνθράκων πυρός, carbonum ignis: Ezek. x. 2, 'Coals of fire,' ἀνθράκων πυρός, prunis ignis.

The other Hebrew word translated coal is פחם.

It occurs only three times:—Prov. xxvi. 21, לנחלים פחם, 'As coals are to burning coals, and wood to fire,' etc., 'Εσχάρα ἄνθρακι, sicut carbones ad prunas: here the word פחם plainly means unignited coal (Qu. mineral coal?), as appears from the parallel comparison, and 'as *wood* to *fire*,' Is. xliv. 12, 'The *smith* worketh in the coals,' the Sept. has no corresponding word, but old commentators read ἐν ἄνθρακι, in prunis. Is. liv. 16, 'The *smith* that bloweth the coal in the fire,' ἄνθρακας, prunas. From the foregoing analysis it appears that the word נחל often means coals thoroughly ignited; but פחם, coal *before* being ignited.

There are several instances in which the word 'coal' in our version is an improper translation. 1 Kings xix. 6, עגת רצפים 'a cake baken *on the coals*,' ἐγκρυφίας, subcinericius panis. רצף here properly means a hot stone (a *pavement*, Esth. i. 6, and elsewhere), and עגת רצפים properly means small cakes baked *under* ashes—a common food to this day among the Orientals, especially when travelling [BREAD]. רצף is also a hot stone *thrown into* milk or broth in order to heat it (Gesenius). Another mis-translation occurs (Hab. iii. 5), 'Burning coals went forth at his feet,' in the margin 'burning diseases' (Deut. xxx. 24). The Sept. varies widely; the Vulgate still more widely—'egredietur diabolus,' which is, however, explained as pestis by the commentators. Another mis-translation is (Lam. iv. 8), 'Their visage is blacker than a coal;' margin, 'darker than blackness;' חשך משחור, ὑπὲρ ἀσβόλην, super carbones. Another mis-translation occurs (Cant. viii. 6), 'the coals thereof are coals of fire;' רשפיה רשפי אש, περίπτερα αὐτῆς, περίπτερα πυρός, Ald. ἄνθρακες πυρός, ut lampades ignis. A *questionable* translation occurs (Is. vi. 6), 'a live coal,' רצפה, ἄνθρακα πυρός, *calculus;* but the Rabbis render it 'coal.' The instances of the word coal in the N. T. remain to be noticed:—(John xviii. 18), 'a fire of coals,' ἀνθρακιά, ad prunas. The word here evidently means a mass of live charcoal (so Suid. ἀνθρακιὰ πεφυρακτωμένοι ἄνθρακες, who gives an adage which makes a plain difference—*μὴ τὴν τέφραν φεύγων, εἰς ἀνθρακιὰν πέσῃς*,' which may be exactly paralleled by a *well-known* English adage). (Eccl. viii. 10; xi. 32, occur in the same sense in the Apocrypha).—C. H. S. [Whether in any of these passages the coal referred to is natural coal is matter of doubt. It *may* have been so, for coal is found in Syria; but there is nothing to render this certain or more probable than that it is to artificial fuel that they relate].

COCCEIUS (COCII), JOHANN, was a native of Bremen, where he was born in 1603. In 1650 he was appointed Professor of Theology at Leyden, where he died in 1669. He was a man of profound scholarship, especially in Hebrew and Rabbinical literature. Besides many works of a dogmatical and polemical cast, a Hebrew Lexicon, etc., he wrote commentaries on most of the books of the Bible. He also edited the *Moreh Nevochim* of Maimonides, and the Talmudic Tracts *Sanhedrin and Maccoth*. He occupies a prominent place among the adherents of the mystical and spiritualizing school of interpreters. He maintained that every passage has as many meanings as it can be made to bear; and everything in the O. T. he regarded as typical of Christ and his church. He held also Millenarium views. His works have been collected in 12 vols. fol., Amst. 1701, of which two contain his posthumous publications. His fame rests chiefly on his services to Hebrew philology. His *Lexicon et Commentarius Sermonis Heb. et Chald.* had a wide circulation. It was twice re-edited by Maius, Frankfort 1689, and 1714, fol.; and again by Schulz in 1777; and again in 2 vols. 8vo, in 1793-96. The last edition, however, is much altered from the author's original, and has in it hardly a vestige of anything Cocceian.—W. L. A.

COCK (ἀλέκτωρ; in Hebrew possibly גבר *Gaber*, if Jerome's version of Is. xxii. 17, 18 be correct: our version of the passage is obscure). It is somewhat singular that this bird and poultry in general should not be distinctly noticed in the Hebrew Scriptures. They were, it may be surmised, unknown in Egypt when the Mosaic law was promulgated, and, though imported soon after, they always remained in an undetermined condition, neither clean nor unclean, but liable to be declared either by decisions swayed by prejudice, or by fanciful analogies; perhaps chiefly the latter; because poultry are devourers of unclean animals, scorpions, scolopendra, small lizards, and young serpents of every kind.

But although rearing of common fowls was not encouraged by the Hebrew population, it is evidently drawing inferences beyond their proper bounds, when it is asserted that they were unknown in Jerusalem, where civil wars, and Greek and Roman dominion, had greatly affected the national manners.

In the denials of Peter, described in the four Gospels, where the cockcrowing is mentioned by our Lord, the words are plain and direct, not we think admitting of cavil, or of being taken to signify anything but the real voice of the bird, the ἀλεκτοροφωνία, as it is expressed in Mark xiii. 35, in its literal acceptation, and not as denoting the sound of a trumpet, so called, because it proclaimed a watch in the night; for, to what else than a real hen and her brood does our Saviour allude in Luke xiii. 34, where the text is proof that the image of poultry was familiar to the disciples, and consequently that they were not rare in Judæa? To the present time in the East, and on the Continent of Europe, this bird is still often kept, as amongst the Celtæ (Cæsar, *Bell. Gall.* iv. 12), not so much for food as for the purpose of announcing the approach and dawn of day.—C. H. S.

COCKATRICE. [TSIPHONI.]

COCKCROWING. The cock usually crows several times about midnight, and again about break of day. The latter time, because he then crows loudest, and his 'shrill clarion' is most useful by summoning man to his labours, obtained the appellation of *the* cockcrowing emphatically, and by way of eminence; though sometimes the distinctions of the *first* and *second* cockcrowing are met with in Jewish and heathen writers (Bochart, vol. iii. p. 119). These times, and these names for them, were, no doubt, some of the most ancient divisions of the night adopted in the East, where 'the bird of dawning' is most probably indigenous. The latter ἀλεκτοροφωνία was retained even when artificial divisions of time were invented. In our Lord's time the Jews had

evidently adopted the Greek and Roman division of the night into four periods, or watchings; each consisting of three hours; the first beginning at six in the evening, ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ (Luke xii. 38); τετάρτῃ δὲ φυλακῇ τῆς νυκτός (Matt. xiv. 25; Mark vi. 48). These watches were either numbered first, second, third, and fourth, as now specified, or were called ὀψέ, μεσονύκτιον, ἀλεκτοροφωνία, πρωΐ. These are all mentioned (Mark xiii. 35; Veget. *Re Milit.* iii. 8, 'In quatuor partes ad clepsydram sunt divisæ vigiliæ, ut non amplius quam tribus horis nocturnis, necesse est vigilare,' Censorin, *de Die Natal.* Περὶ φ. τετάρτην, vide Joseph. *Antiq.* xviii. 9, C. Περὶ φ. δευτέραν, Diod. Sic. 18. 40; Xen. *Anab.* iv. 1. 5).

It has been considered a contradiction that Matthew (xxvi. 34) records our Lord to have said to Peter, πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με, whereas St. Mark. (xiv. 30) says, πρὶν ἢ δὶς φωνῆσαι. But Matthew, giving only the *general sense* of the admonition (as also Luke xxii. 34; John xiii. 38), evidently alludes to that only which was *customarily* called *the* cockcrowing, but Mark, who wrote under Peter's inspection, more accurately recording *the very words*, mentions the *two* cockcrowings (Wetstein on Mark xiv. 30; Scheuchzer, *Phys. Sacr.* on Mark xiii. 35; Whitby's *Note* on Matt. xxvi. 34). Δίς, in Mark, is for ἐκ δευτέρου, and τρίς is explained, semel iterumque, plus simplici vice, a certain for an uncertain number, as 1 Cor. xii. 28. So Eusth. *ap. Schl. Lex.* says τρίς is for πολλάκις. Thus the seeming contradiction, at least, between Mark and the other Evangelists is removed (Lightfoot, *Hor. Heb.*; Bynæus *de morte Christi*, ii. 6; Reland, *Orat. de Gall. Cantu;* Altmann *De Gallicin.;* Biel *Animad. ad* J. G. Altmann; Ansaldi *Comment.*, the four last in Ugolini, *Thesaur.* vol. xxvii. Ven. 1763; Adam's *Roman Antiq.* Boyd's Ed. 269; Winer, *Biblisches Real-Wörterbuch*, Leipzig, 1833, art. Hühner).—J. K.

COCKLE. [Besha.]

CODDÆUS, Wilhelm, Professor of Hebrew at Leipsic about the beginning of the 17th century. He published *Hoseas prophetæ Ebr. et Chald. cum duplici vers. Lat. et comment. ebraicis trium doctiss. Judæorum; Masora item parva, ejusque et comment. Lat. quoque interpret. Accedunt in fine succinctæ sed necessariæ Annott.* 4to Lug. Bat. 1621. A very useful book.—W. L. A.

COELESYRIA (Κοίλη Συρία). This name does not occur in Scripture, but there can be little doubt that a part at least of Coelesyria was included in that 'Valley of Lebanon' (בִּקְעַת הַלְּבָנוֹן) mentioned by Joshua (xi. 17; xii. 7), the extent of which has been too much restricted by recent geographers. The name 'Valley of Lebanon' could scarcely be applied with propriety *exclusively* to that section of the great valley which lay at the base of Hermon, at a considerable distance from the range of Lebanon. Doubtless Baal-Gad was situated 'under Mount Hermon;' but we have reason to believe that 'the Valley of Lebanon' includes the whole of that valley which separates the ridge of Hermon from that of Lebanon. It seems that at a subsequent period this valley was called by Amos, apparently in contempt, 'the valley of the idols' (בִּקְעַת אָוֶן, chap. i. 5). The name was most appropriate. The whole sides of the valley are thickly studded with old heathen temples. The writer has visited no less than fourteen of them, and he has heard of several others. Some of them were of great size and splendour, such as those of Baalbek, Mejdel, Nîha, and Hibbarîyeh. This appears in fact to have been the chosen house of idolatry (Porter's *Damascus*, i. 12; ii. 320; Robinson, *B. R.* iii. 438, 492, 529; *Handbook of S. and P.*, 568, 570). The modern name of the valley confirms the above view. It is called *El-Bukaa* (البقاع), which is strictly the same as the Hebrew *Bikah* (בִּקְעָה).

In the Apocryphal books the name Coelesyria frequently occurs, and is used to denote one of the political divisions of Syria under the Persian satraps (1 Esdr. ii. 17; iv. 48), and subsequently under the Seleucidæ (1 Maccab. x. 69; 2 Maccab. viii. 8). Its extent is not defined, but it appears to have embraced the whole region extending from Hamath to Beersheba, and from Phœnicia to the Arabian desert. Polybius employs the name in the same general way, and states that Coelesyria and Phœnicia formed the chief scene and cause of the struggles between the rival dynasties of the Seleucidæ and the Ptolemies (*Hist.* ii. 71; iii. 1; v. 80, etc.) Strabo gives two widely different accounts of Coelesyria. In one place he thus describes it—δύο ἐστὶν ὄρη τὰ ποιοῦντα τὴν Κοίλην καλουμένην Συρίαν, ὡς ἂν παράλληλα, ὅ, τε Λίβανος καὶ ὁ Ἀντιλίβανος (*Geog.* xvi., p. 517). Here he confines Coelesyria within what appears to be its proper limits; while, in another place, he makes it include the whole country extending from Seleucia to Egypt and Arabia (p. 520). Pliny appears to apply the name only to the valley along the eastern base of Lebanon (*H. N.* v. 17). Josephus includes in Coelesyria the whole valley of the Jordan, as well as that between Lebanon and Anti-Lebanon. He calls the Ammonites and Moabites inhabitants of Coelesyria (*Antiq.* i. 11. 5). Ptolemy mentions as towns of Coelesyria, Damascus, Scythopolis, and Gerasa, thus shewing that he agreed with Josephus (v. 25; cf. Joseph. *Antiq.* xiii. 13. 2 and 3).

From these various notices it will be seen that ancient writers used the name Coelesyria with great latitude of meaning. The cause of this it is not difficult to explain. After the Macedonian conquest the name was applied by the Greeks to the great valley lying between Libanus and Anti-Libanus. It was descriptive of its physical aspect—the Greek Κοίλη corresponding to the Hebrew בקעה. The Jordan valley was a continuation of Coelesyria on the south, as was the Orontes valley on the north, so that the term Κοίλη being equally applicable to them, they were subsequently included. Hence those writers who had not a very accurate knowledge of the country came to apply the name indefinitely to the whole of southern Syria east of Phœnicia. Under Roman rule the bounds of Coelesyria became somewhat more contracted, the valley of the Orontes being excluded on the north, and the province of Judæa on the south.

Coelesyria, properly so called, included only the valley between the parallel ranges of Libanus and Anti-Libanus. Strabo's first description of it is consequently the most accurate, he says the valley was also called Marsyas (*Geog.* xvi.) This great

valley forms the most striking feature in the physical geography of central Syria. It is a northern continuation of the remarkable crevasse down which the Jordan flows. It runs from S.W. to N.E., and is seventy miles long by from three to seven broad. It is quite flat, and the soil is in general rich, and abundantly watered by streams from the mountain ranges. As seen in early spring from the heights of Lebanon, it resembles a vast sea of verdure, here and there dotted with little conical mounds, like islands, on most of which villages are perched. The watershed near the centre of the plain has an elevation of about 3000 feet above the sea, and toward each end there is a very gentle but regular descent. On the north it is drained into the Orontes, and on the south into the Litany. Near the watershed, on the eastern side of the valley, lie the magnificent ruins of Baalbek. Twenty miles southward, at the base of Anti-Libanus, is the site of Chalcis, once a royal city, now a desolate heap. Opposite the latter, in a wild mountain gorge, is Zahleh, the modern capital of Lebanon. It was recently burned by the Druzes. At the extreme northern end of the plain is the great fountain of the Orontes, the *Ain* of Num. xxxiv. 11; and a few miles east of it, on the banks of the Orontes, is Riblah. Not one half of Coelesyria is now under cultivation, yet it is the granary of the neighbouring mountains. Full descriptions of Coelesyria may be seen in the following works:—Robinson, *B. R.* iii.; Stanley, *S. and P.; Handbook of S. and P.;* Reland, *Palæstina;* Bochart, *Geogr.;* Ritter, *Pal. und Syr.* —J. L. P.

COFFER. [ARGAZ.]

COFFIN. [BURIAL.]

COKE, THOMAS, LL.D., was born at Brecon, in South Wales, 9th September 1747. He was educated at Oxford, and having received orders, was appointed to the curacy of South Petherton, where his zeal in good doing was met with so much opposition as obliged him to retire from his post in 1776. He subsequently cast in his lot with the Wesleyans, and was ever afterwards, till his death at sea on the 3d of May 1814, on his way to India, with the object of establishing the Wesleyan missions there, the faithful and indefatigable coadjutor of John Wesley in his multifarious evangelistic efforts both at home and abroad. He wrote and published *A Commentary on the Old and New Testaments*, Lond. 1803, 6 vols. 4to. This work is chiefly a compilation, the materials of which were drawn for the most part from the Commentary of the unfortunate Dr. Dodd. It is neither critical nor profound, but useful, nevertheless, as a practical exposition of the Divine Word.—W. J. C.

COLINÆUS, SIMON, a celebrated Parisian printer, father-in-law to Robert Stephens. He issued an edition of the Greek N. T., 8vo, Par. 1584. This edition contains simply the text, without notes or even preface. The text is a combination of the Complutensian and the 3d edition of Erasmus, but Mill detected more than 150 readings which are not traceable to either of these sources. As most of these have been found in MSS. collated since the publication of this edition, it is presumed that Colinæus based his text on MS. authority as well as that of the printed editions. He probably consulted the Parisian codices. Some of his readings are very good. Beza has charged him (*Tract. ad Defens et Reprehens. Castellionis*, p. 502) with allowing emendations from mere conjecture to be introduced, but from this charge Mill has amply defended him (*Proleg. ad N. T.* p. cxv.) This edition was never reprinted, nor does it seem to have exercised much influence on subsequent editions.—W. L. A.

COLLAR. This is the rendering in the A. V. of, 1. נְטִיפָה (Judg. viii. 26), which properly means *ear-ring*, or rather *ear-drop* or *pendant*, from נטף, to drop [EAR-RINGS]; 2. פִּי (Job xxx. 18), where פִּי literally *mouth* or *opening*, is used to denote the hole of a seamless robe through which the head was inserted, and which fitted tight to the throat (Exod. xxix. 23; Comp. Braun, *De Vest. Sacerdott. Heb.* ii. 2; Lee *on Job*, in loc.) Ewald takes כְּפִי as a proposition, as in Exod. xvi. 21, where it has the sense of *in proportion to*, and renders it by '*like*' 'it girds me like my smock' or 'undergarment.' So also Hirzel, 'als wie mein leibrock umgürtet es mich;' Renan, 'elle me serre comme ma tunique.' In ch. xxxiii. 6, we have כְּפִי used thus, 'I, like thee (כְּפִיךָ), to God' (Cf. Noldius, *Concord. Partic. Heb.* s. v.) When, however, we find the LXX. and the Vulg. supporting the common rendering, there seems the less reason for deserting it.—W. L. A.

COLONY (Κολώνια). This designation is applied to Philippi in Macedonia (Acts xvi. 12). Augustus Cæsar had deported to Macedonia most of the Italian communities which had espoused the cause of Anthony; by which means the towns of Philippi, Dyrrachium, etc., acquired the rank of Roman colonies (Dion Cass. p. 455). They possessed the *jus coloniarium* (Plin. *Hist. Nat.* v. 1), *i. e.*, so called *jus Italicum* (*Digest. Leg.* viii. 8), consisting, if complete, in a free municipal constitution, such as was customary in Italy, in exemption from personal and land taxes, and in the commerce of the soil, or the right of selling the land.—J. K.

COLOSSE, properly COLOSSÆ (Κολοσσαί), a city of Phrygia, on the river Lycus (now Gorduk), not far from its confluence with the Mæander, and near the towns of Laodicea, Apamea, and Hierapolis (Col. ii. 1; iv. 13, 15; comp. Plin. *Hist. Nat.* v. 41; Strabo, xii. p. 576). [The reading of the best MSS. of the N. T. is Κολασσαί. There can be no doubt that Κολοσσαί is the proper spelling of the name, but the other was probably in accordance with the common pronunciation, and on this account was used by Paul.] A Christian church was formed here very early, probably by Epaphras (Col. i. 7; iv. 12, *sq.*), consisting of Jews and Gentiles, to whom Paul, who does not appear to have ever visited Colossæ in person (Col. ii. 1), addressed an Epistle from Rome. Not long after the town was, together with Laodicea and Hierapolis, destroyed by an earthquake. This, according to Eusebius, was in the ninth year of Nero; but the town must have been immediately rebuilt, for in his twelfth year it continued to be named as a flourishing place (Nicet. *Chron.* p. 115). It still subsists as a village named Khonas, an identification which is due to Mr. Hamilton (*Res. in Asia Minor*, i. 508). The huge range of Mount Cad-

mus rises immediately behind the village, close to which there is in the mountain an immense perpendicular chasm, affording an outlet for a wide mountain torrent. The ruins of an old castle stand on the summit of the rock forming the left side of this chasm. There are some traces of

194. Colossæ:—[Khonas.]

ruins and fragments of stone in the neighbourhood, but barely more than sufficient to attest the existence of an ancient site; and that this site was that of Colossæ is satisfactorily established by the Rev. F. V. J. Arundell, whose book (*Discoveries in Asia Minor*) contains an ample description of the place.

COLOSSIANS, EPISTLE TO THE.—That this Epistle is the genuine production of the apostle Paul is proved by the most satisfactory evidence, and has never indeed been seriously called in question (see Lardner, *Credibility;* Davidson, *Introd.* ii. 426). The objections which Schwegler, Baur, etc., have urged against the authenticity of this Epistle, rest chiefly on minute details, which we cannot examine here; the reader will find them discussed by De Wette, *Einleit.* sec. 144, and Alford, *Gr. Test.* It is less certain, however, *when* and *where* it was composed by him. The common opinion is that he wrote it at Rome during his imprisonment in that city (Acts xxviii. 16, 30). Erasmus, followed by others, supposes that Ephesus was the place at which it was composed; but this suggestion is obviously untenable from its incompatibility with the allusions contained in the Epistle itself to the state of trouble and imprisonment in which the Apostle was whilst composing it (i. 24; iv. 10, 18). In Germany, the opinions of theologians have been divided of late years between the common hypothesis and one proposed by Dr. David Schulz, viz., that this Epistle, with those to the Ephesians and Philemon, was written during the Apostle's two years' imprisonment at Cæsarea previous to his being sent to Rome. This opinion has been adopted and defended by Schott, Böttger, Wiggers, and Reuss, whilst it has been opposed by Neander, Steiger, Harless, Rückert, Credner, Bleek, and others. It is admitted that there is nothing in the Epistles themselves which renders the common opinion improbable; but it is contended that there are various considerations of a general kind which tend to make the view of Schulz preferable. We shall briefly state the leading arguments in favour of this opinion, along with the counter-arguments of those who oppose it:—1. It is highly improbable that Paul would allow two years of easy imprisonment (Acts xxiv. 23-27) to pass away without writing to some of the churches at a distance, especially as he tells us that upon him 'came daily the care of all the churches,' 2 Cor. xi. 28), and as we find that he secured time for this even when most actively employed in his public apostolic labours. To this it is replied, that admitting the facts here assumed, they only prove that Paul *might* have employed himself during these two years in epistolary correspondence with distant churches, but afford no certain evidence that he really did so, far less that he wrote then the very epistles in question. 2. These epistles bear evident marks of having been written in consequence of communications made personally to Paul by parties connected with the churches to which they were addressed; and there is greater probability of his receiving such communications at Cæsarea than at Rome, especially during the earlier part of his residence there, to which these epistles (if written at Rome) must be ascribed. But it is replied to this, that distant as Rome was from the churches of Asia Minor, there is nothing unlikely in the supposition that Epaphras and others may have undertaken a journey thither to consult the Apostle about the state of these churches, threatened as they were with danger; and, for anything we know to the contrary, many of the Asiatic Christians may have had occasion to be at Rome at any rate on affairs of their own. 3. There is no small difficulty in supposing that in the early part of the Apostle's residence at Rome, all the parties mentioned in these epistles, viz., Timothy, Aristarchus, Mark, Jesus-Justus, Epaphras, Luke, Demas, Onesimus, Tychicus, should be found there with him, especially as we are told (Acts xxvii. 2) that only Aristarchus accompanied Paul and Luke from Cæsarea, and as, in the epistles known to have been written from Rome, only two of the parties above mentioned, Timothy and Luke, are referred to as with the Apostle (Phil. i. 1; ii. 19; 2 Tim. iv. 11); whilst, on the other hand, from Acts xx. 4, we learn that some at least of these parties were with Paul at Cæsarea. In answer to this it is said, that it does not appear other than natural that Paul should have gathered around him in his imprisonment those young men who had elsewhere been the companions and instruments of his operations, and have used them for the purpose of maintaining a continual intercourse with distant churches according to their circumstances and wants. 4. The appearance of Onesimus, the slave of Philemon, at the place where Paul was, *very soon*, πρὸς ὥραν, after he had left his master at Colossæ (Philem. ver. 15), agrees better with the supposition that Paul was at Cæsarea, than with the supposition that he was at Rome. To this it is replied, that Rome was the most likely of all places for a fugitive slave to betake himself to, and that with respect to the expression πρὸς ὥραν, it is so vague, and is used so obviously as an antithesis to αἰώνιον in the same verse, that nothing certain can be argued from it.

5. The request of Paul to Philemon (ver. 22), that he would provide him a lodging at Colossæ, as he hoped to visit that place shortly, agrees better with the supposition that this epistle was written at Cæsarea, whilst yet hopes might be entertained of his liberation, than that it was written at Rome, when his expectations of freedom must have become faint, and whence, according to his avowed purpose (Rom. xv. 28), he was more likely, in case of being liberated, to travel westwards into Spain than to return to Asia. The answer to this is, that though the Apostle had originally designed to journey from Rome to Spain, the intelligence he received of the state of things in the churches of Asia Minor may have determined him to alter his resolution; and upon the whole, we know so little of the Apostle's relations during his imprisonment at Rome, that it is not safe to build much upon any such allusions. In a very able article in the *Studien und Kritiken* for 1838, the whole question has been subjected to a new investigation by Dr. Julius Wiggers of the University of Rostock, who comes to the conclusion, that of the facts above appealed to, none can be regarded as *decisive* for either hypothesis. He inclines, however, to the opinion of Schulz, chiefly on the grounds that Paul, in writing to the Ephesians, makes no mention of Onesimus, who accompanied Tychicus, the bearer of his epistle to that church, and that *both* in this epistle and in that to the Colossians, he states that he had sent Tychicus *εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν* (Eph. vi. 22; Col. iv. 8 [according to the best MSS.]) The former of these, Wiggers thinks, can be accounted for only on the supposition that Tychicus and Onesimus having to set out from Cæsarea, would reach Colossæ *first*, where the latter would tarry, so that he did not *need* to be commended to the church at Ephesus; the latter of these, he thinks, indicates that the place where Tychicus was to set out was one from which he might proceed *either* to Colossæ or to Ephesus first, not one from which he had, as a mere matter of course, to pass through Ephesus in order to reach Colossæ; and hence he infers that Cæsarea, and not Rome, was the place whence these epistles were dispatched (*Stud. u. Krit.* 1841, sec. 436). We cannot say that these two considerations appear to us so cogently decisive of this question as they do to Dr. Wiggers. For, not to insist upon the obvious incoherence of the one with the other, it does not by any means appear *necessary* that Paul should have commended Onesimus to the care of the church at Ephesus in case of his passing through that city, seeing he was the companion of one whose introduction would be enough to secure their kind offices on his behalf; and surely there is nothing improbable in the supposition that Paul should have sent Tychicus on the same errand both to Colossæ and to Ephesus, even though he must needs pass through the one to reach the other. A recent writer has urged some chronological difficulties, which he thinks decisive of the question in favour of Cæsarea. 'If,' says he, 'these epistles are genuine, and also Philippians and 2 Timothy, it is impossible to reduce all chronologically to the time of Paul's imprisonment at Rome. This appears from the following dates:—1. Paul narrates, 2 Tim. iv. 12, that he has sent Tychicus to Ephesus; now, since in Eph. vi. 21, and Col. iv. 7, he announces this mission, 2 Tim. must have been written *after* these. 2. When Paul wrote to the Colossians, etc., Timothy was with him (Col. i. 1; Philem. 1); consequently 2 Tim., by which Timothy was summoned to Rome, was written *before* these. 3. According to Col. iv. 14, Demas is with Paul, but, according to 2 Tim. iv. 10, he has already left him, so that the latter epistle is the later. 4. Timothy is commanded to bring Mark (iv. 11); but, according to Col. iv. 10, he is already with him; consequently, 2 Tim. was written earlier' (Reuss, *Gesch. der Heil. Schr. des N. T.* p. 97, 3d edit.) These chronological difficulties, he thinks, will be all avoided if we suppose Eph., Col., and Philem., to have been written at Cæsarea, when the persons mentioned were present with him, and that they, having separated from him, he on his arrival at Rome sent for Timothy. There is certainly considerable weight in this, and on the supposition that 2 Tim. was written during St. Paul's imprisonment at Rome, recorded in Acts xxiv., we do not see how it is to be got over. But these chronological difficulties may be avoided as well by supposing that 2 Tim. was written during a second imprisonment of the apostle at Rome; and as there are many considerations which lead to this conclusion, we are free to prefer this solution of the difficulties to that proposed by Reuss. There thus appears to be no reason strongly urging us to believe that these epistles were written at Cæsarea; and, as in such a case, the testimony of tradition may be fairly admitted as adequate to decide the question, we abide by the conclusion, that Paul wrote these epistles at Rome during his first imprisonment there. Nor are there wanting notices in the epistles themselves which favour this conclusion, as 1. The fact, that whilst writing these epistles Paul was at liberty to preach the gospel (Eph. vi. 19, 20; Col. iv. 3, 4, 11), a statement which we know to be true in respect of his imprisonment at Rome, but which we do not know to be true of his imprisonment at Cæsarea; 2. The fact, that whilst writing these epistles he was a *prisoner in chains* (Eph. vi. 20; Col. iv. 3; Philem. 10), which is true of his imprisonment at Rome, but is apparently not true of his imprisonment at Cæsarea, where he seems to have been a prisoner *in custodia libera* (Acts xxiv. 23).

In what *order* these three epistles were written it is not possible clearly to determine. Between that to the Colossians and that to the Ephesians the coincidences are so close and numerous (see Horne's *Introduction*, vol. iv. p. 381; Davidson, ii. 344) that the one must have been written immediately after the other, whilst the mind of the Apostle was occupied with the same leading train of thought. By the greater part the priority is assigned to the Epistle to the Ephesians; though for this no more convincing argument has been adduced than that urged as conclusive by Lardner, viz., the omission of Timothy's name in the salutation of the Epistle to the Ephesians, from which it is inferred that this epistle was written before the arrival of Timothy, and consequently before the writing of that to the Colossians, in which his name occurs along with that of the Apostle's. But this assumes that the *only* possible reason for the omission was the absence of Timothy from Rome, an assumption which can hardly be granted, as other reasons besides this may be supposed; and moreover, even supposing the arrival of Timothy took place in the brief interval between the writing of

the two epistles, yet, as the two were sent off together, we can hardly say it was the *absence* of Timothy which caused the omission in that to the Ephesians, for had the Apostle thought it necessary, he would have inserted it before sending off the epistle. For the priority of the Epistle to the Colossians, it has been argued that this supposition best explains the force of the conjunction καὶ before ὑμεῖς in Eph. vi. 21, which seems to imply that the same knowledge had been conveyed to *others;* and as Paul makes the same statement to the Colossians, but without the καὶ ὑμεῖς, it is argued that the recollection of having made that statement being in his mind when he was writing to the Ephesians, he expressed himself in the manner above noted. This, it must be allowed, is not very satisfactory; for, as an argument, it holds good only on the supposition either that the Epistle to the Colossians was to be read *also* and *first* by the Ephesians, or that the Apostle fell unconsciously into the mistake of supposing, that because what he had written to the Colossians was fresh in his own recollection, it must be as well known to the Ephesians. There is much more force in the argument based on the different tone and train of sentiment in the two epistles; that to the Colossians having much more the appearance of what would be called forth on the first contemplation of the subject, while in that to the Ephesians there seems to be more of the fulness, maturness, and elevation, which flow from greater familiarity with the subject (see Neander, *Apostol. Age*, I. 329; Alford, N. T. iii. Proleg. 41). This, however, is a subjective reason, of the force of which different persons might judge very differently. The Epistle to Philemon being a mere friendly letter, intended chiefly to facilitate the reconciliation of Onesimus to his master, was probably written immediately before the departure of the party by whom it was to be carried.

The Epistle to the Colossians was written, apparently, in consequence of information received by Paul through Epaphras concerning the internal state of their church (i. 6-8). Whether the Apostle had ever himself before this time visited Colossæ is matter of uncertainty and dispute. From ch. ii. 1, where he says, 'I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh,' etc., it has by some been very confidently concluded that he had not. To this it is replied by Theodoret, Lardner, and others, that Paul does not intend to *include* the Colossians and Laodiceans among those who had not seen his face, but specifies the latter as a distinct class; as is evident, they think, from his using the *third* person in v. 2. This latter consideration, however, is of no weight, for the use of the third person here is easily accounted for on the principle that the pronoun takes the person of the nearer noun rather than that of the more remote (cf. Gal. i. 8); and it certainly would be absurd to maintain that all contained in the second verse has no relation to the Colossians and Laodiceans, notwithstanding the reference to them in ver. 1, and again in ver. 4. As respects the words in ver. 1, they will, in a mere philological point of view, bear to be understood in either way. It has been urged, however, that when, in ver. 5, the Apostle says, 'though I am absent in the flesh, yet am I with you in the spirit,' etc., his language is strongly indicative of his having formerly been amongst the Colossians, for the verb ἄπειμι is used properly only of such absence as arises from the person's *having gone away from* the place of which his absence is predicated. In support of the same view have been adduced Paul's having twice visited and gone through Phrygia (Acts xvi. 6; xviii. 23), in which Colossæ was a chief city; his familiar acquaintance with so many of the Colossian Christians, Epaphras, Archippus, Philemon (who was one of his own converts, Phil. 13, 19), and Apphia, probably the wife of Philemon [APPHIA]; his apparent acquaintance with Onesimus, the slave of Philemon, so that he recognised him again at Rome; the cordiality of friendship and interest subsisting between the Apostle and the Colossians as a body (Col. i. 24, 25; ii. 1; iv. 7, etc.); the Apostle's familiar acquaintance with their state and relations (i. 6; ii. 6, 7, etc.); and their knowledge of so many of his companions, and especially of Timothy, whose name the Apostle associates with his own at the commencement of the epistle, a circumstance which is worthy of consideration from this, that Timothy was the companion of Paul during his first tour through Phrygia, when probably the Gospel was first preached at Colossæ. Of these considerations it must be allowed that the cumulative force is very strong in favour of the opinion that the Christians at Colossæ had been privileged to enjoy the personal ministrations of Paul. At the same time, if the Colossians and Laodiceans are not to be included among those of whom Paul says they had not seen his face, it seems unaccountable that in writing to the Colossians he should have referred to this class at all. If, moreover, he had visited the Colossians, was it not strange that he should have no deeper feeling towards them than he had for the multitudes of Christians scattered over the world whose faces he had never seen? In fine, as it is quite *possible* that Paul may have been twice in Phrygia without being once in Colossæ, is it not easy also to account for his interest in the church at Colossæ, his knowledge of their affairs, and his acquaintance with individuals among them, by supposing that members of that church had frequently visited him in different places, though he had never visited Colossæ?

A great part of this Epistle is directed against certain false teachers who had crept into the church at Colossæ. To what class these teachers belonged has not been fully determined. Heinrichs (*Nov. Test. Koppian.* vol. vii. part ii. p. 156) contends that they were disciples of John the Baptist. Michaelis and Storr, with more show of reason, conclude that they were Essenes. Hug (*Introd.* vol. ii. p. 449, E. T.) traces their system to the Magian philosophy, of which the outlines are furnished by Iamblichus. But the best opinion seems to be that of Neander (*lib. cit.* i. 374, ff.) by whom they are represented as a party of speculatists who endeavoured to combine the doctrines of Oriental theosophy and asceticism with Christianity, and promised thereby to their disciples a deeper insight into the spiritual world, and a fuller approximation to heavenly purity and intelligence than simple Christianity could yield. Against this party the Apostle argues by reminding the Colossians that in Jesus Christ, as set before them in the Gospel, they had all that they required—that he was the image of the invisible God, that he was before all things, that by him all things consist,

that they were complete in him, and that he would present them to God holy, unblameable, and unreprovable, provided they continued steadfast in the faith. He then shews that the prescriptions of a mere carnal asceticism are not worthy of being submitted to by Christians; and concludes by directing their attention to the elevated principles which should regulate the conscience and conduct of such, and the duties of social and domestic life to which these would prompt.

In the conclusion of the epistle, the Apostle, after sending to the Colossians the salutations of himself and others who were with him, enjoins the Colossians to send this epistle to the Laodiceans, and that they likewise should read τὴν ἐκ Λαοδικείας. It is disputed whether by these concluding words Paul intends an epistle from him to the Laodiceans or one from the Laodiceans to him. The use of the preposition ἐκ favours the latter conclusion, and this has been strongly urged by Theodoret, Chrysostom, Jerome, Philastrius, Œcumenius, Calvin, Beza, Storr, and a multitude of other interpreters. Winer, however, clearly shews that the preposition here may be under the law of attraction, and that the full force of the passage may be thus given—'that written *to* the Laodiceans and to be brought *from* Laodicea to you' (*Grammatik d. Neutestamentl. Sprachidioms*, s. 434, Leipz. 1830). It must be allowed that such an interpretation of the Apostle's words is in itself more probable than the other; for supposing him to refer to a letter from the Laodiceans to him, the questions arise, How were the Colossians to procure this unless he himself sent it to them? And of what use would such a document be to them? To this latter question it has been replied that probably the letter from the Laodiceans contained some statements which influenced the Apostle in writing to the Colossians, and which required to be known before his letter in reply could be perfectly understood. But this is said without the slightest shadow of reason from the epistle before us; and it is opposed by the fact that the Laodicean epistle was to be used by the Colossians *after* they had read that to themselves (ὅταν ἀναγνωσθῇ, κ. τ. λ.) It seems, upon the whole, most likely that Paul in this passage refers to an epistle sent by him to the church in Laodicea at the same time with that to the church at Colossæ. It is probable also that this epistle is now lost, though the suggestion of Grotius that it was the same with the canonical Epistle to the Ephesians has found some advocates [EPHESIANS, EPISTLE TO THE]. The extant epistle to the Laodiceans is on all hands allowed to be a clumsy forgery (Michaelis, *Introd.* vol. iv. p. 124, ff.; Hug, *Introd.* ii. 436; Steiger, *Colosserbr. in loc.*; Heinrichs, *in loc.*; Raphel, *in loc.*)

Commentaries—Davenant, Cantab. 1627, fol., translated by the Rev. J. Allport, 2 vols. 8vo, Lond. 1831-32; Storr, in his *Opuscula*, ii. 120-241; Böhmer, 8vo, Berol. 1829; Bähr, 8vo, Basel, 1830; Steiger, 8vo, Erlangen, 1835; Huther, 2 vols. 8vo, Hamb. 1841; Eadie, 8vo, Glasg. 1856; Ellicott, 8vo, Lond. 1858; and the Commentaries of De Wette, Olshausen, Meyer, Alford; and Conybeare and Howson's *Life and Epistles of St. Paul*, Lond. 1850-2. For further information, see the *Introductions* of Michaelis, Horne, Davidson, De Wette, Feilmoser, Reuss, Bleek, and the *Prolegomena* in Commentaries; Lardner, *Supplement to the Credibility*, Works, 6, p. 327, 377; Schulz in the *Theologische Studien und Kritiken* for 1829, p. 612, ff.; Wiggers, *Ibid.* for 1838; Wieseler, *Chronologie des Apostol. Zeitalter*; Neander, *Apostol. Zeitalter*, i. 395-405, E. T. i. 319, ff., Bohn's ed.; Böttger, *Beiträge zur Einleit. in die Paulin. Briefe*; *Schneckenburger Beiträge zur Einleit.* u. s. w.]—W. L. A.

COLOURS. The names of colours occurring in the O. T. are the following:—1. לָבָן; 2. צָח; 3. חִוָּר; 4. שֵׁיב; 5. שְׁחֹר; 6. חוּם; 7. אָדֹם; 8. צְהֹב; 9. יָרֹק; 10. שָׁרֹק; 11. צָהֹר; 12. עָלֹד; 13. נָקֹד; 14. טָלוּא; 15. בָּרֹד; 16. תְּכֵלֶת; 17. אַרְגָּמָן; 18. תּוֹלַעַת שָׁנִי; 19. שֶׁשֵׁר. Of these the first nine are simple natural colours; the next six are compound natural colours; and the remaining four are artificial colours. Besides these, such words as שֵׁשׁ, שֹׁהַם, בּדִּין, are used to describe *white* objects; but in them the term is properly the designation of the object, not of its colour; the colour in fact is expressed only in the translation. In the N. T. the colours mentioned are λευκὸς, μέλας, πυῤῥὸς, χλωρὸς, πορφύρα, πορφύρεος, κόκκινος.

I. DESCRIPTION OF COLOURS.

A. Simple Natural Colours.

1. לָבָן. By this the Hebrews properly designated the simple natural colour *white*. It is applied to a fleece (Gen. xxx. 35, 37), to milk (Gen. xlix. (12), to manna (Exod. xvi. 31), to hair diseased by leprosy (Lev. xiii. 3), to garments (Eccles. ix. 8), to horses (Zech. i. 8), etc. The corresponding Greek term is λευκὸς, though this is sometimes used in the N. T. to designate something more than mere *whiteness*—the dazzling brilliancy of light reflected from a bright surface (Matt. xvii. 2; xxviii. 3; Rev. i. 14; comp. Joseph. *De Bell. Jud.* v. 5. 6; Hengstenberg on Rev. i. 14).

2. צָח. This word, from צחה, to be bright, of a dazzling white, is sometimes used to denote that which is bright, clear, shining (Is. xviii. 4; Jer. iv. 11; Is. xxxii. 4). It is used once of colour (Song of Songs v. 10), where it is joined with אדום, and designates the natural white of a healthy and beautiful countenance. It is said to be the intensive of לבן, but this may be doubted; לבן is used to describe the purest white; צח rather describes the brilliancy of the complexion than the intensity of the colour. Sept. λευκὸς.

3. חִוָּר. This word occurs only in the Chaldee of Dan. vii. 9; but it stands connected with the Hebrew חוֹר, *white linen*, and the verb חָוַר, *to become white*, as the face does when shame causes paleness (Is. xxix. 29). It is used in Dan. of snow, to the whiteness of which the colour of the garment of the Ancient of days is compared. Sept. λευκὸς.

4. שֵׁיב or שׂיב, to be gray or hoary (1 Sam. xii. 2); hence שֵׂיבָה, grayness or hoariness (Hos. vii. 9; Sept. πολιαί).

5. שְׁחֹר. This is the proper term for *black*. It is applied to hair (Lev. xiii. 31, 37), to horses

(Zech vi. 2), to the plumage of a raven (Song v. 11). It is used also for a swarthy countenance (Song i. 5). The verb from which it comes is used (Job xxx. 30) of the countenance blackened by disease. Sept. μέλας, except in Lev. xiii. 31, where we have ξανθίζουσα, probably in consequence of the use of this word in the preceding verse.

6. חוּם, of a *dark-brown* hue, from חום to be burnt, to be dark-coloured; used of sheep (Gen. xxx. 32, ff.). Sept. φαιός (= χρῶμα σύνθετον ἐκ μέλανος καὶ λευκοῦ, ἤγουν μύινον, Suidas.)

7. אָדֹם, the proper term for *red*; used of garments stained with blood (Is. lxiii. 2); of a heifer (Num. xix. 2); of a horse (not as Gesenius suggests, because of its being of a chestnut or bay colour, but because of its symbolically indicating bloodshed and war, Zech. i. 8; vi. 2); of water (2 Kings iii. 22) coloured either by red earth (Ewald, Keil, Fürst), or by the rays of the rising sun (Thenius); of the complexion of a young and beautiful person (Song v. 10); comp. אדמו, Lam. iv. 7. To express the subordinate idea of *reddish*, a diminutive from this word אדמדם is used (Lev. xiii. 10; xiv. 37). From it also is taken the name אדם, which designates the ruby or the garnet.

8. צָהֹב. This word is used (Lev. xiii. 30) to describe the colour of the hair of a leprous person. In the A. V. it is rendered *yellow;* LXX. ξανθίζουσα; Vulg. *flavus*. It was probably of a dun yellow inclining to red.

9. יָרֹק, a *pale green* colour, inclining to yellow; used of fresh herbs (2 Kings xix. 26; Is. xxxvii. 27), and as a noun to designate the produce of the garden generally (גן ירק, a garden of herbs, Deut. xi. 10, etc.; comp. our *greens*). Another noun from the same root, ירק, *yereq*, is used to designate generally all vegetable products (Gen. i. 30; ix. 3, etc.) Another cognate noun ירקון *yeraqon*, is used of the greenish pallor which fear produces on the countenance (Jer. xxx. 6), as well as the peculiar greenish yellow hue of withering plants (Deut. xxviii. 22; Am. iv. 9; Hag. ii. 17; A. V. *blasting*). Where the yellow predominated still more over the green the word used was ירקרק *y'raqraq* (Lev. xiii. 49; xiv. 37, *greenish*, A. V.; Ps. lxviii. 14, *yellow*, A. V.) The word רענן *ra'anan*, is frequently translated *green* in the A. V., but it has no direct relation to *colour;* it means fresh, vigorous, flourishing; it is green only in the translation.

B. Mixed Natural Colours.

1. שׂוֹרֵק, *fox-coloured* or *chestnut*, a mixture of red and brown (Zech. i. 8). On the ground that this term is applied to grapes (Is. xvi. 8), it has been contended that it means also *purple;* but the juciest grapes are not so much purple as reddish brown.

2. צְחֹר, applied to asses (Judg. v. 10). It comes from the same root as צח, and the only reason assigned for regarding it as having any different meaning from that word, is, that perfectly white asses are so rare, that it cannot be supposed it was a common thing for judges to ride on them. Hence the rendering *white-red* has been advocated (Gesenius, Fürst, Bertheau), meaning by that white and red mixed, or red spotted with white. But asses might be called white, though not *perfectly* white; and it is evident from the style of address in the passage cited, that the distinction named was a rare one. In the East at the present day the breed of white asses is carefully preserved for the use of state dignitaries.

3. עָקֹד. This is applied to he-goats, and is rendered in the A. V. *ring-streaked* (Gen. xxx. 35, ff.); Sept. ῥαντοί; Sym. λευκόποδες; Targ. רגוליא. According to the last two, with which the Arabic version also agrees, the peculiarity specified is that of being white-footed. But this requires an Arabic etymology, and it seems better to trace the word to the Hebrew עקד, to streak or mark with bands, and to understand it of a skin marked with white bands.

4. נָקֹד, used also of sheep or goats (Gen. xxx. 32, ff.); A. V. *speckled;* Sept. ποικίλος, probably white spots on a dark ground.

5. טָלוּא (Gen. xxx. 32, ff.); A. V. *spotted*, perhaps white and black intermixed; the white portions being larger than where נקד is used.

6. בָּרֹד, used of goats (Gen. xxxi. 10), and of horses (Zech. vi. 3, 6). It probably means *piebald*, in which the portions of white are still larger than in the preceding. (Jacob was to have all the goats that had any *white* in them, whether merely speckled or spotted, or piebald or streaked).

C. Artificial Colours.

1. תְּכֵלֶת. This word, wherever it occurs, the LXX. render by ὑάκινθος, or ὑακίνθινος, except at Num. iv. 7, where ὁλοπόρφυρον is used; and in this rendering Philo, Josephus, and the Church Fathers concur (Bochart, *Hieroz.* ii. 5; 10, p. 728). We may therefore regard them as synonymous terms. But what colour is *Hyacinth?* This name belongs both to a flower and a gem. The flower, however, is of various hues, and the gem is said by some to be the sapphire, by others the amethyst, and by others the carbuncle. We must, therefore, go into a wider field of induction, and see how the terms ὑάκινθος and ὑακίνθινος are applied by the ancients, if we would determine with any approximate certainty the colour thus denoted. Now we find Homer comparing hair to it (*Odyss.* vi. 231; xxiii. 158, where Eustathius says it indicates *black* hair); so also Theocritus (*Idyll.* x. 28) says the hyacinth is *black*. That in the latter case, however, black is used in the sense of dark-coloured, is evident from the same term being applied in the same line to the violet (ἴον μέλαν ἐντί; comp. Virgil's *Niger*, Ecl. ii. 18). Ovid expressly says that the colour of the hyacinth is *purple* (*Met.* x. 213); Virgil that it is *red* (Ecl. iii. 63) and *ferrugineous* (*Georg.* iv. 183), that is, as Servius explains, 'vicinus purpuræ subnigræ;' and Pliny identifies its colour with that of the *vaccinium* or blackberry (xvi. 18, cf. xxi. 26), and says that it is 'color violaceus dilutus' (xxxvii. 9). It is represented also continually as the colour of the heavens and of the sea. Philo (*de vit. Mosis* iii. p. 671) calls it σύμβολον, or ἐκμαγεῖον ἀέρος, and with this Josephus (*Antiq.* iii. 6. 4; 7. 8) accords. The Gemara says, 'techelet similis mari et mare firmamento' (*Menach.* 4); Abarbanel (on Exod. xxv. 4) describes it as 'sericum infectum colore, qui mari similis est;' and Kimchi makes it *azure* or *ultramarine*. This would lead to the conclusion that the colour called by the ancients hyacinthine was *blue;* and as blue

deepens into black, especially when we look into the depths of the air or of the sea, this will account for the term being applied as synonymous with purple or black. The hair, like a hyacinth, of Homer was doubtless dark shining hair, which, seen under certain aspects, had a purplish hue; just as claret wine appears blue or purple according to the light. The conclusion at which Bochart arrives as the result of his elaborate investigation is, that the hyacinthine colour 'eundem esse cum coeruleo aut saltem illi vicinum;' and with this most have concurred. Hartmann (*Die Hebräerin am Putztische*, i. 374; iii. 128, etc.), whom Gesenius and Winer follow, contends that it was properly the purple or violet colour; but his principal reason for this, viz., that the ancients often identify it with πορφύρα, is without weight, inasmuch as we know that they used this word so widely as to comprehend a vast range of colours, so that 'omnia splendida, elegantia, venusta et nitescentia vocantur purpura' (Ugolini, *Thes. Antiq. Sac.* xiii. p. 299); thus Horace speaks of 'Purpurei olores' (*Od.* iv. 1, 10); Virgil celebrates a 'Ver purpureum' (Ec. ix. 40); and Aulus Gellius tells us, that when a poet whom he quotes says of the wind, 'purpurat undas,' he means 'quod ventus mare crispificans nitefacit' (*Noct. Att.* xviii. 11). In Scripture this term is applied to a string or loop (Exod. xxvi. 4), to a veil or cloth (xxvi. 31), to a lace or fringe (xxviii. 28), and to the priest's robe (xxviii. 31), and to cloth stuffs (Ezek. xxvii. 24).

2. אַרְגָּמָן. All are agreed that this is properly what we now call *purple*—'color sanguinis concreti, nigricans aspectu, idemque suspectu refulgens' (Plin. *H. N.* ix. 38). The purple, κατ' ἐξόχην, was the δίβαφος or Tyrian purple, the dye of which was obtained from the *murex Tyrius*. It is supposed by some that the reference is to this mollusk in Song vii. 5, where the hair of the bride is compared to ארגמן, but it is probably to the *colour* of the hair as dark and lustrous that the allusion is. This word is frequently combined with the preceding, an additional evidence that the latter was not regarded as properly a purple.

3. תּוֹלַעַת שָׁנִי. These words mean literally *worm of lustre*, or *bright worm* (from Ar. شنا, *to shine*), and they are used to designate an insect, or species of woodlouse (*coccus ilicis*, Linn.), which haunts the leaves of the *ilex aculeata*, from which the dye of the *crimson* was procured. The corresponding Greek name is κόκκος, and by this the LXX. invariably render it. The coccus is frequently called the Phœnician colour, because chiefly produced by the Phœnicians; it was highly esteemed by the ancients, and was the colour adopted by men of high rank (Martial, *Epig.* ii. 39, 1; iii. 2, 11, etc. Sueton. *Domit.* 4. Comp. Gen. xxxviii. 28; Jer. iv. 30; Matt. xxvii. 28, etc.) Many of the furnishings of the tabernacle, and some parts of the priests' clothing, were of this colour (Exod. xxviii. 5; xxxviii. 18; xxxix. 1, ff.; Num. iv. 8, etc.) Sometimes שני alone is used (Gen. xxxviii. 28–30), and sometimes תולע alone (Is. i. 18) for this colour. In the A. V. it is generally translated *scarlet*.

4. שָׁשֵׁר. This word occurs Jer. xxii. 14; Ezek. xxiii. 14; in the former of which places it is rendered by the LXX. by μίλτος, in the latter by γραφίς. That it was a dye of a red colour is certain, but opinions are divided between identifying it with *red lead* and with *vermilion*. As this colour was used in fresco paintings, it is probably the vermilion still discernible on the sculptures of the Assyrian palaces (Bonomi, *Nineveh and its Palaces*, p. 206).

II. Symbolical significance of colours.

Throughout antiquity colour occupied an important place in the symbology both of sentiment and of worship. Of the analogies on which these symbolical meanings were founded, some lie on the surface, while others are more recondite. Thus *white* was everywhere the symbol of *purity* and the emblem of *innocence;* hence it was the dress of the high priest on the day of atonement, his holy dress (Lev. xvi. 4, 32); the angels as holy (Zech. xiv. 5; Job xv. 15), appear in white clothing (Mark xvi. 5; John xx. 12); and the bride, the Lamb's wife, was arrayed in white, which is explained as emblematical of the δικαιώματα τῶν ἁγίων (Rev. xix. 8). White was also the sign of *festivity* (Eccl. ix. 8; comp. the *albatus* of Horace, *Sat.* ii. 2. 6) and of *triumph* (Zech. vi. 3; Rev. vi. 2; see Wetstein, *N. T.* in loc.) As the light-colour (comp. Matt. xvii. 2, etc.) white was also the symbol of *glory* and *majesty* (Dan. vii. 9; comp. Ps. civ. 2; Ezek. ix. 3, ff.; Dan. xii. 6, ff.; Matt. xxviii. 3; John xx. 12; Acts x. 30). As the opposite of white, *black* was the emblem of *mourning*, *affliction*, *calamity* (Jer. xiv. 2; Lam. iv. 8; v. 10; comp. the *atratus* and *toga pulla* of Cicero *in Vatin.* 13); it was also the sign of *humiliation* (Mal. iii. 14) and the omen of *evil* (Zech. vi. 2; Rev. vi. 5). *Red* indicated, poetically, *bloodshed* and *war* (Nah. ii. 4 (A. V. 3); Zech. vi. 2; Rev. vi. 4). *Green* was the emblem of *freshness*, *vigour*, and *prosperity* (Ps. xcii. 15; lii. 10; xxxvii. 35). *Blue*, or *hyacinth*, or *cerulean*, was the symbol of *revelation;* it was pre-eminently the cœlestial colour, even among heathen nations (comp. *e.g.*, Jer. ix. 10 of the idols of Babylon, and what Eusebius says, *Præp. Evang.* iii. 11, of the δημιουργός Κνήφ, and the Crishna of the Hindoo mythology); and among the Hebrews it was the Jehovah colour, the symbol of the revealed God (comp. Exod. xxiv. 10; Ezek. i. 26). Hence it was the colour predominant in the Mosaic ceremonial; and it was the colour prescribed for the ribbon of the fringe in the border of the garment of every Israelite, that as they looked on it they might remember all the commandments of Jehovah (Num. xv. 38, 39). With *purple*, as the dress of kings, were associated ideas of *royalty* and *majesty* (Judg. viii. 26; Esth. viii. 15; Song iii. 10; vii. 5; Dan. v. 7, 16, 29; comp. *Odyss.* xix. 225, the *pallium purpureum* of the Jupiter Capitolinus at Rome, the *purpurea vestis* of Phœbus (Ovid. *Metam.* ii. 1, 23), the χλαμύδες πορφύραι of the Dioscuri (Pausan. iv. 27), the πορφυρογένητος of the Byzantines, etc.) *Crimson* and *scarlet*, from their resemblance to blood (probably) became symbolical of life; hence it was a crimson thread which Rahab was to bind on her window as a sign that she was to be saved alive when Jericho was destroyed (Josh. ii. 18; vi. 25), and it was crimson which the priest was to use as a means of restoring those who had contracted defilement by touching a dead body (Num. xix. 6-22). From

its intensity and fixedness this colour is also used to symbolize what is indelible or deeply engrained (Is. i. 18). The colours chiefly used in the Mosaic ritual were white, hyacinth (blue), purple, and crimson. It is a superficial view which concludes that these were used merely from their brilliancy (Braun, *de Vest. Sa. Heb.;* Bähr, *Sym. d. Mos. Cult.*)—W. L. A.

COMFORTER. [PARACLETUS.]

COMMENTARY. In the discussion of this subject we propose to pursue the following arrangement: —

1. To inquire what is meant by commentary.
2. To notice different kinds of commentary.
3. To mention the prominent defects of existing commentaries.
4. To review the leading and best known commentaries.

1. By *commentary*, in its theological application, is usually meant an exhibition of the meaning which the sacred writers intended to convey; or a development of the truths which the Holy Spirit willed to communicate to men for their saving enlightenment. This is usually effected by notes more or less extended—by a series of remarks, critical, philological, grammatical, or popular, whose purport is to bring out into view the exact sentiments which the inspired authors meant to express. The ideas contained in the O. and N. T. are thus transferred into other languages, and rendered intelligible by the help of oral or written signs. There is a high and sacred meaning in the words of holy men who spake as they were moved. To adduce this in a perspicuous form is the important office of the commentator. As there never has been, and from the nature of the case there never can be, a universal language, God selected for the revelation of his will those languages which were in all respects the fittest media for such a purpose. Hence arises the necessity of transplanting from these individual dialects the momentous truths they were selected to express; and of clothing in the costume of various people, as far as that costume can be adapted to such an object, the precise sentiments which were in the minds of the inspired writers. It is true that this can only be imperfectly done, owing to the various causes by which every language is affected; but the *substance* of revelation may be adequately embodied in a great variety of garb. The truths that make wise unto salvation are capable of being fairly represented in every tongue and dialect under heaven. There is an adaptation in their nature to the usage of every language that can possibly arise. The relation of immortal beings to their great Creator is everywhere the same; and the duties consequent upon such a relation are also identical. Their wants and necessities, too, are essentially alike. Hence there is a peculiar fitness in divine truth for appearing without injury in the linguistic costumes of different tribes.

The characteristics of commentary are,—

(*a.*) An elucidation of the meaning belonging to the words, phrases, and idioms of the original.

The signification of terms is generic or specific. A variety of senses also belongs to the same term, according to the position it occupies. Now a commentary points out the particular meaning belonging to a term in a particular place, together with the reason of its bearing such a sense. So with phrases. It should likewise explain the construction of sentences, the peculiarities of the diction employed, the difficulties belonging to certain combinations of words, and the mode in which they affect the general meaning. But this is only a small part of the business belonging to a commentator. He may be able to unfold the significations of words with discriminating nicety; with the genius of language he may be familiar; he may clearly perceive all its idioms, and rightly apprehend its difficult phrases; in short, as far as verbal criticism is concerned, he may be a consummate master, while he may prove an indifferent commentator. True commentary embraces much more than an acquaintance with isolated words and phrases, or with the grammatical principles of the Hebrew and Greek languages. It fills a more extended and elevated sphere than simple philology. It takes a higher range than lexical minutiæ or rhetorical adjustment. These, indeed, form one of its elements; but they are far from being the only feature by which it is distinguished.

(*b.*) Another characteristic of commentary is an exhibition of the writer's scope, or the end he has in view in a particular place. It ascertains the precise idea he intended to inculcate in a given locality, and how it contributes to the general truth enforced. Every particle and word, every phrase and sentence, form links in the chain of reasoning drawn out by an inspired author—steps in the progress of his statements. It is therefore essential to perceive what contribution they make to the import of an entire passage, whether in the way of enriching or qualifying the sentiments embodied. A commentary should thus exhibit the design of a writer in a certain connection—the arguments he employs to establish his positions, their coherence with one another, their general harmony, and the degree of importance assigned to them. The drift of a discourse should never be lost sight of; else an author will be misunderstood and misinterpreted.

(*c.*) In addition to this, the train of thought or reasoning pursued throughout an entire book or epistle, the various topics discussed, the great end of the whole, with the subordinate particulars it embraces, the digressions made by the writer—these and other particulars of a like nature should be pointed out by the true commentator. The connection of one argument with another, the consistency and *ultimate* bearing of all the statements advanced—in short, their various relations, as far as these are developed or intimated by the author, should be clearly apprehended and intelligently stated. There is a plan or purpose that pervades every book, epistle, or prophecy of the sacred writers; a plan which does not indeed wholly exclude, but usually takes precedence of, other objects to which the book may be subservient. To trace such a plan, as it is carried out by the original writer, and to unfold the particular mode in which it promotes the highest interests of mankind, is one of the chief characteristics of commentary.

(*d.*) Another characteristic of commentary is, that it presents a comparison of the sentiments contained in one book, or one entire connected portion of Scripture, with those of another, and with the general tenor of revelation. A beautiful harmony pervades the Bible. Diversities, indeed, it exhibits, just as we should expect it *à priori* to do; it presents difficulties and mysteries which we cannot fathom; but, with this variety, there is a uniformity worthy of the wisdom of God. All his works are distin-

guished by the same kind of arrangement; and the revelation of his will forms no exception. A commentator should therefore bring into juxtaposition the various portions of the divine word, and point out their divine symmetry. He should be able to account for diversities of sentiment, in reference to the same topic, that appear in the pages of books written at different periods, and addressed to individuals or communities whose circumstances, intellectual and physical, were dissimilar. An exposition that fails to do this is deficient in one of its highest qualities. Without it, religious truth will be seen in disjointed fragments; no connected system, progressive and harmonious in its parts, will meet the eye. The adaptation of the entire scheme of revelation to the salvation of mankind will be dimly apprehended, while there is no comprehensive survey of its fair proportions.

From what has been stated in regard to the constituents of commentary, it will also be seen that it differs from *translation*. The latter endeavours to find in another language *equivalent terms* expressive of the ideas which the words of the Hebrew and Greek languages were framed to convey. It seeks to embody the same sentiments as are contained in the Scriptures, by means of phraseology closely corresponding in its symbolical character to the diction of the Bible. It is easy to see, however, that in many cases this cannot be done; and that in others it can be effected very imperfectly. There are and must be a thousand varieties of conception expressed in the original languages of Scripture, of which no other can afford an adequate representation. The inhabitants of the countries where the sacred books were written lived amid circumstances in many respects diverse from those of other people. These circumstances naturally gave a colouring to their language. They affected it in such a way as to create terms for which there are no equivalents in the languages of tribes who are conversant with different objects, and live amid different relations. Translation fails in numerous instances, just because the language of one people contains words and idioms to which that of none other presents fit counterparts. In such a case, no expedient is left but *circumlocution*. By the help of *several phrases*, we must try to approximate at least the sentiment or shade of thought which the inspired writers designed to express. Where *exact representatives* cannot be found, we bring together *various terms* which may give as vivid a representation of the original as can be effected through the medium of the language in which the interpretation is given. *Commentary* is thus more diffuse than *translation*. Its object is not to find words in one language corresponding to those of the original languages of the Scriptures, or nearly resembling them in significance, but to set forth the meaning of the writers in notes and remarks of considerable length. *Paraphrase* occupies a middle place between translation and commentary; partaking of greater diffuseness than the former, but of less extent than the latter. It aims at finding equivalent terms to those which the sacred writers employ, accompanied with others that appear necessary to fill up the sense, or to spread it out before the mind of the reader in such a form as the authors themselves might be supposed to have employed in reference to the people to whom the paraphrast belongs. *Scholia* differ from commentary only in brevity. They are short notes on passages of Scripture. Sometimes difficult places alone are selected as their object; at other times they embrace continuously an entire book. In every case *brevity* is, or ought to be, their distinguishing feature.

2. There are two kinds of commentary which we shall notice, viz., the *critical* and the *popular*. The former contains grammatical and philological remarks, unfolds the general and special significations of words, points out idioms and peculiarities of the original languages, and always brings into view the Hebrew or Greek phraseology employed by the sacred writers. It dilates on the peculiarities and difficulties of construction which may present themselves, referring to various readings, and occasionally bringing into comparison the sentiments and diction of profane writers where they resemble those of the Bible. In a word, it takes a wide range, while it states the processes which lead to results, and does not shrink from employing the technical language common to scholars. In this way the meaning of the original is brought out. Extended dissertations are sometimes given, in which the language is made the *direct subject* of examination; and the aid of lexicons and grammars called in to support or confirm a certain interpretation. *Popular* commentary states in perspicuous and untechnical phraseology the sentiments of the holy writers, without usually detailing the steps by which that meaning has been discovered. It leaves philological observations to those whose taste leads them to such studies. All scientific investigations are avoided. Its great object is to present, *in an attractive form*, the thoughts of the sacred authors, so that they may vividly impress the mind and interest the heart. It shuns all peculiarities that might repel the simple-minded, reflecting reader of the Bible, and endeavours to adduce the truth of God without minute details or tedious digressions. It avoids everything that a reader unacquainted with Hebrew and Greek would not understand; and occupies itself solely with the *theology* of the inspired authors—that holy sense which enlightens and saves mankind. This, however, is rather what popular commentary *should do*, than what it *has hitherto done*. We have described the *appropriate sphere* of its duty, rather than the province which it has actually occupied.

The limits of *critical* and *popular* commentary are not so wide as to prevent a partial union of both. Their ultimate object is the same, viz., to present the exact meaning which the sacred writers intended to express. Both may state the import of words and phrases; both may investigate the course of thought pursued by prophets and apostles. They may develop processes of argumentation, the scope of the writers' remarks, the bearing of each particular on a certain purpose, and the connection between different portions of Scripture. In these respects *critical and popular* commentary may substantially coincide. Perhaps the union of both presents the best model of commentary, provided the former be divested of learned parade or repulsive technicalities; and the latter be perspicuously full. Yet there is much difficulty in combining their respective qualities. In *popularising* the critical, and in elevating the popular to the standard of intelligent interpretation, there is room for the exercise of great talent. The former is apt to degenerate into *philological sterility;* the latter into *trite reflection*. But by *vivifying* the one, and *solidifying* the other, a good degree of affinity may

be effected. The results which learning has attained, by processes unintelligible to all but the scholar, may surely be presented to the unlearned reader so as to be understood and relished. And what are the results which it is the great object of every commentator to realise? They are simply the *ideas* which the inspired writers designed to set forth. *These* constitute *theology*. They are emphatically the *truth*. They are the mind of God, as far as he has thought fit to reveal to men—the pure and paramount realities whose belief transforms the sinner into the saint. The commentator who comes short of this important end, or fails in exhibiting the whole counsel of God in its gradual unfoldings, is not successful. It matters little whether he possess profound learning, if he cannot exhibit in all their strength and richness the exact thoughts of the holy men who wrote. To this all his erudition should be subordinate. Critical and antiquarian knowledge should only be regarded as a mean of arriving at such an object. Geographical, chronological, and historical remarks should subserve the purpose just stated. The building about which they are employed they should *raise*, *strengthen*, or *consolidate*. As long as they contribute nothing to the rearing or cementing of its parts, they are useless lumber. The grand question with every commentator should be, what did the Holy Ghost mean to express by such a phrase or sentence? What train of thought does the inspired writer pursue? what truth does he design to teach, what doctrine to embody, what duty to inculcate? Am I exhibiting as the mind of the Spirit what I have sufficient reason to believe to be really such? Have I examined everything within my reach, which could be supposed to throw light on the original, or aid in understanding it? Has every known circumstance been taken into account? These and similar questions should never be lost sight of by the intelligent commentator. In proportion as he is actuated by the motives they imply will he produce a solid and safe exposition, such as the sacred original was truly meant to exhibit.

3. The prominent defects of existing commentaries.

(*a.*) *Prolixity*. This defect chiefly applies to the older works: hence their great size. It is not uncommon to meet with a large folio volume of commentary on a book of Scripture of moderate extent. Thus Byfield, on the Epistle to the Colossians, fills a folio volume; and Venema, on Jeremiah, two quartos. Peter Martyr's 'most learned and fruitfull commentaries upon the Epistle to the Romans' occupy a folio, and his 'commentarie upon the book of Judges,' another tome of the same extent. But Venema on the Psalms, and Caryl on Job, are still more extravagant, the former extending to no less than six volumes quarto, the latter to two goodly folios. It is almost superfluous to remark that such writers wander away, without confining themselves to exposition. We do not deny that even their extraneous matter may be good and edifying to those who have the patience to wade through its labyrinths; but still it is not *commentary*. It is not a simple elucidation of the meaning which the sacred writers intended to express. To say everything that it is almost possible to say on a passage, or to write down what first comes up in the mind, and nearly in the same form in which it suggests itself, is far from giving the true sense, which ought ever to be *the one object* in view. It is very easy to write, *currente calamo*, anything however remotely connected with a passage, or to note down the thoughts as they rise; but to *think out* the meaning of a place, to exercise independent mental effort upon it, to apply severe and rigid examination to each sentence and paragraph of the original, is quite a different process. To exhibit in a lucid and self-satisfying manner the results of deep thought and indomitable industry, is far from the intention of those prolix interpreters, who, in their apparent anxiety to compose a *full* commentary, present the reader with a chaos of annotations, burying the holy sense of the inspired writers beneath the rubbish of their prosaic musings.

(*b.*) Some commentators are fond of detailing various opinions, without sifting them. This also we reckon a defect. They procure a number of former expositions, and write down out of each what is said upon a text. They tell what one and another learned annotator affirms; but do not search or scrutinise his affirmations. No doubt an array of names looks imposing; and the reader may stare with surprise at the extent of research displayed; but nothing is easier than to fill up pages with such patchwork, and to be as entirely ignorant of the nature of commentary as before. The intelligent reader will be inclined to say, What matters it to me what this rabbi has said, or that doctor has stated? I am anxious to know *the true sense* of the Scriptures, and not the varying opinions of men concerning them. I long to have the refreshing truths of the Bible presented to me in their native purity, just as they are found in the pages of inspiration. Do not perplex me with the notions of numerous commentators, many of whom were utterly incompetent for their task; but let me see the mind of the Spirit fully and fairly exhibited, without the artificial technicalities of scholastic theology. It is a work of supererogation to collect a multitude of annotations from various sources, most of which the industrious collector knows to be improbable or erroneous. It is folly to adduce and combat interpretations, from which the common sense and simple piety of an unsophisticated reader turn away with instinctive aversion. If *plausible views* be stated, they should be thoroughly analysed. But in all cases the *right meaning* ought to be a *prominent* thing with the commentator; and *prominently* should it be manifested, surrounded, if possible, with those hues which Heaven itself has given it, and qualified by such circumstances as the Bible may furnish.

(*c.*) Another defect consists in dwelling on *the easy* and evading the *difficult passages*. This feature belongs especially to those English commentaries which are most current among us. By a series of appended remarks, plain statements are expanded; but wherever there is a real perplexity, it is glozed over with marvellous superficiality. It may be that much is said *about* it, yet there is no penetration beneath the surface; and when the reader asks himself what is the true import, he finds himself in the same state of ignorance as when he first took up the Commentary in question. *Pious reflections* and *multitudinous inferences* enter largely into our popular books of exposition. They *spiritualise* but do not *expound*. They *sermonise* upon a book, without catching its spirit or comprehending its meaning. All this is out of place. A

preaching, spiritualising commentary does not deserve the appellation of *commentary* at all. When a writer undertakes to educe and exhibit the true sense of the Bible, he should not give forth his own meditations, however just and proper in themselves. Put in the room of *exposition*, they are wholly out of place. The simple portions of the Bible are precisely those which require little to be said on them; while to the more difficult superlative attention should be paid. But the reverse order of procedure is followed by our popular commentators. They piously descant on what is well known, leaving the reader in darkness where he most needs assistance.

The intelligent part of the public are beginning to see that no one man, be his industry what it may, is competent to write a commentary on the whole Bible. Let him possess vast learning, great abilities, sound judgment, mental acumen, and indefatigable zeal, he will still find it impossible to produce a solid commentary on all the canonical books. It is true that one person may write *what is commonly styled* a *commentary* embracing the entire Bible, but how little of independent inquiry does such a work present! How feebly does it trace out the course of thought pursued by each of the inspired writers, the numerous allusions to manners and customs, the whole meaning of the original. Much, very much, is left untouched by it. It pursues an easy path, and difficulties vanish before it, because the *highest object* of the right-minded interpreter, so far from being attained, is not sought to be realised. There may be a great amount of writing—the thoughts of preceding commentators may be given in another costume with appended reflections; but, in all this, there is no profound or satisfying investigation. The mere surface of revelation is skimmed. The work is performed perfunctorily. Nothing of value is added to former interpretations. The essence and spirit of the original are to a great extent unperceived. The shades and colourings of thought are unreflected. Two or three books are quite sufficient for one man, to whatever age he may attain. By *intelligently expounding* them, he will do more to advance the cause of sacred interpretation, than if he were to travel over the entire field of the Bible. We prefer a sound and able commentary on one book, to a prosing expansion of stale remarks on all. It displays more real talent, as it exhibits more independent thought. We value highly the labours of those men who devote themselves to a few books, with an honest determination to ascertain their true meaning, and with such qualifications intellectual, moral, and literary, as have been already noticed. If they be men of the right stamp, we may expect great benefit from their investigations. As for those who have the self-confidence to undertake the exposition of all Scripture, we are inclined to pass by their harmless drudgery, never looking to it for true exposition. They are mere hewers of wood and drawers of water. They collect the observations of others; but it will be found that *sermonising* and *discursive* annotations fill up their lengthened pages.

4. We shall very briefly refer to the principal commentators on the Bible.

Calvin.—In all the higher qualifications of a commentator Calvin is pre-eminent. His knowledge of the original languages was not so great as that of many later expositors; but in developing the meaning of the sacred writers, he has few equals. It has been well remarked that he chiefly attended to the *logic* of commentary. He possessed singular acuteness, united to a deep acquaintance with the human heart, a comprehension of mind by which he was able to survey revelation in all its features, and an enlightened understanding competent to perceive sound exegetical principles, and resolute in adhering to them. He can never be consulted without advantage; although all his opinions should not be followed. His works present specimens of exegesis that deserve to be ranked among the best extant, because they are occupied with the *spiritual essence* of the Bible—with *the theology* of the inspired writers.

Beza.—Beza's talents are seen to great advantage in expounding the argumentative parts of the Bible. He possessed many of the best exegetical qualities which characterised his great master. In tracing the connection of one part with another, and the successive steps of an argument, he displays much ability. His acuteness and learning were considerable. He was better acquainted with *the theology* than *the criticism* of the N. T.

Hammond.—This learned annotator was well qualified for interpretation. His paraphrase and annotations on the N. T. possess considerable value; and many good specimens of criticism are found in his notes. Yet he has not entered deeply into the spirit of the original, or developed with uniform success the meaning of the inspired writers. Many of the most difficult portions he has superficially examined, or wholly mistaken.

Poole.—Poole's annotations on the Holy Bible contain several valuable, judicious remarks. But their defects are numerous. The pious author had only a partial acquaintance with the original. He was remarkable neither for profundity nor acuteness. Yet he had piety and good sense, amazing industry, and an extensive knowledge of the older commentators.

Poli Synopsis Criticorum.—In this large work, the annotations of a great number of the older commentators are collected and condensed. But they are seldom sifted and criticised, so that the reader is left to choose among them for himself. Such a chaos of remarks is apt to confuse the mind. Whoever has time, patience, and discrimination, may find correct exegesis scattered through the whole; but simpler and more direct commentary is much to be preferred.

Grotius.—This very learned writer investigates the literal sense of the Scriptures with great diligence and success. He had considerable exegetical tact, and a large acquaintance with the heathen classics, from which he was accustomed to adduce parallels. His taste was good, and his mode of unfolding the meaning of a passage, simple, direct, and brief. His judgment was sound, free from prejudice, and liberal beyond the age in which he lived. As a commentator he was distinguished for his uniformly good sense. But he wanted the depth and acuteness of Calvin. It has been said without reason, that he found Christ nowhere in the O. T. It is true that he opposed the Coccian method, but in this he should be commended. His chief defect is in *spiritual discernment.* Hence he sometimes rests in the literal meaning, where there is a higher or ulterior reference.

Le Clerc.—Excellent notes are interspersed throughout the commentaries of this author, which

the younger Rosenmüller transcribed into his *Scholia*. His judgment was good, and his mode of interpretation perspicuous. From his richly stored mind he could easily draw illustrations of the Bible both pertinent and just. Yet he was very defective in theological discrimination. Hence, in the *prophetic* and *doctrinal* books, he is unsatisfactory. It has been thought, not without truth, that he had a rationalistic tendency. It is certain that he exalted his own judgment highly, and pronounced dogmatically where he ought to have manifested a modest diffidence.

Calmet.—Calmet is perhaps the most distinguished commentator on the Bible belonging to the Roman Catholic Church. In the higher qualities of commentary his voluminous work is very deficient. It contains a good collection of historical materials, and presents the meaning of the original where it is already plain; but his historical apparatus needs to be purified of its irrelevant, erroneous statements; while on the difficult portions no new light is thrown.

Patrick, *Lowth*, *Arnald*, and *Whitby.*—Bishop Patrick had many of the elements belonging to a good commentator. His learning was great when we consider the time at which he lived; his method brief and perspicuous. Lowth was inferior to Patrick. Whitby presents a remarkable compound of excellencies and imperfections. In philosophy he was a master. In critical elucidations of the text he was at home. Nor was he wanting in acuteness or philosophical ability. His judgment was singularly clear; and his manner of annotating straightforward. Yet he had not much comprehensiveness of intellect, or a deep insight into the spiritual nature of revelation. The sublime harmony of the N. T. was but dimly seen by him. In the spirit of a high relish for the purity of the Gospel he seldom mounts up into its mysteries. Deeply baptized in the Spirit's influences he could not have been, else many of his expository notes would have been different.

Henry.—The name of this good man is venerable, and will be held in everlasting remembrance. His commentary does not contain much *exposition*. It is full of *sermonising*. It is surprising, however, to see how far his good sense and simple piety led him into the doctrine of the Bible, apart from many of the higher qualities belonging to a successful commentator. In thoroughness and solidity of exposition he is not to be named with Calvin. His prolixity is great. *Practical preaching* is the burden of his voluminous notes.

Gill.—The prominent characteristic of Gill's commentary is *heaviness*. It lacks condensation and brevity. The meaning of the inspired authors is often undeveloped, and more frequently distorted. It has the lumber and rubbish of learning, without learning itself.

Doddridge.—The taste of this pious commentator was good, and his style remarkably pure. He had not much acumen or philosophy in his nature; but he had an excellent judgment, and a calm mode of inquiry. His paraphrase leaves much unexplained, while it dilutes the strength *of the original*. It is too discursive and sermonising. The notes are few, and ordinarily correct.

Scott.—The prevailing characteristic of Scott's commentary is judiciousness in the opinions advanced. The greater portion of it, however, is not *proper exposition*. The pious author preaches about and paraphrases the original. His simplicity of purpose generally preserved him from mistakes; but as a commentator he was neither acute nor learned. He wanted a competent acquaintance with the original, power of analysis, a mind unprepossessed by a doctrinal system, and penetration of spirit.

A. Clarke.—In most of the higher qualities by which an interpreter should be distinguished, this man of much reading was wanting. His historical and geographical notes are the best. But he had no philosophical ability. His prejudices warped his judgment. His philology is not unfrequently puerile. Acuteness and penetration are not seen in his writings. There is no deep insight into the mind of the sacred writers.

The Greek Testament of *Alford* contains a critical and exegetical commentary now completed. This is a very valuable work. The learned author has produced a good commentary, pervaded by sound sense, skill, theological perspicacity, and spiritual perception. The labours of those who have preceded him, especially of De Wette and Meyer, have been freely used; nor has Stier been forgotten in the Gospels. But the writer has everywhere exercised his own independent judgment, and stamped the whole with the impress of a reflecting mind. The work is an immense advance upon the three volumes of Bloomfield, or his *Recensio Synoptica* with its ill-digested gatherings.

In addition to these commentaries on all Scripture, or one of the Testaments, there are numerous expositions of separate books, which should not be omitted. A few are worthy of mention:—

1. *Katisch* has commented on Exodus and Genesis learnedly and copiously. Few works in English can be compared to these expositions in thoroughness and ability. We trust that the learned writer may be spared to complete his gigantic task of going through the O. T. in the same way.

2. *Stuart.*—This esteemed writer, after furnishing examples of solid commentary on the epistles to the Hebrews and Romans, undertook a copious and learned exposition of the Apocalypse, as also of the Proverbs and Ecclesiastes. The author has endeavoured to enter fully into the spirit of the sacred writers, evading no difficulty, and tracing the course of their reasoning with considerable success. He has consequently thrown much light on the difficult books he expounds.

3. *Hodge* has written commentaries on the epistles to the Romans, Ephesians, and Colossians, in which he cannot be said to have gone beyond Calvin, whose theology he seems to follow.

4. *Alexander* of Princeton has published a very learned and valuable commentary on the prophecies of Isaiah—the most elaborate exposition of the prophet in the English language. He has also commented on the Psalms, Acts of the Apostles, and the Gospels of Matthew and Mark, but less successfully.

5. *Henderson.*—This writer has published good commentaries on Isaiah, Jeremiah, Ezekiel, and the minor prophets. In point of learning the works are very respectable, while they are pervaded by a true spirit of theological research.

6. *Ellicott* has published *grammatical* and *critical* commentaries on various epistles of St. Paul, which possess much excellence. The writer is well fitted for his task, and adheres very faithfully to what he proposes. His works are by far the best of their kind in the English language.

7. *Eadie* has published commentaries on the epistles to the Ephesians, Colossians, and Philippians, containing a large amount of good materials. Too much, however, of Scotch theology is attributed in them to the apostle, and the esteemed commentator preaches rather often.

8. *Stanley.*—This able writer is the author of an excellent commentary on the epistles to the Corinthians.

9. *Jowett* has commented on the epistles to the Thessalonians, Galatians, and Romans, with great philosophical ability and theological freedom. The essays or excursus interspersed evince no small exegetical excellence. The learned commentator has indulged in a style of criticism which is fitted to alarm the timid, and even to startle the more cautious theologian at times. His work is at once profound and suggestive.

We cannot characterise other commentators on separate books of Scripture, such as Phillips and De Burgh on the Psalms; Ginsburg's able volumes on the Song of Solomon and Ecclesiastes; Maclean on the Epistle to the Hebrews; Preston on Ecclesiastes, etc., etc. It would detain us too long even to enumerate the majority of them. On each book two or three may be selected as the best, and the rest safely neglected.

The modern Germans, prolific as they are in theological works, have seldom ventured to undertake an exposition of the whole Bible. Each writer usually confines himself to the task of commenting on a few books. In this their wisdom is exhibited. Yet they do not always excel in good specimens of commentary. They are often *word-explainers.* In pointing out various readings, in grammatical, historical, and geographical annotations, as also in subtle speculations respecting the genius of the times in which the writers of the Bible lived, they are at home. In the *lower criticism* we willingly sit at their feet and learn. But with regard to the *higher*—in all that pertains to the *logic* of commentary, in development of the sense and sequence they are wanting. Refined notions frequently usurp the place of practical piety; and the minutiæ of verbal criticism furnish them nutriment apart from the rich repast of theological sentiment and sanctifying truth. But there are noble exceptions.

E. F. C. Rosenmüller.—The *Scholia* of this laborious writer extend over the greater part of the O. T. Looking to the last editions, they are unquestionably of high value. They bring together a mass of annotation such as is sufficient to satisfy the desires of most biblical students. Yet the learned author undertook too much to perform it in a masterly style. Hence his materials are not properly sifted, the chaff from the wheat. He has not drunk deeply into the spirit of the inspired authors. He seems indeed not to have had a soul attuned to the spirituality of their utterances, or impregnated with the celestial fire that touched their hallowed lips. His father, the author of the *Scholia* on the N. T., is a good *word-explainer* for students beginning to read the original. He has not produced a masterly specimen of commentary on any one book or epistle.

Olshausen.—A good example of commentary on the N. T. has been given by this writer. It is an excellent specimen of exposition. Verbal criticism is but sparingly introduced, although even here the hand of a master is apparent. The author is intent on higher things. He investigates the thought, traces the connection, puts himself in the same position as the writers, and views with much ability the narratives and reasonings of the inspired writers. The critical and popular are admirably mingled. Four volumes were completed when the writer was prematurely cut off. Of these the first two are the best. The work has been continued and completed by Ebrard and Wiesinger; who, though painstaking scholars, cannot be regarded as possessing high exegetical ability.

Lücke on the writings of John. The best commentator on John's writings in Germany is the learned and able Lücke, who did not live to complete the exposition of the Apocalypse, though he wrote an elaborate introduction, which left nothing to be desired in regard to the literature of the book. On the Gospel, his volumes will always occupy a prominent place. He is less successful in his exposition of the epistles, which he had intended to improve had his life been spared.

Gesenius's commentary on Isaiah was an epoch-making book. Nor can it be said to be superseded by the many later expositions of the same prophet. As might be expected, its philological, historic, and archæological side is the strongest and ablest.

De Wette.—This learned critic has commented on the N. T. with rare skill and excellence. He has fine taste, exegetical tact, wonderful power of condensation, clear perception of difficulties, a bold method of meeting them, and an eye for detecting the sequence of ideas and propositions. His work exhibits both a compendium of the expositions of his predecessors and an excellent exegetical commentary of his own, in the briefest and most lucid words. The labour of many years is here compressed into small space. Its value can hardly be over-estimated. There is nothing equal to it. His work on the Psalms is an excellent manual of interpretation which none can safely dispense with, notwithstanding the depreciating remarks made upon it by Ewald.

Meyer.—The critical and exegetical commentary of Meyer on the N. T. bears greater resemblance to De Wette's than any other. In some of the books he had the co-operation of Lunemann, Huther, and Düsterdieck, all able expositors. The whole work possesses a sterling value, and cannot be dispensed with by any theologian. As might be expected, it is of unequal merit. The commentaries on the Epistles to the Corinthians are the best. Meyer has neither the taste nor exegetical tact of De Wette; but in some other qualities he is superior. His theological stand point is not very different.

The *Exegetical Hand-Book* to the O. T. is a compressed compendium of expositions embracing all the canonical books. The writers are Hitzig, Thenius, Bertheau, Knobel, Hirzel, and J. Olshausen. It is difficult to characterise a production so unequal. Pervaded by considerable learning, it often exhibits a want of judgment and thoroughness. Hitzig, the chief writer, is too fond of far-fetched interpretations; and has no sympathy with the poets of the O. T., whom he converts into prose-writers; or, at least treats them as if they were. Hirzel, Knobel, and Thenius, excel Hitzig in all the qualities that constitute useful commentators; though they are his inferiors in philological acuteness and grammatical knowledge of Hebrew.

Ewald.—This learned critic has published commentaries more or less extended, on the poetical and prophetic books of the O. T., on the first three gospels and the writings of John, and on Paul's epistles. All are pervaded by the genius of the author, whose critical sagacity and rare talents are acknowledged by every right-minded reader. On the O. T. he is at home, and has shed a flood of light on the history and books of the Hebrews. Ewald is an *epoch-making* man.

Umbreit wrote what he termed a *practical* commentary on the O. T. prophets, besides expositions of Job, the Proverbs, Ecclesiastes, and Song of Solomon. These contain many good and useful things, but do not possess first-rate excellence.

Tholuck.—The commentaries of this eminent writer on various books, especially those on the Sermon on the Mount, and the Epistle to the Romans, as they appear in the last editions, exhibit high exegetical excellence. While the author investigates critically phrases and idioms, he ascends into the region of ideas, unfolding the sense with much skill and discernment. His commentary on John, even in its most recent form, is more popular than the rest; though now superior to that on the Epistle to the Hebrews. His exposition of the Psalms satisfied none. In the O. T. the author is hardly at home; his knowledge of Hebrew being imperfect.

Hengstenberg.—This learned writer has published commentaries on the Psalms, Canticles, Ecclesiastes, and Apocalypse. He is better fitted for explaining the Old than the New T. His work on the Psalms is the best. But it is lengthy and laboured; though a very valuable contribution towards the understanding of the book. Its philology is inferior to its theology, and the latter itself cannot be always approved.

Delitzsch.—This able scholar has commented on the Epistle to the Hebrews, the Book of Genesis, the Song of Solomon, Habakkuk, and the Psalms. He has no lack of learning, nor of pious sympathy with the writers. But we have little confidence in his judgment. He is deficient in many of the higher qualities of a good expositor; especially in a clear and condensed exhibition of the writers' meaning.

Hupfeld.—This learned scholar's exposition of the Book of Psalms is a model of thorough exposition, critical and theological.

Bleek.—The erudite Bleek published but one commentary—viz., that on the Epistle to the Hebrews. It is constructed on the exhaustive principle, leaving hardly anything untouched or undiscussed. It is thorough and masterly; but tedious and somewhat heavy.

Fritzsche wrote commentaries on the Gospels of Matthew and Mark, and the Epistle to the Romans, which are unrivalled specimens of the grammatical and critical. The author had no equals in his knowledge of N. T. Greek, not even in Winer and Bleek. But in all the higher qualities of commentary, his works are very deficient.

Stier.—This voluminous writer has commented very copiously on the words of the Lord Jesus in the Gospels, the Epistles of James and Jude, the Epistle to the Hebrews, Isaiah, and seventy select Psalms, etc. He is a better expositor of the N. T. than of the O., and is fonder of its theological aspect than of the plain meaning. More compression and less of the homiletic character would improve his works; which, however, are of considerable value, because the author has a degree of spiritual insight into Scripture denied to many of his countrymen.

Keil.—This orthodox theologian has written good commentaries on the Books of Joshua and Kings; which are superseded by those in the Exegetical Hand-Book on the same.

We cannot afford space to speak particularly of Hävernick on Daniel and Ezekiel; of Billroth on the Corinthians, now nearly superseded by the later works of De Wette, Meyer, Rückert, Osiander, Stanley, and others; of Baehr on the Colossians; of Philippi on the Romans; and of Harless on the Ephesians, which Tholuck thinks the best specimen of commentary extant. The number of such expository treatises on books of the N. and O. T. is continually augmenting, and unless a work of the kind has some peculiar or marked excellence, it is soon liable to be superseded by a later, into which all the valuable material is incorporated.—S. D.

COMMERCE. The idea conveyed by this word is represented in the sacred writings by the word trade; the Hebrew term רכל *rekel* signifying literally 'trade' or 'traffic.'

Commerce, in its usual acceptation, means the exchange of one thing for another—the exchange of what we have to spare for what we want, in whatever country it is produced. The origin of commerce must have been nearly coeval with the world. As pasturage and agriculture were the only employments of the first inhabitants, so cattle, flocks, and the fruits of the earth were the only objects of the first commerce, or that species of it called barter. It would appear that some progress had been made in manufactures in the ages before the flood. The building of a city or village by Cain, however insignificant the houses may have been, supposes the existence of some mechanical knowledge. The musical instruments, such as harps and organs, the works in brass and in iron exhibited by the succeeding generations, confirm the belief that the arts were considerably advanced. The construction of Noah's ark, a ship of three decks, covered over with pitch, and much larger than any modern effort of architecture, proves that many separate trades were at that period carried on. There must have been parties who supplied Noah and his three sons with the great quantity and variety of materials which they required, and this they would do in exchange for other commodities, and perhaps money. That enormous pile of building, the tower of Babel, was constructed of bricks, the process of making which appears to have been well understood. Some learned astronomers are of opinion that the celestial observations of the Chinese reach back to 2249 years before the Christian era; and the celestial observations made at Babylon, contained in a calendar of above nineteen centuries, transmitted to Greece by Alexander, reach back to within fifteen years of those ascribed to the Chinese. The Indians appear to have had observations quite as early as the Babylonians.

Such of the descendants of Noah as lived near the water may be presumed to have made use of vessels built in imitation of the ark—if, as some think, that was the first floating vessel ever seen in the world—but on a smaller scale, for the purpose of crossing rivers. In the course of time the de-

scendants of his son Japhet settled in 'the isles of the Gentiles,' by which are understood the islands at the east end of the Mediterranean Sea, and those between Asia Minor and Greece, whence their colonies spread into Greece, Italy, and other western lands.

Sidon, which afterwards became so celebrated for the wonderful mercantile exertions of its inhabitants, was founded about 2200 years before the Christian era. The neighbouring mountains, being covered with excellent cedar-trees, furnished the best and most durable timber for ship-building. The inhabitants of Sidon accordingly built numerous ships, and exported the produce of the adjoining country, and the various articles of their own manufacture, such as fine linen, embroidery, tapestry, metals, glass, both coloured and figured, cut, or carved, and even mirrors. They were unrivalled by the inhabitants of the Mediterranean coasts in works of taste, elegance, and luxury. Their great and universally acknowledged pre-eminence in the arts procured for the Phœnicians, whose principal seaport was Sidon, the honour of being esteemed, among the Greeks and other nations, as the inventors of commerce, ship-building, navigation, the application of astronomy to nautical purposes, and particularly as the discoverers of several stars nearer to the north pole than any that were known to other nations; of naval war, writing, arithmetic, book-keeping, measures and weights; to which it is probable they might have added money.

Egypt appears to have excelled all the neighbouring countries in agriculture, and particularly in its abundant crops of corn. The fame of its fertility induced Abraham to remove thither with his numerous family (Gen. xii. 10).

The earliest accounts of bargain and sale reach no higher than the time of Abraham, and his transaction with Ephron. He is said to have weighed unto him '400 shekels of silver, current money with the merchant' (Gen. xxiii. 16). The word merchant implies that the standard of money was fixed by usage among merchants, who comprised a numerous and respectable class of the community. Manufactures were by this time so far advanced, that not only those more immediately connected with agriculture, such as flour ground from corn, wine, oil, butter, and also the most necessary articles of clothing and furniture, but even those of luxury and magnificence, were much in use, as appears by the ear-rings, bracelets of gold and of silver, and other precious things presented by Abraham's steward to Rebecca (Gen. xxiv. 22, 53).

In the book of Job, whose author, in the opinion of the most learned commentators, resided in Arabia, and was contemporary with the sons of Abraham, much light is thrown upon the commerce, manufactures, and science of the age and country in which he lived. There is mention of gold, iron, brass, lead, crystal, jewels, the art of weaving, merchants, gold brought from Ophir, which implies commerce with a remote country, and topazes from Ethiopia; shipbuilding, so far improved that some ships were distinguished for the velocity of their motion; writing in a book, and engraving letters or writing on plates of lead and on stone with iron pens, and also seal-engraving; fishing with hooks, and nets, and spears; musical instruments, the harp and organ; astronomy, and names given to particular stars. These notices tend to prove that, although the patriarchal system of making pasturage the chief object of attention was still maintained by many of the greatest inhabitants where the author of the book of Job resided, the sciences were actively cultivated, the useful and ornamental arts in an advanced state, and commerce prosecuted with diligence and success; and this at a period when, if the chronology of Job is correctly settled, the arts and sciences were scarcely so far advanced in Egypt, from whence, and from the other countries bordering upon the eastern part of the Mediterranean Sea, they afterwards gradually found their way into Greece.

The inhabitants of Arabia appear to have availed themselves, at a very early period, of their advantageous situation between the two fertile and opulent countries of India and Egypt, and to have obtained the exclusive monopoly of a very profitable carrying trade between those countries. They were a class of people who gave their whole attention to merchandise as a regular and established profession, and travelled with caravans between Arabia and Egypt, carrying upon the backs of camels the spiceries of India, the balm of Canaan, and the myrrh produced in their own country, or of a superior quality from the opposite coast of Abyssinia—all of which were in great demand among the Egyptians for embalming the dead, in their religious ceremonies, and for ministering to the pleasures of that superstitious and luxurious people. The merchants of one of these caravans bought Joseph from his brothers for twenty pieces of silver, that is about £2 : 11 : 8 sterling, and carried him into Egypt. The southern Arabs were eminent traders, and enjoyed a large proportion, and in general the entire monopoly, of the trade between India and the western world, from the earliest ages, until the system of that important commerce was totally overturned when the inhabitants of Europe discovered a direct route to India by the Cape of Good Hope.

At the period when Joseph's brethren visited Egypt, inns were established for the accommodation of travellers in that country and in the northern parts of Arabia. The more civilized southern parts of the peninsula would no doubt be furnished with caravanserais still more commodious.

During the residence of the Israelites in Egypt manufactures of almost every description were carried to great perfection. Flax, fine linen, garments of cotton, rings and jewels of gold and silver, works in all kinds of materials, chariots for pleasure, and chariots for war, are all mentioned by Moses. They had extensive manufactories of bricks. Literature was in a flourishing state; and, in order to give an enlarged idea of the accomplishments of Moses, it is said he was 'learned in all the wisdom of the Egyptians' (Acts vii. 22).

The expulsion of the Canaanites from a great part of their territories by the Israelites under Joshua, led to the gradual establishment of colonies in Cyprus, Rhodes, and several islands in the Ægean Sea; they penetrated into the Euxine or Black Sea, and, spreading along the shores of Sicily, Sardinia, Gaul, Spain, and Africa, established numerous trading places, which gradually rose into more or less importance. At this period mention is first made of Tyre as a strong or fortified city, whilst Sidon is dignified with the title of Great.

During the reign of David, king of Israel, that powerful monarch disposed of a part of the wealth obtained by his conquests in purchasing cedar-timber from Hiram, king of Tyre, with whom he kept up a friendly correspondence while he lived. He also hired Tyrian masons and carpenters for carrying on his works. Solomon, the son of David, cultivated the arts of peace, and indulged his taste for magnificence and luxury to a great extent. He employed the wealth collected by his father in works of architecture, and in strengthening and improving his kingdom. He built the famous Temple and fortifications of Jerusalem, and many cities, among which was the celebrated Tadmor or Palmyra. From the king of Tyre he obtained cedar and fir, or cypress-timbers, and large stones cut and prepared for building, which the Tyrians conveyed by water to the most convenient landing-place in Solomon's dominions. Hiram also sent a vast number of workmen to assist and instruct Solomon's people, none of whom had skill 'to hew timber like the Sidonians.' Solomon, in exchange, furnished the Tyrians with corn, wine, and oil, and received a balance in gold. Solomon and Hiram appear to have subsequently entered into a trading speculation or adventure upon a large scale. Tyrian shipwrights were accordingly sent to build vessels for both kings at Eziongeber, Solomon's port on the Red Sea, whither he himself went to animate them with his presence (2 Chron. viii. 17). These ships, conducted by Tyrian navigators, sailed in company to some rich countries called Ophir and Tarshish, regarding the position of which the learned have multiplied conjectures to little purpose. The voyage occupied three years; yet the returns in this new found trade were very great and profitable. This fleet took in apes, ebony, and parrots on the coasts of Ethiopia, gold at Ophir, or the place of traffic whither the people of Ophir resorted; it traded on both sides of the Red Sea, on the coasts of Arabia and Ethiopia, in all parts of Ethiopia beyond the straits when it had entered the ocean; thence it passed up the Persian Gulf, and might visit the places of trade upon both its shores, and run up the Tigris or the Euphrates as far as these rivers were navigable.

After the reign of Solomon the commerce of the Israelites seems to have very materially declined. An attempt was made by Jehoshaphat, king of Judah, and Ahaziah, king of Israel, to effect its revival; but the ships which they built at Eziongeber having been wrecked in the harbour, the undertaking was abandoned. It does not appear that they had any assistance from the Phœnicians in fitting out this fleet. Great efforts were made by the Egyptians to extend the commerce of their country, among which, not the least considerable was the unsuccessful attempt to construct a canal from the Nile to the Arabian Gulf.

The rising prosperity of Tyre soon eclipsed the ancient and long-flourishing commercial city of Sidon. About 600 years before Christ her commercial splendour appears to have been at its height, and is graphically described by Ezekiel (xxvii.) The imports into Tyre were fine linen from Egypt; blue and purple from the isles of Elisha; silver, iron, tin, and lead from Tarshish—the south part of Spain; slaves and brazen vessels from Javan or Greece, Tubal, and Meshech; horses, slaves bred to horsemanship, and mules from Togarmah; emeralds, purple, embroidery, fine linen, corals, and agates from Syria; corn, balm, honey, oil, and gums from the Israelites; wine and wool from Damascus; polished ironware, precious oils, and cinnamon from Dan, Javan, and Mezo; magnificent carpets from Dedan; sheep and goats from the pastoral tribes of Arabia; costly spices, some the produce of India, precious stones, and gold from the merchants of Sheba or Sabæa, and Ramah or Regma, countries in the south part of Arabia; blue cloths, embroidered works, rich apparel in corded cedar-chests, supposed to be original India packages, and other goods from Sheba, Ashur, and Chilmad, and from Haran, Canneh, and Eden, trading ports on the south coast of Arabia. The vast wealth that thus flowed into Tyre from all quarters brought with it its too general concomitants—extravagance, dissipation, and relaxation of morals.

The subjection of Tyre, 'the renowned city which was strong in the sea, whose merchants were princes, whose traffickers were the honourable of the earth,' by Cyrus, and its subsequent overthrow by Alexander, after a determined and most formidable resistance, terminated alike the grandeur of that city, and the history of ancient commerce, as far as they are alluded to in Scripture (Anderson's *History of Commerce;* Vincent's *Commerce and Navigation of the Indian Ocean;* Heeren's *Researches;* Barnes's *Ancient Commerce of Western Asia, in American Biblical Repository*, 1841).—G. M. B.

CONCORDANCE, the name assigned to a book which gives the words contained in the Holy Scriptures in alphabetical order, with a reference to the place where each may be found. This is the essential idea of a concordance. Other ancillary information may be presented in concordances, such as a separate order of proper names, the meanings which, in the compiler's opinion, important words are found to bear, and the etymological signification of appellatives, etc. There are two great distinctive principles on which concordances may be constructed—either to present every word found in the Bible, or only the leading and most important words. The adoption of the first necessarily swells a book to inconvenient dimensions, and renders its use in the ordinary purposes of study somewhat onerous and inconvenient. But great judgment is requisite in compiling a concordance on the other principle, lest words of less importance should be preferred to those of greater; and as importance is altogether a relative matter, the selection made by the author may omit words which some, if not many, readers would desiderate. The Germans also make a distinction between concordances of things and concordances of words; the first comprising in detailed and alphabetical form the subject-matter of the sacred volume; the second corresponding with the ordinary English notion of a concordance. Concordances, too, vary with the languages in which, or for which, they are constructed, as for the original Hebrew and Greek, or for the several versions of the Scriptures, such as the Vulgate, the German, the English, etc.

It is not here intended to present a full or a chronological history of all the concordances which have been produced, but to put down those particulars which seem to combine interest and utility.

Writings of this kind imply that the sacred Scriptures are regarded with reverence, held to be authoritative in religion, and are made the subject of appeal alike in learning, teaching, and disputation. It is to the wide-spread conviction of the plenary and even verbal inspiration of the Bible, that the world is indebted for the care, diligence, learning, and self-denial which have been employed in constructing and perfecting the concordance.

The utility of concordances in the way of exegesis, is based on the position that the several parts of divine revelation are consistent with each other and form harmonious elements in one grand system of spiritual truth, so that by comparing together parallel passages, what is clear may be exemplified and confirmed, and what is dark may be expounded. Books of this sort, too, are of service to the Christian teacher, as affording facilities by means of those fragmentary recollections of words and things which the mere hearing of the Scriptures read leaves in the mind, for readily discovering the particular book and verse where any desired passage is to be found; and also as enabling him, with comparatively little trouble, to take a survey of what the Bible contains in regard to any particular subject which he may have to handle.

Antony of Padua (born A.D. 1195, died 1231) is said to have produced the first work of the kind, entitled *Concordantiæ Morales*, which was formed from the Vulgate translation. Hugo de Santo Caro, better known as Cardinal Hugo, a Dominican monk, who died about 1262, followed Antony in 1244, by compiling for the Vulgate a concordance of the Scriptures. Having given himself sedulously to the study of holy writ, with a view of writing a commentary thereon, he was, in order to facilitate his labour, led to project and undertake to form a concordance, calling to his aid his brother monks to the number of no fewer than five hundred. Their labours have been a rich storehouse for subsequent compilers. The concordance thus made was improved by Conrad of Halberstadt, who flourished about 1290, and by John of Segovia in the ensuing century.

These works seem to have led to the first Hebrew concordance, which was produced by Rabbi Mordecai Nathan, which he began in 1438, and finished in 1448, after ten years' hard labour by himself and some assistants. It was first printed at Venice in 1523, fol., by Dan. Bomberg, then in Basle in 1581, and afterwards at Rome in 1621. It is entirely Hebrew, and entitled *The Light of the Way*. In 1556 it was translated into Latin by Reuchlin, but both the Hebrew and the Latin editions are full of errors.

These errors were for the most part corrected and other deficiencies supplied by Calasio, a Franciscan friar, who published *Concordantiæ Sacr. Bibl. Hebr. et Latin.* Romæ, 1621, 4 vols. fol. [CALASIO], and still better in *Concordantiæ Bibl. Ebraicæ, nova et artificiosa methodo dispositæ*, Basil, 1632, fol. This is the production of John Buxtorf, the father, but was published by his son. It takes for its basis the work of Rabbi Nathan, though it is much better arranged, more correctly printed, the roots more distinctly ascertained, and the meanings more accurately given; but as the references are made by Hebrew letters, and relate to the Rabbinical divisions of the O. T., it is of little service, unless the student is familiar with the Masoretic system. This work was abridged under the title of *Fons Leonis*, etc., Berolini, 1677, 8vo. The concordance of Calasio was republished in London under the direction of W. Romaine, 1747-49, 4 vols. fol., and under the patronage of all the monarchs in Europe, not excepting the pope himself. Before this republication, however, there appeared, in 1679 (Kopenh. fol.), Ch. Nolde *Concor. particularum Ebr. Chaldaicarum.* Reference may also be made to Simonis *Onomasticon V. T.*, Halle, 1741, fol. But the best and, at least to the English reader, most important work on this subject is, *The Hebrew Concordance, adapted to the English Bible, disposed after the manner of Buxtorf*, by John Taylor, D.D., London, 1754, 2 vols. fol. Dr. Taylor was an eminent Presbyterian divine at Norwich, the author of several publications which shew great industry and learning. His concordance is by far the most complete work of the kind. It was the fruit of many years' labour, and has left little room for improvement. The patronage of all the English and Irish bishops recommended the work to the world.

An edition of Buxtorf's *Hebrew Concordance*, which has received so much care and attention on the part of the author, as nearly to deserve the name and bear the character of a new work—*Hebräischen und Chaldäischen Concordanz zu den Heiligen Schriften Alten Testaments*, von Dr. Julius Furst (Leipzig, Tauchnitz; London, Nutt), offers one of the most useful aids to the study of the Bible that have ever appeared. The necessity of such a work as the present arises not only from the errors found in Buxtorf and the comparative rarity of the work, but also from the great advances which, since the time when Buxtorf's work appeared (A.D. 1632), have been made both in the knowledge of the Shemitic languages, in the general science of theology, and the particular department of biblical exegesis. We may specify one or two of the advantages offered by this work. In addition to those of a more mechanical kind, such as a good type and clear arrangement, there are, 1. A corrected text, founded on Hahn's *Vanderhoogt*; 2. The Rabbinical significations; 3. Explanations in Latin, giving the etymology of the Rabbinical; illustrations from the three Greek Versions, the Aramaic Paraphrase, the Vulgate, etc.; the Greek words employed by the Seventy as renderings of the Hebrew; together with philological and archæological notices, so as to make the Concordance contain an ample Hebrew lexicon. This work is far preferable to Taylor's *Hebrew Concordance*, which is now not easily met with. Every theological library which has not a copy of Fürst must be considered as wanting an essential requisite. The work, when known, will, we are assured, be welcomed by English scholars.

The best Greek concordance to the Septuagint is that which bears the title—A. Trommii *Con. Græc. Vers. vulgo dic. LXX. Interpret.* Amst. 1718, 2 vols. fol. The author of this learned and most laborious work was minister of Groningen, and published the concordance in the eighty-fourth year of his age. He was born in 1623, and died in 1719. It follows the order of the Greek words of which it first gives a Latin translation, and then the Hebrew word or words for which the Greek term is used in the Seventy. Then the different places in which the words occur follow in the

order of the several books and chapters. When the word occurs in any of the ancient Greek translators, Aquila, Symmachus, or Theodotion, the places where it is found are referred to at the end of the quotations from the Sept. The words of the Apocrypha are placed at the end of each enumeration. There are two indices at the end of the work; one Hebrew and Chaldaic, by examining which the Greek term used in the Septuagint for any Hebrew or Chaldee word is seen at once, with the Latin version and the place where it is found in the concordance, so that Tromm serves in a measure for a Hebrew concordance; the other index contains a lexicon to the Hexapla of Origen, and comprehends the Greek words in the fragments of the old Greek translators published by Montfaucon.

Proposals have been issued, 1854, for a new Concordance to the LXX., by the Rev. R. Wells Whitford, M.A., the basis of which is to be the text of the Complutensian Polyglott, which the same gentleman is about to edit separately, with critical notes. The labours of all former scholars in this department will be consolidated, and reference made to all the texts of the Septuagint of any critical value.

The first Greek concordance to the N. T., now exceedingly rare, is entitled Xysti Betuleii *Concordantiæ Græcæ Novi Testamenti*, Basil, 1546, fol. The author, whose real name was Birck, was a minister of the Lutheran church; he was born in 1500, and died at Augsburg in 1554. A concordance to the Greek N. T., projected and partly executed by Robert Stephens, and completed and published by his son Henry (Genev. 1594, fol.), is too inaccurate to merit more than a passing notice. The ensuing is the work which the divine should possess—Erasmi Schmidii *Novi Testamenti J. C. Græci; hoc est, originalis linguæ* ταμιεῖον, etc. Vetemb. 1638, fol. The author, a Lutheran divine, was a professor of the Greek language in the university of Wittemberg, where he died in 1637. In 1717 a revised edition was published at Gotha, of which a handsome reprint, in 2 vols. 8vo, was issued from the Glasgow University press in 1819. An abridged edition of this has been printed by the Messrs. Bagster of London, being one of their 'Polymicrian Series.'

A new and very superior edition of Schmid's ταμιεῖον has recently been put forth by C. H. Bruder, who has improved the work so as to bring it into accordance with the advanced and enlightened views on critical and hermeneutical subjects which characterize what may be termed the scientific theology of Germany in the present day. Among the advantages of this edition, let it suffice to specify, 1. Fulness, accuracy, and correspondence with Griesbach's edition; 2. Regard has been paid to the editions of Lachmann and Scholz; all the readings of the Elzevirs, Mill, Bengel, Knapp, Tittmann, Scholz, and also of Erasmus, Robert Stephens' third edition, and of Schmid himself, are either given or pointed out. The student is presented also with a selection of readings from the most ancient MSS., from the interpreters of Scripture who lived in the earlier ages of the church, and the works of the ecclesiastical fathers; no various reading possessing critical value is omitted. This, indeed, is a work of so much value, that no good theological library can be without it; and when its worth and utility come to be known in this country, it will soon supersede the ordinary editions and reprints of Schmid's *Concordance*. It is put forth under the auspices of Tauchnitz of Leipsic, and has reached a second edition.

One of the most valuable aids for the general study of the N. T. which modern times have produced is '*The Englishman's Greek Concordance of the New Testament;* being an attempt at a Verbal Connection between the Greek and the English Texts. London, 1839.' The work, which is carefully compiled and beautifully got up, takes Schmid as its basis. The plan is to present in alphabetical succession every word which occurs in the Greek N. T. with the series of passages (quoted from the English translation) in which each such word occurs; the word or words exhibiting the Greek word under immediate consideration being printed in italic letters.

The '*Englishman's Hebrew and Chaldee Concordance*,' by the same parties, discharges the same duties in relation to the O. T. Both works have engaged the *con amore* exertions of the editors, and reflect great credit on their zeal and learning.

In consequence of the revived study of the Bible and of the Christian fathers, as well as the greater interest felt in religion and religious inquiries which the last quarter of a century has witnessed in France, and especially in Paris, a new Concordance to the Latin Vulgate has recently been produced: '*Concordantiæ Biblior. Sacr.*, Vulgatæ Editionis, Recensitæ, multoque prioribus auctiores, emendante, accuratius denuo colligente et cum omnibus Bib. textibus conferente T. P. Dutripon.' London, Nutt, Fleet Street. This work is founded on that of Cardinal Hugo, which, though executed by fifty different compilers (chiefly Benedictine monks), is far from being either accurate or complete. The editor appears to have discharged his duty with great care and labour; and the printer has well performed his part. The points in which this edition contains improvements, in comparison with the last of those which preceded it, are numerous and important. It may be sufficient to state that it contains 22,000 passages not to be found in previous Concordances to the Vulgate. Some of the additions, indeed, seem rather suited to the peculiar condition of biblical study in the Catholic communion than to the requirements of the general theologian; nevertheless, the work is a valuable contribution to biblical literature, and must in this country be regarded with peculiar pleasure, as both a result and an instrument of an increase of Scriptural knowledge on the part of our Catholic brethren. The Archbishop of Paris has accepted the dedication of the Concordance to himself; and it has been approved by most of the archbishops and bishops of France and Belgium.

The work of Andrew Symson, *Lexicon Anglo-Græco-Latin. N. T.*, London, 1658, fol., is rather a dictionary than a concordance, and formed on so bad a plan as to be of little service. A much better book is *A Concordance to the Greek Testament, with the English Version to each Word, the principal Hebrew roots corresponding to the Greek words of the Septuagint, with short Critical Notes, and an Index*, by John Williams, LL.D., Lond. 1767, fol.

The first concordance to the English version of the N. T. was published without date, but certainly before 1540, by 'Mr. Thomas Gybson,'

being chiefly, as appears probable from the prefatory epistle to the reader, the work of the famous printer John Day. It is entitled *The Concordance of the N. T., most necessary to be had in the hands of all soche as desire the communication of any place contained in the N. T.* The first English concordance to the *entire* Bible was by John Marbeck—*A Concordance, that is to saie, a Worke wherein by the order of the letters of the A, B, C, ye maie redely find any worde conteigned in the whole Bible, so often as it is there expressed or mentioned*, Lond. 1550, fol. Till the year 1555, when Robert Stephens published his concordance, it was not customary to mark the verses in books of this sort. At first it was thought sufficient to specify the chapter with the letters *a*, *b*, *c*, *d*, as marks to point out the beginning, middle, and end of each chapter. But in 1545 Robert Stephens divided the Bible into verses, thus preparing the way for a more exact reference in concordances, etc.; but Marbeck does not appear to have been under the influence of this improvement, as his work refers merely to the chapters. In Townley's *Bib. Lit.* vol. iii. p. 118, may be found some interesting particulars respecting Marbeck's condition in life, labours, and ill-treatment.

The following work, which appeared in the same year as the last, is a translation from the German—*A Briefe and a Compendious Table, in maner of a Concordance, openyng the waye to the principall Histories of the whole Bible and the most comon articles grounded and comprehended in the Newe Testament and Olde, in maner as amply as doeth the great Concordance of the Bible. Gathered and set forth by Henry Bullinger, Leo Jude, Conrade Pellicane, and by the other ministers of the Church of Ligurie. Translated from the Hygh Almayne into Englysh by Walter Lynne. To which is added, a Translation of the Third Boke of Machabees*, 8vo 1550. Lynne, the translator, was an English printer, who flourished about the middle of the 16th century, a scholar, author, and translator of several books.

Several English concordances of greater or less value were superseded by the correct and valuable work of Alexander Cruden, entitled *A Complete Concordance to the Holy Scriptures of the Old and New Testament, etc.; to which is added, a Concordance to the books called Apocrypha*, 1737, 4to. Three editions were published by the author during his life, and many have appeared since his death. The London edition of 1810 is the best standard edition. The work is complete, the definitions accurate, and the references correct. Several useful editions of Cruden have been put forth by the Messrs. Bagster, which are worth far more than their cost. The same publishers have issued *An Alphabetical Index of the Holy Scriptures, comprising the Names, Characters, and Subjects, both of the Old and New Testament*, in two different sizes, which the biblical student will find very serviceable. In a 'Memoir of Mr. Alexander Cruden,' prefixed to an edition published in 1823, and since, are given some interesting but painful particulars respecting this worthy and industrious man, to whom the religious world is so deeply indebted.

At a time when German theological literature is beginning to receive some of its merited attention, it may not be unacceptable to mention a valuable concordance for the German Bible — *Biblische Hand-Concordanz für Religionslehrer und alle Freunde der Heiligen Schrift*, Leipzig, 1841. The work is more comprehensive than similar writings in the English language. It is divided into three parts:—1. A full and complete register of all the words found in the Bible; 2. An index of the most important things, subjects, and ideas found in the Bible, with references to the places where they lie in the sacred volume; as, for instance, under the head—'Lord's Supper—a meal commemorative of the death of Jesus—it brings us into intimate fellowship with Christ;—the worthy participation of the same; spiritual enjoyment of the flesh and blood of Christ,' etc. The third part gives the leading doctrines of Christianity systematically arranged, drawn up according to Luther's *Catechism*, and accompanied by Scriptural proofs. (Orme's *Bibliotheca Biblica*; Watt's *Bibliotheca Britannica*; Winer's *Handbuch*; Rohr's *Kritische Prediger-Bibliothek*, 1841, and the articles in this work under the name of the authors.)—J. R. B.

CONCUBINE, in a scriptural sense, means a wife of second rank (פִּלֶגֶשׁ, or אִשָּׁה פִּלֶגֶשׁ). The position thus sustained did not interfere with that of the wife, nor did it entail disgrace on her who sustained it. The concubine had her own place, her own rights, and her own duties. As a general rule she was a slave in the house, and assumed her position in obedience to the will of her master or mistress, without any ceremonial. Her sons ranked below those of the wife, and could inherit from their father only by his will (Gen. xxi. 10; xxiv. 36; xxv. 6). The unfaithfulness of a concubine was regarded as whoredom (Judg. xix. 2; 2 Sam. iii. 7, 8), but it was not punished as was that of a wife (Lev. xix. 20). Such a case, however, as that mentioned (Judg. xix.), where not only is the possessor of the concubine called her 'husband' (ver. 3), but her father is called his father-in-law and he his son-in-law (4, 5), shews how nearly the concubine approached to the wife. Hired women, such as 'uxores mercenariæ conductæ ad tempus ex pacto,' whom Ammianus Marcellinus attributes to the Saracens (xiv. 4), were unknown among the Hebrews. A concubine, though a slave, could not be sold, but, if her master wished to part with her, must be sent away free (Deut. xxi. 14). Such concubines had Nahor (Gen. xxii. 24), Abraham (xxv. 6), Jacob (xxxv. 22), Eliphas (xxxvi. 12), Gideon (Judg. viii. 31), Saul (2 Sam. iii. 7), David (2 Sam. v. 13; xv. 16; xvi. 21), Solomon (1 Kings xi. 3), Caleb (1 Chron. ii. 46), Manasseh (*ib.* vii. 14), Rehoboam (2 Chron. xi. 21), Abiah (2 Chron. xiii. 21), and Belshazzar (Dan. v. 2).

To judge from the conjugal histories of Abraham and Jacob (Gen. xvi. and xxx.), the immediate cause of concubinage was the barrenness of the lawful wife, who in that case introduced her maidservant, of her own accord, to her husband, for the sake of having children. Accordingly we do not read that Isaac, son of Abraham, had any concubine, Rebecca, his wife, not being barren. In process of time, however, concubinage appears to have degenerated into a regular custom among the Jews, and the institutions of Moses were directed to prevent excess and abuse in that respect, by wholesome laws and regulations (Exod. xxi. 7-9; Deut. xxi. 10-14). To guard their adult

male offspring from debauchery before marriage, parents, it appears, used to give them one of their female slaves as a concubine. She was then considered as one of the children of the house, and she retained her rights as a concubine even after the marriage of the son (Exod. xxi. 9, 10). When a son had intercourse with the concubine of his father, a sort of family punishment, we are informed, was inflicted on him (Gen. xxxv. 22; 1 Chron. v. 1).

In the Talmud (tit. *Ketuboth*), the Rabbins differ as to what constitutes concubinage; some regarding as its distinguishing feature the absence of the betrothing ceremonies (sponsalia), and of the כתובה (libellus dotis), or portion of property alloted to a woman by special engagement, and to which she was entitled on the marriage day, after the decease of the husband, or in case of repudiation; others, again, the absence of the latter alone. [Otho, *Lex. Rabbin. Phil.* p. 151; Selden, *Jus Nat. et Gentt.* v. 7, 8; *De Successionibus* iii.; *Uxor. Hebr.* etc.; Michaelis, *Laws of Moses*, vol. i. p. 455-466].

CONDUIT. By this word in the A. V. is rendered the Hebrew תְּעָלָה, which, from תָּעַל *to sink, to be deep* (not, as Gesenius says, from עָלָה, *to ascend*), means primarily a *trench*, or place for water to flow in (1 Kings xviii. 32, 35), and secondarily, a constructed *aqueduct*, *channel*, or *canal*. In this latter sense it is used of a conduit on the west side of Jerusalem, which passed through the fuller's field, and conveyed water from the pool of Gihon, or upper pool, into the city (2 Kings xviii. 17; Is. vii. 3; xxxvi. 2); this seems at first to have been an open channel, but it was inclosed with masonry by Hezekiah (2 Kings xx. 20; 2 Chron. xxxii. 30; Sirac. xlviii. 17); it is believed to have conducted water from the existing Birket el-Mamilla to the existing Birket el-Hummâm, or Pool of Hezekiah, within the city (Robinson, i. 483, ff.; Bertheau, *Die Bücher der Könige*, p. 409). This is the only aqueduct expressly mentioned in Scripture; it is probable, however, that others existed, especially one leading from the pools of Solomon to the temple, and the overflow of which was conveyed through the pool of Siloam, by a subterraneous passage in the rocky elevation Ophel, to the 'King's pool' of Nehemiah (ii. 14), called also by Josephus 'Solomon's pool' (*Bell. Jud.* v. 4. 2) now the 'Fountain of the Virgin.' Both still exist; and both were probably originally the work of Solomon (Robinson, i. 390, 498, ff.; 514, ff.; Maundrell, p. 456, ff., Bohn's edition; Richardson, *Travels*, ii. 379; Bertheau, *l. c. Anh.* sec. 9; Schultz, *Jerusalem*, p. 40).—W. L. A.

CONEY. [SHAPHAN.]

CONGREGATION, the supreme political body of the Hebrew nation, duly met in congress, is designated in the original by two words of nearly equal frequency in the sacred writings עֵדָה, from יָעַד *to appoint*, also *to bring together;* and קָהָל, from קָהַל, *i. q.* καλεῖν, *to convoke* (Sept. ἐκκλησία, συναγωγή; Vulgate, *Congregatio*, *Cœtus*, *Ecclesia*). The phrase, 'tabernacle of the *Congregation*,' however, which so frequently occurs as indicating the *place* of meeting, is described by neither of these words, but by מוֹעֵד [אֹהֶל]; the versions consistently mark the difference also, the LXX. invariably translating this phrase by ἡ σκηνὴ τοῦ μαρτυρίου and the Vulg. by *tabernaculum testimonii*. [Although when the word מועד occurs without the אהל (as in Num. xvi. 2) it has somewhat of the ambiguity of the Latin *Curia*, which equally well signifies the *Senate* and the *Senate House*. In this passage מועד is translated by βουλὴ and *Tempus Concilii;* in many other passages the word is variously rendered; but generally bears reference to *a set time* or *place*, *e.g.* in Lam. i. 15, A. V. renders it *assembly;* but in ii. 6, *place of assembly* and *solemn feast;* the LXX. and Vulgate are equally capricious,—καιρός and *tempus* standing in Lam. i. 15 and ἑορτή, *tabernaculum* and *festivitas* in ii. 6].* There is good reason to believe that, not unlike the Servian constitution of the Roman people (Arnold's *History of Rome*, i. 70), the Hebrew nation from the first received a twofold organisation, *military* as well as political. (Compare Exod. xii. 51; Num. i. 3 (and *throughout*); Num. xxvi. 3; and 1 Chron. vii. 4 and 40. See also Lowman's *Dissertation on the Civil Government of the Hebrews*, 159, 186, etc.) The classification of the people is very clearly indicated in Josh. vii. 14-18. (1) The *Tribe* (מטה or שֵׁבֶט) was divided into clans, *gentes*, A. V. 'families,' (מִשְׁפָּחוֹת). (2) Each *Mishpachah* comprised a number of *familiæ*, A. V. 'Houses,' בתים. (3) Each בית or 'house' was made up of qualified 'men,' fit for military as well as political service, being twenty years old and upward (Num. i. 3). The word which describes the individual member of the body politic, גֶּבֶר [*plur.* גְּבָרִים], is very significant; for it means *vir a robore dictus*, (Gesenius, *Thes.* i. 262), 'a man of valour' from גָּבַר, to be strong (Fürst. *Hebr. Wörterb.* i. 239; Meier *Hebr. Wurz. w.-b.* 251). Now it was the organic union of the twelve tribes, which constituted in the highest and truest sense the עדה or קהל, *i. e.*, 'Congregation'—convened duly for a competent purpose. (Kurtz, *Hist. Old Covt.* [Clark] ii. 163). As with the Greeks there was an ἀτιμία, and with the Latins a *Deminutio Capitis*, so there were sundry faults which deprived a *home-born* Israelite (אזרח, LXX. Αὐτόχθων, Vulg. *indigena;* or אח, ἀδελφος, *civis*, in Deut. i. 16) of his privilege as a member of the national assembly (See Deut. xxiii. 1–8 [comp. with Neh. xiii. 1–3]; also Exod. xii. 17, 19; xxx. 33, 38; xxxi. 14; Lev. vii. 20, 21, 25, 27; xvii. 4, 9, 10, 14; xviii. 29; xix. 8; xx. 3, 6, 17, 18; xxii. 3; xxiii. 29; Num. ix. 13; xv. 31; xix. 20). On the other hand, the franchise or *civitas* was conferred (with certain exceptions, such as are mentioned in Deut. xxiii. 3) on foreigners גֵּרִים (A. V. *strangers;* LXX. προσήλυται; Vulg. *peregrini*) after they had qualified themselves by circumcision,† (Exod. xii.

* This word מועד is the most frequent original equivalent of our noun 'congregation.' Apart from אהל (tabernacle), it has a highly generic sense, including all the *holy* assemblies of the Jews. In this Art. we confine our description to the *political* institution, indicated by the other terms. For the *religious* import of 'Congregation' see CONVOCATION.

† This is the Mosaic requirement. In later times

19; Lev. xix. 34; Deut. xxix. 11, comp. with Is. lvi. 6, 7). The words, which stand at the head of our article to express the national congregation, sometimes imply (1) a meeting of the whole mass of the people; sometimes (2) a congress of deputies (Jahn's *Hebrew Republic*, 243). (1.) At first when the entire nation dwelt in tents in their migration from Egypt to Canaan under the immediate command of the great legislator, the Congregation seems to have comprised every qualified Israelite, who had the right of a personal presence and vote in the congress. In Exod. xxxv. 1, this ample assembly is designated כל־עדת בני ישראל, *i.e., the entire Congregation of the Sons of Israel* [πᾶσα συναγωγὴ υἱῶν Ἰσραήλ, *omnis turba filiorum Israel*]. Similarly in Num. xxvii. 19, the phrase is כל־העדה *all the Congregation* [πᾶσα ἡ συναγωγή, *omnis multitudo*], while in Lev. xvi. 17 we have כל־קהל ישראל [πᾶσα συναγωγὴ Ἰσραήλ, universus cœtus Israel, *the entire assembly of Israel*]. We should have no difficulty in supposing that every member of the *'Edah* was present at such meetings as these, in the lifetime of Moses and before the nation was dispersed throughout its settlements in Canaan, were it not that we occasionally find, in later times, an equally ample designation used, when it is impossible to believe that the nation could have assembled at one place of meeting; *e. g.*, in Josh. xxii. 12, where 'the whole congregation of the children of Israel' is mentioned; and again still later, as at the dedication of Solomon's temple in 1 Kings viii. 14; 2 Chron. i. 5. (2.) From this impossibility of personal attendance in the national congregation, we should expect to find a *representative* constitution provided. Accordingly, in Num. i. 16, we read of persons called קרואי העדה, not, as in A. V., *renowned of the C.;* but, *wont to be called to the C.* (Michaelis, *Laws of Moses, trans.*, i. 230). In xvi. 2, they are still more explicitly styled נשיאי עדה קרואי מועד, *i.e., chiefs of the C. who are called to the Convention* [σύγκλητοι βουλῆς, *qui tempore concilii vocabuntur*]. While in Exod. xxxviii. 25 occurs the phrase פקדוי העדה, *those deputed to the assembly*, which exactly describes delegated persons. From Josh. xxiii. 2 and xxiv. 1, it would appear that these deputies were—(1) 'The elders' (called זקני העדה, 'elders of the C.', in Lev. iv. 15), as if deputed thereto; and 'elders of Israel,' or 'of the people,' as if representing them and nominated by them (Deut. i. 13). (2) 'The heads,' ראשים, *i.e.*, 'The princes of the tribes' (Num. i. 4, 16); and the chiefs of the *Mishpachoth*, or 'families' (xxvi., *passim*). (3) 'The judges;' not of course the extraordinary rulers beginning with Othniel, but the שפטים referred to in Deut. xvi. 18, stationed in every great city, and summoned probably as *ex officio* members to the congregation. (4) 'The officers' (שטרים, γραμματεῖς, *magistri;* whom Jahn calls *genealogists*, and Gesenius *magistrates*), whether central, as in Num. xi. 16, or provincial, as in Deut. xvi. 18. These four classes of men, in addition to official duties, seem to have had attached to their offices the prerogative of representing their countrymen at the national convention or *'Edah*. We have not classed among these delegates either the 'Jethronian prefects' (Exod. xviii. 15; Deut. i. 13-15) or the seventy elders (Num. xi. 16), for they were undoubtedly included already in one or other of the normal classes (comp. Num. xi. 16 and Deut. i. 15). The members of the Congregation were convened by the ruler, or judge, or king, for the time being; *e.g.*, by Moses, *passim;* by Joshua (xxiii. 1, 2); probably by the high-priest (Judges xx. 27, 28); frequently by the kings—by David (1 Chron. xiii. 2); by Solomon (1 Kings viii. 5, etc.); by Jehoshaphat (2 Chron. xx. 4, 5); by Hezekiah (2 Chron. xxx. 2); probably by the Tirshathas afterwards (see Ezra x. 8, 9, 12); and by Judas Maccabæus (1 Maccab. iii. 42-46). The place of meeting was at the door of the Tabernacle of the Congregation [*supra*]; sometimes, however, some other place of celebrity was selected—as *Shechem* by Joshua (xxiv. 1); *Mizpeh* (Judg. xx. 1); *Bezek* by Saul; and *Gilgal* by Samuel (1 Sam. xi. 8, 15). As long as the Israelites were encamped in the wilderness, the *'Edahs* were convened by the sound of silver trumpets. From Num. x. 2-4, it appears that the blowing of one trumpet only was the signal for a more select convention, composed only of the heads of the *Mishpachoth* and the princes of the tribes; whereas when both trumpets sounded the larger congregations met. But after the occupation of Canaan, when this mode of summons would be clearly ineffectual, the Congregations seem to have been convened by messengers (Judg. xx. 1, 12; 1 Sam. xi. 7, 8). As to the powers and authority of the Congregation—it was not a *legislative* body: 'Juris illius Majestatis quod in ferendis legibus est positum nihil quicquam penes illum (cœtum);' Conringius, *De Rep. Hebr.*, sec. 10, p. 246. The divine law of Moses had already foreclosed all *Legislation*, properly so-called; there was only room for bye-laws (Sherlock, *Dissert.* iii. 317). Nor was the *taxing* power within the competency of the Israelite *'Edah:* 'the national revenues of the state were so settled in the tithes and other offerings, and there being no soldiery in pay, all holding their estates by military service, there was no room for new or occasional taxes; so that the Hebrew parliament could have no business either to make new laws, or to raise money' (Lowman, *Dissert.* p. 135). But there was, for all that, a large residue of authority, which sufficiently guaranteed the national autonomy. (1) The Divine Law itself was deliberately submitted to the *'Edah* for acceptance or rejection (Exod. xix. 3-9, and xxiv. 3). (2) Their chiefs were submitted to this body on appointment for its approval; *e.g.*, Joshua (Num. xxvii. 19); Saul (1 Sam. x. 24); Saul again, on the renewal of the kingdom (1 Sam. xi. 15); David (2 Sam. v. 1-3); Solomon (1 Chron. xxix. 22); so the later kings—we take as an instance Joash (2 Chron. xxiii. 3). (3) The *'Edah* seems to have had the power of staying the execution of a king's sentence (as in Jonathan's case, where '*the rescue*' was not by force or violence, but by constitutional power [יפדו carries with it the idea of authority] (1 Sam. xiv. 44, 45). (4) As in our Parliament, if it had not actually the prerogative of making peace

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baptism and *oblation* were added—Selden, *De Synod-Ebr.* i. 3. 38; J. Alting. *Dissert.* vii. 248 sec. 24; Nicolai's note on Sigonius, *De Repub. Ebr.* i. 6. p. 95. The privileges of the full proselyte were equal to those of the native Israelite. [PROSELYTE.]

and war, it possessed the power of checking, by disapprobation, the executive authority (See Joshua ix. 15; comp. with verse 18). In later times, indeed, the prince seems to have laid questions of foreign alliance, etc., before the Congregation, either for deliberation or approbation, or both (See the case of Simon Maccabæus in 1 Maccab. xiv. 18-28). (5) But in the absence of a ruler, the '*Edah* apparently decided itself on war or peace (Judg. xx. 1, 11-14; also xxi. 13-20). (6) The Congregation was a high court of appeal in cases of life and death (Num. xxxv. 12, 24, 25). (7) Capital punishment was not inflicted without the cognisance of the '*Edah*, and the execution of the sentence was one of its functions (Lev. xxiv. 10-14; Num. xv. 32-36). Lastly, the Congregation was consulted by Hezekiah and Josiah in their pious endeavours to restore religion (2 Chron. xxx. 2-4; xxxiv. 29). When David mentions his 'praises in the great congregation' (קהל רב, Ps. xxii. 26, *et alibi*), it is probably in reference to his 'composition of Psalms for the use of the Israelitish church, and the establishment in its full splendour of the choral Levitical service' (Thrupp, *Ps.* i. 141), in all which he would require and obtain the co-operation and sanction of the '*Edah*. After the rejection of the Theocratic constitution by Jeroboam, the Congregation sometimes receives a more limited designation, *e.g.*, כל-הקהל בירושלם, 'All the C. of *Jerusalem*' (2 Chron. xxx. 2), and כל-קהל יהודה, 'All the C. of *Judah*,' πᾶσα ἡ ἐκκλησία Ἰούδα (ver. 25). The phrase 'C. of *Israel*' is used indeed twice in this later period (see 2 Chron. xxiv. 6, and xxx. 25); but in the former passage the expression directly refers to the original institution of Moses, and in the latter to the company whom Hezekiah *invited out of the neighbouring kingdom* to attend his passover, which the LXX. well indicates by a unique translation, οἱ εὑρεθέντες ἐξ Ἰσραήλ.

In the time of our Lord the supreme assembly of the Jewish nation had dwindled into the comparatively modern institution of the Sanhedrim (N. T., συνέδριον for συναγωγή, is used in N.T. in a new and different sense. See SYNAGOGUE.) Few questions have been more contested in Hebrew archæology than that, which asserts the identity of the ancient '*Edah* or Congregation with it. Rabbinical authorities contend for the identity—'Per Congregationem Israelis significatur Synhedrium,' says R. Solomon (on Lev. iv.) But the authority of the Talmudists in such cases is very low with the learned.—Lowman, *Dissert.* p. 151; Patrick on Exod. xviii. 25; Calmet, *Dissert. sur la Police des Hebreux* (prefixed to his Comment. on Numbers); Bertram, *de Rep. Hebr.*, by L' Empereur; and Lightfoot, *Ministerium Templi* (which two works are in Ugolini *Thesaur*, voll. iv. ix., and with the treatises of Cunæus and Sigonius contain much, but desultory, information on the subject of this art.) See also COUNCIL; SANHEDRIM.—P. H.

CONIAH. [JECONIAH.]

CONONIAH (כָּנַנְיָהוּ; Χωνενίας *Vat.*; Χωχενίας *Alex.*; *Chonenias*). A Levite who had the charge of 'the offerings, and the tithes, and the dedicated things,' by the command of King Hezekiah (2 Chron. xxxi. 12, 13). The name is spelt *Conaniah* in the A. V. 2 Chron. xxxv. 9, though the same as above in the original.—J. E. R.

CONVOCATION (מִקְרָא [plur. *construc* מִקְרָאֵי] from קָרָא, to call; this noun, with its usual adjunct, is translated in all the passages of the Pentateuch by the adjectives ἁγία and κλητή, or ἐπίκλητος [*scil.* ἡμέρα] in the Sept.; and in the Vulg. by *sanctus*, *celeberrimus* or *sancta*, *solemnis*, and *venerabilis* [*scil.* dies]), is an appellative word used in nineteen out of the twenty-three times of its occurrence, in apposition with the names of certain Jewish holydays. Like the Greek πανήγυρις (Smith's *Dictionary of G. and R. Antiq.* p. 861), it signifies 'a meeting or solemn assembly of a whole people for the purpose of worshipping at a common sanctuary.' The *religious* import of the term is further indicated by the addition of the epithet קֹדֶשׁ, *q. d.*, 'Holy Convocation.' The phrase is applied—[1.] To the FEASTS. 1. To *the Sabbaths*, all which were 'Holy Convocations' (Lev. xxiii. 2, 3). 2. To *the Passover, first day* (Exod. xii. 16; Lev. xxiii. 7; Num. xxviii. 18). To *the same, last day* (Exod. xii. 16; Lev. xxiii. 8; Num. xxviii. 25). 3. To *the Pentecost* (Lev. xxiii. 21). 4. To *the Feast of Trumpets* on the first of Tisri, the New Year's day of the Civil year (Lev. xxxiii. 24; Num. xxix. 1). 5. To *the Feast of Weeks, or First-fruits* (Num. xxviii. 26). 6. To *the Feast of Tabernacles*, first day (Lev. xxiii. 35; Num. xxix. 12); To *the same, last day* (Lev. xxiii. 36). 7. As introductory to the enumeration of these feasts (Lev. xxiii. 4); as closing it (ver. 37). [2.] To the one great FAST, *the Day of Atonement* (Lev. xxiii. 27; Num. xxix. 7). To the deep solemnities of 'the Holy Convocation,' whether of joy, or of sorrow ['afflicting the soul,' see last two reff.] one great feature was common, marked by the command, 'ye shall do no servile work therein' (See all the reff.); or more fully in Exod. xii. 16, 'no manner of work shall be done in them, save that which every man must eat, that only may be done of you.' [Such as are curious about the Rabbinical opinions of what might be done and what not on these occasions, may find them in Buxtorf's *De Synagoga Judaica*, especially c. xix.; the joyous celebrations are described in c. xxi.; and the expiatory in c. xxv. xxvi. (Ugolini *Thes.* iv. 988-1052)]. With this may be compared Strabo's statement, book x.—Κοινὸν τοῦτο καὶ τῶν Ἑλλήνων καὶ Βαρβάρων ἐστὶ, τὸ τὰς ἱεροποιΐας μετ' ἀνέσεως ἑορταστικῆς ποιεῖσθαι.

In the four passages not enumerated above, מִקְרָא is unaccompanied by קֹדֶשׁ, and loses its specific meaning. In Num. x. 2 it is used with עדה in *construct* state, *q. d.*, 'summoning or convoking an '*Edah*' [CONGREGATION].' In Neh. viii. 8, it signifies 'the reading,' or public recitation of the book of the law by order of Ezra and Nehemiah and certain Levites. In Is. i. 13, it is found with the cognate verb [Kal. *Inf.*, used nominally, קרא מקרא, *q. d.*, 'the calling of assemblies']. In Is. iv. 5, it either bears the general meaning of a religious assembly, or (according to Gesenius, *Thes.* 1233), the porch of the temple, where such assembly was held.

It is the word מועד [A.V. *congregation*, *feast* (of the Lord)], which is always found in connection with our phrase 'Holy Convocation,' in Lev.

xxiii. and Num. xxviii. xxix.—and not עדה or קהל, which seems to shew, that although in A.V. the three words are confounded in the common rendering *congregation*, yet these last two bear the *political* sense, and leave the *religious* one to מועד, and to that which stands at the head of this Art. [CONGREGATION.]—P. H.

COOKING. [FOOD.]

COOS. [COS.]

COPPER. [NECHOSHETH.]

COPTIC VERSION. [EGYPTIAN VERSIONS.]

CORAL. [PENINIM; RAMOTH.]

CORBAN (קָרְבָּן; N. T. Κορβᾶν), a Hebrew word employed in the Hellenistic Greek, just as the corresponding Greek word δῶρον was employed in the Rabbinical Hebrew (Buxtorf, *Lex. Rab.* col. 579) to designate an oblation of any kind to God. It occurs only once in the N. T. (Mark vii. 11), where it is explained (as also by Josephus, *Antiq.* l. 4, c. 4, sec. 4, *Contra Ap.* l. 1, sec. 22) by the word δῶρον. There is some difficulty in the construction and exact meaning of this passage and the corresponding one, Matt. xv. 5. The grammatical difficulty arises from the sentence being apparently incomplete. This difficulty our translators, following Beza, solve, by supplying the words 'he shall be free' (*insons erit*). Most critics, however, regard the following verse (Matt. xv. 6, Mark vii. 12) as the apodosis of the sentence, the καὶ being redundant 'more Hebræo,' according to Grotius, or rather serving to indicate the conclusion (De Wette, *Kurze Erklärung des Ev. Matt.* p. 151; see also Winer, *Gram. der N. T. Sprachidioms*, sec. 66, p. 537). The more important point, however, is to ascertain the precise meaning of the expression κορβᾶν (ὅ ἐστι δῶρον) ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς. Many interpreters, at the head of whom stands Beza, supply ἐστὶ after the word κορβᾶν, and suppose that a gift of the property of the son had actually been made to the service of God (see Olshausen, *Biblischer Commentar.* on Matt. xv. 5). The sense is then, 'Whatever of mine might benefit thee is corban, is already dedicated to God, and I have therefore no power over it.' Others, more correctly, as we think, supply ἔστω rather than ἐστί, and translate, 'Be it corban (that is, devoted) whatever of mine shall profit thee' (Campbell's translation, see his note on the passage). Lightfoot (*Hor. Hebr.* on Matt. xv. 5) notices a formula of frequent occurrence in the Talmud (in the treatises Nedarim and Nazir) which seems to be exactly that quoted by our Lord, קרבן שאני נהנה לך, '[Be it] corban, [as to] which I may be profitable to thee.' He, as well as Grotius, shews that this and similar formulæ were not used to signify that the thing was actually devoted, but was simply intended to prohibit the use of it from the party to whom it was thus made corban, as though it were said, If I give you anything or do anything for you, may it be as though I gave you that which is devoted to God, and may I be accounted perjured and sacrilegious. This view of the passage certainly gives much greater force to the charge made by our Lord, that the command 'Whoso curseth father or mother let him die the death' was nullified by the tradition. It would, indeed, seem surprising that such a vow as this (closely analogous to the modern profanity of imprecating curses on one's self if certain conditions be not fulfilled) should be considered to involve a religious obligation from which the party could not be freed even if afterwards he repented of his rashness and sin. It appears, however, from Rabbinical authority, that anything thus devoted was irreclaimable (Grotius, *Annotationes in Matt.* xv. 5), and that even the hasty utterance of a word implying a vow was equivalent to a vow formally made (Lightfoot, *Hor. Hebr.*) This, indeed, seems to be the force of the expression used in Mark, καὶ οὐκέτι ἀφίετε, κ. τ. λ., 'ye *suffer* him no more to do aught for his father or his mother.' A more striking instance of the subversion of a command of God by the tradition of men can hardly be conceived.—F. W. G.

CORBE (Χορβέ; *Choraba*), 1 Esd. v. 12. A name answering to *Zaccai* in Ezra ii. 9, and Neh. vii. 14.—J. E. R.

CORD. This word occurs in the A. V. as the translation of—1. חֶבֶל (Josh. ii. 15; Esth. i. 6; Job xxxvi. 8; xli. 1. [xl. 25]; Ps. cxl. 6; Prov. v. 22; Eccl. xii. 6; Is. v. 18; xxxiii. 20; Jer. xxxviii. 6, 13; Ezek. xxvii. 24; Hos. xi. 4; Mic. ii. 5), a word which properly signifies a *string* or *rope*, and is elsewhere in the A. V. translated 'tacklings' (Is. xxxiii. 23), 'ropes' (1 Kings xx. 31, 32), 'sorrows' (Ps. xviii. 4, 5), a 'line' for measuring (Amos vii. 17, joined with מדה, Zech. ii. 5 [ii. 1], etc.) 2. יֵתֶר (Job xxx. 11), a word properly designating that which is used to bind; hence יתרים לחים, 'new cords' (Judg. xvi. 7, 'green withs,' A. V.); it is used also for the string of a bow (Ps. xi. 2). 3. מֵיתָר (Exod. xxxv. 18; Num. iii. 37; Is. liv. 2; Jer. x. 20), also rendered 'string' of a bow (Ps. xxi. 12). 4. חוּט (Eccl. iv. 12), also rendered 'line' of thread (Josh. ii. 18), 'thread' (Gen. xiv. 23; Judg. xvi. 12; Song iv. 3); 'line' for measuring (1 Kings vii. 15). 5. עֲבֹת (Judg. xv. 13; Ps. ii. 3; xviii. 27; cxxix. 4), rendered also 'rope' (Judg. xvi. 11, 12; Is. v. 18), 'bond' (Job xxxix. 10), 'wreathen chains' (Exod. xxviii. 24, comp. ver. 14). 6. σχοινίον (John ii. 15), 'ropes' (Acts xxvii. 32).

Besides their literal meanings, these words are used in various figurative acceptations in Scripture. Thus we have the 'cords of sin' (Prov. v. 22), 'cords of vanity' (Is. v. 18), 'cords of death' and 'of hell' (Ps. xviii. 4, 5), 'cords of affliction' (Job xxxvi. 8), 'bands of love' (Hos. xi. 4), as emblematical expressions of the attractive or controlling power of these qualities or objects. The expression 'cords of a man' (Hos. xi. 4) may mean either 'inducements such as a man would use,' or 'inducements such as would avail with a man;' from the contrast to the 'heifer' of x. 11, which needs to be drawn by outward force, the latter seems the preferable explanation. In Job iv. 21, 'their cord' (A. V. excellency) means the soul or life, with allusion to the cord of a tent, the removal of which causes it to collapse and fall down (*Lebensfaden* Hitzig, *innre sehne* Ewald, *la corde de leur tente* Renan); and in Eccl. xii. 6, the same

fact is represented by another allusion drawn from cords, the snapping asunder of the silver cord by which a lamp is suspended, so that it falls and is destroyed. The 'loosing of the cord' (Job xxx. 11), if we read יתרו as in the text, will mean 'the giving licence to,' *i.e.*, the enemies of the speaker would throw off restraint and afflict him; or if we follow the *k'ri*, and read יתרי, it will mean the relaxing of strength, *i.e.*, God would weaken and afflict the speaker; in the former case the metaphor is taken from *reins* (comp. *laxare habenas*), in the latter from a *bowstring*. From the use of the measuring line in defining property, 'cord' or 'line' came to be used in the sense of *inheritance* or *defined territory* (Deut. iii. 4; A. V. *region;* Josh. xvii. 14, A. V. *portion;* Ps. xvi. 6; Ezek. xlvii. 13); 'to cast a cord' (Mic. ii. 5) to denote the determining of a property. To put ropes on the head (1 Kings xx. 31) was a token of submission.

Of what materials cords or ropes were made among the Hebrews we cannot certainly say, except that some of the articles so named were composed of gold and silver threads (comp. Exod. xxviii. 14, 22, 24; xxxix. 3, 15, 17; Eccl. xii. 6). Those in common use were probably made of flax or rushes (comp. σχοινίον, and the use of אגמון, Job xli. 2); bowstrings were probably made of the entrails of animals; perhaps strips of hide, or the fibre of plants may have been used, as was the case among the Egyptians (Wilkinson, *Anc. Egypt.* iii. 143, 210).—W. L. A.

CORE (Κορὲ, *Apocr.* τοῦ K., *N. Test. Core*), Ecclus. xlv. 18, Jude 11. The Korah of the book of Numbers, the associate of Dathan and Abiram. —J. E. R.

CORIANDER. [GAD.]

CORINTH, a Grecian city, placed on the

195. Corinth.

isthmus which joins Peloponnesus (now called the Morea) to the continent of Greece. A lofty rock rises above it, on which was the citadel, or the Acrocorinthus (Livy, xlv. 28). It had two harbours: Cenchreæ, on the eastern side, about 70 stadia distant; and Lechæum, on the modern Gulf of Lepanto, only 12 stadia from the city (Strabo, viii. 6). Its earliest name, as given by Homer, is *Ephyre;* and mysterious legends connect it with Lycia, by means of the hero Bellerophon, to whom a plot of ground was consecrated in front of the city, close to a cypress grove (Pausanias, ii. 2). Owing to the great difficulty of weathering Malea, the southern promontory of Greece, merchandise passed through Corinth from sea to sea; the city becoming an *entrepôt* for the goods of Asia and Italy (Strabo, viii. 6, 20). At the same time it commanded the traffic by land from north to south. An attempt made to dig through the isthmus was frustrated by the rocky nature of the soil; at one period, however, they had an invention for drawing galleys across from sea to sea on trucks. With such advantages of position, Corinth was very early renowned for riches, and seems to have been made by nature for the capital of Greece. The numerous colonies which she sent forth, chiefly to the west and to Sicily, gave her points of attachment in many parts; and the good will, which, as a mercantile state, she carefully maintained, made her a valuable link between the various Greek tribes. The public and foreign policy of Corinth appears to have been generally remarkable for honour and justice (Herod. and Thucyd. *passim*); and the Isthmian games, which were celebrated there every

other year, might have been converted into a national congress, if the Corinthians had been less peaceful and more ambitious.

When the Achæan league was rallying the chief powers of southern Greece, Corinth became its military centre; and as the spirit of freedom was active in that confederacy, they were certain, sooner or later, to give the Romans a pretence for attacking them. The fatal blow fell on Corinth (B.C. 146), when L. Mummius, by order of the Roman Senate, barbarously destroyed that beautiful town (Cicero, *Verr.* i. 21), eminent even in Greece for painting, sculpture, and all working in metal and pottery; and as the territory was given over to the Sicyonians (Strabo, *l. c.*), we must infer that the whole population was sold into slavery.

The Corinth of which we read in the N. T. was quite a new city, having been rebuilt and established as a Roman colony, and *peopled with freed men from Rome* (Pausanias and Strabo, *u. s.*) by the dictator Cæsar, a little before his assassination. Although the soil was too rocky to be fertile, and the territory very limited, Corinth again became a great and wealthy city in a short time, especially as the Roman pro-consuls made it the seat of government (Acts xviii.) for *southern* Greece, which was now called the province of Achaia. In earlier times Corinth had been celebrated for the great wealth of its Temple of Venus, which had a gainful traffic of a most dishonourable kind with the numerous merchants resident there—supplying them with harlots under the forms of religion. The same phenomena, no doubt, reappeared in the later and Christian age. The little which is said in the N. T. seems to indicate a wealthy and luxurious community, prone to impurity of morals; nevertheless, all Greece was so contaminated, that we may easily overcharge the accusation against Corinth.

The Corinthian Church is remarkable in the Epistles of the Apostle Paul by the variety of its spiritual gifts, which seem for the time to have eclipsed or superseded the office of the elder or bishop, which in most churches became from the beginning so prominent. Very soon, however, this peculiarity was lost, and the bishops of Corinth take a place co-ordinate to those of other capital cities. One of them, Dionysius, appears to have exercised a great influence over many and distant churches, in the latter part of the second century (Eusebius, *Hist. Eccles.* iv. 23).—F. W. N.

CORINTHIANS, EPISTLES TO THE.—FIRST EPISTLE. The testimony of Christian antiquity is full and unanimous in inscribing this inspired production to the pen of the Apostle Paul (Lardner's *Credibility*, *Works*, vol. ii. *plur. loc.*; Davidson, *Introd.* ii. 253, ff.; Schott, *Isagoge in N. T.*, pp. 236, 239, sqq.), and with this the internal evidence arising from allusions, undesigned coincidences, style, and tone of thought, fully accords. The only person who has been found to cast a doubt on its genuineness is the eccentric and extreme Bruno Bauer. The epistle seems to have been occasioned partly by some intelligence received by the Apostle concerning the Corinthian church from the domestics of Chloe, a pious female connected with that church (i. 11), and, probably, also from common report (ἀκούεται, v. i.); and partly by an epistle which the Corinthians themselves had addressed to the Apostle, asking advice and instruction on several points (vii. 1), and which probably was conveyed to him by Stephanas, Fortunatus, and Achaicus (xvi. 17). Apollos, also, who succeeded the Apostle at Corinth, but who seems to have been with him at the time this epistle was written (xvi. 12), may have given him information of the state of things among the Christians in that city. From these sources the Apostle had become acquainted with the painful fact that since he had left Corinth (Acts xviii. 18) the church in that place had sunk into a state of great corruption and error. One prime source of this evil state of things, and in itself an evil of no inferior magnitude, was the existence of schisms or party divisions in the church. 'Every one of you,' Paul tells them, 'saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ' (i. 12). This has led to the conclusion that four great parties had arisen in the church, which boasted of Paul, Apollos, Peter, and Christ, as their respective heads. By what peculiarities of sentiment these parties may be supposed to have been distinguished from each other, it is not difficult, with the exception of the last, to conjecture. The existence in many of the early churches of a strong tendency towards the ingrafting of Judaism upon Christianity is a fact well known to every reader of the N. T.; and though the church at Corinth was founded by Paul and afterwards instructed by Apollos, yet it is extremely probable that as in the churches of Galatia so in those of Achaia this tendency may have been strongly manifested, and that a party may have arisen in the church at Corinth opposed to the liberal and spiritual system of Paul, and more inclined to one which aimed at fettering Christianity with the restrictions and outward ritual of the Mosaic dispensation. The leaders of this party probably came with letters of commendation (2 Cor. iii. 1) to the Corinthian church, and it is possible that they may have had these from Peter; but that the party itself received any countenance from that Apostle cannot be for a moment supposed. Rather must we believe that they took the name of 'the Apostle of the circumcision' as the designation of their party for the sake of gaining greater authority to their position; at any rate they seem to have used Peter's acknowledged place among the apostles to the disparagement of Paul, and hence his retort (2 Cor. xi. 5). The vehement opposition of this party to Paul, and their pointed attack upon his claims to the Apostolic office, would naturally lead those who had been Paul's converts, and who probably formed the major part of the church, to rally round his pretensions and the doctrines of a pure and spiritual Christianity which he taught. Closely allied with this party, and in some respects only a subdivision of it, was that of Apollos. This distinguished individual was not only the friend of Paul, but had followed up Paul's teaching at Corinth in a congenial spirit and to a harmonious result (iii. 5, etc.) Between the party, therefore, assuming his name, and that ranking itself under the name of the Apostle, there could be no substantial ground of difference. Perhaps, as Apollos had the advantage of Paul in mental polish, and especially in facility in public speaking (Acts xviii. 24; comp. 2 Cor. x. 10), the sole ground on which his party may have preferred him was the higher gratification he afforded by his addresses to their educated taste than was derived from the simple statements of the Apostle concerning 'Christ and him crucified.' Thus far all, though almost purely conjectural, is

easy and probable; but in relation to the fourth party—that which said, 'I am of Christ'—it has been found extremely difficult to determine by what peculiar sentiments they were distinguished. The simplest hypothesis is that of Augustine ('alii qui nolebant ædificari super Petrum, sed super petram [dicebant] Ego autem sum Christi,' *De verb. Dom.*, Serm. 13), whom Eichhorn (*Einleit.* iii. 107), Schott (*Isagoge in N. T.*, p. 233), Pott (*N. T. Koppian.* vol. v. part i., p. 25), Bleek (*Einl.*, p. 397), and others follow, viz., that this party was composed of the better sort in the church, who stood neutral, and declining to follow any mere human leader, declared themselves to belong only to Christ, the common Lord and the Leader of all. This opinion is chiefly based on 1 Cor. iii. 22, 23, where it is supposed the four parties are alluded to and that of Christ alone commended. But this seems a forced and improbable interpretation of that passage; the words ὑμεῖς δὲ Χριστοῦ being much more naturally understood as applying to *all* the Corinthians, than as describing only a part of them. This opinion, moreover, hardly tallies with the language of the Apostle concerning the Christ-party, in 1 Cor. i. 12, and 2 Cor. x. 7, where he evidently speaks of them in terms of censure, and as guilty of dividing Christ. Another hypothesis is that suggested by Storr (*Notitiæ Historicæ epistoll. ad Cor. interpretationi servientes. Opusc. Acad.*, vol. ii. p. 242), and which has been followed, among others, by Hug (*Introd.*, p. 524; Fosdick's Tr.), Bertholdt (*Einl.* s. 3320), and Krause (*Pauli ad Cor. Epistolæ Græce.*, etc., *Proleg.*, p. 35), viz., that the Christ-party was one which, professing to follow James and the other brethren of the Lord, as its heads, claimed to itself, in consequence of this relationship, the title οἱ τοῦ Χριστοῦ, by way of eminence. To this it has been objected, that had the party in question designed, by the name they assumed, to express the relationship of their leader to Jesus Christ, they would have employed the words οἱ τοῦ κυρίου, not οἱ τοῦ Χριστοῦ, the former being more correctly descriptive of a *personal*, and the latter of an *official*, relationship. Besides, as Olshausen remarks, 'the party of James could not be precisely distinguished from that of Peter; both must have been composed of strenuous Jew-Christians. And, in fine, there is a total absence of all positive grounds for this hypothesis. . . . The mere naming of 'the brethren of the Lord' in 1 Cor. ix. 5, and of James in 1 Cor. xv. 7, can prove nothing, as this is not in connection with any strictures on the Christ-party, or indeed on any party, but entirely incidentally; and the expression γινώσκειν Χριστὸν κατὰ σάρκα (2 Cor. v. 16) refers to something quite different from the family-relations of the Saviour: it is designed to contrast the purely human aspect of his existence with his eternal heavenly essence' (*Biblische Comment.* bd. iii. abt. 1, s. 457; comp. Bilroth, *Commentary on the Corinthians*, vol. i. p. 11, Eng. Tr.) In an able treatise which appeared in the Tübingen *Zeitschrift für Theologie* for 1831, part iv. p. 61, Baur has suggested that, properly speaking, there were only *two* parties in the Corinthian church—the Pauline and the Petrine; and that, as that of Apollos was a subdivision of the former, that of Christ was a subdivision of the latter. This subdivision, he supposes, arose from the opposition offered by the Petrine party to Paul, which led some of them to call in question the right of the latter to the apostleship, and to claim for themselves, as followers of Peter, a closer spiritual relationship to the Saviour, the honour of being the alone genuine and apostolically-designated disciples of Christ. This opinion is followed by Billroth, and has much in its favour; but the remark of Neander, that 'according to it the Christ-party would be discriminated from the Petrine only in name, which is not in keeping with the relation of this party-appellation to the preceding party-names,' has considerable weight as an objection to it. Neander himself, followed by Olshausen, supposes that the Christ-party was composed of persons 'who repudiated the authority of all these teachers, and independently of the apostles, sought to construct for themselves a pure Christianity, out of which probably they cast everything that too strongly opposed their philosophical ideas as a mere foreign addition. From the opposition of Hellenism and Judaism and from the Helleno-philosophical tendency at Corinth, such a party might easily have arisen. . . . . To such the Apostles would seem to have mixed too much that was Jewish with their system, and not to have presented the doctrines of Christ sufficiently pure. To Christ alone, therefore, would they professedly appeal, and out of the materials furnished them by tradition, they sought, by means of their philosophic criticism, to extract what should be the pure doctrine of Christ' (*Apostol. Zeitalt.* s. 205; vol. i., p. 273 of Eng. Tr.) The reasoning of the Apostle in the 1st, 2d, 12th, 13th, 14th, and 15th chapters of the 1st Epistle seems clearly to indicate that some such notions as these had crept into the Church at Corinth; and, upon the whole, this hypothesis of Neander commends itself to our minds as the one which is best maintained and most probable. At the same time, we have serious doubts of the soundness of the assumption on which all these hypotheses proceed, viz., that there really were in the Corinthian church sects or parties specifically distinguished from each other by peculiarities of *doctrinal sentiment*. That erroneous doctrines were entertained by individuals in the church, and that a schismatical spirit pervaded it, cannot be questioned; but that these two stood formally connected with each other may fairly admit of doubt. Schisms often arise in churches from causes which have little or nothing to do with diversities of doctrinal sentiment among the members; and that such were the schisms which disturbed the church at Corinth appears to us probable, from the circumstance that the existence of these is condemned by the Apostle, without reference to any doctrinal errors out of which they might arise; whilst, on the other hand, the doctrinal errors condemned by him are denounced without reference to their having led to party strifes. From this we are inclined to the opinion that the schisms arose merely from quarrels among the Corinthians as to the comparative excellence of their respective teachers—those who had learned of Paul boasting that he excelled all others, and the converts of Apollos and Peter advancing a similar claim for them, whilst a fourth party haughtily repudiated all subordinate teaching, and pretended that they derived all their religious knowledge from the direct teaching of Christ. The language of the Apostle in the first four chapters, where alone he speaks directly of these schisms, and where he resolves their criminality not into their relation to

false doctrine, but into their having their source in a disposition to glory in men, must be regarded as greatly favouring this view. Comp. also 2 Cor. v. 16.

Besides the schisms and the erroneous opinions which had invaded the Church at Corinth, the Apostle had learned that many immoral and disorderly practices were tolerated among them, and were in some cases defended by them. A connection of a grossly incestuous character had been formed by one of the members, and gloried in by his brethren (v. 1, 2); law-suits before heathen judges were instituted by one Christian against another (vi. 1); licentious indulgence was not so firmly denounced and so carefully avoided as the purity of Christianity required (vi. 9-20); the public meetings of the brethren were brought into disrepute by the women appearing in them unveiled (xi. 3-10), and were disturbed by the confused and disorderly manner in which the persons possessing spiritual gifts chose to exercise them (xii.-xiv.); and in fine the ἀγάπαι, which were designed to be scenes of love and union, became occasions for greater contention through the selfishness of the wealthier members, who, instead of sharing in a common meal with the poorer, brought each his own repast, and partook of it by himself, often to excess, while his needy brother was left to fast (xi. 20-34). The judgment of the Apostle had also been solicited by the Corinthians concerning the comparative advantages of the married and the celibate state (vii. 1-40), as well as, apparently, the duty of Christians in relation to the use for food, of meat which had been offered to idols (viii. 1-13). For the correction of these errors, the remedying of these disorders, and the solution of these doubts, this epistle was written by the Apostle. It consists of four parts. The first (i.-iv.) is designed to reclaim the Corinthians from schismatic contentions; the second (v.-vi.) is directed against the immoralities of the Corinthians; the third (vii.-xiv.) contains replies to the queries addressed to Paul by the Corinthians, and strictures upon the disorders which prevailed in their worship; and the fourth (xv.-xvi.) contains an elaborate defence of the Christian doctrine of the resurrection, followed in the close of the epistle by some general instructions, intimations, and greetings.

From an expression of the Apostle in ch. v. 9, it has been inferred by many that the present was not the first epistle addressed by Paul to the Corinthians, but that it was preceded by one now lost. For this opinion, however, the words in question afford a very unsatisfactory basis. They are as follows:—ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, κ. τ. λ. Now these words must be rendered either 'I have written to you in *this* epistle,' or 'I wrote to you in *that* epistle;' and our choice between these two renderings will depend partly on grammatical and partly on historical grounds. As the aorist ἔγραψα may mean either 'I wrote' or 'I have written,' nothing can be concluded from it in either way. It may be doubted, however, whether, had the Apostle intended to refer to a former epistle, he would have used the article τῇ simply, without adding προτέρᾳ; whilst, on the other hand, there are cases which clearly shew that had the Apostle intended to refer to the present epistle, it was in accordance with his practice to use the article in the sense of '*this*' (comp. ἡ ἐπιστολὴ Col. iv. 26, τὴν ἐπιστ. 1 Thess. v. 27). In support of this conclusion it may be added, 1st, that the Apostle had really in this epistle given the prohibition to which he refers, viz., in the verses immediately preceding that under notice; and that his design in the verses which follow is so to explain that prohibition as to preclude the risk of their supposing that he meant by it anything else than that *in the church* they should not mingle with immoral persons; 2d, that it is not a little strange that the Apostle should, only in this cursory and incidental manner, refer to a circumstance so important in its bearing upon the case of the Corinthians as his having already addressed them on their sinful practices; and 3d, that had such an epistle ever existed, it may be supposed that some hint of its existence would have been found in the records of the primitive Church, which is not the case. On these grounds we strongly incline to the opinion that the present is the first epistle which Paul addressed to the Corinthians (Bloomfield, *Recensio Synopt.* in loc.; Billroth's *Commentary*, E. T., vol. i. p. 4, note *a*; Lange, *Apost. Zeitalt.* 1. 205).

From 2 Cor. xii. 14, and xiii. 1, comp. with 2 Cor. ii. 1, and xiii. 2, it has appeared to many that before the writing of that epistle Paul had *twice* visited Corinth, and that one of these visits had been after the Church there had fallen into an evil state; for otherwise his visit could not have been described as one ἐν λύπῃ, and one during which God had humbled him before them. By others this second visit to Corinth has been denied. There are difficulties on both sides; but the balance of probability seems in favour of the affirmative. The words τρίτον τοῦτο ἔρχομαι of 2 Cor. xiii. 1, naturally convey the idea that the Apostle was then purposing a third visit to Corinth; and the words τρίτον τοῦτο ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς are to the same effect. To this it is replied that the latter passage means only, 'I am a third time *prepared* to come,' and that, in accordance with this, the former may be rendered, 'This third time I am purposing to come to you;' so that it is not of a third *visit*, but simply of a third *purpose* to visit that Paul speaks. But this can hardly be accepted; for (1) though ἔρχομαι may signify 'I am coming' in the sense of 'purposing to come,' the whole phrase τρίτον τοῦτο ἔρχ. cannot be rendered 'this is the third time I have purposed to come to you;' as De Wette remarks (*Erklärung* in loc.), it is only when the purpose is close on its accomplishment, not of an earlier purpose, that ἔρχομαι can be so used. (2) The contrast of τρίτον in xiii. 1 with δεύτερον in ver. 2, leads to the conclusion that it is of a third visit, and not of a third purpose to visit, that Paul is writing; he had told them formerly when he was present with them the second time, and now when absent, in announcing a third visit, he tells them again, etc. Some, it is true, propose to render, as in the A. V., ὡς παρών by *as if present*, so as to make the Apostle intimate that he had not been oftener than once before at Corinth; but it is very doubtful if ὡς is ever used to express the supposition of a case which does not exist (1 Cor. v. 3 is not a case in point, for there the case supposed actually did exist), and, moreover, as it is connected here as well with ἀπὼν as with παρὼν, if we translate it 'as if,' the whole clause will read thus, 'I tell you beforehand, as if I were present the second time, and were now absent,' etc., which is of course as inadmissible on the

ground of sense as the rendering in the A. V. is on critical grounds. (3) In xii. 14 the Apostle intimates his being ready to go to Corinth in connection with his resolution not to be burdensome to the Christians there. Now, as it was not Paul's *purpose* to visit them that could impose any burden on them, but his actual presence with them, there seems no fitness in such a connection in his telling them of his mere repeated purpose to visit them; in order to make congruity out of this, we must regard him as saying, 'I was not burdensome to you when with you before, and now I have a third time formed a purpose to visit you; but when I make out this visit, I will not be burdensome to you any more than at first, though it be a thrice-purposed visit.' Surely to find all this in the few words he utters is to attribute to the Apostle a somewhat improbable breviloquence. On these grounds, the majority of scholars have decided for a double visit of the Apostle to Corinth before the writing of the second epistle. On the other hand, such a passage as 2 Cor. i. 15, 16, presents a serious difficulty in the way of such a supposition. There the Apostle speaks of a *second* benefit as to be anticipated by the Corinthians from his visiting them; from which it is argued that he could only have been there *once* before, else would he have used consistent language, and spoken of a *third* benefit, and not a *second* only. To escape from this difficulty various expedients have been devised, such as taking δευτέραν χάριν here = διπλῆν χαράν (Bleek and Neander, after Chrysost. and Theodoret), and supposing the term of the Apostle's residence at Corinth (Acts xviii. 1-11) divided into two parts, in the interval between which he had made a short excursion from Corinth and back again, so that in one sense he had twice before visited that city, and, in another sense, had only once before visited it. But these are violent expedients, too manifestly devised to save a previous hypothesis to be accepted. The only tenable solution seems to be that proposed by Meyer, who takes the δευτέρα χάρις, in connection with the πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς; he determines to visit them first before going to Macedonia, and thereby secure to them a double benefit by going from thence to Macedonia, and returning to them from Macedonia in place of going to the later place first. (See, on the one side of this question, Bleek, *Stud. u. Krit.* 1830; *Einleit.*, p. 393; Neander, *Apostol. Zeitalt.* i. 326, ff., E. T., i. 253; on the other, Davidson, *Introd.* II. 213, ff.; Lange, *Apost. Zeitalt.*, i. p. 199, ff.) On the supposition of a second visit made by Paul to Corinth, the question arises—Did it precede also the writing of the first epistle? On this point the Acts give us no help, as the writer is totally silent concerning this second visit of Paul to Corinth. But we may safely infer from 2 Cor. i. 15, 16, 23, that Paul had not been at Corinth between the writing of the first and second epistles; so that we must place his second visit before the writing of the first epistle. When this second visit took place we can only conjecture; but Billroth's suggestion that it was made sometime during the period of Paul's residence of three years at Ephesus (Acts xx. 31), perhaps on the first reception of unpleasant news from Corinth, is extremely probable. Supposing the Apostle to have made this short visit and to have returned to Ephesus, this first epistle may have been written either in that city or in Macedonia, through which Paul probably journeyed on his way from Corinth to Ephesus. This latter is the traditional opinion (see the addition to ch. xiii. in some MSS.), and is supposed to be favoured by the way in which Paul speaks of Ephesus (1 Cor. xv. 32) as a place in which he *had been* rather than one in which he *was* when writing this epistle. It is, however, so clearly incompatible with certain other statements in the epistle (*e. g.*, xvi. 5, 8, 19) that it must be pronounced utterly untenable. Most agree in regarding Ephesus as the place where this epistle was written. From the allusion to the Passover in ch. v. 7, 8, most have inferred that the epistle was written at the time of Easter; but this does not necessarily follow from the Apostle's allusion. As to the year, great diversity of opinion prevails, but most are agreed that it was not earlier than 56 or later than 59. Meyer makes it 58; De Wette 58 or 59; Hug 57; Davidson 57.

The subscription above referred to intimates that this epistle was conveyed to Corinth by Stephanus, Fortunatus, Achaicus, and Timothy. As respects the last named there is evidently a mistake, for from ch. xvi. 10, it appears that Timothy's visiting Corinth was a thing not certain when this letter was finished, and from 2 Cor. viii. 17, 18, it appears that Timothy did not visit Corinth till afterwards. Comp. also Acts xix. 22. As respects the others, this tradition is probably correct.

SECOND EPISTLE. Not long after the transmission of the first epistle, the Apostle left Ephesus in consequence of the uproar excited against him by Demetrius the silversmith, and betook himself to Troas (Acts xix. 23, *sq.*) Here he expected to meet Titus with intelligence from Corinth of the state of things in that church. According to the common opinion Titus had been sent by Paul to Corinth, partly to collect money in aid of the distressed Christians in Palestine, partly to observe the effect of the Apostle's first epistle on the Corinthians; but Billroth, Rückert, and others, rather suppose him to have been sent before the writing of the first epistle solely for the former of these purposes, and that he remained in Corinth till after the reception by the church there of that epistle, while Bleek (*Studien und Kritiken*, Jahrg. 1830, s. 625; comp. Neander's *Hist. of the Apostolic Age*, vol. i. p. 266, E. T.) suggests that Titus may have been despatched with an epistle now lost, and written between the first and second of those still extant. This hypothesis of a 'lost epistle' seems to be the convenient resource of the German critics for the removal of all difficulties, but in the absence of any direct evidence in its support, it cannot, in this case, be admitted to be worthy of consideration. Billroth's hypothesis rests also upon a very unstable basis, as Neander shews, by whom the common opinion is espoused and defended (vol. i. *l. c.*) In this expectation of meeting Titus at Troas, Paul was disappointed. He accordingly went into Macedonia, where, at length, his desire was gratified, and the wished-for information obtained (2 Cor. ii. 13; vii. 15, *sq.*)

The intelligence brought by Titus concerning the church at Corinth was on the whole favourable. The censures of the former epistle had produced in their minds a godly sorrow, had awakened in them a regard to the proper discipline of the church, and had led to the exclusion from their fellowship of the incestuous person. This had so wrought on the mind of the latter that he had

repented of his evil courses, and shewed such contrition that the Apostle now pities him, and exhorts the church to restore him to their communion (2 Cor. ii. 6–11; vii. 8, *sq.*) A cordial response had also been given to the appeal that had been made on behalf of the saints in Palestine (ix. 2). But with all these pleasing symptoms there were some of a painful kind. The anti-Pauline influence in the church had increased, or at least had become more active; and those who were actuated by it had been seeking by all means to overturn the authority of the Apostle, and discredit his claims as an ambassador of Christ.

This intelligence led the Apostle to compose his second epistle, in which the language of commendation and love is mingled with that of censure, and even of threatening. This epistle may be divided into three sections. In the first (i.-iii.) the Apostle chiefly dwells on the effects produced by his first epistle and the matters therewith connected. In the second (iv.-ix.) he discourses on the substance and effects of the religion which he proclaimed, and turns from this to an appeal on behalf of the claims of the poor saints on their liberality. And in the third (x.-xiii.) he vindicates his own dignity and authority as an apostle against the parties by whom these were opposed. The divided state of feeling in the Apostle's mind will account sufficiently for the difference of tone perceptible between the earlier and later parts of this epistle, without our having recourse to the arbitrary and capricious hypothesis of Semler (*Dissert. de duplice appendice Ep. ad Rom. Hal.* 1767) and Weber (*Prog. de numero epp. ad Cor. rectius constituendo*, Vitem. 1798) whom Paulus follows, that this epistle has been extensively interpolated.

Commentaries.—On both epistles: Wolf. Musculus (Bas. 1559, fol.); Aretius (Morg. 1583, fol.); Bullinger (Tig. 1534-35, 2 vols. 8vo); Mosheim (vol. i., Flensb. 1741; vol. ii., 1762, 4to); Baumgarten (Halle, 1761, 4to); Morus (Leipz. 1794, 8vo); Flatt (Tüb. 1827, 8vo); Biilroth (Leipz. 1833, 8vo; E. T., 2 vols. 12mo, Edin. 1837-38); Rückert (Leipz. 1836-37, 2 vols. 8vo); Osiander (Stuttg. 1847); Stanley (Lond. 1858, 2 vols. 8vo); Kling (Vielef. 1861). On the first epistle: Schmid (Hamb. 1704, 4to); Krause (Francf. 1790, 8vo); Heydenreich (Marb. 1825-28, 2 vols. 8vo); Pott (in Nov. Test. Koppian., vol. v. par. I., Gött. 1826, 8vo); Peile (Lond. 1848, 8vo). On the second epistle: Emmerling (Lips. 1823, 8vo); Fritzsche (Lips. 1824, 8vo); Scharling (Kopenh. 1840, 8vo). The various questions of a critico-historical character touching these epistles are very fully discussed by Davidson in his *Introduction to the N. T.*, i. 208-285.—W. L. A.

CORMORANT. [SALACH.]

CORN. [BAR; DAGAN.]

CORNELIUS. The centurion of this name, whose history occurs in Acts x., most probably belonged to the Cornelii, a noble and distinguished family at Rome. He is reckoned by Julian the Apostate as one of the few persons of *distinction* who embraced Christianity. He held his command as a centurion (ἑκατοντάρχης) in the *Italic* band; so called from its consisting chiefly of Italian soldiers, formed out of one of the six cohorts granted to the procurators of Judæa, five of which cohorts were stationed at Cæsarea, the usual residence of the procurators. The *religious position* of Cornelius, before his interview with Peter, has been the subject of much debate. On the whole, he appears to us to have been one of a class consisting of Gentiles who had so far benefited by their contact with the Jewish people as to have become convinced that theirs was the true religion, who consequently worshipped the true God, were acquainted with the Scriptures of the O. T., most probably in the Greek translation, and observed several Jewish customs, as, for instance, their hours of prayer, or anything else that did not involve an act of special profession. This class of persons seems referred to in Acts xiii. 26, 43, where they are plainly distinguished from the Jews, though certainly mingled with them. From this class we regard Cornelius as having been selected of God to become the *firstfruits of the Gentiles.* His character appears suited, as much as possible, to abate the prejudices of the Jewish converts against what appeared to them so great an innovation. It is well observed by Theophylact, that Cornelius, though neither a Jew nor a Christian, lived the *life* of a good Christian. He was εὐσεβής, influenced by spontaneous reverence to God. He practically obeyed the restraints of religion, for he feared God, and this latter part of the description is extended to all his family or household (x. 2). He was liberal in alms to the Jewish people, which shewed his respect for them; and he 'prayed to God always,' at all the hours of prayer observed by the Jewish nation. Such piety, obedience, faith, and charity, prepared him for superior attainments and benefits, and secured to him their bestowment (Ps. xxv. 9; l. 23; Matt. xiii. 12; Luke viii. 15; John vii. 17).

The remarkable circumstances under which these benefits were conferred upon him are too plainly and forcibly related in Acts x. to require much comment. While in prayer, at the ninth hour of the day, he beheld, in waking vision, an angel of God, who declared that 'his prayers and alms had come up for a memorial before God,' and directed him to send to Joppa for Peter, who was then abiding 'at the house of one Simon, a tanner.' Cornelius sent accordingly; and when his messenger had nearly reached that place, Peter was prepared by the symbolical revelations of a noonday ecstacy, or trance, to understand that nothing which God had cleansed was to be regarded as common or unclean.

The inquiries of the messengers from Cornelius suggested to Peter the application of his vision, and he readily accompanied them to Joppa, attended by six Jewish brethren, and hesitated not to enter the house of one whom he, as a Jew, would regard as unclean. The Apostle waived the too fervent reverence of Cornelius, which, although usual in the East, was rendered by Romans only to their gods; and mutual explanations then took place between him and the centurion. After this the Apostle proceeded to address Cornelius and his assembled friends, and expressed his conviction that the Gentiles were no longer to be called unclean, and stated the leading evidence and chief doctrines of the Gospel. While he was discoursing, the miraculous gifts of the Holy Spirit, contrary to the order hitherto observed of being preceded by baptism and imposition of hands, fell on his Gentile auditors. Of this fact Peter and his companions were convinced, for they heard

them speak with tongues, foreign and before unknown to them, and which Peter and his companions knew to be such by the aid of their own miraculous gifts, and, under divine impulse, glorify God as the author of the Gospel. The Jewish brethren who accompanied Peter were astonished upon perceiving, by these indubitable indications, that the Holy Spirit was poured out upon the Gentiles, as upon themselves at the beginning (x. 45). Peter, already prepared by his vision for the event, and remembering that baptism was by the command of Jesus, *associated* with these miraculous endowments, said, 'Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we?' and agreeably to the apostolic rule of committing the administration of baptism to others, and, considering that the consent of the Jewish brethren would be more explicit if they performed the duty, he ordered *them* to baptize Cornelius and his friends, his household, whose acceptance as members of the Christian church had been so abundantly testified.—J. D. F.

CORNER. Besides the ordinary use of this word in Scripture, it is employed metaphorically for a place of obscurity (Acts xxvi. 26), or of secrecy, whether for purposes of craft, or for purposes of safety (Prov. vii. 8, 12; Deut. xxxii. 26). It is used also to denote the points in which the angles contained by the lines bounding the earth, supposed to be a square, found their vertices; hence the phrase, 'the four corners of the earth,' for the whole habitable world (Is. xi. 12; Rev. vii. 1); and from this 'the four corners' of any place came to denote the whole or every part of it (Job i. 19; Jer. ix. 26; Ezek. vii. 2; Zeph. iii. 6, A. V. towers, etc.)—W. L. A.

CORNERS OF BEARDS. [BEARD.]

CORNERS OF FIELDS. [ALMS.]

CORNER-STONE. The symbolical title of 'chief corner stone' (λίθος ἀκρογωνιαῖος) is applied to Christ in Eph. ii. 20, and 1 Pet. ii. 6, which last passage is a quotation from Is. xxviii. 16, where the Septuagint has the same words for the Hebrew אבן פנה. There seems no valid reason for distinguishing this from the stone called 'the head of the corner' (κεφαλὴ γωνίας, Matt. xxi. 42; which is the Sept. translation of ראש פנה in Ps. cxviii. 22), although some contend that the latter is the top-stone or coping. The λίθος ἀκρογωνιαῖος or 'corner-stone' was a large and massive stone so formed as when placed at a corner, to bind together two outer walls of an edifice. This properly makes no part of the *foundation*, from which it is distinguished in Jer. li. 26; though, as the edifice rests thereon, it may be so called. Sometimes it denotes those massive slabs which, being placed towards the bottom of any wall, serve to bind the work together, as in Is. xxviii. 16. Of these there were often two layers, without cement or mortar (Bloomfield, *Recens. Synop.* on Eph. ii. 20). This explanation will sufficiently indicate the sense in which the title of 'chief corner-stone' is applied to Christ.—J. K.

CORNET. [MUSICAL INSTRUMENTS.]

CORRODI, HEINRICH, a distinguished critic of the last century, was born July 31st, 1752, and educated by his father in Zürich. He was ordained as a preacher, but soon felt that his weakness of voice disqualified him for the office. Having visited the university of Halle, and received Semler's impression on his susceptible mind, he returned to Zürich, and in 1786 became professor in the gymnasium there. He died September 14, 1793. He was a man of great zeal for knowledge, insatiable in his thirst after it, and restless in his endeavour to solve new problems. His theological views were in the main a development of Semler's. His principal work is the *Kritische Geschichte des Chiliasmus*, 1781, etc., 4 vols. He is also the author of *Die Beleuchtung der Geschichte des jüdischen und christlichen Bibelkanon's*, 1792, 2 vols.; *Beiträge zur Beförderung des vernünftigen Denkens in der Religion*, 1780, etc., 18 Hefte; and of a German translation of the letters of Dutch divines respecting R. Simon's critical history of the O. T., 1779. Corrodi was an uncompromising opponent of mysticism and orthodoxy; a strenuous advocate of rationalistic religion.—S. D.

COS or KOS (Κῶς) is the ancient name of the island which is now called *Stanko* or *Stanchio*, as if 's τὰν Κῶ, (Rawlinson's *Herodotus*, iv. 87). It lies off the south-west of Asia Minor, at the entrance of the Gulf of Budsun (*Ceramicus Sinus*) which runs into Caria, between the far-projecting peninsulas on which once stood the cities of Halicarnassus (north), and Cnidus (south). The island stretches from north-east to south-west a length of about twenty-one miles, while its greatest breadth is not more than six miles. It (or more probably its chief town bearing the same name, and anciently,* as well as now, forming an excellent anchorage at the north-east extremity of the island) is mentioned once in the N.T. (Acts xxi. 1) in St. Luke's account of St. Paul's third missionary journey. Cos, or rather 'Coos,' occurs in the homeward route as the point reached next after Miletus, where the great Apostle took his memorable and affecting farewell of the Ephesian presbytery. It is about forty nautical miles due south from Miletus (C. and H.'s *St. Paul*, 1st ed., ii. 226), and St. Paul, after a favourable sail [εὐθυδρομήσαντες] arrived here in the evening. The ship did not proceed on the voyage until 'the day following' [τῇ δὲ ἑξῆς]; so that the apostle spent the night in this harbour, but whether ashore with some faithful disciples, or on board, cannot be conjectured. This island is mentioned (as 'Cos') in 1 Maccab. xv. 23, among other insular and continental places around, as containing Jewish residents whom the 'Consul Lucius' [Lentulus] wished to have protected. In Josephus (*Antiq.* xiv. 10. 15) an edict of similarly favourable tenor towards the Jews of 'Cos,' is mentioned as emanating from 'Caius Phanius, son of Caius, imperator and consul, and addressed to the local magistrates.' 'Cos' occurs thrice besides in Josephus, in *Antiq.* xiv. 7. 2; xvi. 2. 2, and in *Wars of the Jews*, i. 21. 11; from the first passage we learn that the Coan Jews were a wealthy community in the time of Mithridates, who pillaged them; while the last informs us that 'the people of Cos' were amongst those lucky foreigners whom the magnificent Herod

* So says Scylax, Νῆσος Κῶς, καὶ πόλις καὶ λιμὴν κλειστός, for confirmation of this by modern travellers, see Conybeare and Howson's *St. Paul* (1st ed.) vol. ii. p. 226.

bestowed his ample favours on, most probably to conciliate the Jews, who seemed to be numerous there; these friendly relations continued under his son Herod the tetrarch, judging from one of Böckh's inscriptions (No. 2502). But this island is still more renowned from the abundant notices of it in classic writers. Even in Homer's time it was very populous (*Il.* Ξ, 255. O, 28).

It was originally colonized by Dorian settlers from Epidaurus, who established the worship of Æsculapius, to whom a magnificent temple was dedicated at the chief town (Strabo, xiv. 653, 657; Pliny, xxix. 2. See also Müller's *Dorians*, ii. 114). Cos was one of the six cities which comprised the Dorian Hexapolis (afterwards reduced to a Pentapolis), leagued as a sacred Amphictyony in honour of the Triopian Apollo (Herod. i. 144). Thucydides, who calls the capital *Cos Meropis* (Κῶν τὴν Μεροπίδα), mentions its destruction in his own time by a tremendous earthquake (*B. Pel.* viii. 41). It suffered a like fate the second time in the reign of Antoninus, but it was soon afterwards rebuilt by that munificent prince (Pausanias, viii. 43). It was the birthplace of Apelles, Hippocrates, and Ptolemy Philadelphus (Pliny, xxxv. 10; Strabo, xiv. p. 657; Ovid, *de Arte Am.* x. 401; Theoc. xvii. 57). Strabo, also, in the same book, commends the extreme fertility of this beautiful island, especially in its wine, which vied with the Lesbian and Chian vintage (νῆσος εὐκαρπος πᾶσα, οἴνῳ δὲ ἀρίστη). Pliny also speaks of the '*Amphoræ Coæ*' (xxv. 12. 46). It retains its celebrity, exporting fruits and wines to Egypt and all parts of the Archipelago. Dr. Clarke says that it also supplies the markets of Constantinople with land tortoises, which are highly esteemed by Turkish epicures. There still exists in the public square of Cos the enormous plane tree, probably the largest in the world, supposed to be 1000 years old, which the geographers of the sixteenth and seventeenth centuries celebrated, and Dr. Clarke described. Cos was also famous for produce of another kind—the extreme beauty of its youths (*Athenæus*, i. p. 15). The scene of one of Theocritus' Bucolics is laid in this island (Id. vii.), and the Scholiast (v. 5) states that the poet had sojourned there for some time (Cramer's *Asia Minor*, ii. 241). The manufacturing skill of its artisans in the finest textile fabrics and precious stones has been eulogised by many poets (Horace, *Od.* iv. 13; Catullus, lxix. 4; Tibullus, ii. 3. 53; Propertius, i. 2. 2). The *clari lapides* mentioned by Horace, were probably pearls, and are called by Catullus *pelluciduli lapides*. But this exquisite manual skill of these old islanders has not only been celebrated in poetry; Aristotle also refers to their textile fabrics (*De Hist. Animal.* v. 19, ed. Du Val, 850; so Pliny, xi. 22). When Pliny says that (according to the report of some) the silk was the produce of the *native* worm, he must not be regarded as stating a fact. The silkworm was not a native of Cos; the silk for the Coan loom was imported from India (Bl. Ugolini *Sacerdot. Hebr. in Thes.* iv. 188; J. G. Orelli, *on Horace*; vol. i. p. 609). For other authorities on the copious literature connected with this island, see Cellarius, *Geog. Antiq.* ii. 16; Winer, *Bibl. Realw.-b.* i. 673; Küster, *de Co insula*; Sonnini, *R. n. Griechenl*, 80, ff.; Mannert, vi. 3. 243, ff.; and Dr. Howson (Art. Cos in Smith's *Greek and Roman Geography*) who refers to Ross's *Reisen nach Kos, u. s. w.* (Halle, 1852), as containing the best description of this renowned gem of the Ægean.—P. H.

COSAM. A name occurring in the genealogy of our Lord as given by Luke (iii. 28). It is found nowhere else, and nothing is known of the person bearing it beyond what Luke states.—W. L. A.

COSIN, JOHN, an English prelate, was born at Norwich in 1594, and died in 1672. He was successively master of Peterhouse (1634), dean of Peterborough (1640), and bishop of Durham (1660). The only work he published during his life is his *Scholastical History of the Canon of Holy Scripture, etc.*, 4to Lond. 1657. This was prepared during his residence in Paris, when suffering exile in consequence of a vote of the House of Commons in 1640; it was reprinted after his death, in 1672. It is a work of careful and accurate scholarship. He wrote also a *Letter to Dr. Collins on the Sabbath*, dated Jan. 24, 1632, which was published after his death; also a *History of Popish Transubstantiation*, Lond. 1675, 8vo. All his writings bear marks of solid learning, sober and judicious thinking, and acute reasoning.—W. L. A.

COTTON. [KARPAS.]

COTTON, JOHN, B.D., was born at Derby in 1585, and died at Boston, New England, in 1652. He was educated at Cambridge, and was for some time minister of Boston in Lincolnshire; but having adopted Congregationalist sentiments, he resigned his living, and to escape the fury of Laud emigrated to America. He was a man of learning and ability, a vigorous writer, and a strenuous polemic. His most famous controversy was with Roger Williams, regarding what the latter stigmatized as the 'Bloody Tenent of Persecution for conscience' sake,' in which, strange to say, the exiled Independent contended for the right of the civil magistrate to interfere in defence of the truth. Besides his polemical writings, he published *A brief exposition of the whole of Canticles, etc.*, Lond. 1642; *A briefe exposition, with practical observations upon the whole book of Ecclesiastes*, sm. 8vo, Lond. 1654; *A practical commentary upon the 1st Epistle of John*, fol. Lond. 1656. These are excellent specimens of the usual style of Puritan exposition, but free from the prolixity which often marks the works of this school.—W. L. A.

COUCH. [BED; SEAT.]

COUNCIL. [SANHEDRIM.]

COURT. [HOUSE; TEMPLE.]

COUTHA (Κουθά, *Phuta*, 1 Esdr. v. 32). No name corresponding to this is to be found either in Ezra (ch. v.), or in Nehemiah (ch. vii.)—J. E. R.

COVENANT (בְּרִית; Sept. and N. T. διαθήκη). This term is applied in Scripture to—I. *Contracts and alliances between men.* Thus it is used of the paction existing between Abraham and the Amorite chiefs (Gen. xiv. 13), and that made between him and Abimelech (Gen. xxi. 32); of the alliance proposed by the messengers of the Gibeonites between them and Joshua (Josh. ix. 6); of an agreement between friends, such as that between David and Jonathan (1 Sam. xviii. 3); of the contract between husband and wife (Mal. ii. 14).

In forming a covenant various rites were used. The simplest act was that of the parties joining hands, and thereby pledging faith to each other (Ezek. xvii. 18, comp. 1 Chron. xxix. 24). From the earliest times an oath was taken by those entering into the paction (Gen. xxi. 31, 32; xxvi. 28); and sometimes memorial stones, or heaps of stones, were set up as tokens of the mutual engagement (Gen. xxxi. 46). The parties seem also to have feasted together (Gen. xxvi. 30); and this has appeared to some to have formed so essential a part of the transaction, as to have given its name to it (ברית, from ברה *to eat;* see Lee, *Lexicon* in loc.) Others, however, derive the name from another ceremony frequently observed in the making of covenants, viz., the slaying of sacrificial victims, and the passing of the parties between the parts of the victims laid out for this purpose (Gen. xv. 8-11; Jer. xxxiv. 18, 19). The meaning of this was probably, that they appealed to the Deity, to whom the victims were offered, in attestation of their sincerity, and imprecated on themselves as utter destruction as had befallen the victims, should they prove unfaithful to their pledge. That there is an allusion to this in the phrase commonly used to denote the making of a covenant, כרת ברית, literally *to cut a covenant* (comp. Gr. δρκια τέμνειν; Lat. fœdus icere, percutere, ferire), can hardly be doubted; but that the word ברית itself is derived from this, is asserted without proof. The derivation from ברה, *to eat*, is favoured by the use of the expression, 'a covenant of salt' (Num. xviii. 19; 2 Chron. xiii. 5). To say that this merely indicates *perpetuity*, is to say nothing; for *all* covenants are designed to be perpetual so long as the relations of the parties last; and though salt may be the means of preserving from decay, it is not simply in itself a symbol of perpetuity. The allusion is rather to the eating of salt by the parties as a sign or token of adherence to their engagement. This custom still subsists among the Arabs, with whom no engagement is so strong as one over which the parties have eaten salt (Rosenmüller, *Morgenland* ii., No. 299); and among the Greeks also, salt was the symbol of alliance and friendship (Eustath. ad *Il.* i. 449; x. 648). The physical fact at the basis of this, is probably the antiseptic quality of salt; but it is not of this itself that the salt is the symbol, so much as of the effect thence resulting: as salt preserves from decay, so shall the alliance or contract over which it is eaten be sacredly kept permanent. Hence the injunction, Lev. ii. 13.

II. *God's gracious arrangements for man's behoof.* Among other instances of anthropomorphic forms of speech employed in Scripture, is the use of the term *covenant*, to designate the divine dealings with mankind, or with individuals of the race. In all such cases, the *proper* idea of a covenant or mutual contract between parties, each of which is bound to render certain benefits to the other, is obviously excluded, and one of a merely *analogical* nature substituted in its place. Where God is one of the parties, and man the other, in a covenant, all the benefits conferred must be on the part of the former, and all the obligations sustained on the part of the latter. Such a definition, therefore, of a divine covenant as would imply that both parties are under conditions to each other is obviously incorrect, and incompatible with the relative position of the parties. Even such a definition as the following:—'Fœdus Dei cum hominibus est promissio bonorum cum conditione,' which is that given by Morus (*Epitom. Theol. Christ.* p. 160), is objectionable, on the ground of its implying that the exercise of God's grace to man is *dependent* upon something which man has to render to God. We should prefer defining God's covenant with man as a gracious engagement on the part of God to communicate certain unmerited favours to men, in connection with a particular constitution or system, through means of which these favours are to be enjoyed. Hence in Scripture the covenant of God is called his 'counsel,' his 'oath,' his 'promise' (Ps. lxxxix. 3, 4; cv. 8-11; Heb. vi. 13-20; Luke i. 68-75; Gal. iii. 15-18, etc.); and it is described as consisting wholly in the gracious bestowal of blessing on men (Is. lix. 21; Jer. xxxi. 33, 34). Hence also the application of the term covenant to designate such fixed arrangements, or laws of nature, as the regular succession of day and night (Jer. xxxiii. 20), and such religious institutions as the Sabbath (Exod. xxxi. 16); circumcision (Gen. xvii. 9, 10); the Levitical institute (Lev. xxvi. 15); and in general any precept or ordinance of God (Jer. xxxiv. 13, 14); all such appointments forming part of that system or arrangement in connection with which the blessings of God's grace were to be enjoyed. In accordance with this is the usage of the verbs נתן, הקים, and שׂוּם to denote the forming of a divine covenant with man, all of which indicate the perfect sovereignty of God in the matter.

As human covenants were usually ratified by sacrifices, so were the divine covenants; the design of which was to shew that without an atonement there could be no communication of blessing from God to man. Thus, when God made a covenant with Abraham, certain victims were slain and divided into halves, between which a smoking furnace and a burning lamp, the symbols of the divine presence, passed, to indicate the ratification of the promises conveyed in that covenant to Abraham; and here it is deserving of notice, as illustrating the definition of a divine covenant above given, that the divine glory *alone* passed between the pieces; whereas had the covenant been one of mutual stipulation, Abraham also would have performed the same ceremony (Gen. xv. 1-18; cf. Rosenmüller, *in loc.*) In like manner, the Levitical covenant was ratified by sacrifice (Exod. xxiv. 6-8); and the Apostle expressly affirms, on this ground, the necessity of the death of Christ, as the mediator of the new covenant (Heb. ix. 15). In supporting this assertion, the writer uses the term διαθήκη in a way which has caused much perplexity to interpreters. The A. V. renders the word by *testament* throughout the context. But the use of καινή here, in contrast with πρώτη, as applied to διαθήκη, plainly shews that the latter is to be taken in the sense of *covenant* in ver. 15. It is also plain, that in ver. 20 we must give it the same meaning. But can it have this meaning in ver. 16 and 17? The difficulty here arises from the use of διαθέμενος in ver. 16. This word denotes properly the person by whom the διαθήκη has been made or established; it cannot mean, as some have proposed, 'the victim.' But how can the validity of a covenant be said to depend on the death of him by whom it is made? For to say that the Apostle's meaning is, that man in entering into covenant with God must give himself up to death, and that this is denoted by the sacrifice

he presents (Ebrard), is to offer what is too far-fetched to be accepted. It would seem from this, that we are shut up to the rendering 'testament' and 'testator' here. On the other hand, however, it seems highly improbable that the author would employ a word in the centre of his reasoning in a different sense from that in which it is used throughout the context; and besides, In what sense can it be said that wherever there is a testament it necessarily involves the notoriety or forensic establishment (φέρεσθαι) of the death of the testator? or that a will is rendered firm or sure (βεβαία) upon dead persons or things, and is invalid so long as the testator lives? The will surely is as good and sure in itself the moment it is duly signed, as it can be at the time of the testator's death, though it does not take effect till then. It is difficult also to follow out the Apostle's reasoning here on the supposition that he is speaking of a testament and a testator. The passage is full of difficulty, and nothing very satisfactory has yet been advanced upon it. The only gleam of light that seems to offer itself comes in connection with the proposal to take διαθέμενος in the sense of the *person who establishes or confirms?* It is of this the writer is speaking here; not of the making of the διαθήκη, or of the publishing, or of the proving of it, but of the constituting it a firm and stable thing, as is evident from his use of βεβαία and ἰσχύει in the next verse. Now, διατίθεσθαι is used in the LXX. frequently as the equivalent of הֵקִים, which properly means *to cause to stand*, or *to establish* or *confirm;* and in this sense it is used in relation to a διαθήκη, Gen. ix. 17. It is also used in this relation as the equivalent of עָנָה, to *constitute*, or *confirm*, in Josh. vii. 11. In Wisd. of Sol. xviii. 9, we read τὸν τῆς θειότητος νόμον διέθεντο, which can only mean, 'they set up or established, or held valid the law of the Deity.' Now, if this rendering be admitted, the difficulty of the passage will somewhat disappear. Christ, says the Apostle, has died to give effect to the first covenant, that depending on his dying; 'for, where a covenant is, there is a necessity that there be adduced (φέρεσθαι = adferri, proferri) the death of that which confirms it; [and this is necessary], for a covenant is firm over dead [objects], since it is never at any time valid whilst the [sacrifice] which confirms it lives.' The only difficulty left, is that which arises from the use of the masculine διαθέμενος here; but may not this be accounted for by the writer having in his mind Christ as the confirmer of that covenant which he had chiefly in his view here?

Of the divine covenants mentioned in Scripture the first place is due to that which is emphatically styled by Jehovah, '*My* covenant.' This is God's gracious engagement to confer salvation and eternal glory on all who come to him through Jesus Christ. It is called sometimes 'the everlasting covenant' (Is. lv. 3; Heb. xiii. 20), to distinguish it from those more temporary arrangements which were confined to particular individuals or classes; and the *second*, or *new*, or *better covenant*, to distinguish it from the Levitical covenant, which was *first* in order of time, because first ratified by sacrifice, and became *old*, and was shewn to be *inferior*, because on the appearance of the Christian dispensation it was superseded, and passed away (Jer. xxxi. 31; Gal. iv. 24; Heb. vii. 22; viii. 6-13; ix. 15-23; xii. 24). Though this covenant was not, strictly speaking, ratified before the death of Christ, the great sacrificial victim (Heb. xiii. 20), yet it was revealed to the saints who lived before his advent, and who enjoyed salvation through the retrospective power of his death (Rom. iii. 25; Heb. ix. 15). To the more highly favoured of these God gave specific assurances of his gracious purpose, and on such occasions he was said to establish or make his covenant with them. Thus he established his covenant with Noah (Gen. ix. 8, 9); with Abraham (Gen. xvii. 4, 5); and with David (Ps. lxxxix. 3, 4). These were not distinct covenants, so much as renewals of the promises of the everlasting covenant, coupled with certain temporal favours, as types and pledges of the fulfilment of these promises.

The old or Sinaitic covenant was that given by God to the Israelites through Moses. It respected especially the inheritance of the land of Canaan, and the temporal blessings therewith connected; but it stood related to the new covenant, as embodying a typical representation of those great truths and blessings which the Christian dispensation unfolds and conveys.

In the system of a certain class of theologians great importance is attached to what they have technically called 'the covenant of works.' By this they intend the constitution established by God with Adam during the period of his innocence. So far as this phraseology is not understood to imply that man, even in his sinless state, was competent to bind Jehovah by any conditions, it cannot be objected to. It seems also to have the sanction of one passage of Scripture, viz., Hos. vi. 7, which Montanus, Grotius, Castalio, Burk, Rosenmüller, Newcome, Hitzig, and almost all the best interpreters, agree in rendering thus: 'But they *like Adam* have transgressed the covenant.'

Theologians have also spoken of 'the covenant of redemption,' by which they mean an engagement entered into between God the Father and God the Son from all eternity, whereby the former secured to the latter a certain number of ransomed sinners, as his church or elect body, and the latter engaged to become their surety and substitute. By many the propriety of this doctrine has been doubted; but the references to it in Scripture are of such a kind that it seems unreasonable to refuse to admit it. With it stand connected the subjects of election, predestination, the special love of Christ to his people, and the certain salvation of all that the Father hath given him.

Sometimes a mere human contract is called God's covenant, in the sense of involving an appeal to the Almighty, who, as the Judge of the whole earth, will hold both parties bound to fulfil their engagement. Compare 1 Sam. xx. 8; Jer. xxxiv. 18, 19; Ezek. xvii. 18, 19. Witsius, *De Œconomiâ Fœderum;* Russell, *On the Old and New Covenants*, 2d edit. 1843; Kelly, *The Divine Covenants: their nature and design*, etc. Lond. 1861.) —W. L. A.

COVERDALE, Myles, is supposed to have been born in 1488, in the district of Coverdale, in the parish of Coverham, near Middleton, in the North Riding of Yorkshire, and to have derived his name from the district of his birth. He studied in the monastery of the Augustines at Cambridge, of which the celebrated Dr. Robert Barnes was prior at that time; was admitted to priest's orders by

John, Bishop of Chalcedon, at Norwich in 1514; and took the degree of Bachelor of Canon Law at Cambridge about 1530. We then lose sight of him until 1535, when he published, on the 4th of October, his translation of the Bible. It will be seen hereafter, that Coverdale must have been on the Continent during this period engaged in the translation and printing of the Scriptures, and that he was admitted to the degree of D.D. at Tübingen whilst there. Two other editions of Coverdale's versions appeared in 1537, and the so-called Mathewe's Bible [CRANMER], which was edited by John Rogers in the same year, also embodies Coverdale's version from the end of Chronicles to the end of the Apocrypha, with the exception of Jonah, which is translated by Tyndale. In 1538 Coverdale was engaged in Paris under the direction of Cromwell, Earl of Essex, in carrying through the press another edition of the Bible with annotations, etc., which was suddenly interrupted by an order from the inquisition. He succeeded, however, in removing the greater part of the impression, together with the type, to London, where he finished it in April 1539, and it was presented to Henry VIII. by Cranmer. In 1540, when his protector Cromwell and his friend Dr. Barnes were executed, Coverdale again went to Germany, took up his abode at Bergzabern in the Duchy of Deux-ponts, where, possessing a knowledge of the German language, he obtained a pastoral charge and kept a school, by which he supported himself. After spending eight years in exile and in poverty, Coverdale was recalled to England in 1548, shortly after the accession of Edward VI., when he married Elizabeth Macheson, a person of Scotch extraction, and was appointed, through the exertions of his friend Cranmer, one of the king's chaplains, and almoner to the queen Catherine. He published a new edition of his Bible in 1550, of which a reissue with a new title page appeared in 1553, and was consecrated Bishop of Exeter on the 13th of August 1551. This honourable position he did not, however, long enjoy, as at the death of Edward (1553) and the accession of Mary, he, together with other protestant bishops, was deprived of his bishopric and imprisoned, and was only released through the personal intercession of the King of Denmark with the Queen in 1555, when he retired to Denmark. He was subsequently appointed preacher to the exiles in Friesland, and thence invited by the Duke of Deux-ponts to his former charge at Bergzabern. Three years afterwards (1558) we find him at Geneva, where he joined the exiles in the letter they addressed to their fellow-exiles at Basle, Strasburg, Frankfort, etc., entreating them to submit to an amicable agreement on their return home, in such matters of religion as should be agreed upon by authority, and where he also assisted in that translation of the Bible into English which is called *the Geneva version*, the New Testament of this version having appeared in 1557. [GENEVA VERSION]. He returned from his second exile towards the end of 1558, assisted, on the 17th December, with bishops Barlow, Scory, and Hodgkin, at the consecration of Archbishop Parker, took the degree of D.D. at Cambridge in 1563, was presented in 1564 to the living of St. Magnus, London Bridge, which he resigned in 1566, and died in February 1569, at the age of eighty-one. He was buried on the 19th of February in St. Bartholomew's Church, which stood behind the Exchange, and when this church was taken down in 1840 to make room for the New Exchange, Coverdale's remains were removed to St. Magnus, the church in which he officiated towards the end of his life.

As to the merits of *Coverdale's translation of the Bible*, nothing can be more plain than this great reformer's statement on the very title-page, that he has 'faithfully and truly translated out of Douche and Latin into Englishe,' and his honourable acknowledgment of the 'interpreters' he *has followed*, in the prologue to the Christian Reader—'I have had sondrye translacions, not onely in Latyn but also of the Douche interpreters: whom (because of theyr synguler gyftes and speciall diligence in the Bible) I have ben the more glad to folowe for the most parte, accordynge as I was requyred.' And the most cursory comparison of his version with the German-Swiss Bible, published by Froschover in 1531 [ZURICH VERSION], will shew that Coverdale has generally translated this version, and has even followed the Swiss construction and adopted its very *parentheses*. Yet Whittaker in his Historical and Critical inquiry into the Interpretation of the Hebrew Scriptures, asserts that 'if Coverdale's words have any meaning at all, they signify that he translated from the Hebrew' (p. 50), that he mentions the Latin because if he had openly declared that he forsook it for the original Hebrew, he would have rashly endangered his personal safety (p. 51), and that he translated from the Hebrew is evident from the fact that 'he has sometimes deserted all those four versions' (*i. e.*, the Sept., Vulg., Pagninus and Luther). 'One instance, in Is. lvii. 5, will be given at length. It is so remarkable an illustration of the preceding observations and so highly honourable to the venerable translator, that it may be considered as *singly* sufficient in deciding this point' (p. 52). Whittaker then gives the different renderings of the Sept., Vulg., Pagn., and Luther, and shews how Coverdale deviates from all of them. We cannot do better than give Coverdale's version of this very passage, and the Swiss, in parallel columns.

Coverdale's Version, Is. lvii. 5.—Ye take youre pleasure vnder the okes, & vnder all grene trees, the childe beynge slayne in the valleys, & dennes of stone.	The Swiss or Zurich Bible, Is. lvii. 5.—Ir habend hitzen genommen vnder den Eychen, vnder allen grünen bōumen, die kind in den toblen gemetzget, vnd in den hülinen der velsen.

Nothing can be more literal, and be it remembered that Coverdale here follows word for word the Swiss Bible, though the Swiss deviates from the Hebrew as well as from all the ancient versions. Yet this is the passage which not only convinced Whittaker that Coverdale's version is made from the Hebrew, but which has led Anderson (*Annals*, i. 564) and others to make assertions equally strong. Now the fact that Coverdale translated the Swiss Bible clears up two difficulties which have hitherto been felt in connection with his life and biblical labours, viz., to find out the place where he was when he suddenly disappeared between 1529 and 1535, and where the first edition of his Bible was published. Henceforth there can be no doubt that Coverdale was during this period with Christopher Froschover,

the celebrated patron of the English Reformers who were exiled in the reign of Queen Mary, and printer of protestant versions of the Bible, and that his translation was printed by Froschover. The latter point is moreover corroborated by the type, which is the same as that in which Froschover's Bibles are printed. The limits of the article preclude a more minute investigation of this subject. We must therefore refer to our Historical and Critical Commentary on Ecclesiastes, Longman 1861, Appendix ii., where the subject is more fully discussed.—C. D. G.

COW. [BAQAR; SHOR.]

CRADOCK, SAMUEL, B.D., an eminent and learned nonconformist divine, born in 1672. He was educated at Emmanuel College, Cambridge, of which he became fellow, and was presented to the college living of North Cadbury. He was one of the famous two thousand ejected for nonconformity in 1662; when he retired to an estate of his own at Wickham Brook where he died in 1706. He wrote and published the following works in biblical literature. *The History of the Old Testament methodized according to the order and series of Time; in which the difficult passages are paraphrased, the seeming contradictions reconciled, the rites and customs of the Jews opened and explained: To which is annexed a short History of the Jewish affairs from the end of the Old Testament to the birth of our Saviour*, folio, Lond. 1683. *The Harmony of the four Evangelists and their Text methodized; seeming contradictions explained*, etc., folio, Lond. 1688. *The Apostolical History:* also *A Narration of the Times and Occasions of the Apostolical Epistles, together with a brief Paraphrase on them*, Lond. 1672, folio. *A brief Exposition of the Revelation*, Lond. 1692. All these works bear the distinct stamp of their author's mind. They are serious and solid; full of well digested thought, clear in their arrangement, and unaffected in their style. They have been greatly recommended by Archbishop Tillotson, Bishop Reynolds, and others. Dr. Doddridge says, 'They are very valuable; and I think I never, on the whole, read any one author that assisted me more in what relates to the N. T.'—W. J. C.

CRAMER, JOHANN ANDREAS, was born in Saxony, 29th January 1723. In 1742 he went to Leipzig to study theology. In 1748 he became pastor at Crellwitz, whence he was soon transferred to Quedlinburg; and in 1754 to Copenhagen, as German court-preacher to the Danish king Frederick V. Here he was most highly esteemed. In 1771, having been deposed from his office, he went to Lübeck as superintendent; and in 1774 became professor of theology in the university of Kiel. Here he lived and laboured till his death, which took place in June 1788. Cramer was a poet as well as a theologian, and exerted an important influence on the development of German poetry, and the improvement of the language. He published a *Poetische Uebersetzung der Psalmen* in 4 parts, 1755-64; *Der Nordische Aufseher*, 1758-60, 3 vols.; *Andacht in Gebeten, Betrachtungen und Liedern ueber Gott, seine Eigenschaften und Werke*, 2 parts, 1764-65; *Evangelische Nachahmungen der Psalmen David's und andere geistliche Lieder*, 1769; *Neue geistliche Oden und Lieder*, 1775; and his collected poems were finally published at Leipzig in three parts, '*Sämmtliche Gedichte*,' 1782, 1783. Along with Klopstock, he prepared and published a general '*Gesangbuch zum Gebrauch in den Gemeinen des Herzogthums Schleswigholstein*, Kiel, 1780.—S. D.

CRANE. ['AGUR; SUS].

CRANMER, THOMAS, the first Protestant Archbishop of Canterbury, and 'the great master-builder of the Protestant Church of England' (Le Bas), was born July 2, 1489, at Aslacton, in the county of Nottingham. His father, according to Strype, was 'a gentleman of right ancient family, whose ancestor came in with the Conqueror.' In this work it is only with his exertions for the translation and propagation of the Holy Scriptures that we have to do. In this achievement Cranmer's name stands out in bold relief with those of Wycliffe, Tyndale, Coverdale, Parker, and many others, who wrought either by their learning or their influence in the long labour of two centuries and a half in giving to the nation the English Bible. We propose to give a brief description of Cranmer's share in this great work, referring for authorities to the two excellent editions of the Martyr's Remains,* which have been published within the last thirty years. (I.) From the first moment of his advancement Cranmer was impatient for the circulation of the Scriptures in the vulgar tongue; and in 1534 he had actually prevailed on the Convocation to frame an address to the king beseeching him to decree that the Bible should be translated into English, and that the task should be assigned to such honest and learned men as his Highness should be pleased to nominate. The king consented after much persuasion. The archbishop, in pursuance of his design, divided Tyndale's translation of the N. T. into nine or ten parts, which he distributed among the most learned bishops of the time, requiring that each of them should send back his portion carefully corrected by an appointed day. The project was strongly resisted by Stokesley, Bishop of London, and the Romish party, and eventually fell to the ground; not, however, until some advance had been made in critical labour, which Cranmer probably turned to account afterwards in his own revision of the Great Bible (see *below*). But amidst these disappointments, he had the joy of receiving at his house at Ford, near Canterbury, an impression of the whole Bible in English, which had been completed under his private encouragement by two enterprising publishers, Grafton and Whitchurch. It appeared in one great folio volume, known by the title of *Matthew's Bible*. This name was, however, undoubtedly fictitious. The translation seems to have been mainly a reprint of that which had been a year or two previously published by Coverdale and Tyndale; the printing was conducted abroad; the uncertainty of the place, no less than the fictitiousness of the editor's name, affords proof of the perilous nature of the undertaking. Foxe and Strype allege Hamburgh as the place, Mr. Lewis,

* 1. *The Remains of Thos. Cranmer, D.D., Archbishop of Canterbury, collected and arranged by the Rev. Henry Jenkyns, M.A., etc.*, Oxford, 1833, 4 vols. 8vo.

2. The two large vols. of the Parker Society, edited by the Rev. John Edmund Cox, M.A., Lond. 1844-46.

Marpurg, in the province of Hesse; there can be little doubt that the work was executed at some German press. It appears on comparison with Tyndale's edition of 1534 that the N. T. of this Bible was substantially a reprint of that martyr's version—there are not many alterations. The Pentateuch is also Tyndale's, with certain small variations, in which Coverdale's assistance seems to have been resorted to. From Joshua to Chronicles we have probably the translation made by Tyndale, but left unpublished by him. The rest of the O. T. is Coverdale's, slightly revised. Some of Tyndale's prologues and notes are retained, and at the end of the O. T. the letters W. T. are printed in very large letters curiously flourished. Beneath the *nominis umbra* of the title-page, Thomas Matthew, Foxe (folio iii. 98) expressly says was concealed the honoured name of John Rogers, the proto-martyr of the Marian persecution, and the friend of Tyndale. In confirmation of the general opinion of Rogers' connection with the work, there is found prefixed to the Bible an exhortation to the study of the Holy Scriptures, with the initials J. R. appended at the close. And that Rogers assumed the name of Matthew is corroborated also by the curious fact that in Mary's reign he was condemned to be burnt by the name of Rogers *alias* Matthew. On receiving with so much joy this complete work, Archbishop Cranmer at once dispatched a copy to Cromwell with a letter (Jenkyns, i. 196, 197; Parker Society, *Letters, etc.*, p. 344), highly commending the translation as 'better than any other heretofore made,' and earnestly entreating the powerful vicegerent to use his best endeavours to 'obtain of his grace [the king] a licence that the same may be sold, and read of [by] every person without danger,' etc. This letter was dated 'at Forde, the 4th day of August [1537].' In the next year occurred the memorable event, for the first time in our history, of *the authoritative publication of the English Bible.* (Stow, *Annals*, as quoted by Jenkyns, i. 200, *note* i.) II. In the year 1539 appeared the first edition of *The Great Bible*, a revision of Matthew's Bible. In the April of the following year another edition appeared, with this title, *The Byble in Englishe, that is to saye, the content of al the Holy Scrypture, both of ye Olde and Newe Testmt., with a prologe thereunto made by the Reverende Father in God, Thomas, Archbishop of Canterbury.* (*Printed by Richard Grafton.* Cum privilegio ad imprimendum solum, MDXL.)' This 'prologue' seems to have been afterwards inserted in some copies of 1539, and the two editions have been often confounded. But on a critical examination of the two, the latter is found to contain very different renderings; *e.g.*, Is. lvii. is adduced as varying in its translation conspicuously in the two editions. As Cranmer evidently wrote the preface for the latter edition, it is probable that the considerable revision apparent in this edition was the work of the archbishop also; probably he availed himself at last of the corrections made in the old version by the bishops to which we have already referred. A letter of the primate is extant (Jenkyns, i. 290; P. Soc., *Letters*, p. 396), in which he alludes to this preface, which he had submitted to Cromwell that he might ascertain the king's pleasure about its publication with the Bible; the author trusted that, 'so his Grace allowed the same, it might both encourage many slow readers, and also stay the rash judgments of them that read.' This prologue or preface is reprinted in Jenkyns (ii. 104–117), and the Parker Society's vol. (*Misc. Writings and Letters*, p. 118-125). It was an intense satisfaction to the noble heart of Cranmer to find his efforts for the better understanding and circulation of the Scriptures among all sorts of people so well appreciated. 'It was wonderful,' says Strype (*Life of Cranmer*, vol. i., p. 91), 'to see with what joy this book of God was received, not only among the learneder sort and those that were noted for lovers of the Reformation, but generally all England over by the vulgar and common people; and with what greediness God's word was read, and what resort to the places where the reading of it was.' When the Romish party got the ascendancy later in Henry's reign, the king grew more averse to Scripture translation. On one occasion Gardiner, Bishop of Winchester, and his party, proposed a new translation of the N. T., with the ill-concealed object of frustrating the influence of the vernacular versions by publishing a sort of travestie of the Latin Vulgate, nominally giving the people the Scriptures, but at the same time obscuring their sense in unintelligible phraseology. The archbishop signally defeated this insidious mischief by inducing the king (whose invariable protection and favour to Cranmer is the best trait of his fame) to decree that all further revision of Scripture versions should be referred to the universities. Throughout the reign of Edward VI., Cranmer's Bible was the authorised version. Nothing like a new translation was executed. One indeed was projected, but circumstances set it aside. Bucer and Fagius were invited into England by Cranmer and Protector Somerset. 'As it had been a great while Cranmer's most earnest desire that the Holy Bible should come abroad in the greatest exactness and true agreement with the original text, so he laid this work upon these two learned men: First, that they should give a clear, plain, and succinct interpretation of the Scripture, according to the propriety of the language; and, secondly, illustrate difficult and obscure places, and reconcile those that seemed to be repugnant to one another. And it was his will and advice, that to this end and purpose their public readings should tend. This pious and good work by the archbishop assigned to them they most gladly and readily undertook. For their more regular carrying on this business, they allotted to each other, by consent, their distinct tasks. Fagius, because his talent lay in the Hebrew learning, was to undertake the O. T., and Bucer the New' (Strype's *Life of Cranmer*, i. 281). The archbishop's project, however, was soon after disappointed by the illness and death of his distinguished friends. If he could not gratify his desire to secure the very best translation possible in that age, Cranmer wisely laboured to encourage the careful study of that which existed. Archbishop Cranmer's various services of a *literary* description in connection with the progress of the Reformation are enumerated and described chronologically with great accuracy, perspicuity, and a masterly knowledge of the subject, in Mr. Jenkyn's *preface* to his edition of Cranmer's *Remains*, to which we have so often referred. Cranmer's well-known death of a martyr at the stake took place in the Broad Street, Oxford, in front of Balliol College, March 21, 1556.—P. H.

CRATES (Κράτης) is mentioned, 2 Maccab. iv. 29, as the governor of the Cyprians (τὸν ἐπὶ τῶν Κυπρίων), and as left by Sostrates eparch of the Acropolis in his place, when summoned before Antiochus Epiphanes.—†.

CREATION—the origin of the material world, and of the life with which it has been adorned—has been aptly termed 'the mystery of mysteries.' The exercise of infinite power by an infinite Being must of necessity transcend all human thought and experience; and, apart from revelation, we can only know that some power has been exercised by our witnessing the effect produced. Much, nevertheless, concerning the wondrous works of the creation can be reached by the mind of man. The steps by which the formation of this planet, the stage of our existence, was built up from its chaotic foundations—the order in which life, in its various forms, has been poured out upon it, and the laws which have regulated the execution of the mighty work, are items of knowledge to which the human intellect may be guided by the lights of physical science and inductive philosophy; but the Bible alone furnishes us with the information that the Almighty was the designer and architect of the fair fabric, the creator of its various inhabitants; and that he has been present with, and sustaining, his work in all its stages from the beginning. It is plain, therefore, that in the study of the vast subject of the works of the creation, the man of science can no more reject or overlook the teachings of Scripture, when it is proved to be a divinely inspired revelation, than the religionist can ignore the facts of science, when they have been established by faithworthy evidence; and yet, the errors which have operated most prejudicially to the development of truth, have arisen from the unnatural hostility which has existed between the two classes of inquirers—those who have been seeking it in His Word, and those who have been seeking it in His works. In this article we shall endeavour to shew, not only that there is no variance between the testimonies of these two labourers in the cause of truth, but that, while, on the one hand, the Mosaic narrative of the creation has been authenticated to be of divine origin by the discoveries of the philosopher, so, on the other, the teachings of that revelation have furnished the philosopher with truths, regarding the origin of life, that science is powerless to supply.

It is a fact of vast moment, and of interest the most profound, that the book of Genesis, the most ancient written record that is known to be in existence, opens with a history or detail of all that is pre-eminently ancient in the world, using that term in its largest sense. It reaches back through the unmeasured space of time to 'the beginning,' when the heaven and the earth were called into being by the word of the Creator; and after recording in concise and simple language a progressive furnishing of our planet with light, and its various forms of life, the work of the Almighty is crowned with the creation of man, made in his own image, endowed with intelligence, reason, and responsibility, the ordained head and master of all the creatures with which he was surrounded. With the exception of some rude and traditional fables of heathen writers of antiquity, we have no reason to suppose that any other record of the order and manner of the creation was known to, or suggested by, any of the human race until a comparatively recent period, though the materials for such a record were everywhere to be found, and no person of common observation could fail to perceive that the remains of innumerable organisms, both animal and vegetable, which had lived and died on our planet, were to be discovered in the rocks and stones which compose its crust. But all was silent in this vast cemetery of bygone generations of life; and those valuable testimonies of pre-Adamite existences remained an undigested and apparently chaotic mass, until the persevering industry and patient research of the geologists of these latter days reduced confusion to system and order, and presented to view a consistent and intelligible record of the various phases which the globe has presented, and the successive races of animals and plants with which it has been adorned, from the beginning to the human era.

The sciences of geology and palæontology cannot be said to have been in existence for more than eighty years. But they had scarcely begun to assume the form and lineaments of sciences, when that jealousy, which has never since the days of Galileo ceased to exist to some extent between the religionist and the natural philosopher, began to evince itself. The religionist was alarmed by rumours that the rocks, under the searching eye of the geologist, disclosed a state of facts which was wholly at variance with the Mosaic detail of the manner and order of the creation; and the studies of the geologist were, without much inquiry, condemned and denounced, in no very measured terms, as destructive of the doctrine of the divine inspiration of the Scriptures, and as infidel in their inception and tendency. On the other hand, the man of science was not slow in retorting, that if the record of Moses was of divine origin, it had nothing to apprehend from the development of facts; and that if it could not bear the test of physical truth, it must give way, even though it stood on the threshold of the treasury of inspiration; for that, in such a crisis, the testimony of the senses with which man has been endowed for his guidance must prevail against mere matters of faith. In argument the man of science had the advantage, but in practice he erred, by too frequently assuming geological facts and Scripture interpretation without sufficient inquiry; and so contributed, by hastily formed conclusions, to put asunder the word and the works of God, which, by the decrees of Omniscience, must ever be joined together.

The contest in its early stages was carried on by those religionists who construed the Mosaic days of the creation to have been six successive natural days of twenty-four hours each, measured by the revolution of our globe on its axis; and the objection of the geologist was founded on the obvious impossibility or absurdity that the world could have been stocked with the various animal and vegetable organisms, whose remains have been found in the crust of the earth, in the brief period of the six natural days that preceded the birth of Adam. The evidence was incontrovertible, that for untold ages before that event generation upon generation of extinct animals had lived and died upon the earth.

To meet this difficulty, which threatened to blot out the first page of the Scriptures as an inspired revelation, and which was obviously subversive of the authenticity and inspiration of all Scripture, a host of champions arose, who, instead of examining

with patience, and testing with care, the alleged facts of geology, recklessly denied their existence, or sought to explain and account for them as wholly inadequate, and in many instances, on false and absurd principles and grounds. Some ascribed the existence of fossil remains to the flood in the days of Noah; others, to what was termed a plastic power that existed as one of the natural laws of matter; and others again insisted that the various systems of rocks were created by the fiat of the Almighty with the fossil remains of animals that had never lived, and of plants that had never grown, imbedded in them. These were the reasonings of Granville Penn, Fairholm, Kirby, Sharon Turner, Gisborne, Taylor, Dean Cockburne, etc.; and of them it is unnecessary to say more, than that the progress of scientific discovery has extinguished their arguments, not only without injury to the cause of Scripture truth, but with the effect of establishing it on a surer basis.

Another class of inquirers sought to solve the difficulty by conceding the well-established facts of geology and the geological explanations of those facts, but suggesting that the imperfection of our knowledge of the original Hebrew, at the present day, was such as to preclude all certainty of a right interpretation of its meaning. This was the position of Babbage; while Baden Powell insisted that the narrative of the creation is couched in the language of mythic poetry, and was not intended to be a historical detail of natural occurrences. It is satisfactory to know that the necessity for arguments so injurious in their tendencies to the cause of the truth and integrity of the Bible no longer exists; for the precision of the Mosaic phraseology will be found confirmed by every step that has been taken in the development of the truths of geology.

At an early period of this controversy, Dr. Chalmers, whose sagacious mind and prudent foresight comprehended the importance of this issue between the facts of geology and the language of the Scriptures, propounded the proposition, that 'the writings of Moses do not fix the antiquity of the globe,'—that after the creation of the heavens and the earth, which may have comprehended any interval of time and any extent of animal and vegetable life, a chaotic period ensued, when death and darkness reigned upon our globe, and the earth became, in Scripture language, 'without form and void,' and all that had previously existed was, by some catastrophe, blotted out, and a new world of light and life produced, by fiats of the Deity, in a period of six natural days, closing with the birth of Adam; and thus the world which now exists was cut off from that which preceded it by a period of black chaotic disorder. The geologist had thus ample room for the existence of all the organisms whose remains are found in the rocks that compose the crust of the earth; and he might labour in his investigation of the nature and order of geological events, without endangering the truth of the Mosaic record of the creation.

The position of the learned theologian did good service throughout the years in which the science of geology was attaining to its present stature and state of development, and emancipating itself from the errors and imperfections of the days of its infancy. But time rolled on, and geological science, in its progress to maturity, accumulated facts that proved the proposition of Dr. Chalmers to be based on a fallacy; and the evidence became abundant, and sufficient to establish, as a well-ascertained truth, that between the animal and vegetable existences of the primeval or pre-Adamite world and those of our own era, no interruption or blank has occurred, inasmuch as many of the existing species were contemporaneous with some of these that we know to have become extinct long before man was an inhabitant of the globe. Thus the position of Dr. Chalmers, which requires a complete interruption of pre-existing organisms, falls to the ground.

To avoid this difficulty, Dr. Pye Smith, in his *Geology and Scripture*, suggested that the chaotic period had been confined and limited to one particular portion of the earth's surface, viz., that part which God was adapting for the dwelling-place of man and the animals connected with him. This section of the earth he designates as 'a part of Asia lying between the Caucasian range the Caspian sea and Tartary, on the north, the Persian and Indian seas on the south, and the mountain ridges which run, at considerable distances, on the eastern and western flanks;' and he suggests that this region was brought by atmospheric and geological causes into a condition of superficial ruin, or some kind of general disorder. This theory left to the geologist his unbroken series of plants and animals in all parts of the world, with the exception of this particular locality. But the explanation was never received with favour; and was obviously inconsistent with the language of Scripture, inasmuch as the term 'the earth,' in the first verse of the first chapter of Genesis, embraces the whole of the terrestrial globe, and 'the earth' that is, in the next verse, described as 'without form and void,' cannot be more restricted in its meaning and extent.

But, while the accumulation of scientific facts took from the champions of the authenticity and inspiration of the Mosaic record the position they had so long maintained against their adversaries, those facts, at the same time, furnished materials for the foundation of an argument of a more sound and satisfactory character, which operates, not only to rescue the Mosaic account of the creation from the imputation of positive misrepresentation (which was all that the propositions of Chalmers and Pye Smith assumed to do), but has added confirmation to the truth of the details which are presented to us in the first chapter of the Bible—supplying evidence that must satisfy every reflecting mind desirous of truth, that the pen that wrote the biblical history of the creation must have been guided by the omniscient Spirit of the most High.

The scheme of reconciliation of Scripture and geology to which we refer, has for its foundation the assumption that the Mosaic days designate periods of vast and undefined extent—that the six days of creation portray six long periods of time, which commenced with 'the beginning,' and have succeeded each other from thence through the various scenes depicted by Moses, up to and inclusive of the creation of man; and that the seventh day, on which God rested from his work of creation, is still current. Against such a construction of the word 'day,' in the Mosaic record, 'there is no sound critical or theological objection.' This is the admission of Dr. Buckland, who was one of the advocates for the natural day interpretation, and who would undoubtedly have adopted the word in its extended sense, if he could have reconciled the order of the creation as it appeared on the geological record which was in existence when the

Bridgewater Treatise was written, with the order of the creation recorded by Moses. Long before the question had assumed the importance and interest which the discoveries of geology have given to it, many well-informed philologists advocated the opinion that the Mosaic days were periods of long duration. Among the Jews, Josephus and Philo, and of Christians, Whiston, Des Cartes, and De Luc, have so expressed themselves; while of those who have written with full knowledge of geological facts, we have Cuvier, Parkinson, Jameson, Silliman, and Hugh Miller—all of them holding the opinion that the Mosaic days of creation were successive periods of long duration.

The argument against this interpretation of the word 'day,' derived from the language of the lawgiver in the institution of the Sabbath, has not been considered by the best biblical philologists as of weight sufficient to induce the rejection of an interpretation that will be found to satisfy all the requirements of geological science. The learned commentators, to whose opinions we have already referred, did not estimate the objection as of a serious, much less insurmountable, nature; and they evidently considered the allusions made by Moses, in the 20th chapter of Exodus, to the six days of creation, to have been by way of illustration or example, and not as the enunciation of a physical truth—that as God had made and furnished the world in six of *His* periods of time, and rested from his work, so man is to labour for *his* six periods of time, and to rest on the seventh.

The consistency or harmony of these two records of the creation—that of Moses and that of the geologist—has, in the foregoing interpretation of the word 'day,' been traced and vindicated by the late Hugh Miller in a lecture delivered by him to the 'Young Men's Christian Association' in the year 1855, and afterwards republished in *The Testimony of the Rocks*, and also by Dr. M'Cauland in his *Sermons in Stones*. The former traced the consistency between the facts of geology and the events recorded by Moses as having occurred on the third, fifth, and sixth days or periods of creation, stating, that as a geologist, he was only called on to account for those three of the six days or periods, inasmuch as geological systems and formations regard the remains of the three great periods of plants, reptiles, and mammals, and those only; and 'that of the period during which light was created—of the period during which a firmament was made to separate the waters from the waters—or of the period during which the two great lights of the earth, with the other heavenly bodies, became visible from the earth's surface, we need expect to find no record in the rocks.' But the author of the latter work (*Sermons in Stones*) has proceeded further, to shew that geology confirms and establishes the truth of every statement in the record of Moses, from the beginning down to the creation of man—the original state of the globe 'without form and void'—the first dawn of light—the formation of the firmament, and the separation of the waters below from the waters above it—and the first appearance of the sun, moon, and stars, on the fourth day, intermediate between the creation of the vegetable world on the third, and the creation of the creeping things and birds on the fifth day.

A succinct sketch of the state of our knowledge of the physical structure of the earth, and of the progressive introduction of the animal and vegetable creations with which it has, from time to time, been furnished, will enable the reader to satisfy himself of the harmony that exists between the word and the works of the Almighty Creator and Governor of the world. But for the more ample details of geological science, he must consult the following works:—*Lyell's Principles of Geology; Buckland's Bridgewater Treatise; Murchison's Siluria; Ansted's Practical Geology; Mantell's Medals of Creation; Miller's Old Red Sandstone; Jukes's Manual of Geology; Page's Advanced Text Book of Geology*, and the several other works to which reference will be found in the foregoing books.

The crust of the earth is composed of rocks, which have been formed, some by the action of fire, such as granite, basalt, porphyry, and greenstone, which are termed igneous rocks, and some by sedimentary deposit at the bottom of water, such as sandstone, limestone, shale, etc., which are known as aqueous or stratified rocks. Igneous rocks were first formed; and on these, from time to time, through the long ages of our planet's existence, were deposited the many successive layers of sedimentary stratified rocks, in which are found the fossil remains of the animals and plants which were in existence during the several periods of deposition. These layers of rocks have been frequently and extensively, throughout these eras of their formation, broken up and distorted by volcanic action, and the protusion of igneous rocks from beneath, upwards, and through them; and by which the mountain ranges, in all parts of the earth, have been elevated, and those diversities of land and sea which the face of our planet presents, have been formed.

The first aspect of the globe which the investigations of the cosmogonist have enabled us to realize, present to view a viscid igneous ball revolving on its axis, and wheeling its annual course around the sun, its centre of attraction. Its present oblate spheroidical form, flattened at the poles and elevated at the equator, is the exact form that a liquid sphere of the size and weight of the earth, revolving on its axis in twenty-four hours, would assume; and the still prevailing central heat, which is indicated by the gradual increase of temperature as we descend in mines from the surface in the direction of the earth's centre, reveals the igneous origin of the mass. The gradual cooling down of this fiery sphere, by radiation into space, would result in the formation of a crust of granite or some other igneous rock on the surface; and as the cooling progressed, the gases which are the constituents of water, and which are kept asunder by intense heat, would naturally combine, and thus the crust, in process of time, would be covered with an ocean. Thus we have all the elements requisite for the production of the first series of sedimentary rocks, which were formed out of the disturbed particles or detritus of the igneous crust at the bottom of the waters which encircled the globe. The lowest of our sedimentary rocks, gneiss and mica schist, which rest on the primordial granite, or some other rock of igneous origin, are found, on inspection, to be composed of the debris or broken particles of granite, and so far the foregoing theory of their origin is confirmed. This series of rocks has been styled 'metamorphic,' from the great change that has been wrought in their structure by the action

of the intense heat to which, at the time of their formation, they must have been exposed, and by which they have been partially crystallized, and their lines of stratification obliterated. They form a portion of that vast pile of the bottom rocks which have been termed 'the Cambrian,' and which have been calculated to be 25,000 feet, or nearly five miles, in depth or thickness.

Throughout the long ages occupied by the deposition of the mass of sediment of which these bottom rocks are composed, the temperature of the globe must have been very high, though gradually becoming more cool; and the traces of animal life in them are extremely rare and difficult to detect and identify. The scanty fossil remains which have been discovered by the industry and research of the geologist, reveal no type of animal life of a higher order than the zoophyte (a creature partly of animal and partly of a vegetable nature), annelids or sea-worms, and bivalve mollusks—all of them marine creatures devoid of the senses of sight and hearing; and with them have been found traces of fucoids or sea-weeds, but no land vegetation. In fact, all that has been discovered of organic matter in these rocks indicates a beginning of life at the time of their formation, and a beginning of life in the lowest and most humble of its forms.

Now, comparing this picture of the birth and infancy of our planet with the Mosaic description of the first day, or era of the creation, we shall find a remarkabl coincidence between the revelation and the state of nature which the study of the rocks discloses to have prevailed at this early period of our planet's existence. 'The earth was without form and void'—unshapen and unfurnished—a conglomeration of gaseous elements, without animal or vegetable life within its chaotic precincts; and such must have been the aspect of our planet in its gaseous state, and when the igneous crust was in process of formation, and in the early stages of the Cambrian system, when it was nothing more than a dark and untenanted watery waste. 'And the Spirit of God moved on the face of the waters,' or, the life giving spirit of the Creator brooded (for such, according to Gesenius, is the proper translation of the Hebrew word מְרַחֶפֶת) on the waters, vivifying or impregnating them with life, in the form of those first-born submarine creatures—zoophytes, annelids, and bivalve mollusks, all of them devoid of the organs of sight, which is some evidence that, conformably to the Mosaic record, life was on the earth before that light had penetrated to the surface through the encircling vapours which were produced by the central heat acting on and evaporating the waters of the great deep. The rays of the sun had not struggled through the misty zone that was wrapped round the tepid globe; but, by their gradual refrigeration, the vapours became less dense and opaque, and when God said, 'Let there be light,' there was light. Light was progressive on the face of the earth, lurid and dim; but still it was light, such light as that which visits the earth through a dense fog. Day and night succeeded each other. Evening was and morning was day one (for such is the proper translation of the Hebrew phrase which has been rendered, 'The evening and the morning were the first day'), though the daylight must, at that early date of its existence, have been of a twilight nature; and long ages must have elapsed before that the heat had cooled down sufficiently to permit the orbs of sun, moon, and stars, to become visible to an eye situate at the earth's surface. This will be found to be the true explanation of the phenomenon of the appearance of the heavenly orbs on the fourth day.

The long era of the Cambrian formation was succeeded by another as extensive, during which the rocks which have been denominated 'the Silurian,' were formed, by sedimentary deposits, to the depth of 30,000 feet. The fossil remains of animals throughout this formation are abundant, and disclose the zoology of the era to have been confined to submarine invertebrates, zoophytes, mollusks, and crustaceans; and no vertebrate animal appears until the close of the era, when the remains of fishes are found in the beds which lie at the top of the Silurian, and just beneath those of the next formation. In the same place, the first traces of land vegetation make their appearance. But the animal and vegetable life of what may be properly termed the Silurian era was marine invertebrate. Light to some extent must have pervaded the earth during this period; for many of the mollusks, and all of the crustaceans, were furnished with eyes, some of them, as in the instance of the trilobite, of a peculiarly elaborate and perfect structure. It appears to be a law of nature, that animals whose entire existence is passed in darkness, are either wholly devoid of the organs of sight, or, if rudimentary eyes are discoverable, they are useless for the purposes of vision, as exemplified in the animals of all orders, from the mollusk to the mammals, which have been discovered in the caverns of Illyria, and other caverns of South America, mentioned by Humboldt, in the Mammoth Caves of Kentucky, in deep wells, and in depths of the sea where no ray of light can penetrate. From this it follows, that the presence of a perfect eye proclaims the presence of light.

The Mosaic record of the creation of the second day portrays the formation of the firmament or atmosphere in language strangely accurate for one who, like Moses, must have been ignorant, not merely of the nature and offices of our atmosphere, but of its very existence. The Hebrew word which has been translated 'firmament' means 'expanse;' and there was no other word in the language descriptive of that which divides the waters which were above, in the clouds, from the waters which were below, upon the earth. The use of the expression, therefore, denotes their ignorance of that beauteous structure which is designated by our term 'the atmosphere;' and yet one out of the six days of the creation is set apart by Moses for its construction. On that day, therefore, the elastic fluid of the atmosphere was wrapped around our globe; and that it must have come into existence before the end of the Silurian era, is manifest from the fact of *vertebrate* fish having sported in the Silurian seas, inasmuch as animals of that description require the assistance of air to support their bodies in swimming through the waters. Land vegetation also appeared simultaneously with the fish, and atmospheric air was necessary for its existence.

The system that succeeded the Silurian was that in which the Devonian or Old Red Sandstone rocks were formed; and all geologists concur in stating, that the position in which these rocks are found indicates that the era was ushered in by violent

commotions, during which most of the principal mountain ranges in the world were thrown up. The fossil remains of this era, during which sedimentary rocks, which are calculated to be about 10,000 feet in thickness, were formed, present to our view, in addition to the previous existing orders of animals, vertebrate fish of the Placoid and Ganoid species. These have been graphically described by Hugh Miller, in 'The Old Red Sandstone,' as cartilaginous, and clad in strong integuments of bone composed of enamelled plates, instead of the horny scales which form the covering of the fish of the present day; and it has been suggested by Dr. Buckland, that this hard coating may have formed a defence against the injurious effects of water of a high temperature. The first traces of land vegetation have been found at the top of the Silurian, where the Old Red Sandstone rests on it, a circumstance that, coupled with the remarkable terrestrial convulsion which prevailed at the commencement of the system, confirms the Mosaic description of the work of the third day, viz., the first appearance of dry land above the waters, and the bringing forth of grass, herbs, and trees yielding fruit, each after its kind. The fossil remains of a small reptile, which is stated to have been found in a rock at the top of the Old Red Sandstone, have been supposed to be the first traces of terrestrial life upon the globe; but Professor Owen is of opinion, that the rock in question does not belong to the Old Red Sandstone formation, but to another long subsequent—the Trias.

The system that succeeded the Devonian is the Carboniferous, which is one of importance and interest to mankind, as having been the period of the formation of coal, iron, and the mountain limestone—a combination of products that have contributed so largely, in these latter days, to the comfort and convenience of the human race. The coal-measures, it is well ascertained, are the produce of profuse and extensive vegetation, and the nature of the plants of which it has been formed, are easily discoverable by a close examination of the mineral itself, which, on inspection, discloses them to have been almost entirely of the cryptogamic order, and such as would be produced in abundance in positions of *shade, heat, and humidity*. Ferns, calamites, and esquisitaceous plants preponderate, and wood of hard and ligneous tissue, which is, in a great measure, dependent on the unshaded light of the sunbeam, is of rare occurrence in this formation—while season rings, which result from the impact of the direct rays of sunlight on the tree, are not found at all in the fossil woods of this or the previous formation, though they appear in those of the succeeding systems. These phenomena (among others) indicate that, throughout the carboniferous era, the vapours that had been lifted up and sustained by the atmosphere from the time of its formation, had not been penetrated by the rays of the sun; or, more properly speaking, the clouds had remained unbroken between the sun and the earth; and at, or soon after its close, there must have been an increase of the luminous principle. Until the central heat had cooled down, the clouds that had been formed and fed by the steaming vapours of the tepid waters of the globe, must have continued to intercept the rays of the sun; and until they were dissolved, as we have reason to know they were at the close of the carboniferous era, the celestial bodies must have been invisible to an earthly eye. But the veil of clouds having passed away, letting in the unclouded light of the sun, moon, and stars, and thereby revealing their orbs to earthly eyes, the accuracy of the Mosaic description of the first appearance of those heavenly bodies at this time, to be from thenceforth 'for signs and for seasons, and for days and years,' has been fully vindicated.

In confirmation of these views, it is remarkable that other geological phenomena, besides that of the absence of the season rings in the trees, indicate that there was no variation of seasons on our earth before the close of the carboniferous era. Temperature appears, up to that period, to have been tropical and uniform in all latitudes; for the fossil remains testify that the animals and plants that lived and grew in the carboniferous and preceding eras, at the equator, were of the same species as those that lived and grew at the same period in the arctic regions—and the coal-measures are as abundant in the high latitudes as in the temperate and tropical zones. These phenomena can only be accounted for by the continued prevalence of the central heat, and the consequent neutralization of the effect of the sun's rays, the influence of which now operates to produce the variety of seasons. The climatal condition of the earth in those ages must have been similar to those of a vast humid hothouse shaded from the direct radiance of the sun—and which would be eminently conducive to the production of a prolific vegetation, such as that which has been stored up in our extensive coal-measures.

The zoology of this era furnishes us with the first undoubted traces of terrestrial animal life, in the form of insects of the beetle and cockroach tribes, scorpions, and reptiles of the batrachian order—creatures which were adapted by nature to live in the dull, hazy, tepid atmosphere that overspread our planet before the unclouded rays of the sun had visited its surface.

At the close of the carboniferous era, another commenced, during which the system of rocks which has been denominated 'the Permian' system, was formed, the fossil remains of which indicate that great changes must have taken place in the physical constitution and aspect of the earth. The exuberant vegetation which had supplied the material of the coal-measures of the preceding formation had died away, and a vegetation of a higher order succeeded, shewing by reasonable evidence that the clouded atmosphere of the carboniferous and previous systems had been succeeded by a transparent atmosphere, through which the unimpeded sunbeam had reached the earth's surface. The animals, too, which inhabited the Permian earth disclose an advance in organic life. The Saurian, or true reptile, here made its first appearance; and the earliest traces of birds present themselves in the New Red Sandstone, a member of this system. The foot tracks of these birds, of immense magnitude, which stalked on the Permian sands and mud, are found impressed on the now hardened slabs of sandstone and shales of that formation, both in Scotland and in America.

The Permian was succeeded by the systems of the Trias and Oolite, whose fossil remains attest an advance in animal, as well as in vegetable, organization. Trees of the palm, pine, and cypress species were mingled with the diminished ferns, calamites, and conifers of the coal era; and with

this improved vegetation, a higher order of insects appears to have come into existence to feed on and enjoy the increasing bounties of Providence. But the peculiar and most striking feature of the age was the extraordinary increase, in number and magnitude, of the Saurian reptiles, which then peopled the earth. The Saurians were divisible into three distinct classes — the Terrestrial, or Dinosaurians; the Marine, or Elaniosaurians; and the Aerial, or Pterosaurians. They were all of them air-breathing creatures — amphibious, and more or less aquatic in their nature and habits; and with the birds whose tracks have appeared in these same systems, have been aptly described, as regards their extent both in number and size, in the Mosaic account of the work of the fifth day of the creation. The Hebrew words, which are translated in our version 'the moving creature that hath life,' ought more properly to be rendered 'the reptile that hath the breath of life' (vide Gesenius on the word שֶׁרֶץ); and the 'great whales' of the next verse is more correctly rendered in the margin of our Bibles 'great sea monsters;' and the 'living creature that moveth' ought to be rendered the 'living creature that creepeth' (vide *Sermons in Stones*, p. 199 *n.*, 8th ed.) With these corrections of the text of the A. V., it is obvious that the Mosaic record of the creation of the fifth day, is a record of the creation of the reptilian race of great sea monsters (*Elaniosauria*) —of the living creature that creepeth, which the waters brought forth abundantly (*Dinosauria*)— and of the winged fowl (*Pterosauria*, or Pterodactyls and Birds). These are designated by Moses as great and abundant; and the fossil remains of the reptilian inhabitants of earth, ocean, and air of the Oolite world, more especially of the Lias member of it, have revealed them to have then swarmed out in such amazing numbers, and of such vast dimensions, that geologists have always dwelt on the scenes which the earth of those days must have presented with astonishment and wonder, and have named that era 'the age of reptiles.' In all this we have a most interesting confirmation of the truth and accuracy of the Mosaic record of the creation of the fifth day.

The Chalk or Cretaceous system succeeded that of the Oolite, and presents little, if any, evidence of advance in creation. There is, however, a manifest decrease of the Saurian reptiles, which reigned in such abundance in the preceding formation, and some traces of the true mammal have, it is said, been found in this system. At all events, in the next formation, the Tertiary, we have distinct evidence of the existence of the mammal race of animals, including the quadruped mammifers, which are presented to view in the Mosaic record, as the cattle, beasts, and creeping things of the earth, the creation of the sixth day.

Last, and crowning work of all, Man, as the Mosaic record testifies, was introduced by his Creator, made in his own image, to have dominion over all the creatures that he had previously created and their descendants; and no fact is more conclusively established by geology, than that all the races of animals on the earth, from the zoophyte to the mammal, were in existence before the human race. No traces of human remains, or of any work of art, have been found below the superficial deposits, or outside coating of the globe; and we may add, that there is no evidence of the introduction on the earth of any species of animal, whose progenitor was not in being before the human race became inhabitants of the earth. Man's pedigree is of less antiquity than that of any other known creature, though, geologically and physically, he is at the top of the ascending orders or scale of created beings; for it is admitted by the most eminent and best informed geologists, that the well-attested facts of their science demonstrate that the plan or law of the creation was progressive, beginning with the zoophyte in the bottom rocks, and ascending through the succeeding formations in the advancing forms of the Mollusk, Crustacean, Fish, Reptile, and Mammal, culminating with Man—since which no new species has been introduced on the scene, and the Almighty Creator has been, in Scripture language, resting from his work on this the still current Sabbath of the creation.

The length of the time which has elapsed since our planet was a ball of liquid fire, and during which our world of light and life was elaborated in its various stages by the hands of the Almighty, admits of no calculation. It is not to be reckoned by days or years, or any known measure of time. We can only look at the vast piles of the sedimentary rocks which have been laid down at the bottom of the waters in that period, to the depth of fifteen miles at the lowest calculation, and ask how long was the space of time occupied in the formation of those masses by the slow process of depositing grain after grain of the particles of the matter of which they have been formed, and yet that is but a brief portion of duration when compared with that which must have been occupied by the cooling down of the globe, so as to admit of the existence of life upon its surface. It is sufficient for us to know the order of the various physical aspects presented by our globe from the time that it was 'without form and void,' and of the organisms with which it has, from time to time, been furnished. Without seeking to fix the exact length of the time which each day or period of the creation occupied, or at what particular points of the great geological eras were their respective commencements and terminations, the scientific evidence is clear and conclusive, that each item of the Mosaic creation came into existence in the precise order in which it is recorded to have made its appearance in the first chapter of Genesis. Both Moses and the geologist testify that the first organisms in which the mystery of life was presented were submarine, and that life on the earth existed before light. Both, also, concur in attesting the fact of the existence of submarine life long before that of land vegetation; and that land vegetation had sprung up before that the sun had become visible from the earth's surface. They also agree in their testimonies that the sun's unclouded ray had visited the face of our planet before the commencement of 'the age of reptiles'— that this strange era of the swarming out of the giant Saurians on earth, sea, and air, preceded the appearance of the mammal races—and that all were denizens of the earth before the advent of Man to have the dominion over them.

This harmony of the two records supplies us with evidence of the authenticity and inspiration of the book of Genesis, the importance and value of which cannot be too highly estimated. By it, the

first pages of the Bible are stamped with the seal of truth, which gives us assurance that the whole canon of Scripture is of divine origin. Moses was necessarily ignorant of geology and its kindred sciences, and yet he was the author of a written record which describes with precision and accuracy, as far as it extends, the order in which our planet was furnished with light and life. He wrote, not for the purpose of instructing the Israelites in the science of cosmogony, but to establish a testimony that the universe was the work of the God who had led them forth from the land of Egypt, the house of their bondage; and thus to fortify them against the snares of idolatry in the land to which he was conducting them. But the omniscient spirit of the Almighty, who dictated and directed the pen of the scribe, did not permit it to record a fact that was inconsistent with those physical truths that have been developed by human research for the first time after the lapse of more than three thousand years. The Mosaic record of the creation, in thus revealing the hidden events of the past, becomes, as it were, a prophecy, the fulfilment of which is before our eyes, satisfactory and conclusive, and the corner stone of that edifice of the inspired Scriptures, which contains the knowledge of God's will, and of his divine purposes towards the children of men.

The mode or manner of the communication of these truths to the divine historian has been the subject of much inquiry and discussion; and it has been suggested, with much apparent reason, that the details of the creation presented to us by Moses were brought to his knowledge by means of a series of visions, in like manner as the events of futurity were disclosed to the minds of the prophets of old, who recorded them for our instruction. If we analyse the record, it will be found to have all the characteristics of a visional revelation of past events; for, with exception of the divine fiats which he heard, Moses describes only that which may have been optically presented to him—the earth unformed and unfurnished—the Spirit of God brooding on the face of the waters—the earliest dawn of light—the elevation of the clouds—the first appearance of dry land and land vegetation—the dissolution of the clouds above in the atmosphere, and the unveiling of the orbs of heaven—the swarming out of the Saurian reptiles—and the first appearance of the quadruped mammals, and of man; while those items of the creation which he could not have seen, such as the submarine invertebrate and vertebrate animals, and insects, are not mentioned.

It has been suggested by Hugh Miller, that there is a peculiar fitness in a revelation made by vision for conveying to the various generations of man that were to come into being throughout a long series of ages, an account of the creation which was to be received by multitudes who were to live and die in ignorance of the truths of physical sciences, such as geology and astronomy, as well as by those who, at a later period, are qualified to verify the description by the light of those sciences. The prophet, by describing what he had actually seen in plain and intelligible language, shocked no previously existing prejudice that had been founded on the apparent evidence of the senses—while, on the other hand, an enlightened age, when it had discovered the key to the description, would find it *optically* true in all its details. Had it been more real and accordant with scientific truths, the evidence of inspiration would perhaps have been more striking to men of the present day; but to the many generations of those who were ignorant of those facts of science it would most probably have been rejected as absurd and fabulous. 'What,' observes Hugh Miller, 'would sceptics such as Hobbes and Hume have said of an opening chapter in Genesis that would describe successive periods—first of mollusks, star lilies, and crustaceans, next of fishes, next of reptiles and birds, then of mammals, and finally of man; and that would minutely portray a period in which there were lizards bulkier than elephants, reptilian whales furnished with necks slim and long as the bodies of great snakes, and flying dragons, whose spread of wing greatly more than doubled that of the largest bird? The world would assuredly not receive such a revelation.' This subject will be found discussed in *The Testimony of the Rocks; The Mosaic Record in Harmony with the Geological; Sermons in Stones; The Genesis of the Earth and Man.*

The Scriptures do not, as already observed, fix the age of the earth, or supply any means by which we could calculate the length of time that has elapsed since 'the beginning,' or the first appearance of any of the several items of the creation, with the exception of that of Adam; and as regards his birth, the biblical records have unfolded to us that nearly six thousand years have passed away since he became an inhabitant of the earth. Facts, however, have recently come to light, on which reasonings have been founded to establish the proposition that, though the extent of the human era must have been short indeed when compared with the vastness of the geological ages, yet some of the human race must have tenanted the earth at a time long anterior to that assigned by the Bible records to have been the date of Adam's birth. Mr. Leonard Horner's experimental researches in Egypt, instituted with a view to ascertain the depths of the sedimentary deposits in the valley of the Nile, have brought to light relics of works of art and specimens of man's handiwork, such as pieces of pottery and sculpture, that tend to prove the existence of intelligent manufacturers at a period of time that could not be less than eleven or twelve thousand years. But the premises from which this conclusion has been deduced are too uncertain and fallible to warrant such an extension of the commonly received age of man. The rate of accretion of sedimentary deposits of a river like the Nile is subject to so many varying external influences, that, as a measure of time, it may be most fallacious, and no reliance can be placed upon it as disproving the record of Moses.

But more importance has been ascribed to the discoveries in the gravel quarries of Abbeville and Amiens in the north of France, and also in Suffolk in England, of flint implements, such as hatchets, spears, arrow-heads, and wedges of rude manufacture, associated in undisturbed gravel, with the bones of extinct species of the elephant, rhinoceros, and other animals, whose remains are found in the diluvium formed by the last great geological revolution. If these implements are of artificial origin, they afford strong evidence that the races of men by whom they were manufactured, were the contemporaries of animals which geologists affirm could not have existed within the Scripture term of human life. Nevertheless, many of those best

acquainted with geological phenomena and the knowledge to be derived from them, have not admitted that this association of a mixture of the flint implements with the extinct animal remains is conclusive evidence of the co-existence in life of the manufacturer of the implements with those animals—and affirm that mere juxtaposition is no evidence of contemporaneity, when no remains of the human frame is to be found in the same place. The age of the diluvium, also, in which these remains have been discovered, uncertain as it was before, has been rendered still more so by the presence of these human relics in it. So that the question remains open; and the Scripture chronology of the human era, though rendered doubtful, has not been conclusively displaced.

It may be, that further evidence will be forthcoming to establish as a fact that man was an inhabitant of the earth at a period anterior to the assigned date of Adam's birth; but it is satisfactory to know that, even in that event, the truth of the Scripture record could be vindicated. It has been ably argued in a recent work, *The Genesis of the Earth and Man*, that the existence of a pre-Adamite race of human beings is not inconsistent with the sacred narrative of the birth of Adam and the history of his descendants. There are some passages in the Bible which rather imply the existence of human beings, not the offspring of Adam, such as the apprehension expressed by Cain of violence at the hands of those amongst whom he should become a fugitive when cast out from association with his own family. On the other hand, there are expressions to be found in the Scriptures, which apparently indicate the origination of all mankind from Adam. The meaning and purport of these passages have been discussed with ability in the foregoing work; and the author concludes that the Scripture evidence is strong in favour of the existence of a non-Adamic race both before and after the flood. From ethnology he finds that the varieties of the human species may be reduced to two stocks, but that to reduce it to one is scarcely possible. History, too, records the traditions of every civilized race, that a barbarous race was expelled or subdued by their ancestors; and, on philological grounds, he concludes that many languages exhibit traces of two sources of human speech. The subject is worthy of attention, and ought to be entertained and discussed, in a spirit of candour and forbearance, by those who are qualified to deal with it on philosophical and philological principles; for on this ground the Religionist may yet have to fight the battle of the evidences of Scripture inspiration.

The origin of the material world, or of that rocky framework of the globe, the abode of man and his associated animals and plants, can be traced back to a period when the now solid crust on which we stand formed a portion of a revolving mass of igneous matter; and with the aid of geological, chemical, and other physical sciences, we can follow it through its various vicissitudes since that time, and see how that, by the gradual operation of the ascertained laws of matter, the earth has assumed its present form and appearance. Cause and effect are adequate to explain the process by which chaotic matter has become a structure that proclaims the wisdom and goodness of the Omnipotent architect and builder, and a storehouse of the manifold wonders of nature and art with which we are surrounded. The constancy of the union between cause and effect, in the estimation of one class of minds, is never separated from the existence of a sustaining and omnipotent intelligent power, by whom it was ordained that one should invariably follow the other; while to another class of reasoners, this consistency of Nature's law suggests an argument against the sustained efficient presence of the author of that law. As regards the process by which the *material world* has passed through its various phases to its present aspect, there has been little or no discussion arising out of these two modes of viewing the relations between God and his works; but the *origin of life*, or of the various species of animal and vegetable organisms, the receptacles of life, is a subject on which there has been much speculation, involving the principle of the continued efficient presence of the Deity with the onward march of vitality on our planet.

Each animal and plant has an ancestry of its own; and relationship by descent is admittedly that which constitutes identity of species—that is to say, all the animals of the world (and the same may be said of plants) which have descended from the same pair of ancestors belong to the same species. That there are many apparently different species of animals now in existence is obvious. But the question has been mooted, whether this distinction of species is a reality in nature, or whether all animals may not be lineally descended from one, or, at all events, a few original stocks. Geology teaches us that no animals of a higher order than zoophytes, mollusks, and crustaceans were inhabitants of our globe up to the close of the Silurian era; that the fish then, for the first time, made its appearance, and afterwards the reptile, in the Carboniferous era, and then the mammal, at a later period, in the Tertiary. Were the different species of zoophytes, mollusks, and crustaceans of the Silurian ages, and those of the succeeding and present eras, all of them the offspring of one pair, or of different pairs of ancestors, whose descendants had become thus varied by the operation of time and the changed conditions of life? Again, were the various species of fishes, reptiles, and mammals, descendants from their severally respective pairs of ancestors, or were they all of them lineal descendants of the previously existing inferior orders of animals of the Silurian and its preceding eras, and all thus related in blood to each other? If the various species had each their own separate first parents and lineage, then each of those ancestors must have been produced by a separate act of creative powers, or, as it has been termed, by a separate creative fiat, similar to that which kindled the first spark of life in the first living creature that stirred within the precincts of our planet; and thus the Creator must have been ever present with his work, renewing it with life in the various species of animals and plants with which it has from the beginning been supplied. On the other hand, philosophers have been found to insist that all the animals (and plants also) in the world, including man himself, have descended from one simple organism, and the operation of the pre-ordained laws of nature, without the interference of the Deity.

Thus, two French philosophers, De Maillet and La Marck, about the close of the last century, endeavoured to establish as a true proposition, that all the higher orders of animals and plants have been

derived by the immutable laws of nature from the first born and lowest items in the scale of physical life; and that life itself is producible by the agency of caloric and electricity from dead matter. They also held, that all the qualities and functions of animals have been developed by natural instinct, and a tendency to progressive improvement; and that organisation was the result of function, and not function of organisation. Their theory of life therefore was that the zoophyte, which was developed out of something still more simple, expanded itself into a mollusk or crustacean—that the crustacean was developed into a fish, fishes into reptiles and birds, and these again into quadruped mammals, and the mammal into man.

This theory, so dishonouring to God and degrading to man, was at once rejected as an absurdity by the common sense of mankind. It has, however, been revived, with a little variation, by the author of 'The Vestiges of the Natural History of Creation,' who has, in that work, reviewed the whole world of life which has been supplied by geology and natural history, and insists that 'the various organic forms that are to be found upon the earth are bound up in one—a fundamental unity pervades and embraces all, collecting them from the humblest lichen up to the highest mammifer in one system, the whole creation of which must have depended upon one law or decree of the Almighty, though it did not all come forth at one time. The idea of a separate creation for each must appear totally inadmissible;' and he argues that 'the whole train of animated beings, from the simplest and oldest up to the highest and most recent, are thus to be regarded as a series of advances of the principle of development, which have depended upon external physical circumstances, to which the resulting animals are appropriate.' And, as to the origin of vitality, he suggests that the first step in the creation of life upon this planet was a chemico-electric operation, by which simple germinal vesicles were produced, and that the advance from the simplest form of being to the most complicated was through the medium of the ordinary process of generation.

These speculations, whimsical and absurd in conception, but at the same time most mischievous in tendency, have long since been rejected by the most enlightened of our philosophers, basing their arguments on pure scientific principles and inductive reasoning. Professor Sedgwick, in his preface to the studies of the University of Cambridge, p. cxxviii, has pronounced that geology, 'as a plain succession of monuments and facts, offers one firm cumulative argument against the hypothesis of development.' Agassiz, Cuvier, and Hugh Miller have been equally strong in their condemnation of the theory.

The discussion of this question has been recently revived by the publication of Dr. Darwin's 'Origin of Species.' In this work an attempt has been made to solve the mystery of the creation of life, by seeking to establish the proposition that every species has been produced by generation from previously existing species. Dr. Darwin's hypothesis (for it is nothing more), is, that as man, acting on the principle of *selection*, causes different animals and plants to produce varieties, so in nature there is a similar power of selection, originated and carried on by the struggle of life, which tends to produce and perpetuate, by the operation of a natural law, varieties of organisms as distinct as those which man creates among domesticated animals and plants. It must be conceded that by the principle of natural selection we can account for the origin of many varieties of the same species; but that is far short of the proposition, that an accumulation of inherited varieties may constitute a specific difference. No facts have yet been established to warrant the inference, that because man can produce varieties of species by selection among domesticated animals, that he could produce, or that nature has produced, by the application of the same principle, essentially distinct species. There has always, in the case of domesticated animals and plants, been a limit to man's power to produce varieties, in like manner as, in the operations of nature, the sterility of hybrids has raised a barrier against the multiplication of species, which cannot be passed.

Dr. Darwin believes that animals have descended from at most only four or five progenitors, and adds, that analogy would lead him one step farther, viz., to the belief that all animals and plants have descended from one prototype, and that 'the probability is that all the organic beings that have ever lived upon the earth have descended from some one primordial form, into which life was first breathed.' This admits that life has been produced upon our planet by one, if not more, divine creative fiats; and such being the case, it is more reasonable, as well as more natural, to account for the appearance of distinct species from time to time by the exercise of similar acts of divine power, than by a vain endeavour to link together animals in relationship by descent that are wholly dissimilar in organization, and in all the habits, propensities, and instincts of their lives.

It is admitted that the position is not confirmed by geological evidence, inasmuch as the many intermediate links which must necessarily have existed between the various species, are not found in the geological formations. There is no such finely graduated organic chain revealed by geology; for the groups of animals, as they existed, are as distinct and well defined in those ancient records as they are at the present day. To meet this admitted difficulty Dr. Darwin is driven to allege 'the extreme imperfection of the geological record,' arising, as he states, 'from an extremely incomplete examination of existing strata, and the small proportion which those existing strata bear to those others which have been deposited, and removed or swept away by denudation.' These are mere gratuitous assumptions, put forth without foundation, to prop up a failing theory. No well-informed geologist will be found to admit that imperfections could exist in the geological record to an extent sufficient to account for the absence of so many forms of life, as must, if Dr. Darwin's theory be true, have been in existence at some period of the world's history. Moreover, his suggestion that every past and present organism has descended from three or four original forms, requires us to suppose that life must have existed in the planet long before the deposition of the Cambrian and Silurian rocks, in which the first groups of life appear, and that the rocks in which these remains were deposited have been either removed or transformed. This hypothesis not only receives no countenance from the records of geology, but is contradicted by all the evidence which they supply. So many startling concessions required to uphold this theory of the production of

species by natural selection, without the direct intervention of the creative power of the Almighty, are sufficient to justify its rejection, even if the more direct arguments to which we have referred were wanting.

To those who have dwelt on the problem of the origin of life, it must be manifest that the probabilities are, that the subject lies beyond the confines of the regions of the knowledge that is attainable by human experience, and the exercise of man's reasoning faculties, and that it falls within the province of that class of intelligence which can only be communicated through the medium of a divine revelation. To those who thus regard the matter, the Mosaic record of the creation, authenticated as it has been by the facts of science, will be found to repay the obligation, by teaching the man of science that God did not leave His handiwork to be developed by the unassisted operation of pre-ordained laws; but at every stage of the production of animal and vegetable life 'He commanded and they were created,' each of them '*after his own kind*,' and God saw each, 'and every thing that He had made, and behold, it was very good.'

The mind that submits to receive divine instruction from the only source from which it can be derived, will here find a solution of the difficulties which have embarrassed philosophers in their pursuit of the mysteries of the origin of life; for here is a divine revelation that each species of the animal and vegetable worlds was made after its own kind, by the direct interposition of the omnipotent Creator—that each was the result of a creative fiat, and was then sealed with the divine approval. And while, on the one hand, the man of science will discover nothing in the teachings of revelation that militates against the facts which he has collected without the aid of revelation, so, on the other hand, the religionist will find nothing in the well-established facts of science to cast a doubt on the well-understood revelations of Scripture. The harmony thus found to exist between the records of science and the records of the Bible, separated as they have been by centuries of darkness from each other, is highly instructive, and can only be accounted for by referring both to the same omniscient and omnipotent author—the one and only source of everlasting truth. Both tell us of works designed and executed by a combination of wisdom, power, and goodness; and while the Bible informs us that the Deity was and is present, as an efficient operating principle, at every stage of his work, the records of philosophy can supply no fact or argument that is inconsistent with the revelation. We are bound, therefore, to receive it as a truth within the province of the things that are revealed. Both tell us of a progress in creation from the lower to the higher orders of animal life; and while analogy, reasoning from the unvarying onward and upward march of mundane vitalities in the past ages of our planet's existence, assures the natural philosopher that at some epoch in the ages to come beings of a higher order than those of Adam's race will become inhabitants of our earth, the sacred records have added the intelligence that 'the first Adam is of the earth, earthy, the second Adam is the Lord from Heaven;' and 'as we have borne the image of the earthy, we shall also bear the image of the heavenly.'

When the mind contemplates the various scenes of which our planet has been the theatre, each in advance of the preceding, it is impossible to limit its glorious hereafter to any condition that can be realized by the imagination. At one time it was girded with a shoreless sea, and for ages its only inhabitants were lowly submarine invertebrates, of which the highest in rank was a Crustacean. At a subsequent period, its uncultivated land, its oceans and its air, were tenanted through an equally long space of time by nothing that was higher in the scale of animal life than Saurian reptiles, and at a later period by a higher order of quadruped mammals. And lastly, it became the abode of intelligent man, who, unlike all that had preceded him, can, from the platform of the present, review the past, and contemplate the future; and who has, in addition to the beauties of nature that have increased around him, encircled himself with the fair fabrics of art, and the conveniences and luxuries of civilized life. Compare this present scene with any of those that preceded it on the earth's surface,—let the mind realize the difference, and then ask of nature's progressive law, the exponent of God's will, what the future has in store for our planet? Should its next state be as high in comparison with the present as the present is high when compared with any of the pre-existing earthly scenes—should the next receptacle of the breath of life be as much above man in the scale of being as man is above the creatures which have tenanted the earth before him, how glorious will be the 'new earth'—how exalted the beings who will be its inhabitants! Mere philosophy, without the aid of revelation, may conduct the human intellect thus far in its reasonings and conclusions; but it requires the divine communications to the holy men of old to complete the picture, and assure the man *who will receive it*, that though worms destroy his body, yet in his flesh shall he see his God, and with his eyes behold the glories of the world to come.

Thus, the book of nature and the book of inspiration, when combined, embrace the whole history of organic and inorganic matter, which has expanded through that portion of eternal duration which lies between the beginning of our planet and the end of the Sabbath of creation—the seventh day, or period of the Mosaic narrative. The history of the past is authenticated by the discoveries of the present; and the inspired record of the future is—if we may so speak—rendered more sure by the analogy of the past. God has, in His goodness, provided for all the means of acquiring this important knowledge. It is for man to accept and use the gracious gift in its integrity, and apply every part of it to guide him into the paths of true wisdom—that wisdom which leads mankind to recognize the Creator in the several items of his creation, and to ascribe their being, not to nature, or to nature's laws—but to nature's God, and Him alone.—D. M'C.

CREDNER, Karl Aug., was born at Waltershausen, near Gotha. He studied at Jena, Breslau, and Göttingen. In 1830 he became professor extraordinary of theology at Giessen, and in 1832 obtained the appointment of ordinary professor. He died in 1857. His writings are numerous; the principal are—*Der Proph. Joel übersetzt u. erklärt*, Halle, 1831; *Beiträge z. einleit. in die Bibl. Schr.* Bd. I. *Die Evv. der Petriner od. Juden-christen*, Halle 1832, Bd. II. *Das Alttest. Urevangelium*, Halle, 1838; *Einleit. in das N. T.*, Halle, 1836; *Zur Gesch. d. Kanons*, Halle, 1847, new edition,

by Volckmar, with additions, Berl. 1860; *Das N. T. for denkende Leser*, 2 vols. Giess. 1841-43. Credner's works are very unequal. They contain the results of independent investigation, always scholarly and ingenious, often original and suggestive, but not seldom also ending in conclusions unsound and untenable. His Einleitung was left unfinished; his history of the Canon may be viewed as part of it. He contributed largely to the first edition of this Cyclopædia.—W. L. A.

CRELL, JOHN, one of the most distinguished Socinians of the 17th century, born at Helmebsheun, in Franconia, 1590. In 1606 he entered the university of Altorf. After making great proficiency in philological studies, he turned his attention to philosophy, especially to that of Aristotle, of which the influence is very apparent in his theological writings. At Altorf his intimacy with Professor Soner, a physician of eminence, a secret but active adherent of Socinus, led to his becoming an anti-trinitarian. The change in his sentiments was not suspected till he was called upon, as a necessary condition of taking office, to sign the Augsburg Confession, which, to his honour, he declined doing. To escape the consequences which would have probably ensued, he secretly left Altorf for Poland, where he met with a cordial reception from Count Sieninski, the wealthy and powerful patron of Socinianism, through whose influence he was appointed professor of Greek at Cracow in 1613. After three years he was made rector, and filled that office till 1621; he then devoted himself to preaching, in which he laboured for ten years with great assiduity, to his death in 1631. His superior talents and extensive acquirements, his unwearied diligence and great eloquence, justified the high esteem in which he was held. His writings consist of extensive commentaries on the books of the N. T., various polemical treatises, likewise ethical works on Aristotle and Christian morals. They are contained in the third and fourth volumes of the *Bibliotheca Fratr. Polon.*; Fock's *Socinianismus nach seiner Stellung in der Gesammtentwickelung des Christlichen Geistes*, etc., Kiel, 1847, p. 195.—J. E. R.

CRELL, SAMUEL, grandson of John Crell, born in 1660. He studied in the gymnasium of the Remonstrants at Amsterdam, and settled as a preacher at Königswalde. He afterwards removed to Berlin, and spent some time in the Netherlands and in England, where he became acquainted with Sir Isaac Newton, Dr. Grabe, and other eminent men, by whom he was highly esteemed. He died at a very advanced age, at Amsterdam, in 1747. He wrote several historical treatises on the ante-Nicene fathers, and one on the Introduction to St. John's Gospel. Though in general a disciple of Socinus, in some points he inclined to the views of Arminius. See Fock, *Socinianismus*, etc., p. 240.—J. E. R.

CRESCENS (Κρήσκης), an assistant of St. Paul, and generally supposed to have been one of the seventy disciples of Christ. It is alleged in the *Apostolical Constitutions* (vii. 46), and by the fathers of the church, that he preached the gospel in Galatia, a fact probably deduced conjecturally from the only text (2 Tim. iv. 10) in which his name occurs. There is a less ancient tradition (in Sophronius), according to which Crescens preached, went into Gaul, and became the founder of the church in Vienna; but it deserves no notice, having probably no other foundation than the resemblance of the names Galatia and Gallia.—J. K.

CRETE (Κρήτη), one of the largest islands in the Mediterranean, now called Candia, and by the Turks Kirid. It is 160 miles long, but of very unequal width, varying from thirty-five to six miles. It is situated at the entrance of the Archipelago, having the coast of the Morea to the south-west, that of Asia-Minor to the north-east, and that of Lybia to the south. Great antiquity was affected by the inhabitants, and it has been supposed by some that the island was originally peopled from Egypt, but this is founded on the conclusion that Crete was the Caphthor of Deut. ii. 23, etc., and the country of the Philistines, which seems more than doubtful [CAPHTHOR]. Surrounded on all sides by the sea, the Cretans were excellent sailors, and their vessels visited all the neighbouring coasts. The island was highly prosperous and full of people in very ancient times; this is indicated by its 'hundred cities' alluded to in the epithet ἑκατόμπολις, applied to it by Homer (*Il.* ii. 649). The chief glory of the island, however, lay in its having produced the legislator Minos, whose institutions had such important influence in softening the manners of a barbarous age, not in Crete only, but also in Greece, where these institutions were imitated. The natives were celebrated as archers. Their character was not of the most favourable description; the Cretans or Kretans being, in fact, one of the three K.'s against whose unfaithfulness the Greek proverb was intended as a caution—Kappadokia, Krete, and Kilikia (τρία κάππα κακίονα Καππαδοκία, καὶ Κρήτη, καὶ Κιλικία). In short, the ancient notices of their character fully agree with the quotation which St. Paul produces from 'one of their own poets,' in his Epistle to Titus (i. 12), who had been left in charge of the Christian church in the island:—'The Cretans are always liars (ἀεὶ ψεῦσται, eternal liars), evil beasts (κακὰ θηρία, Angl. 'brutes'), slow bellies' (γαστέρες ἀργαί, gorbellies, bellies which take long to fill). The quotation is usually supposed to have been from Calimachus's *Hymn on Jove*, 8; but Callimachus was not a Cretan, and he has only the first words of the verse, which Jerome says he borrowed from Epimenides, who was of Crete. Ample corroboration of the description which it gives may be seen in the commentators.

Crete is named in 1 Maccab. x. 67. But it derives its strongest scriptural interest from the circumstances connected with St. Paul's voyage to Italy. The vessel in which he sailed being forced out of her course by contrary winds, was driven round the island, instead of keeping the direct course to the north of it. In doing this, the ship first made the promontory of Salmone on the eastern side of the island, which they passed with difficulty, and took shelter at a place called Fair-Havens, near to which was the city Lasea. But, after spending some time at this place, and not finding it as they supposed sufficiently secure to winter in, they resolved, contrary to the advice of St. Paul (the season being far advanced), to make for Phœnice, a more commodious harbour on the western part of the island, in attempting which they were driven far out of their course by a furious east wind called Euroclydon, and wrecked on the island of Melita (Acts xxvii.)—J. K.

CRIMSON. [COLOURS.]

CRISPUS (Κρίσπος), chief of the Jewish synagogue at Corinth (Acts xviii. 8), converted by St. Paul (1 Cor. i. 14). According to tradition (*Constitut. Apost.* vii. 46) he was afterwards Bishop of Ægina.—J. K.

CRITICI SACRI. 'The first edition of this immense work,' says Orme (*Biblioth. Bibl.* p. 128), 'was printed at London by Bee, in 1660, in 9 vols. folio. It was designed to be a companion to Walton's Polyglott, published shortly before. The editors were Bishop Pearson, John Pearson, Anthony Scattergood, and Francis Gouldman. It was reprinted at Frankfort, under the care of Gurtler, in 1695, in 7 vols. In 1698 it re-appeared at Amsterdam, in 9 vols.; and a supplement of 2 vols. more was published in 1700 and 1701; and a second supplement appeared in 2 vols. fol., Amst. 1732. This collection contains all, or most of the books of the O. T., the entire annotations of Munster, Vatablus, Castalio, Clarius, Drusius, and Grotius; brief annotations of Fagius on the Chaldaic Paraphrase of the Pentateuch, and his larger exposition of the first four chapters of Genesis; the commentaries of Masius on Joshua; the annotations of Codurcus on Job; of Pricaeus on the Psalms; and of Bayne on the Proverbs; the commentary of Forerius on Isaiah, that of Lively on Hosea, Joel, Amos, Obadiah and Jonah; of Badwell on the Apocrypha, and Hoeschel on Ecclesiastes, etc. On the N. T. it contains the collations of Valla, with the animadversions of Revins; the annotations of Erasmus, Vatablus, Castalio, Clarius, Zegerus, and Grotius; on particular places and subjects of the N. T., Munster, Drusius, Scaliger, Casaubon, Cameron, Lud. Capellus, Gualtperius, Schultetus, and Pricaeus. There are also a number of philological tracts and dissertations; such as John Gregory's Notes and Observations, Fagius's Comparison of the principal Translations of the O. T., Cartwright's *Mellificium Ebraicum;* Drusius on the Mandrakes, Jos. Scaliger and Amama on Tythes; Lud. Capellus on the Vow of Jephtha and Corban; Pithæus *De Latinis Bibliorum Interpretationibus;* Urstius *De fabrica Arcæ Noæ;* Rittershusius *De Jure Asylorum;* Allatius *De Engastrymutho;* Montanus on Jewish Antiquities; Bertram and Cunæus on the Hebrew Republic; Waser on the Ancient Coins and Measures of the Hebrews, Chaldæans, and Syrians; and many others of a similar description.'

CRITICISM, BIBLICAL. This phrase is employed in two senses. Some take it to signify not only the restoration of the text of Scripture to its original state, but the principles of interpretation. This is an extensive application. It is better, perhaps, to confine it to the *text* of the Bible. We shall limit it to those principles and operations which enable the reader to detect and remove corruptions, to decide on the genuineness of disputed readings, and to obtain as nearly as possible the original words of Scripture. Its legitimate object is thus to ascertain the purity or corruption of the text. It judges whether an alteration has been made in a passage; and when it discovers any change, labours to restore the primitive readings that have been displaced. There are *five* sources from which biblical criticism derives all its aid, both in detecting the changes made in the original text, and in restoring genuine readings.

1st. MSS. or written copies of the Bible.

2d. Ancient translations into various languages.

3d. The writings and remains of those early ecclesiastical writers who have quoted the Scriptures.

4thly. Parallels, or repeated passages.

5thly. Critical conjecture.

Such are the sources which criticism employs. To attain its end it must use them with skill and discrimination. They afford wide scope for acuteness, sobriety, and learning; and long experience is necessary that they may be used with efficiency and success.

The present article will contain a brief historical sketch of biblical criticism, or a history of the texts of the O. and N. T.; the condition in which they have been at different periods; the evidences on which our knowledge of their purity or corruption rests, and the chief attempts that have been made to rectify or emend them. A history of criticism must describe the various stages and forms through which the texts have passed. It will be expedient to reserve an enumeration of the *causes* which gave rise to various readings to a future article [VARIOUS READINGS]; and, on the present occasion, to detail the phases which the Hebrew and Greek texts of the O. and N. T. have presented both in their unprinted and printed state, in connection with the labours of scholars to whom such texts have been an object of interesting attention and diligent inquiry.

We shall commence with the text of the O. T. There are four marked periods in the history of the Hebrew text.

1. *That period in the history of the unprinted text which preceded the closing of the canon.*—Of this we know nothing except what is contained in Scripture itself. The Jews bestowed much care on their sacred books. They were accustomed to hold them in great veneration even in the darkest times of national apostacy from Jehovah. How often the separate books were transcribed, or with what degree of correctness, it is impossible to tell. We cannot suppose that the O. T. writings were perfectly free from alterations in the earliest times. It is probable that they had been deteriorated even in the interval between their origin and the completion of the canon. All analogy confirms this supposition. In favour of it reference may be made to the differences in proper names, and to parallel sections in various books. We do not believe, however, that the text had suffered *much* from the carelessness or rashness of transcribers. It is necessary to examine singly and minutely all parallel places that narrate the same things more or less verbally, before a conclusion be drawn from them as to their original form and relation. They are, indeed, very perplexing in some cases. All the evidence they afford is presumptive. It appears to us that the treatment which the separate books experienced at the hands of the early Jews was favourable on the whole. The Palestinian Jews cannot be accused of reckless caprice or officious meddling in this respect.

The most important thing in this part of the history is the Samaritan recension of the Pentateuch [PENTATEUCH]. This *edition* (if so it may be called) of the Pentateuch is indeed uncritical in

its character. While we freely acquit the *Jews* of tampering with the text of the Mosaic books, the *Samaritans* cannot be so readily exonerated from the imputation. As far as the *latter* are concerned, we are compelled to believe that the words of the original were not always treated by them with sacred respect. Additions, alterations, and transpositions, are very apparent in *their* copy of the Pentateuch. A close alliance between the text which lies at the basis of the Septuagint Version and that of the Samaritan Pentateuch has been always noticed. Hence some think that they flowed from a common *recension*. One thing is certain, that the LXX. agree with the Samaritan in about 2000 places in opposition to the Jewish text. In other books too of the O. T, besides the five books of Moses, the Seventy follow a recension of the text considerably different from the Jewish. Thus in Jeremiah and Daniel we find a different arrangement of sections, as well as diversity in single passages. The books of Job and Proverbs present a similar disarrangement and alteration, which must be attributed in part to the account of the Alexandrian Jews. Far different was the conduct of the *Palestinian* Jews in the treatment of the sacred books. They were very scrupulous in guarding the text from innovation; although it is impossible that they could have preserved it from *all* corruption. But the errors or mistakes which had got into the O. T. text were rectified to a great extent during the time the books were arranged and revised by Ezra, Nehemiah, and their successors. These men endeavoured to make the text as correct as possible. Autographs and the best copies within reach were employed for this purpose. They proceeded, therefore, in much the same way as a critical editor does. But, as they were not infallible, the text of the books they collected was not *perfect*. All that can be affirmed with safety is, that the canonical writings were in a tolerably pure state about 300 years before Christ, at the time of Simon the Just; who, according to the later Jews, completed the canon. By Eusebius's chronology, Simon died about 292 B.C.; though Zunz makes the date 202. *We* do not suppose that the canon was fixed by Simon. Hengstenberg and Hävernick are undoubtedly wrong in supposing the canon to have been closed about 400 B.C. The books were in the same condition after 300 B.C., till the time of Christ.

2. *From the close of the canon till the destruction of Jerusalem.*—The state of the Hebrew text at the time when the Alexandrine version was made, cannot be accurately determined, because of the condition in which the version now exists. At present that translation is very corrupt. We only possess copies of the text of the *κοινὴ* in its deteriorated state. Under existing circumstances all that can be done is to take a certain text of the LXX. as approaching nearest to the original one, and from it to judge of the Hebrew text when first translated into Greek. With all the variations of the Septuagint from the Hebrew that must be attributed to transcribers, many should be taken as *original*.

3. *From the downfall of the Jewish state till the final establishment of the Masoretic text.*—Aquila, Symmachus, and Theodotion, though departing from the Masoretic text, do not disagree with it to the extent of the LXX. Josephus appears to have commonly used the Septuagint, not the Hebrew. The text lying at the basis of the Peshito is *substantially* the Masoretic one. Yet there are many departures from it. Not a few readings better than the present Hebrew text exhibits, are sanctioned by the Syriac. In some cases it approaches the text of the LXX.

From correct Palestinian copies flowed the Chaldee versions of Onkelos and Jonathan. The copies which were the source of the *Masoretic* text were also the basis of these paraphrases. In the Hebrew column of Origen's *Hexapla* we find a text allied to the Masoretic. In the fourth century Jerome employed Jewish teachers of Palestine. MSS. of the same land formed the basis of his Latin version, whose text is very nearly conformable to the recension we now have.

From the second century and onward an increasing number of writers busied themselves with oral explanations of the law and the systematic collection of them, afterwards called *Mishna*, from שָׁנָה, *to repeat*. It is supposed that Rabbi Judah, surnamed *the holy* (died 191), wrote out the Mishna for the first time. The two *Gemaras* subsequently appended to the Mishna by way of commentaries, viz., the Babylonian and the Jerusalem, make up with it the Talmuds known as the Babylonian and Jerusalem Tulmuds. They belong to the fifth and fourth centuries respectively. In them we discern many traces of critical skill applied to the preservation of a pure text. Different readings in MSS. are mentioned; precepts are given respecting biblical calligraphy; and true readings are restored. By far the most important fact which they present is certain kinds or *classes* of critical corrections made at an earlier period, and which Morinus (*Exercitationes Biblicæ*, p. 408) justly calls the *fragments* or *vestiges* of recensions. These are—(1) עטור סופרים *Ablatio scribarum*. (2) תיקון סופרים *Correctio scribarum*. (3) *Puncta extraordinaria*. (4) קרי ולא כתיב *K'ri v'lo K'thib*. (5) כתיב ולא קרי *K'thib v'lo K'ri*. (6) The Talmud also mentions different readings which the Masoretes call קרי וכתיב *K'ri uk'thib*.

The writings of Jerome afford evidence, that, in the fourth century, the Hebrew text was without vowel-points and even *diacritic* signs.

The learned Jews, especially those at Tiberias, where there was a famous school till the eleventh century, continued to occupy themselves with the Hebrew language and the criticism of the O. T. The observations of preceding Rabbis were enlarged, new remarks were made, and a vowel-system was invented, the origin of which can hardly be placed earlier than the sixth century. The name Masora has usually been applied to that grammatico-historical tradition, which, having been handed down orally for some centuries, became afterwards so extensive as to require its committal to writing. Much of what is contained in the Masora also exists in the Talmud. Part of it, however, is older than the Talmud, though not reduced to its present form till a much later period. The various observations comprised in the Masora were at first written in separate books, of which there are MSS. extant. Afterwards they were put in the margin of the Bible MSS.

When we speak of the *Masoretic recension* of the text, it is not meant that the Masoretes gave

a certain form to the text itself, or that they undertook and executed a new revision. They made the *textus receptus* of that day the basis of their remarks, and gave their sentiments concerning it. Had the text been altered in every case where they recommend; had it been made conformable to their ideas of what it should be, it would have been appropriate to have called it the *Masoretic recension*. The designation, however, though not applicable in strictness, is customary.

The most important part of the Masora consists of the marginal readings or *K'ris*, which the Masoretes always preferred to the textual, and the later Jews have commonly adopted. The *K'ris* are *critical*, *grammatical*, *orthographical*, *explanatory*, and *euphemistic*. It has been a subject of dispute among scholars from what source the Masoretes derived the K'ris. It is highly probable that they were generally taken from *MSS.* and *tradition*, though they may have been in part the offspring of conjecture. It is but reasonable to suppose that these scholars *sometimes* gave the result of their own judgment. In addition to the *K'ris* the Masora contains an enlargement of critical remarks found in the Talmud. Besides, the verses, words, and consonants of the different books of the Bible are counted; a task unparalleled in point of minute labour, though comparatively unprofitable. The application of the Masora in the criticism of the O. T. is difficult, because its text has fallen into great disorder. Some pages of it first appeared in the Rabbinical Bible of Bomberg superintended by Felix Pratensis. In the second Rabbinical Bible of Bomberg, R. Jacob Ben Chayim bestowed considerable care on the printing of the Masora.

At the end of this second Rabbinical Bible there is a collection of *oriental* and *western* readings, or, in other words, *Babylonian* and *Palestinian*, communicated by the editor, and the result of an ancient revision of the text. The number is about 216. Of the sources from which the collection was drawn we are entirely ignorant. Judging by the contents, it must be older than many observations made by the Masoretes. It should probably be referred to a period anterior to the introduction of the vowel system, as it contains no allusion to the vowels. It is certainly of considerable value, and proves that the *oriental* no less than the *western* Jews had always attended to the state of the sacred text. In addition to this list, we meet with another in the Rabbinical Bibles of Bomberg and Buxtorf, and in the sixth volume of the London Polyglott, belonging to the eleventh century, which owes its origin to the labours of Ben Asher and Ben Naphtali, the respective presidents of academies in Palestine and Babylon. These readings, with a single exception, refer to the vowels and accents. The vowel system had therefore been completed when this collection was made.

4. *From the final settlement of the Masoretic text and the departure of the learned Jews from the east, till part of the Bible first appeared in print; or from* A.D. 1040 till A.D. 1477.—The learned men belonging to the academies in Palestine and Babylon were obliged by the Arabs, at the commencement of the eleventh century, to leave their places of abode and settle elsewhere. They fled to Europe, especially to Spain, which country became in consequence the seat of the critical study of the Bible. But the studies of the learned Jews in Spain had comparatively small influence on the state of the text, because its general character had been already fixed. In their time transcribers allowed few departures from the Masora.

History of the printed text:—The psalter was the first part of the Hebrew Scriptures which was printed; A.D. 1477, 4to (probably at Bologna). There are three early editions, from which all others have been taken:—1. That published at Soncino, A.D. 1488, which was the first entire copy of the Hebrew Scriptures ever printed. The text is furnished with the points and accents, but we are ignorant of the MSS. employed by the editor. 2. The second great edition was that in the Complutensian Polyglott, 1514-17, taken from seven MSS. 3. The third was the second Rabbinical Bible of Bomberg, superintended by R. Jacob Ben Chayim, Venice, 1525, 4 vols. fol. The text is formed chiefly after the Masora, but Spanish MSS. were used. A second edition of Ben Chayim's Bible was printed in 1547-49, 4 vols. folio, being the third Rabbinical Bible issued from Bomberg's press. This is more copious and correct than the preceding. The Antwerp Polyglott (1569-72) has a text formed from the Complutensian and Bombergian.

Among editions furnished with a critical apparatus, that of Buxtorf, published at Basle, 1619, occupies a high place. It contains the commentaries of the Jewish Rabbis, Rashi, Abenesra, Kimchi, Levi Ben Gerson, and Saadias Haggaon. The appendix is occupied with the Jerusalem Targum, the great Masora corrected and amended, and the various readings of Ben Asher and Ben Naphtali. The most recent and complete Rabbinical Bible is the Amsterdam edition superintended by Moses Ben Simeon of Frankfurt, 4 vols. fol., 1724-27. It has various Rabbinical commentaries not included in prior Bibles.

The principal editions with various readings are those of Seb. Münster, Jablonski, Van der Hooght, J. H. Michaelis, C. F. Houbigant, and Benjamin Kennicott.

Münster's edition appeared at Basle in 1536, 2 vols. 4to. The text is supposed to be founded upon that of Brescia, 1494, 4to, which resolves itself into the Soncino edition of 1488.

Jablonski's edition was published at Berlin in 1699, 8vo, and again at the same place in 1712, 12mo. It is founded on the best preceding editions, but chiefly the second of Leusden (1667). The editor also collated various MSS. The text is remarkably accurate.

Van der Hooght's edition appeared at Amsterdam, 1705. The text is taken from Athias' (1667). The Masoretic readings are given in the margin; and at the end are collected the various readings of the editions of Bomberg, Plantin, Athias, and others.

The edition published by J. H. Michaelis in 1720, is accompanied with the readings of twenty-four editions which the editor examined, besides those of five MSS. in the library at Erfurt. There is a want of accuracy in his collations.

In 1753, C. F. Houbigant published a new edition in 4 vols. folio. The text is that of Van der Hooght, without the points. In the margin of the Pentateuch, the Samaritan readings are added. For it the editor collated, but hastily, twelve MSS. He has been justly blamed for his rash indulgence in conjectural emendation.

The first person who seemed to have a right idea of what was required, and did much towards its accomplishment, was a learned Jew of Mantua, Salomon Norzi. His work, containing a copious critical commentary on all the O. T. books, the fruit of many years' labour, was published after his death at Mantua, in 1742, 4 vols. 4to. This critical commentary was the result of much reading and collation of MSS.

Dr. Kennicott's edition, which is the most important yet published, appeared at Oxford—the first volume in 1776, the second in 1780. The number of codices collated by himself and his associates, the chief of whom was Professor Bruns of Helmstadt, amounted to 694. This includes MSS., editions of the Hebrew Scriptures, and Rabbinical works, particularly the Talmud. In addition to his collation of MSS. and printed editions, he followed the example of various editors of the Greek Testament in having recourse to Rabbinical writings. The immense mass of various readings here collected is unimportant. It serves, however, to shew that, under the influence of the Masora, the Hebrew text has attained a considerable degree of uniformity in all existing MSS.

In 1784-88, John Bernard de Rossi published at Parma, in 4 vols. 4to, an important supplement to Kennicott's collection. These various readings were taken from 88 MSS. used by Kennicott and collated anew by De Rossi, from 479 in his own possession and 110 in other hands, from many editions and Samaritan MSS., and also from ancient versions. In 1798 a supplemental volume appeared at Parma, in 4to, containing extracts of the same kind from new sources. De Rossi's collection of various readings is superior to every other.

In 1793, Doederlein and Meisner published at Leipzig, 2 vols. 12mo, an edition intended in some measure to supply the want of the extensive collations of Kennicott and De Rossi. It contains the more important readings.

Of much greater value is the edition of Jahn, published at Vienna in 4 vols. 8vo, 1806. The text is Van der Hooght's, with the exception of nine or ten places. The value of the edition consists in the select various readings found below each page, with the authorities distinctly given, MSS., versions, and printed editions. Only the principal accents are retained in the text.

In 1821 appeared Hamilton's *codex criticus* of the Hebrew Bible, which was the first attempt, properly so called, to form a standard text of the O. T.

In 1855 was published Davidson's work, entitled *The Hebrew text of the O. T. revised from critical sources; being an attempt to present a purer and more correct text than the received one of Van der Hooght, by the aid of the best existing materials, etc., etc.*, 8vo. This author not only goes beyond Hamilton's plan, but departs from it in various ways. It is an attempt to do for the Hebrew text what Griesbach did for the Greek of the N. T.

The most accurate edition of the Masoretic text is that of Theile, Leipzig 1849, 8vo (stereotype edition).

The text of Van der Hooght is now regarded as the *textus receptus*. (See Le Long's *Bibliotheca*, edited by Masch; Rosenmüller's *Handbuch für die Literatur der biblischen Kritik und Exegese*, vol. 1; Davidson's *Treatise on Biblical Criticism*, vol. 1; the last edition of De Wette's *Einleitung in das alte Testament;* Bleek's *Einleitung in das alte Testament;* and Davidson's *Text of the O. T. revised, etc.*, 1855, 8vo.)

We shall now give a brief history of the N. T. text in its *unprinted* and *printed* form. The criticism of the N. T. is rich in materials, especially in ancient MSS. But, although the history of N. T. criticism records the industrious collection of a large amount of materials, it is not equally abundant in *well-accredited facts*, such as might be of essential benefit in enabling us to judge of the changes made in the text. History is silent respecting the period when the two parts of the N. T., viz., the εὐαγγέλιον and ἀπόστολος, or, in other words, the four Gospels and the Pauline, and remaining epistles, were put together, so as to form *one whole*. About the beginning of the 3d century, it is certain, that all the books of the N. T. which we now possess were commonly regarded as canonical. The parts of the N. T. not usually included in the collection at that time, were the Epistle to the Hebrews, the Apocalypse, the Second Epistle of Peter, that of Jude, the Second and Third Epistles of John. These were known and quoted. They were probably looked upon as authentic and canonical by some persons in all countries where they were circulated; but they had not attained to the position of the others. They were not considered of equal authority. Although, therefore, the canon was *virtually* formed in the early part of the 3d century, it was not *fully* and *finally* settled in all its parts. Six books or epistles were not established in public estimation as *sacred* or *inspired*. Origen did not revise the text of the N. T., though it was corrupt in his day. Neither did Hesychius or Lucian, though Hug thought that they were the authors of recensions. It would rather appear from the language of Pope Gelasius that Hesychius and Lucian interpolated the Gospels. It is probable, however, that Gelasius, relying on Jerome's unfavourable opinion of what they did, and examining no farther, wrote accordingly.

At a comparatively recent period, certain internal marks were observed to belong to documents containing the same text. A similarity in characteristic readings was noticed. Bengel appears to have been the first to whom the idea suggested itself of dividing the materials according to the peculiarities which he faintly perceived. It was afterwards taken up by Semler, and highly elaborated by Griesbach. Later editors and critics have endeavoured to improve upon Griesbach's system. The different forms of text observed by Semler and Griesbach they call *recensions;* although the appellation *family* is more appropriate. Perhaps the data that have been so much regarded in classifying the documents containing the N. T. text are insufficient to establish any system. The subject of recensions, though frequently discussed, is not yet settled. In the history of the *unprinted* text it is the chief topic which comes before the inquirer. Reserving it for future notice [RECENSIONS], we pass to the history of the *printed* text, and the efforts made to emend it.

The *whole* of the N. T. was first printed in the Complutensian Polyglott, 1514, though not published till 1517. The first *published* was that of Erasmus, at Basle, in 1516. Both were issued independently of one another, and constitute the basis of the *received text*. Yet the best materials

were not employed in preparing them, and on both the Vulgate was allowed to exert an undue influence. Even critical conjecture was resorted to by Erasmus. No less than five impressions were published by Erasmus, into the *third* of which 1 John v. 7 was first put. In the last two he made great use of the Complutensian Polyglott.

The third place among the early editors of the Greek Testament has been assigned to Robert Stephens, whose first edition was printed at Paris, 1546, 12mo, chiefly taken from the Complutensian, and generally styled the *Mirifica* edition, from the commencement of the preface. His second edition was published in 1549; the third in 1550, in folio. In this last he followed the fifth of Erasmus, with which he compared fifteen MSS., and the Complutensian Polyglott. In 1551 appeared another edition, accompanied by the Vulgate and the Latin translation of Erasmus. It is remarkable for being the first into which the division of verses was introduced.

The next person who contributed to the criticism of the Greek Testament was Theodore Beza. The text of his first edition, 1565, folio, was the same as that of the third of Stephens, altered in about fifty places, accompanied with the Vulgate, a Latin version of his own, and exegetical remarks. In his second edition, 1582, he had the benefit of the Syriac version, an Arabic one of some books, and two ancient codices, the Clermont and Cambridge ones. A third impression appeared in 1589, and a fourth in 1598. The *Elzevir* editions exhibit partly the text of the third of Stephens, and partly that of Beza. The first appeared at Leyden in 1624. The second edition of 1633 proclaims its text to be the *textus receptus*, which it afterwards became. Subsequently five other editions issued from the same press. The editor does not appear to have consulted any Greek MSS. All his readings are either in Beza or Stephens.

Brian Walton, the learned editor of the London Polyglott, gave a more copious collection of various readings in the sixth volume of that work than had before appeared, which was further enlarged by Dr. Fell in his edition published at Oxford in 1675; reprinted by Gregory in 1703, folio.

Dr. John Mill, encouraged and supported by Fell, gave to the world a new edition in 1707, folio. The text is that of Stephens' third edition. In it the editor exhibited, from Gregory's MSS., a much greater number of readings than is to be found in any former edition. He revised and increased the extracts formerly made from ancient versions. Nor did he neglect quotations from the fathers. It is said that the work contains thirty thousand various readings. This important edition, so far superior to every preceding one, cost the laborious editor the toilsome study of thirty years, and excited the prejudices of many who were unable to appreciate its excellence. It commenced a new era in the criticism of the Greek Testament. Ludolph Kuster reprinted Mill's Greek Testament at Amsterdam in 1710, enriching it with the readings of twelve additional MSS.

The first real attempt to emend the *textus receptus* was made by John Albert Bengel, abbot of Alpirspach. His edition appeared at Tubingen, 4to, 1734, to which was subjoined his 'Introductio in crisin Novi Testamenti.' An *apparatus criticus* contains his collection of various readings, chiefly taken from Mill, but with important additions.

Dr. John James Wetstein contributed, in no small degree, to the advancement of sacred criticism by his large edition of the Greek Testament, published at Amsterdam in 1751-52, 2 vols. folio. In 1730 he had published *prolegomena*. It was his desire to give a new and corrected text, but he was compelled by circumstances to exhibit the *textus receptus*. Yet he noted, partly in the text itself, partly in the inner margin, such readings as he preferred. His collection of various readings, with their respective authorities, far exceeds all former works of the same kind in copiousness and value. He collated anew many important MSS. which had been superficially examined, gave extracts from many for the first time, and made use of the Philoxenian version, hitherto uncollated. For convenience, he marked the *uncial* MSS. with the letters of the alphabet, and the *cursive* with numerical letters. His exegetical notes are chiefly extracts from Greek, Latin, and Jewish writers. The edition of the Greek Testament under consideration is indispensable to every critic; and will always be reckoned a marvellous monument of indomitable energy and unwearied diligence. The *prolegomena* contain a treasure of sacred learning which will always be prized by the scholar. They were reprinted, with valuable notes, by Semler, in 1764, 8vo.

The next scholar who is pre-eminently distinguished in the history of the N. T. criticism is Dr. John James Griesbach. He enriched the materials collected by Wetstein with new and important additions, by collating MSS., versions, and early ecclesiastical writers, particularly Origen, with great labour. The idea of *recensions*, recommended by Bengel and Semler, he adopted, and carried out with much acuteness and sagacity. His first edition appeared at Halle in 2 vols., 1774-75. The first three gospels were synoptically arranged; but in 1777 he published them in their natural order. The text is founded on a comparison of the copious materials which he possessed. Nothing was adopted from conjecture, and nothing received which had not the sanction of codices as well as versions. A select number of readings is placed beneath the text. In his *Symbolæ Criticæ* (1785, 1793) he gave a full account of his collations. Such was the *commencement* of Griesbach's literary labours.

Between the years 1782-88, C. F. Matthæi published a new edition of the Greek Testament in 12 parts or vols. His text was founded on a collation of more than 100 Moscow MSS., which he first examined. It is accompanied with the Vulgate, *scholia*, and *excursus*. He avowed himself an enemy to the idea of *recensions*, despised the ancient MSS. (especially cod. Bezæ), and quotations in the Fathers, while he unduly exalted his Moscow MSS. His chief merit lies in the careful collation he made of a number of MSS. before unknown. A second edition appeared in Germany in 3 vols. 8vo, 1803-1807. Several MSS. in Germany were examined by the editor previously to this edition.

Before the completion of Matthæi's first edition, appeared that of Alter, 1786-87, 2 vols. The text is that of the Vienna MS. (Griesbach, 218), with which he collated 22 others in the Imperial library. To these he added readings from the Coptic, Slavonian, and Latin versions.

In 1788, Professor Birch of Copenhagen enlarged the province of sacred criticism by his

splendid edition of the four Gospels in folio and 4to. The text is a reprint of Stephens' third; but the materials appended to it are highly valuable. They consist of extracts made by himself and Moldenhauer, in their travels, from many MSS. not examined by Wetstein; and of Adler's selections from the Jerusalem-Syriac version discovered in the Vatican. Birch was the first who carefully collated the *Codex Vaticanus*, except in Luke and John, where he used a collation formerly made for Bentley. The publication of the second volume was prevented by a fire that destroyed many of the materials. In 1798 he published his various readings on the remainder of the N. T., except the Apocalypse. In 1800 he published those relating to this book also.

In 1796 appeared the first volume of a new and greatly-improved edition of Griesbach's New Testament; for which he made extracts from the Armenian, Slavonic, Latin, Sahidic, Coptic, and other versions, besides incorporating into his collection the results of the labours of Matthæi, Alter, and Birch. The second volume appeared in 1806, both published at Halle. At the end of the second volume is a dissertation on 1 John v. 7. The work was reprinted at London in 1809, 1810; and again in 1818. The prolegomena are exceedingly valuable. This edition is indispensable to every critic and intelligent theologian. In 1805, Griesbach published a manual edition, with a selection of readings from the larger one. The text of this does not always agree with the other. It presents the learned critic's latest judgments, and is therefore of peculiar worth. It was reprinted, but inaccurately, in 1825.

In 1827 many new materials having been procured since the date of Griesbach's last edition, it was thought necessary to publish a third. It appeared, accordingly, under the superintendence of Dr. Schulz. The first volume contains the prolegomena and Gospels. It exhibits various readings from about 20 new sources, many corrections of Griesbach's references and citations, besides considerable improvements in other respects. The second volume has not been published.

The editions of Knapp, Schott, Tittmann, Vater, etc., etc., are chiefly based on that of Griesbach. Of these the most esteemed is that of Knapp, which has passed through five editions, and is characterised by sound judgment, especially in the punctuation and accents.

In 1830 appeared the first volume of a large critical edition, superintended by Dr. J. Martin Augustus Scholz, professor at Bonn, containing the Gospels. The second volume in 1836, completed the work. Both are in 4to. The editor spent 12 years of incessant labour in collecting materials for the work; and travelled into many countries for the purpose of collating MSS. The prolegomena prefixed to the first volume occupy 172 pages, and contain ample information respecting all the codices, versions, fathers, acts of councils, etc., etc., which are used as authorities, together with a history of the text, and an exposition of his classification system. In the inner margin are given the general readings characteristic of the three great families. The total number of MSS. which he described and used is 674, of which 343 had been collated by others, so that 331 were first examined by himself, *i.e.*, 210 of parts of the N. T., and 121 Evangelistaria. Little reliance can be placed on the accuracy of the extracts which he has given for the first time. His researches raised the *textus receptus* higher than Griesbach placed it. In consequence of his preferring the *Constantinopolitan* family, his text comes nearer the Elzevir edition than that of Griesbach. The merits of this laborious editor are considerable. He greatly enlarged our critical apparatus. But in acuteness, sagacity, and scholarship, he is far inferior to Griesbach. His collations appear to have been superficial. They are not to be depended on. Hence the text cannot command the confidence of Protestant critics. We cannot believe, with the editor, that the Byzantine family is equal in value or authority to the Alexandrine which is confessedly more ancient; nor can we put his junior codices on a level with the very valuable documents of the Oriental recension. His text is inferior to that of Griesbach.

The edition of Lachmann, though small in compass, deserves to be mentioned. It was published in 1831, 12mo. The editor says that he has nowhere followed his own judgment, but *the usage of the most ancient Oriental churches*. The text of Lachmann was well received, and much importance was attached to it. In 1842 appeared the first volume of an 8vo edition, and in 1850 the second and last, by Lachmann. The younger Buttmann assisted him in appending the Greek authorities. The object of Lachmann in this important work was to present the text which was most general in the 4th century, from eastern (in his sense of the word) and western sources. The text of the small edition is wholly based on *Oriental* sources, and where these differ among themselves he adopts the readings approved by the consent of Italian and African evidence. Of course his authorities are the most ancient, since he does not come down later than the 4th century. The Vulgate, as edited by him, is principally taken from two MSS. The only version he takes into account is the old Latin in its two forms, that prior to Jerome, and Jerome's revised form. The value of this edition is great, though it was not intended to present *the original text* as nearly as possible, but rather to exhibit the traditional text as it existed in the 4th century. Hence it was meant to be a *contribution* towards the original authentic text: that was all. Lachmann himself pointed out readings in it which could not have been the original ones. The tendency of the work has been to raise the value of the most ancient authorities as testimonies for the best readings. But Lachmann's horizon was too limited; his range of authorities too circumscribed. His plan resembles that of Bentley, whose edition was not published. It is matter of regret that the learned critic should speak of the opponents of his work in language uncourteous and unbecoming (see preface to vol. i.) For strictures on his edition we refer to Tischendorf's isagoge to his editio critica septima, p. cii. *et sqq.*, where its imperfections and defects are correctly represented. It is singular that some critics in England should have undertaken the almost unqualified laudation of Lachmann, his railing and all.

Before the appearance of the first volume of Lachmann's large edition, that of Tischendorf had been published at Leipzig, 1841, containing a selected text taken from the best MSS., with the variations of the leading critical editions. The text was mainly based on ancient Alexandrine and

western authorities, being formed after those of Griesbach and Lachmann, particularly the latter. His second German edition appeared at Leipzig in 1849, greatly superior to the first, and professedly based on ancient authorities.

The most recent edition of Tischendorf is that which he calls *the seventh*, completed and published in the year 1859, 2 vols., large 8vo. Prefixed is a Latin introduction of 278 pages, which gives a full account of the authorities used, the principles pursued, and the chief editions published prior to his own. These prolegomena are exceedingly valuable, containing information which cannot be got in any other work. The text is formed solely from ancient witnesses, chiefly from Greek MSS., without neglecting the testimonies of versions and the fathers. When witnesses disagree, the first regard should be paid, according to the editor, to the readings of the most ancient Greek MSS., *i.e.*, those written from the 4th to the 9th centuries (*Isagoge*, pp. 27, 28). On the whole, this is by far the best critical edition of the Greek Testament. The text is generally superior to that of any other, and the authorities are clearly given in the margin both for and against the readings. Tischendorf has been singularly fortunate in bringing to light and collating a large number of uncial Greek MSS., so that he has access to more sources of evidence than any other critic. He has neglected the collation of no codex which could contribute to the purity of the text. Such as have this edition will feel the want of none else; nor can it be superseded by any other till the learned editor himself sees fit to publish a better. The indefatigable critic has no rival in the field of N. T. criticism, in which he has already achieved results singularly successful.

In 1846 Von Muralt published a small edition of the Greek Testament at Hamburg, professing to give the text of the Vatican MS. as nearly as possible. This was followed in 1848 by a larger edition, with 115 pages of prolegomena. The text professes to be that of the codex Vaticanus, which it does not, however, exhibit. The same remark applies to the text of Buttmann's edition (1856), which professes principally to follow codex B, and to exhibit the various readings of the received text entire, together with all the readings of the editions of Griesbach, Lachmann, and Tischendorf. The work professes more than it performs, and is inaccurately printed. We cannot rely on it for the readings of B. Indeed, even in Cardinal Mai's new work we cannot believe that the MS. has been accurately given.

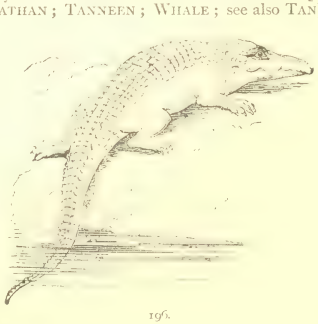
The critically revised text, with various readings given by Alford in his testament is an eclectic one, taken from the editions already published, and based upon the ancient evidence of MSS., versions, and fathers. It is inferior, on the whole, to that in Tischendorf's last edition.

A new and critical edition of the Greek Testament, accompanied by the old Latin version, has been begun by Dr. Tregelles, and issued in *fasciculi*, of which the gospels have appeared, 4to. The editor aims at great accuracy in his authorities. His text, however, shews defective judgment. What can be expected of one who gives as the original reading, ὁ μονογενὴς θεός (John i. 18)?

The operations of sacred criticism have established the genuineness of the O. and N. T. texts in every matter of importance. All the doctrines and duties remain unaffected by its investigations. It has proved that there is no material corruption in the inspired records; that during the lapse of many centuries the Holy Scriptures have been preserved in a surprising degree of purity. The text is substantially in the same condition as that in which it was found 1700 years ago. Let the plain reader take comfort to himself when he reflects that the received text which he is accustomed to peruse is *substantially* the same as that which men of the greatest learning and the most unwearied diligence have elicited from an immense heap of documents.

For a copious account of the various editions of the Greek Testament the reader is referred to Le Long's *Bibliotheca*, edited by Masch; to Rosenmüller's *Handbuch für die Literatur der biblischen Kritik und Exegese*, i. pp. 278-422. Davidson's *Treatise on Biblical Criticism*, vol. ii.; the prolegomena of Tischendorf to his edition of 1849, and especially the introduction of the edition of 1859; Bleek's *Einleitung in das neue Testament*, 1862; as also to the 6th edition of De Wette's *Lehrbuch der Einleit. in das Neue Testament*, edited by Messner and Lünemann, 1860.—S. D.

CROCODILE. Of the two names in the Bible that apply to the greater saurians, one appears to be general, and the other almost always to designate a particular animal. The former, תַּנִּין, *tanneen*, may be best rendered 'reptile,' although the reptile intended is sometimes the crocodile. The latter, לִוְיָתָן, 'leviathan,' in every place but one can be rendered 'crocodile,' and in some places, as in the famous description in Job, must bear that meaning. The present article contains a description of the crocodile of Egypt, with the addition of some historical particulars connected with the animal. Its object is to illustrate the biblical notices when they come to be discussed under later heads [LEVIATHAN; TANNEEN; WHALE; see also TAN].



196.

'The crocodiles which we have to notice at present consist of three varieties, or perhaps species, all natives of the Nile, distinguishable by the different arrangement of the scutæ or bony studs on the neck, and the number of rows of the same processes along the back. Their general lizard-form is too well known to need particular description; but it may be remarked that of the whole family of crocodiles, comprehending the sharp-beaked gavials of India, the alligators of the west, and the crocodiles properly so called, the last are supplied with

the most vigorous instruments for swimming, both from the strength and vertical breadth of their tails, and from the deeper webs of the fingers of their paws. Although all have from thirty to forty teeth in each jaw, shaped like spikes, without breadth so as to cut, or surface so as to admit of grinding, the true crocodile alone has one or more teeth on each side in both jaws, exserted, that is, not closing within but outside the jaw. They have no external ear beyond a follicle of skin, and the eyes have a position above the plane of the head, the pupils being contractile, like those of a cat, and in some having a luminous greenish tinge, which may have suggested the comparison of the eyes of leviathan to 'the eyelids of the dawn' (Job xli. 10 [A. V. 18]). The upper jaw is not movable, but, as well as the forehead, is extremely dense and bony; the rest of the upper surface being covered with several rows of bosses, or plated ridges, which on the tail are at last reduced from two to one, each scale having a high horny crest, which acts as part of a great fin. Although destitute of a real voice, crocodiles when angry produce a snorting sound, something like a deep growl [or rather grunt]; and occasionally they open the mouth very wide, remain for a time thus exposed facing the breeze, and, closing the jaws with a sudden snap, cause a report like the fall of a trap-door. It is an awful sound, which we have heard more than once in the stillness of the night in tropical South America; and we are informed that the same phenomenon occurs on the Ganges, and on the west coast of Africa. The gullet of the crocodile is very wide, the tongue being completely tied to the lower jaw, and beneath it are glands exuding a musky substance. On land the crocodile, next to the gavial, is the most active, and in the water it is also the species that most readily frequents the open sea. Of the immense number of genera which we have seen or examined, none reached to 25 feet in length, and we believe the specimen in the British Museum to be one of the largest. Sheep are observed to be unmolested by these animals; but where they abound no pigs can be kept, perhaps from their frequenting the muddy shores; for we have known only one instance of crocodiles being encountered in woods not immediately close to the water's side: usually they bask on sandy islands. [They rarely attack men, but women are sometimes seized by them: in Nubia they are much more dangerous than in Egypt (See Sir G. Wilkinson's *Modern Egypt and Thebes*, ii., p. 127)]. As their teeth are long, but not fitted for cutting, they seize their prey, which they cannot masticate, and swallow it nearly entire, or bury it beneath the waves to macerate. Having very small excretory organs, their digestion requires, and accordingly they are found to possess, an immense biliary apparatus. They are oviparous, burying their eggs in the sand; and the female remains in the vicinity to dig them out on the day the young have broken the shell. Crocodiles are caught with hooks, and they seldom succeed in cutting the rope when properly prepared. Though a ball fired point blank will penetrate between the scales which cover the body, the invulnerability of these great saurians is sufficiently exemplified by the following occurrence.* One being brought well bound to the bazaar at Cawnpore on the Ganges, it was purchased by the British officers on the spot, and carried further inland for the purpose of being baited. Accordingly, the ligatures, excepting those which secured the muzzle, being cut asunder, the monster, though it had been many hours exposed to the heat, and was almost suffocated with dust, fought its way through an immense crowd of assailants, soldiers and natives, armed with staves, lances, swords, and stones, and worried by numerous terriers, hounds, and curs; overturning all in its way, till, scenting the river, it escaped to the water at a distance of two miles, in spite of the most strenuous opposition!'

'With the ancient Egyptians the crocodile was a sacred animal, not, however, one of those revered by the whole nation, but only locally held in honour. Of old it was found in Lower as well as Upper Egypt, now it is restricted to the latter region, never descending as low as Cairo, and usually not being seen until the traveller approaches the Thebaïs. In hieroglyphics it bears the name MSUH, literally 'in the egg,' as though expressing surprise that so great an animal should issue from so small an egg. From this name the Coptic and Arabic names take their origin. The crocodile was sacred to the god SEBAK, represented with the head of this animal and the body of a man, and of uncertain place in the Egyptian mythology. It was not only not worshipped throughout Egypt, but was as much hated in some as venerated in other parts of the country: thus in the Ombite nome it was worshipped, and hunted in the Apollinopolite and Tentyrite nomes. The worship of this animal is no doubt of Nigritian origin, like all the low nature-worship of Egypt. It is not certain that the crocodile was an emblem of the king with the Egyptians, but it seems probable that this was the case.'

There is evidence that the crocodile was found in Syria at the time of the Crusades. A reptile of this kind has lately been discovered in the Nahr-el-Kelb, the ancient Lycus.

'The exploit of Dieudonné de Bozon, knight of St. John, who, when a young man, slew the dragon of Rhodes, an exploit which Schiller has celebrated in his 'Kampf mit dem Drachen,' must be regarded as a combat with a crocodile, which had probably been carried northward by the regular current of the eastern Mediterranean; for so the picture still extant in the hareem of a Turkish inhabitant represents the Hayawán Kebér or Great Beast—a picture necessarily painted anterior to the expulsion of the knights in 1480.* As De Bozon died Grand Master of the Order at Rhodes in 1353, and the spoils of the animal long remained hung up in a church, there is not, we think, any reason to doubt the fact, though most of the recorded circumstances may be fabulous. All the ancient Greek and the later Mediterranean dragons, as those of Naples, Arles, etc., where they are not

* We do not remember any instance in Egypt or Nubia of a crocodile being wounded excepting in the soft parts of the body, even by a rifle-ball, speaking of thirteen years since when rifle-shooting was not what it is now.—R. S. P.

* 'Other paintings by the same artist, said to have been Sebast. de Firenze, pupil of Cimabue, shew that he did not represent grand masters later than Gio. de Lartin, who was elected 1437, and died 1454.'

allegorical, are no doubt derived from crocodiles.'*

'That crocodiles and alligators take the sea, and are found on islands many leagues distant from other land, we have ourselves witnessed; and the fact is particularly notorious at the Grand Caymanas in the sea of Mexico, which is almost destitute of fresh water. It is indeed owing to this circumstance that the same species may frequent all the rivers of a great extent of coast, as is the case with some found in Africa, whence they spread to India and the Malayan islands.'—C. H. S.—R. S. P.

The zoological portion of the article, denoted by marks of quotation, is retained from the previous editions.

CROSS. This word is derived from the Latin *crux*. Respecting the origin of its Greek representative there is some diversity of opinion. According to Eustathius and Hesychius, the Greek σταυρὸς is so called παρὰ τὴν εἰς ἀέρα στάσιν, ἢ παρὰ τὸ εἰς εὖρος ἵστασθαι, from its *standing* erect, or from its standing with its arms horizontal. Latin etymologists also derive the word from ἵστημι, to place. In its general acceptation the cross is an instrument of punishment, and metaphorically, punishment itself, as well as the pain which it inflicts, and generally any severe suffering or heavy trial. Instead of σταυρὸς the Greek word σκόλοψ is sometimes found as equivalent to the Latin *crux*. Both are in frequent use on the part of the writers who transferred the events of Roman history into the Greek tongue.

In its simplest form, consisting of two pieces of wood, one standing erect, the other *crossing* it at right angles, the cross was known at an early age in the history of the world. Its use as an instrument of punishment was probably suggested by the shape so often taken by branches of trees, which seem to have been the first crosses that were employed. It was certainly customary to hang criminals on trees—arbor infelix; Cicero (*Pro Rabir.* 3) appears to consider hanging on a tree and crucifixion as of the same import, and Seneca (*Ep.* 101) names the cross *infelix lignum*, which may with no undue liberty be rendered 'the accursed tree.' Trees are known to have been used as crosses (Tertull. *Ap.* cap. 16), and to every kind of hanging which bore a resemblance to crucifixion, such as that of Prometheus, Andromeda, etc., the name was commonly applied. Among the Scythians, Persians, Carthaginians, Greeks, Romans, and the ancient Germans, traces are found of the cross as an instrument of punishment. The sign of the cross is found as a holy symbol among several ancient nations, who may accordingly be named, in the language of Tertullian, crucis religiosos, devotees of the cross. Among the Indians and Egyptians the cross often appears in their ceremonies, sometimes in the shape of the letter T, at others in this shape +. At Susa, Ker Porter saw a stone cut with hieroglyphics and cunciform inscriptions, on which in one corner was a figure of a cross, thus ⊕. The cross, he says, is generally understood to be symbolical of the divinity or eternal life, and certainly a cross was to be seen in the temple of Serapis as the Egyptian emblem of the future life, as may be learned in Sozomen and Rufinus. Porter also states that the Egyptian priests urged its being found on the walls of their temple of Serapis, as an argument with the victorious army of Theodosius to save it from destruction. From the numerous writings on this subject by La Croze, Jablonski, Zoega, Visconti, Pococke, Pluche, Petit Radel, and others, the symbol of the cross appears to have been most various in its significations. Sometimes it is the Phallus, sometimes the planet Venus, or the Nilometer, or an emblem of the four elements, or the seasons (Creuzer's *Symbolik*, pp. 168-9). It is not therefore surprising that ancient and even modern Christian writers should on this subject have indulged in some degree of refinement and mysticism. Justin Martyr (*Apol.* i, sec. 72) says, 'The sign of the cross is impressed upon the whole of nature. There is hardly a handicraftsman but uses the figure of it among the implements of his industry. It forms a part of man himself, as may be seen when he raises his hands in prayer.' In like manner Minutius Felix (c. 29): 'Even nature itself seems to have formed this figure for us. We have a natural cross on every ship whose sails are spread, in every yoke that man forms, in every outspreading of his arms in prayer. Thus is the cross found both in the arrangements of nature and among the heathen.'

According to Lipsius (*De Cruce*, i. 5-9) and Gretser (*De Cruce Christi*, vol. i. c. 1) there were in general two kinds of crosses:—1. Crux simplex; 2. Crux composita or compacta. The first consisted of a stake on which the criminal was fastened or by which he was impaled. For the first kind of punishment a tree or a specially prepared stake was used, on which the criminal was bound, and either left to perish, or immediately put to death. For *impaling* (infixio) a long and sharpened piece of wood (*pale*) was employed, on which the criminal was put as on a spit. Seneca describes this kind of execution (*Consolat. ad Marc.* c. 20): 'I behold these crosses, not of one kind, but made differently by different people. Some suspended the criminal with his head turned towards the earth: others drove a stake through his body.' This cruel mode of execution was formerly very customary in Russia, China, Turkey, and other countries, and is not yet universally abolished by law.

Of the crux composita or compound cross there were three sorts: 1, crux decussata; 2, crux commissa; 3, crux immissa. The crux decussata is also called Andrew's cross, because tradition reports that on a cross of this kind the Apostle Andrew suffered death. Jerome (*Comment. on Jerem.* c. 31) describes this cross in the following terms:—Decussare est per medium secare velut si duæ regulæ concurrant ad speciem literæ X quæ figura est crucis: saying in effect that the name indicates two lines cutting each other after the manner of the letter X. So Isidorus Hisp. (*Orig.* 1. 1. 3) says

* It has been suggested to us by M. Salzmann, French Consul at Rhodes, that the dragon slain by De Bozon was the descendant of some escaped crocodiles that had been transported to the island in imperial times for the games. He remarked that the places at which tradition speaks of dragons admit of this theory, or, like Arles, almost suggest it. Certainly Col. Hamilton Smith's explanation is inapplicable in some cases, and notably in those of British dragons, which, however, may be purely fanciful.—R. S. P.

that the letter X denotes a cross and the number ten (in Roman numerals).

The crux commissa, Lipsius states, was formed by putting a cross piece of wood on a perpendicular one, so that no part of the latter may stand above the former. This form is found in the figure T. Of the crux immissa, or as others prefer to term it, crux capitata, the following is given as the description:—'a cross in which the longer piece of wood or pale stands above the shorter piece which runs across it near the top. It is distinguished from the preceding by the part of the longer beam which is above the shorter or transverse, thus ✝. This form is found in paintings more frequently than any other, and on a cross of this kind our Saviour is believed to have suffered death.

It is unnecessary here to do more than refer to the legend of the finding of the cross on which our Lord suffered; the reader will find a full view of the authorities bearing on this point in Tillemont (*Memoires Eccles.* vii. 8-16); and the whole subject discussed by Baronius (*Annal. Eccles.* A.D. 326, No. 42-50), Jortin (*Remarks* ii. 238-48), Mahon, cited by Milman (Gibbon) iv. 94), etc. That the cross was of wood is certain, but of what wood no adequate evidence remains. No value can be attached to the tradition that the true cross consisted of three kinds, cypress, pine, and cedar, or of four kinds, cedar, cypress, palm, and olive.

Quatuor ex lignis Domini crux dicitur esse;—
Pes crucis est cedrus; corpus tenet alta cupressus;
Palma manus retinet; titulo lætatur oliva.

Lipsius (*De Cruce* iii..13) supposes that the cross was made of oak, since it is likely it would be constructed of such wood as was most abundant, and therefore probably nearest at hand, and oak grew plentifully in Judæa.

According to Ambrosius (*Oratio de Obitu Theodor.* p. 498), the piece which bore the title stood on the top of the cross of our Lord (John xix. 19-22, ἐπὶ τοῦ σταυροῦ; comp. Matt. xxviii. 37; Mark xv. 26; Luke xxiii. 38): the form then would be somewhat thus ⊤. But all that can with any certainty be determined as to the shape of the Saviour's cross is, that the prevalent form was that of the crux capitata, and that this form is generally found on coins and in the so-called monogram (Munter's *Sinnbilder*, l. iv.)

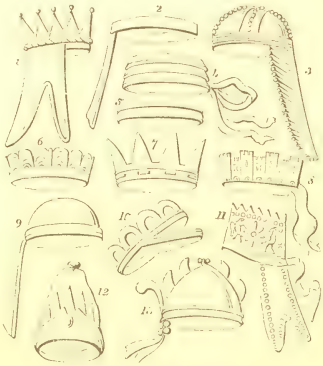
Much time and trouble has been wasted in disputing as to whether three or four nails were used in fastening the Lord to his cross. Nonnus affirms that three only were used, in which he is followed by Gregory Nazianzen. The more general belief gives four nails, an opinion which is supported at much length and by curious arguments by Curtius, an Augustine friar, who wrote a treatise *De Clavis Dominicis*, in the beginning of the seventeenth century. Others have carried the number of nails so high as fourteen. Of the four original nails, the Empress Helena is reported to have thrown one into the Adriatic, when furiously raging, thereby producing an instant calm. The second is said to have been put by Constantine into either his helmet or crown. This nail, however, was afterwards to be found in a mutilated state in the church of Sta. Croce. In the Duomo of Milan is a third nail, which Eutropius affirms was driven through one of Jesus' hands, and which Constantine used as a bit, intending thereby to verify the prophecy of Zechariah (xiv. 20): 'In that day shall be upon the bells (margin, *bridles*) of the horses, *Holiness unto the Lord*.' Treves possesses the fourth nail, which is alleged to have been driven through the sufferer's right foot. Those who maintain the number of nails to have been more than four have had no difficulty in finding as many nails as their hypothesis in each case needed, and as many sacred places for their safe keeping.

Another dispute has been agitated relative to the existence of a *hypopodium* or tablet whereon the feet were supported. Gregory of Tours, who had seen the alleged true cross, affirms that it had such a footstool; but his dictum has been called in question. It is, however, doubted whether the hands alone, without a prop beneath, could sustain the weight of the body, and some have supposed that a kind of seat was placed, on which the sufferer may be said to have in some way sat. The controversy is treated at length in the first of the four *Hypomnemata de Cruce* of Bartholinus. [CRUCIFIXION.]—J. R. B.

CROW. [ʼOREB].

CROWN (עֲטָרָה). Crowns are often mentioned in Scripture, and in such a manner as in most cases to indicate the circumstances under which, and the persons by whom, they were worn; for crowns were less exclusively worn by sovereigns than among modern nations. Perhaps it would be better to say that the term 'crown' was applied to other ornaments worn for the head than those exclusively worn by royal personages, and to which modern usage would give such distinctive names as coronet, band, mitre, tiara, garland, etc.

The royal crown originated in the diadem, which was a simple fillet fastened round the head and tied behind. This obviously took its rise among a people who wore long hair, and used a band to prevent it from falling over the face. The idea occurred of distinguishing kings by a fillet of different colour from that usually worn; and being thus established as a regal distinction, it continued to be used as such even among nations who did not



197. Ancient Asiatic Crowns.

wear the hair long, or was employed to confine the head-dress. We sometimes see this diadem as a simple fillet, about two inches broad, fastened round the otherwise bare head, we then find it as a band of gold (No. 197, figs. 2, 5). In this shape it sometimes forms the basis of raised ornamental work (figs. 6, 7, 8, 10), in which case it becomes what we should consider a crown; and indeed the original diadem may be traced in most ancient crowns. Fig. 10 is curious, not only from the simplicity of its form, but on account of the metallic loop to be passed under the chin—a mode of securing the crown probably adopted in war or in the chase. Then we find the diadem surrounding the head-dress or cap (figs. 3, 9, 13), and when this also is ornamented, the diadem may be considered as having become a crown. The word נזר *nezer* is supposed to denote a diadem. It is applied to the inscribed plate of gold in front of the high-priest's mitre, which was tied behind by a ribbon (Exod. xxix. 6; xxxix. 30), and which was doubtless something of the same kind that we see in figs. 8, 11. This word is also employed to denote the diadem which Saul wore in battle, and which was brought to David (2 Sam. i. 10), and also that which was used at the coronation of the young Joash (2 Kings xi. 12); and, as another word is applied elsewhere to the crown used in this ceremonial, the probability is that the Hebrew kings wore sometimes a diadem and sometimes a crown, and that the diadem only was accessible to the high-priest, by whom Joash was crowned, the crown itself being most likely in the possession of Athaliah. As Psalm lxxxix. was certainly composed by David, the regal use of the diadem is further indicated in ver. 39.

The more general word for a crown is עטרה *atarah?* and it is applied to crowns and head ornaments of different sorts, including those used by the kings. When applied to their crowns, it appears to denote the state crown as distinguished from the diadem. This, the Rabbins allege, was of gold set with jewels; such was the crown which David took from the king of the Ammonites (2 Sam. xii. 30), and afterwards wore himself, as did probably his successors. Of its shape it is impossible to form any notion, unless by reference to the examples of ancient crowns contained in the preceding cut. These figures, however, being taken mostly from coins, are not of that very remote antiquity which we should desire to illustrate matters pertaining to the period of the Hebrew monarchies. In Egypt and Persia there are sculptures of earlier date, representing royal crowns in the shape of a distinguishing tiara, cap, or helmet, of metal, and of cloth, or partly cloth and partly metal. Such are the Egyptian crowns as represented in the above engraving (No. 198). Fig. 1 is the crown of Lower, and fig. 2 that of Upper Egypt; and when both kingdoms were under one sovereign, the two crowns were united, as in fig 3. Such union of the crowns of different countries upon one head is matter of historical record. Thus when Ptolemy Philometer entered Antioch as a conqueror, he placed on his head the crowns of Egypt and of Asia. This would, in fact, form *three* crowns, as his previous one was doubtless the double crown of Upper and Lower Egypt. The diadem of two or three fillets (figs. 3, 4, No. 197) may have been similarly significant of dominion over two or three countries. There are allusions to this custom in Scripture (Rev. xii. 3; xix. 12). These Egyptian tiaras were worn in war, and on occasions of state; but on ordinary occasions a fillet or diadem was used, affording corroboration of a previous remark.

198. Ancient Egyptian Crowns.

199. Modern Asiatic Crowns.

It is important to observe that the mitre of the high-priest, which is also called a crown (נזר Exod. xxxix. 30), was of similar construction, if not shape, with the addition of the golden fillet or diadem. [Comp. Bähr, *Symb. d. Mos. Cult.* ii. 110]. Similar also in construction and material, though not in form, was the ancient Persian crown, for which there is a distinct name in the book of Esther (i. 2; ii. 17; vi. 8), viz., כתר *keter*, which was doubtless the *cidaris* or *citaris* (κίδαρις or κίταρις), the high cap or tiara, so often mentioned by the Greek historians. From the descriptions given of it, this seems to have been a somewhat conical cap, surrounded by a wreath or fold; and

this would suggest a resemblance to fig. 12, No. 197; which is in fact copied from a Parthian or later Persian coin. This one is worthy of very particular attention, because it forms a connecting link between the ancient and modern Oriental crowns, the latter consisting either of a cap, with a fold or turban, variously enriched with aigrettes, as this is; or of a stiff cap of cloth, studded with precious stones. It must often occur to the student of biblical antiquities that the modern usages of the East have more resemblance to the most ancient, than have those which prevailed during that intermediate or classical period in which its peculiar manners and institutions were subject to much extraneous influence from the domination of the Greeks and Romans. So, in the present instance, we are much impressed with the conviction that such head tires and caps as those represented in Nos. 198 and 199, more correctly represent the regal 'crowns' of the O. T., than those figured in No. 197 (with the exception of fig. 12, and the simple diadems); which, however, may be taken to represent the style of the crowns which prevailed in and before the time of the N. T.

Crowns were so often used symbolically to express honour and power, that it is not always safe to infer national usages from the passages in which they occur. Hence we would scarcely conclude from Ezek. xxiii. 42, that crowns were worn by Jewish females, although that they wore some ornament which might be so called is probable from other sources. Mr. Lane (*Arabian Nights*, i. 424) mentions that until about two centuries ago a kind of crown was worn by Arabian females of wealth and distinction. It was generally a circle of jewelled gold (the lower edge of which was straight, and the upper fancifully heightened to a mere point), surmounting the lower part of a dome-shaped cap, with a jewel or some other ornament at the summit.

It is certain that 'crowns' of this or some similar kind were worn at marriages (Cant. iii. 11; Is. lxi. 10); and it would appear that at feasts and public festivals 'crowns of rejoicing' were customary. These were probably garlands (Wisd. ii. 8; iv. 2; Eccluc. i. 11). The 'crowns' or garlands which were given to the victors in the public games are more than once alluded to in the Epistles (1 Cor. ix. 25; 2 Tim. ii. 5; iv. 8; 1 Pet. v. 4).—J. K.

CROWN OF THORNS. [ATAD.]

CRUCIFIXION—in Greek ἀνασταυροῦν; in Latin *cruci affigere*, *in crucem agere* or *tollere*, in later times *cruci figere*, whence our crucifixion. To describe this punishment the Jews used the general term תלה, for crucifixion is a kind of hanging; whence Christ in the polemical writings of the Jews is designated תלוי, 'the hanged one.' Crucifixion was a most cruel and disgraceful punishment; the terms applied to it by ancient writers are, 'the most cruel and disgraceful' (Cic. *Verr.* [ii. 5, 64]; Lactan. *Instit.* iv. 26); 'the worst possible punishment' (Ulpian); 'the worst punishment in the world' (Paull. v. 17). It was the punishment chiefly of slaves; accordingly the word *furcifer*, 'cross-bearer,' was a term of reproach for slaves, and the punishment is termed *servile supplicium*, 'a slave's punishment' (*De Infami quo Chr. adfectus est cru. supp.*, in C. H. Lange's *Observatt. Sacr.*) Free-born persons also suffered crucifixion, but only *humiles*, those of low condition and provincials. Citizens could not be crucified (Cic. *Verr.* i. 5 [ii. 1, 3]; Quintil. viii. 4; Suet. *Galb.*) This punishment was reserved for the greatest crimes, as robbery, piracy (Sen. *Ep.* vii.; Cic. *Petron.* 71); assassination, perjury (Firmic. vi. 26); sedition, treason, and (in the case of soldiers) desertion (Dion, v. 52; Joseph. *Antiq.* xiii. 22; Apul. *Asin.* 3). Its origin is ancient. In Thucydides (i. 110) we read of Inarus, an African king, who was crucified by the Egyptians. The similar fate of Polycrates, who suffered under the Persians, is detailed by Herodotus (iii. 125), who adds, in the same book (159), that no less than 3000 persons were condemned to the cross by Darius, after his successful siege of Babylon. Valerius Maximus makes crucifixion the common military punishment of the Carthaginians. That the Greeks adopted it is plain from the cruel executions which Alexander ordered after the capture of Tyre, when 2000 captives were nailed to crosses along the sea-shore (Q. Curtius, iv. 4; Justin, xviii. 3). With the Romans it was used under their early monarchical government, and was the death to which Horatius was adjudged for the stern and savage murder of his sister (Liv. i. 26), where the terms employed shew that the punishment was not at that time limited to any rank or condition. It appears also from the passage that scourging (*verberato*) then preceded crucifixion, as undoubtedly was customary in later times. The column to which Jesus was fastened during this cruel infliction is stated by Jerome (*Epist. ad Eustach.*) to have existed in his time in the portico of the holy sepulchre, and to have retained marks of his blood. The Jews received the punishment of crucifixion from the Romans (Joseph. *Antiq.* xii. 14. 2; xx. 6. 2; *De Bell. Jud.* ii. 12). Though it has been a matter of debate, yet it appears clear that crucifixion, properly so called, was not originally a Hebrew punishment (Bormitii *de cruce num Ebræor. supp. fuerit*). The condemned, after having been scourged (Liv. xxxvi. 26; Prud. *Enchir.* xli. 1), had to bear their cross, or at least the transverse beam, to the place of execution (Plut. *De Tard. Dei Vind.* 9; Artemid. 11, 41), which was generally in some frequented place without the city (Cic. *Verr.* v. 66). The cross itself, or the upright beam, was fixed in the ground (Cic. *ad Quint. Fr.* i. 2; *Pro Rat.* iv. 2). Arrived at the spot, the delinquent was supplied with an intoxicating drink, made of myrrh and other bitter herbs (Pipping, *Exercit. Acad.* Iv.), and having been stript of his clothing, was raised and affixed to the cross, by nails driven into his hands, and more rarely into his feet; sometimes the feet were fastened by one nail driven through both (Tertull. *Adv. Jud.* x.; Sen. *De Vita Beat.* 19; Lactan. iv. 13). The feet were occasionally bound to the cross by cords, and Xenophon asserts that it was usual among the Egyptians to bind in this manner not only the feet but the hands. A small tablet (*titulus*), declaring the crime, was placed on the top of the cross (Sueton. *Cal.* 38; *Dom.* 10; Euseb. *Hist. Eccles.* v. 1). The body of the crucified person rested on a sort of seat (πῆγμα) (Iren. *Adv. Her.* ii. 42). The criminal died under the most frightful sufferings—so great that even amid the raging passions of war pity was sometimes excited. Josephus (*De Bell. Jud.* v. 11. 1) narrates of captives

taken at the siege of Jerusalem, that 'they were first whipped, and tormented with all sorts of tortures, and then crucified before the walls of the city. The soldiers, out of the wrath and hatred they bore the Jews, nailed those they caught one after one way and another after another, to crosses, by way of jest, when their multitude was so great that room was wanting for the crosses, and crosses wanting for the bodies. This miserable procedure made Titus greatly pity them.' Sometimes the suffering was shortened and abated by breaking the legs of the criminal—*crura fracta* (Cic. *Phil.* xiii. 12). After death, among the heathens, the bodies commonly remained on the cross till they wasted away, or were devoured by birds of prey (Horat. *Epist.* i. 16, 48; *Non pasces in cruce corvos;* Plaut. *Mil. Glor.* ii. 4, 19; Plin. *Hist. Nat.* xxxvi. 24). A military guard was set near the cross, to prevent the corpse from being taken away for burial (Plut. *Cleomen.* 39; Petron. *Satyr.* iii. 6; Sen. *Ep.* 101). But among the Jews the dead body was customarily taken down and buried. Josephus says (*De Bell. Jud.* v. 2), 'the Jews used to take so much care of the burial of men that they took down those that were condemned and crucified, and buried them before the going down of the sun.' In order that death might be hastened, and the law might not be violated, the Jews were accustomed to break the legs (John xix. 31; Casaubon, *Exercitationes Antibaron.* p. 537; Lipsius, *De Cruc.* lib. iii.) There was a bare possibility in some cases of those who had suffered this punishment recovering after being taken down, under medical treatment. Josephus thus writes (*Vit.* 75), 'I saw many captives crucified, and I remembered three of them as my former acquaintance. I was very sorry at this, and went with tears in my eyes to Titus; so he immediately commanded them to be taken down, and to receive the greatest care in order to their recovery; yet two of them died under the physician's hands, while the third recovered.' Compare Bretschneider, in the *Studien u. Krit.* for 1832, p. 625. The execution took place at the hands of the *carnifex*, or hangman, attended by a band of soldiers, and in Rome, under the supervision of the Triumviri Capitales (Tac. *Ann.* xv. 60; Lactan. iv. 26). The accounts given in the Gospels of the execution of Jesus Christ are in entire agreement with the customs and practices of the Romans in this particular (Tholuck, *Glaubwürdigkeit der Evangel. Gesch.* p. 361). The punishment continued in the Roman empire till the time of Constantine, when it was abolished through the influence of the Christian religion. Examples of it are found in the early part of the emperor's reign, but the reverence which, at a later period, he was led to feel for the cross, induced him to put an end to the inhuman practice. (Aur. Vict. *Cæs.* 41; Sozom. i. 8; Niceph. vii. 46; Firmic. viii. 20). There is a classical work on the subject by Lipsius, Antwerp, 1594 and 1637. Other valuable works, besides those which have been named in this and the article CROSS, are by Vossius, Gretser, Calixtus, Salmasius, and Kipping. Sagittarius, Bynæus, Dilherr, etc., have treated specially on the application of this punishment in the case of our Lord. The more ancient literature on the subject is detailed in Fabric, *Bibliogr. Antiquar.* Hamb. 1760, p. 755, *sq.*—J. R. B. [CROSS.]

CRUCIFIXION, DEATH BY (physically considered), is to be attributed to the sympathetic fever which is excited by the wounds, and aggravated by exposure to the weather, privation of water, and the painfully constrained position of the body. Traumatic fever corresponds, in intensity and in character, to the local inflammation of the wound. In the first stage, while the inflammation of the wound is characterized by heat, swelling, and great pain, the fever is highly inflammatory; and the sufferer complains of heat, throbbing headache, intense thirst, restlessness, and anxiety. As soon as suppuration sets in, the fever somewhat abates, and gradually ceases as suppuration diminishes and the stage of cicatrisation approaches. But if the wound be prevented from healing, and suppuration continue, the fever assumes a hectic character, and will sooner or later exhaust the powers of life. When, however, the inflammation of the wound is so intense as to produce mortification, nervous depression is the immediate consequence; and if the cause of this excessive inflammation of the wound still continues, as is the case in crucifixion, the sufferer rapidly sinks. He is no longer sensible of pain, but his anxiety and sense of prostration are excessive; hiccup supervenes, his skin is moistened with a cold clammy sweat, and death ensues. It is in this manner that death on the cross must have taken place, in an ordinarily healthy constitution. The wounds in themselves were not fatal; but, as long as the nails remained in them, the inflammation must have increased in intensity until it produced gangrene. De la Condamine witnessed the crucifixion of two women of those fanatic Jansenists called Convulsionnaires. One of them, who had been crucified thrice before, remained on the cross for three hours. They suffered most pain from the operation of extracting the nails; and it was not until then that they lost more than a few drops of blood from their wounds. After they were taken down, they seemed to suffer little, and speedily recovered (*Correspond. de Grimm et Diderot*, ii. 75). The probabilities of recovery after crucifixion would of course depend on the degree of constitutional irritation that had been already excited. Josephus (*Vita*, 75) relates that of three of his friends, for whom he had obtained a release from the cross, only one survived. The period at which death occurred was very variable, as it depended on the constitution of the sufferer, as well as on the degree of exposure, and the state of the weather. It may, however, be asserted that death would not take place until the local inflammation had run its course; and though this process may be much hastened by fatigue and the alternate exposure to the rays of the sun and the cold night air, it is not completed before forty-eight hours, under ordinary circumstances, and in healthy constitutions; so that we may consider thirty-six hours to be the earliest period at which crucifixion would occasion death in a healthy adult. Many of the wounded at Waterloo were brought into the hospitals after having lain three days on the field, and even then sometimes recovered from severe operations. It cannot be objected that the heat of an Eastern climate may not have been duly considered in the above estimate; for many cases are recorded of persons having survived a much longer time than is here mentioned, even as long as eight or nine

days. Eusebius (*Hist. Eccles.* iii. 8) says that many of the martyrs in Egypt, who were crucified with their heads downwards, perished by hunger. This assertion, however, must not be misunderstood. It was very natural to suppose that hunger was the cause of death, when it was known that no food had been taken, and when, as must have happened in lingering cases of crucifixion, the body was seen to be emaciated. But it has been shewn above that the nails in the hands and feet must inevitably have given rise to such a degree of inflammation as to produce mortification, and ultimately death; and it is equally certain that food would not, under such circumstances, have contributed to support life. Moreover, it may be added that after the first few hours, as soon as fever had been fully excited, the sufferer would lose all desire for food. The want of water was a much more important privation. It must have caused the sufferer inexpressible anguish, and have contributed in no slight degree to hasten death. As-Sujuti, a celebrated Arabic writer, gives an interesting account of a young Turk who was crucified at Damascus A.D. 1247. It is particularly mentioned that his hands and feet were nailed, and even his arms (but not as if it was in any way remarkable). He complained of intense thirst on the first day, and his sufferings were greatly increased by his continually seeing before him the waters of the Baradâ, on the banks of which he was crucified. He survived two days, from the noon of Friday to the noon of Sunday (Kosegarten, *Chrestomathia Arabica*, p. 63, *sq.*)—W. A. N.

CRUDEN, ALEXANDER, the second son of Thos. W. Cruden, one of the baillies of Aberdeen, was born in 1701. At the age of fifteen he went to Marischal College, and four years afterwards took his degree. A disappointment in love, attended by some peculiarly painful circumstances, shortly afterwards affected his intellect, and led to eccentricities of manner and expression which remained with him through life. He lived for some time as a private tutor, but he mainly earned his livelihood by the correction of books for the press, which caused him, in his various fantastic pamphlets, to assume the title of Alexander the Corrector. At one time he set up as a bookseller; but, as he met with little success, his eccentricities became so marked, that on two several occasions he was confined in a lunatic asylum. This seems to have been a harsh measure, as his peculiarities were very harmless. He used, for instance, to go about with a sponge, effacing from walls all inscriptions offensive to good morals, and shewing his abhorrence of Wilkes by rubbing out the number 45 wherever he found it. He died in the year 1770, in the sixty-ninth year of his age, being found dead upon his knees, in a posture of prayer. Throughout life he had been a simple-minded, earnest, inoffensive Christian man.

His only claim to notice in these pages is his admirable Concordance, of which the first edition was published in 1737, and dedicated to Queen Caroline. As the queen died a few days after it was presented to her, Cruden obtained no reward beyond the barren title of bookseller to Queen Caroline. It was a work of enormous labour, and occupied, before it reached its complete form, many years of the author's life. Not only is it a remarkably comprehensive and faithful concordance, but also, the various explanations and notices prefixed to the more curious and important words are very clear and useful, and, considering the state of biblical learning in England at that time, are highly creditable to the author's learning. Many of his definitions are deeply marked by the spirit of Calvinism. Cruden's Concordance still continues to be the most useful book of the kind, but his other works have long been forgotten. The only two worth mentioning are, *A Brief Compendium of the Bible* (1750), often printed with the Concordance; an Index to Bishop Newton's edition of Milton's works; and *A Scripture Dictionary or Guide to the Holy Scriptures*, 2 vols. 8vo.—F. W. F.

CRUSE. Three Hebrew words are thus translated in the A. V., צַפַּחַת (for holding water, 1 Sam. xxvi. 11, 12, 16; 1 Kings xix. 6; for oil, xvii. 12); בַּקְבּוּק (for honey, 1 Kings xiv. 3; of earthenware, Jer. xix. 1, 10, A. V. bottle); and צֵלַחַת, or צְלֹחִית, or צֵלַחַת (2 Kings ii. 20; xxi. 13, A. V. dish; 2 Chron. xxxv. 13, A. V. pans; Prov. xix. 24; xxvi. 15, A. V. bosom), probably a deep dish; the word is from צלח to hollow; comp. the figurative use of it in Prov. with the Gr. Βαθύκολπος, and the word itself with σκάφη from σκάπτω. [BASON; BOWL; DISH; PITCHER.]—W. L. A.

CRUSIUS, CHRISTIAN AUGUST, a theologian of the 18th century, was born near Merseburg, Jan. 10, 1714, and prepared in Zeiz for the university of Leipzig, to which he repaired in 1734. In 1744 he was chosen professor of philosophy; and in 1750 ordinary professor of theology. His death took place on the 18th October 1775. Crusius was a learned, acute, and pious man, a strong opponent of the Wolfian philosophy. In his time the university of Leipzig was for the most part divided into two parties, the Ernestian and Crusian, of which the former held more correct principles. His chief works are, *Hypomnemata ad theologiam propheticam*, in three parts, 1764; and *Begriff der Moraltheologie*, 2 parts, 1772. Most of his theological writings have passed into oblivion; and the two we have just specified as the most important can hardly now be rescued from obscurity.—S. D.

CRYSTAL. There seems to be no doubt that crystal is intended by the Greek word κρύσταλλος in Rev. xxi. 11, as indeed the phrase of comparison 'clear as crystal' would seem naturally to suggest. Theophrastus (54) reckons crystal among the pellucid stones used for engraved seals. In common parlance we apply the term *crystal* (as the ancients apparently did) to a glass-like transparent stone, commonly of a hexagonal form, which, from being found in rocks, is called by mineralogists rock-crystal. It is a stone of the flint family, the most refined kind of quartz.—J. K. [There are three Hebrew words which have been supposed to mean crystal, viz., זְכוּכִית, Job xxviii. 17, A. V. and Symm. *crystal;* גָּבִישׁ, Job xxviii. 18, A. V. *pearls*, Gesen. and Fürst *crystal;* קֶרַח, Ezek. i. 22, LXX. κρυστάλλου, A. V. *crystal.* But in all of these there is doubt as to their having this meaning].

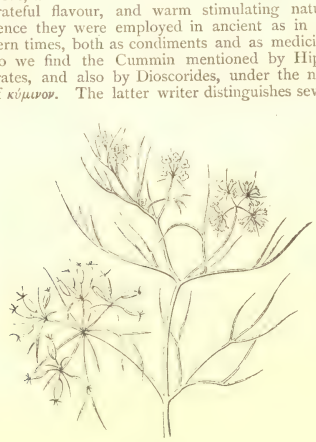
CUBIT. [WEIGHTS AND MEASURES.]

CUCKOW. [SHACHAPH.]

CUCUMBERS. [KISHUIM.]

CUMBERLAND, RICHARD, was born in London in 1632, and died in 1718. After spending twenty years, first as rector of Brampton, Northamptonshire, and afterwards of All-Hallows at Stamford, he was, in 1691, elevated to the bishopric of Peterborough, a dignity which he neither anticipated nor sought. He was a man of research, of accurate scholarship, and exact if not profound thinking. Besides his great work *De Legibus Naturæ*, 4to, 1672, of which a translation into English, with additions by John Maxwell, appeared in 1726, he wrote an *Essay towards the Recovery of the Jewish Weights and Measures*, etc., 8vo, 1686, of which an abbreviation is frequently appended to editions of the A. V.; *Sanchoniatho's Phœnician History, translated from Eusebius de præp. Evangel.*, etc., 8vo, 1720; *Origines Gentium Antiquissimæ; Attempts for Discovering the Times of the Planting of Nations*, 8vo, 1724. These last two publications were edited from the author's papers by S. Payne, M.A., rector of Barnack. Bishop Cumberland left behind him a lofty reputation as a scholar, a thinker, and a man of piety, 'blessed with a mind free from every evil passion' (Payne).—W. L. A.

CUMMIN or KAMMON (כַּמֹּן; N. T. κύμινον) is an umbelliferous plant, mentioned Is. xxviii. 25, 27; Matt. xxiii. 23, and which, like the dill and the coriander, continues to be cultivated in modern, as it was in ancient times, in Eastern countries. These are similar to, and used for many of the same purposes as the anise and caraway, which supply their place and are more common in Europe. All these plants produce fruits, commonly called seeds, which abound in essential oil of a more or less grateful flavour, and warm stimulating nature; hence they were employed in ancient as in modern times, both as condiments and as medicines. So we find the Cummin mentioned by Hippocrates, and also by Dioscorides, under the name of κύμινον. The latter writer distinguishes several



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varieties, but the principal is called ἥμερον, or sativum, which the Arabs, following Dioscorides, describe under the name of *kumoon baghee*, a garden that cultivated cummin. The Arabic name كمون kumon, is too similar to the Hebrew Kammon to allow us to doubt their identity, especially as we find it, in the Greek form of κύμινον, employed as early as the time of Hippocrates.

Notwithstanding the numerous distinct notices of cummin, and its difference from caraway, it is strange that Celsius (*l. c.* p. 516) should have adduced the *carum* of Theophrastus and Dioscorides as identical with the *cuminum*. So in the translation of Rosenmüller (*Bibl. Bot.* p. 99) we have *carum Carvi* given as the systematic name of cuminum, making the latter the caraway plant, which it is not.—J. F. R.

CUNAEUS (VAN DER KUN), PETER, was born at Flessingen in 1586, and died at Leyden, where he was professor of law, in 1638. Besides some treatises on subjects connected with classical literature, and the famous *Satyra Menippea* (Lugd. Bat. 1612), he wrote *De Republica Hebræorum Lib. III.*, 8vo, Lugd. Bat. 1617, 12mo, Amst. 1666, of which a new edition, revised and augmented by Nicholai, appeared in 4to in 1703. This work was translated into English, Dutch, and French; and for many years served as the text-book from which professors lectured on the political and legislative part of Jewish archæology. It is now superseded by more copious and correct works.—W. L. A.

CUP. There are three Hebrew words chiefly rendered cups (or bowls) in the English version.—1. כּוֹס; LXX. ποτήριον, calix. This is the commonest word, and is derived from כָּנַס, *collegit*, Gen. xl. 11; 2 Sam. xii. 3; Ps. xxiii. 5. 2. קְשָׂוֹת; LXX. σπονδεῖα, phialæ ad libandum, Exod. xxv. 29; Num. iv. 7. 3. גְּבִיעַ; LXX. κόνδυ, scyphus, or crater, a large bowl or cup (ποτήριον βασιλικόν, Hesych.), Jer. xxxv. 5. The derivation of both these words implies a circular shape. The latter is also used of flower-cups, Exod. xxv. 31. Other terms are כַּפּוֹר, a covered vessel (1. Chron. xxviii. 17; Ezra i. 10); and קֻבַּעַת, which only occurs in the curious phrase ק׳ כּוֹס (Is. li. 17, 22) = calix poculi, or Germ. Becherkelch. The word mainly used in the N. T. is ποτήριον.

The cups of the Jews were no doubt generally made of earthenware or* metal, like those of other Oriental nations ancient and modern (Layard's *Nineveh*, ii. 304; Wilkinson's *Anc. Egypt.* iii. 258; Lane's *Mod. Egypt.* i. 205). Of their shapes and distinctions we know nothing, and no doubt there was a large variety of shapes, which gave room for individual fancy. In Esth. i. 7, the cups used in the Persian feast are not only of silver and gold (materials used in cups from very early days, Gen. xliv. 2; Num. vii. 13; 1 Kings x. 21), but are all of different patterns. That the Jewish cups were usually circular or lotus-shaped, we may safely

* We can only conjecture what kind of cup our Lord used at the Last Supper. By an order of the Council of Rheims the chalices used at the eucharist were only to be of gold, silver, or tin; not of glass, because it is brittle; of wood, because porous; of brass, because of its smell; or of copper, because it rusts.

infer from 1 Kings vii. 26; Exod. xxv. 33; and the phrase קֻבַּעַת כּוֹס, already referred to (Is. li. 17), implies the same thing, because the word קֻ means properly the calyx of a blossom. Such cups are seen in the ruins of Persepolis, etc. (Jahn, *Arch. Bibl.*, E. T., sec. 352).

The word 'cup' is used in both Testaments in some curious metaphorical phrases. Such are *the cup of salvation*, Ps. cxvi. 13, which Grotius, after Kimchi, explains as 'poculum gratiarum actionis,' a cup of wine lifted in thanksgiving to God (cf. Matt. xxvi. 27). That it alludes to a paschal *libation* cannot be proved; and that it was understood by the Jews to be expressive of gratitude, we may see from 3 Macc. vi. 27, where the Jews offer 'cups of salvation' in token of deliverance. In Jer. xvi. 7, we have the term '*cup of consolation*,' which is a reference to the wine drunk at the περίδειπνα or funeral feasts of the Jews (2 Sam. iii. 35; Prov. xxxi. 6; Joseph. *de Bell. Jud.* ii. 1). In 1 Cor. x. 16, we find the well-known expression, '*cup of blessing*' (ποτήριον τῆς εὐλογίας) contrasted (v. 21) with the '*cup of devils*.' The sacramental cup is called the cup of blessing, because of the blessing pronounced over it (Matt. xxvi. 27; Luke xxii. 17; *v.* Lightfoot, *Hor. Hebr. in l.*) No doubt St. Paul uses the expression with a reference to the Jewish 'cup of blessing' (כס של ברכה), the third of the *four* cups drunk by the Jews at their Paschal feast (Schoettgen *Hor. Hebr. in* 1 *Cor.*; Jahn, *Arch. Bibl.* sec. 353), but it is scarcely necessary to add, that to this Jewish custom our Lord, in his solemn institution of the Lord's supper, gave an infinitely nobler and diviner significance (Buxtorf, *De Sacrâ Cœnâ*, sec. 46, p. 310). Indeed, of itself, the *Jewish* custom was liable to abuse, and similar abuses arose even in Christian times (August. *Serm.* cxxxii. *de tempore*; Carpzov, *App. Critic*, p. 380, *sq.*) In Ps. xi. 5; xvi. 5, 'the portion of *the cup*' is a general expression for the condition of life, either prosperous or miserable (Ps. xxiii. 5). A *cup* is also in Scripture the natural type of sensual allurement (Jer. li. 7; Prov. xxiii. 31; Rev. xvii. 4; xviii. 6).

But in by far the majority of passages, the cup is a 'cup of astonishment,' 'a cup of trembling,' the full red flaming wine-cup of God's wrath and retributive indignation (Ps. lxxv. 8; Is. li. xvii; Jer. xxv. 15; Lam. iv. 21; Ezek. xxiii. 32; Zech. xii. 2; Rev. xvi. 19, etc.) There is, in fact, in the prophets, no more frequent or terrific image; and it is repeated with pathetic force in the language of our Lord's agony (Matt. xxvi. 39, 42;* John xviii. 11; Mark x. 38). God is here represented as the master of a banquet, dealing the madness and stupor of vengeance to guilty guests (Vitringa in Is. li. 17; Wichmannshausen *De iræ et tremoris Calice*, in Thes. Nov. Theol. Philol. i. 906, *sq.*) The cup thus became an obvious symbol of Death (ποτήριον . . σημαίνει καὶ τὸν θάνατον. Etym. M.); and hence the oriental phrase, to 'taste of death,' so common in the N. T. (Matt. xvi. 28; Mark ix. 1; John viii. 52; Heb. ii. 9), in the rabbis (Schoettgen, *Hor. Hebr.* in Matt. xvi.), in the Arabian poem Antar, and among the Persians (Schleusner, *Lex N. T.*, s. v. ποτήριον; Jahn, *Arch. Bibl.* sec. 203). The custom of giving a cup of wine and myrrh to condemned criminals (Otho, *Lex. Rabb.* s. v. Mors) is alluded to in Matt. xxvii. 34; Mark xv. 22.

Finally, we may notice Joseph's *cup of divination*, Gen. xliv. 5. The various attempts made by Parkhurst and others to explain away this verse by translating it in accordance with preconceived prejudices, belongs to that idle and exploded method of biblical criticism which has so much obscured our knowledge of Scripture. Undoubtedly it *was* a cup of *supposed magic properties* by which Joseph (deeply stained with Egyptian customs) pretended to divine (οἰωνίζεται ἐν αὐτῷ, LXX.; in quo augurari solet, Vulg.); κυλικομαντεία, an attempt to discover the future from the radiation of water, or by sounds coming out of it, is a universal superstition, and was well known in Egypt; and, in having a royal divining-cup, Joseph only imitated other rulers. Κόνδυ, the word here used by the LXX., occurs in Hipparchus, ap. Athen, 478, A, and is curiously, like the Indian *kundi*, a sacred Indian cup (Bohlen on *Gen.*, p. 403; Kalisch, p. 673).—F. W. F.

CUP-BEARER (מַשְׁקֶה, properly the Hiphil part. of שָׁקָה, Hab. ii. 15; Sept. οἰνόχοος; *pocillator, pincerna*). The office of cup-bearer is one of great antiquity. We find *several* in the court of Pharaoh (שַׂר מַשְׁקִים, Gen. xl. 20), as well as in the courts of Solomon (1 Kings x. 5; 2 Chron. ix. 4), of Sennacherib king of Assyria (2 Kings xviii. 17, etc.), of Artaxerxes Longimanus (Neh. i. 11), and of Herod (Jos. *Ant.* xvi. 8. 1). They were generally eunuchs; and there is no reason to suppose that Rabshakeh or Nehemiah were exceptions to the general rule, particularly as Rabshakeh (whose name, or rather title, means 'chief of the cup-bearers,' rendered '*der Erzschenke*' by Luther) is mentioned in connection with Rabsaris, 'chief of the eunuchs.' If Rabshakeh was (as there is some reason to believe) an apostate Jew, it will shew how largely the captive Jews were employed in domestic service at ancient courts (cf. Dan. i. 4). As the cup-bearer had the highly-valued privilege of access to the king's presence, and that, too, at his most merry and unbending moments, the office was one of high value and importance. This explains the enormous wealth which Nehemiah, during his term of service in the Persian court, had been able to amass. Cup-bearers are frequently represented on the Assyrian monuments (Layard's *Nin.* ii. 306). It may be worth observing, that when Pharaoh's butler or cup-bearer (Gen. xl. 11), speaks of pressing *grapes* into Pharaoh's cup, this may merely belong to the imagery of his dream; but, at the same time, it is not impossible that the king, under the control of a scrupulous hierarchy, may, at some period, have been forbidden to drink the juice of the grape except in its unfermented state.—F. W. F.

CURCELLÆUS, Stephen (*Etienne de Courcelles*), a celebrated Swiss theologian at the time of the Arminian controversy, was born at Geneva in 1586 and died in 1659. He studied under Theodore Beza and was appointed pastor of Fontainebleau in 1614. In 1621 he removed to Amiens. He refused to sign the acts of the Synod of Dort, and was compelled, in consequence, to

* Matt. xx. 22, singularly resembles the saying, 'Ut senex eodem poculo quo ego bibi biberet.' Plaut. *Casin.* v. 2, 42.

withdraw to Amsterdam, where he was very kindly received by Episcopius, and on his death in 1634 was appointed professor of theology. He was a thorough Arminian, and has even been accused of holding Socinian and Antitrinitarian opinions. He wrote several works on the Arminian controversy, which, except in relation to the history of the struggle, have no particular value now. One of his most interesting works is an edition of the N. T. with various readings, to which he paid considerable attention. His works were published in 1675 by the Elzevirs, with an account of his life by Arnold Pœlemburg.—H. W.

CURTAIN. [TABERNACLE.]

CUSH, כּוּשׁ, as the name of an individual, is mentioned among the sons of Ham, together with Mizraim, Phut, and Canaan (Gen. x. 6, and 1 Chron. i. 8). Being the first-named, he may be presumed to have been the eldest son. The sons of Cush are called Seba, Havilah, Sabtah, Raamah, and Sabtechah; the sons of Raamah, Sheba, and Dedan. Afterwards Nimrod is also mentioned as the son of Cush. It may, however, only be meant that he was his descendant. Cush was the progenitor of the people known afterwards by his name. Like Mizraim and Canaan, he also gave his name to a country as well as to a people. With respect, however, to the situation of the particular country denominated Cush, various opinions have been held. Bochart (*Phaleg.* iv. 2) maintained that Cush was exclusively Arabian. Michaelis and Rosenmüller were in favour of an African as well as an Arabian Cush. The first to advance the suggestion that Cush was exclusively African was Schulthess in his *Paradies*, p. 11. He was followed by Gesenius, and most moderns agree with him. Indeed we cannot but think that it is difficult to understand how Cush should ever have been supposed to be other than African; if, indeed, not exclusively, at least in addition to one of which the locality might be fixed elsewhere. The A. V., wherever it translates the word, invariably renders it by 'Ethiopia,' and doubtless with reason; and there is not a single passage in the Bible in which Cush cannot fairly be understood to mean Ethiopia. Ezek. xxix. 10, even mentions Syene as the border of Cush according to the marginal version, which is to be preferred. Moreover, in the prophets Mizraim and Cush are frequently named together, which they probably would not have been had the countries themselves not been contiguous (Ps. lxviii. 31; Is. xi. 11; xx. 4; xliii. 3; xlv. 14; Nahum iii. 9). The first mention of Cush in connection with Mizraim, Gen. x. 6, seems to shew that there is at least no antecedent improbability in a geographical as well as ethnological affinity having existed between the two nations. The Lubim and Sukkiim, doubtless African peoples, are found united with the Cushites (2 Chron. xii. 3), in the army of Shishak (cf. also 2 Chron. xvi. 8; Jer. xlvi. 9, and Dan. xi. 43), in all of which passages Cush can only be supposed with violence to mean an Asiatic people. In Is. xxxvii. 9, Tirhakah, who is known to have belonged to the 25th or Ethiopian dynasty of Egyptian kings, is called king of Cush. In Esther i. 1 and viii. 9, the dominion of Ahasuerus is said to have extended from India even unto Cush; and as this king, whoever he was, probably belonged to the 27th dynasty of Egyptian kings, it is likewise certain that Ethiopia would have been the southernmost province of his kingdom. In Isaiah, Cush, as above remarked, is frequently mentioned in connection with Egypt, and at ch. xviii. 1, the phrase 'rivers of Ethiopia' (see the same words, Zeph. iii. 10) seems to point to the White and Blue Nile, which irrigate the country probably answering to the Scripture Cush. If such, then, are the reasons on which we ground the supposition that Cush was a country to the south of Egypt corresponding to 'Ethiopia,' how is it that the opinion can be entertained that the region of Cush is to be sought either in the south of the Arabian peninsula, or even, as some suppose, in a district in the neighbourhood of Mesopotamia? In the first place, the mention of Cush as watered by the Gihon, one of the rivers of Eden (Gen. ii. 13), has been thought to prove the existence of an Asiatic Cush. It is a sufficient answer to this that, seeing it is utterly hopeless to understand the geography of this passage, it cannot be held to furnish any argument as to the position of Cush, more particularly, if by Gihon is intended the river Nile, as some have thought. Again, in Num. xii. 1, Moses is said to have married an Ethiopian (Cushite) woman. From this it has been inferred that Zipporah, the daughter of the priest of Midian, is the person meant, and that, as thus Midian and Cush appear to have been used indifferently, we may conclude that they were contiguous countries, and that, therefore, there was an Asiatic Cush. But there is no reason whatever for supposing the person here spoken of to have been Zipporah, for it is extremely improbable that Miriam and Aaron should have reproached Moses at this time with an alliance which must have been contracted at least forty years before. It is far more likely either that Zipporah was by this time dead, and that Moses had married again, or that he had taken this Cushite in addition to her. Again, in Job xxviii. 19, mention is made of the topaz of Ethiopia פטדת כוש, and we are reminded that Diodorus speaks of a topaz island in the Red Sea (iii. 39); as also Pliny, *Nat. Hist.* xxxvii. 8; and Strabo, xvi. 4, 6. But an island in the Red Sea, even if this is the place referred to by Job, might with as much reason be considered as belonging to Ethiopia or Africa as to Asia and Arabia. And lastly, in 2 Chron. xxi. 16, it is said, in somewhat remarkable words, that 'the Lord stirred up the spirit of the Philistines and of the Arabians that were near the Ethiopians,' על יד, which have been thought to furnish a valid argument for the existence of an Asiatic Cush. But here again, we suppose the words 'that were near,' or 'by the side of,' to refer to the Arabians alone, and thus surely it must be admitted that they express as accurately the position of Arabia with regard to Ethiopia as they could, if there had been an Arabian or Asiatic Cush, have described the position of it with respect to that. Niebuhr found in Yemen a tribe calling themselves Beni Chusi, and the Targum of Jonathan at Gen. x. 6, explains Cush by Arabia, so does another paraphrast (1 Chron. i. 8), but it must also be borne in mind that the Targum of Jonathan at Is. xi. 11 explains Cush by India. The fact appears to be that Cush was used in a somewhat vague way as Αἰθίοψ by the classics (Hom. *Od.* i. 22; cf. also *Herod.* vii. 69, 70); and that though Ethiopia was probably *the* country meant by Cush, yet the people inhabiting it may have extended themselves by

colonies and settlements in various other regions, in Arabia *e.g.*, and elsewhere, and gained such hold as to cause the localities where they abounded to be recognised as Cushite, and so denominated. We have proof that the Himyaritic Arabs were called by the Syrians Cushæans in the 5th century (Asseman, *Bib. Orient.* i. 360; iii. 568).

The Egyptian name for Ethiopia in the inscriptions is Kesh; cf. also the modern Geez. It may lastly be remarked that the inhabitants of the biblical Cush were black (Jer. xiii. 23), which would not have been the case had Cush been an Arabian or Mesopotamian country.

Besides כּוּשׁ, we find כּוּשִׁי a Cushite, כּוּשִׁית a Cushite woman, and the plurals כּוּשִׁים and כֻּשִׁיִּים.—S. L.

CUSHAN (כּוּשָׁן). Supposed by some to be the same as Cushan Rishathaim of Judg. iii. He is mentioned by the prophet Habakkuk (iii. 7), in connection with Midian, which fact is thought to lend probability to the supposition. This fine poem or 'prayer' of the prophet recounts the mercies shewn by God to the chosen race throughout the more miraculous portion of their history. After speaking of the delivery of the law in terms very similar to those in which the same event is alluded to (Deut. xxxiii. 2), 'God came from Teman, and the Holy One from Mount Paran,' the prophet has been thought to refer to the history of the Israelites under the Judges, particularizing the two deliverances of Othniel and Gideon. There appears to be an allusion afterwards to the passage of the Red Sea, etc. (v. 8). Gesenius, however, as we think better, considers Cushan but another form of Cush, by which he understands Ethiopia: the LXX. also translate it Αἰθίοπες. Cushan Rishathaim is mentioned as a king of Mesopotamia (Aram Naharaim), who was the first oppressor of the Israelites after the death of Joshua, and from whose yoke, after a servitude of eight years, Othniel delivered them. See also Joseph. *Ant.* v. 3. 2.—S. L.

CUSHI (כּוּשִׁי) occurs, in a variety of forms, no less than twenty-seven times in the Hebrew Bible; in the majority of instances as a *Gentile* appellative noun.—1. In Num. xii. 1 it occurs in the feminine form כֻּשִׁית (Αἰθιόπισσα, *Æthiopissa*) *twice* to designate Moses' wife [concerning her, see ZIPPORAH], the first time with the art., the second anarthrous. 2. The plural form, כּוּשִׁים (Αἰθίοπες, *Æthiopes*), is found in 2 Chron. xii. 3, descriptive of a part of Shishak's great army; and in xiv. 12 (*twice*), 13, and xvi. 8, designating the Ethiopian army which invaded Judah in the reign of Asa. In xxi. 16, it occurs as a general term of the *Ethiopian* nation [ETHIOPIA]; so also in Zeph. ii. 12, and Dan. xi. 43; and lastly in Amos ix. 7, where, however, the MSS. present the word in three various shapes, besides the Masoretic reading כֻּשִׁיִּים. Five of Kennicott's MSS. read כֻּשִׁים, eight כוּשִׁים, and no less than twenty-one כוּשִׁיִּים. 3. The masculine form (as an adjective only) in Jer. xiii. 23 has a general sense, and is without the article. In all other passages, except one, it has the article; in 2 Chron. xiv. 9 הַכּוּשִׁי (Αἰθίοψ, *Æthiops*) describes Zerah, the commander of the Ethiopian host above mentioned; in Jer. xxxviii. 7, 10, 12, and xxxix. 16, הַכּוּשִׁי (Αἰθίοψ, *Æthiops*) is applied to Ebedmelech, the prophet's friend. [With which compare the ἀνὴρ Αἰθίοψ, εὐνοῦχος κ.τ.λ of Acts viii. 27, and the '*Te ex Æthiopia ancillulam*' of the *Eunuchus* of Terence, i. 2. 85.] In the remaining passages the word is treated as a PROPER NAME, in A. V. Septuagint and Vulgate ('Cushi,' Χουσί, *Chusi*). 1. In Jer. xxxvi. 14, Cushi is mentioned as the father of Shelemiah and great-grandfather of Jehudi, one of the courtiers of Jehoiakim, king of Judah [JEHUDI]. 2. In Zeph. i. 1, Cushi appears as the father of the prophet and the son of Gedaliah, who must not be confounded with the governor of that name. 3. In 2 Sam. xviii. 21, כּוּשִׁי (*Cushi*) occurs *once* without the article, as the name of one of Joab's messengers, who broke the sad tidings of Absalom's death to David. As, however, the word occurs in seven other places (xviii. 21, 22, 23, 31, *twice*, 32 *twice*) with the article (הַכּוּשִׁי) descriptive of the same man, it is probable that we have here not the messenger's name, but only his *nation* (So Kimchi); as if an 'Ethiopian' foreigner would have more hardihood to make so miserable a communication to the distressed king than a neighbour like Ahimaaz the son of Zadok, who actually faltered and failed in his self-chosen office when the moment came for discharging it. (See Grotius *on* 2 *Sam.* xviii. 21.) P. Martyr's conceit, that the swarthiness of the messenger induced Joab to select him because of the dark import of his message, can only be accepted as a pretty fancy. Josephus throughout writes the messenger's name with an article, ὁ Χουσί.—P. H.

CUTHAH (כּוּתָה; Sept. Χουθά), a district in Asia, whence Shalmaneser transplanted certain colonists into the land of Israel, which he had desolated (2 Kings xvii. 24-30). By the intermixture of these colonists with the remaining natives sprung the Samaritans, who are called Cuthites (כּוּתִים) in the Chaldee and the Talmud, and for the same reason a number of non-Semitic words which occur in the Samaritan dialect are called Cuthian. The situation of the Cuthah from which these colonists came is altogether unknown. Josephus places it in central Persia, and finds there a river of the same name (*Antiq.* ix. 14. 3; x. 9.7). Rosenmüller and others incline to seek it in the Arabian Irak, where Abulfeda and other Arabic and Persian writers place a town of this name, in the tract near the Nahr-Malca, or royal canal, which connected the Euphrates and Tigris to the south of the present Bagdad. Winer seems to prefer the conjecture of Stephen Morin and Le Clerc, which identifies the Cuthites with the Cossæi in Susiana (Arrian, *Indic.* xl.; Plin. *Hist. Nat.* vi. 31; Diod. Sic. xvii. 111; Mannert, ii. 493). All these conjectures refer essentially to the same quarter.—J. K.

CUTHITES. [SAMARITANS.]

CUTTING OFF FROM THE PEOPLE. [ANATHEMA.]

CUTTINGS IN THE FLESH. Amongst the prohibitory laws which God gave the Israelites there was one that expressly forbad the practice embraced in those words, viz., 'Ye shall not make

any cuttings in your flesh for the dead' (Lev. xix. 28). It is evident from this law that such a species of *self-inflicted* torture obtained amongst the nations of Canaan; and it was doubtless to guard His people against the adoption of so barbarous a habit, in its idolatrous form, that God led Moses to *reiterate* the prohibition: 'They shall not make baldness upon their heads, neither shall they shave off the corner of their beards, nor make any cuttings in their flesh' (Lev. xxi. 5; Deut. xiv. 1).

Investing his imaginary deities with the attributes of *cruelty*, man has, at all times, and in all countries, instituted a form of religion consisting in cruel rites and bloody ceremonies. If then we look to the practices of the heathen world, whether of ancient or modern times, we shall find that almost the entire of their religion consisted of rites of *deprecation*. *Fear* of the Divine displeasure would seem to have been the leading feature in their religious impressions. The universal prevalence of *human* sacrifices throughout the Gentile world is, in itself, a decisive proof of the light in which the human mind, unaided by revelation, is disposed to view the Divinity.

It was doubtless such *mistaken* views of the character of God that led the prophets of Baal (1 Kings xviii. 28) to cut their bodies with lancets, supposing that, by mingling their own blood with that of the offered sacrifice, their god must become more attentive to the voice of entreaty. Agreeably to the inference which all this furnishes, we find Tacitus declare (*Hist.* i. 4), 'Non esse curæ Diis securitatem nostram, *sed ultionem*.' In fact it was a current opinion amongst the ancient heathen that the gods were *jealous* of human happiness; and in no part of the heathen world did this opinion more prevail, according to Sanchoniathon's account, than amongst the inhabitants of those very countries which surrounded that land where God designed to place his people Israel. Hence we see why God would lay them under the wholesome influence of such a prohibitory law as that under consideration: 'Ye shall not make any cuttings in your flesh for the dead.' The ancients were very violent in their expression of sorrow. Virgil represents the sister of Dido as tearing her face with her nails, and beating her breast with her fists:—

'Unguibus ora soror fœdans et pectora pugnis.'
Æn. iv. 672.

The present writer has seen in India the same wild exhibition of grief for the departed relative or friend. Some of the learned think that that law of Solon's, which was transferred by the Romans into the Twelve Tables, *that women in mourning should not scratch their cheeks*, derived its origin from this law of Moses (Lev. xix. 28). But however this opinion may be questioned, it would appear that the simple tearing of their flesh out of grief and anguish of spirit is taken, in other parts of Scripture, *as a mark of affection:* thus (Jer. xlviii. 37), 'Every head shall be bald, every beard clipped, and upon all *cuttings*.' Again (ch. xvi. 6): 'Both the great and the small shall die in the land: they shall not be buried, neither shall men lament for them, *nor cut themselves*.' So (ch. xli. 5): 'There came from Samaria fourscore men having their heads shaven and their clothes rent, and having cut themselves, with offerings to the house of the Lord.'

The spirit of Islam is less favourable than that of heathenism to displays of this kind: yet examples of them are not of rare occurrence even in the Moslem countries of Western Asia, including Palestine itself. The annexed figure is copied from one which is represented in many of the books of travel in Egypt and Palestine which were printed in the seventeenth century. It is described by the missionary Eugene Roger (*La Terre Sainete*, etc., 1646, p. 252) as representing 'one of those calenders or devotees whom the Arabs name Balhoaua,' and whom the simple people honour as holy martyrs. He appears in public with a scimitar stuck through the fleshy part of his side, with three heavy iron spikes thrust through the muscles of his arm, and with a feather inserted into a cut in his forehead. He moves about with great composure, and endures all these sufferings, hoping for recompense in the Paradise of Mohammed—'Aveuglement digne de larmes (adds the monk), que ces misérables commencent ici une vie pleine de souffrance, pour la continuer éternellement dedans les gehennes de l'Enfer!' Add to this the common

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accounts of the gashes which the Persian devotees inflict upon themselves in the frenzy of their love and grief, during the annual mourning for Hassan and Hossein (Morier, Malcolm, etc.), and the curious particulars in Aaron Hill's *Account of the Ottoman Empire* (ch. 13), respecting the proceedings of young Turks in love:—'The most ridiculous and senseless method of expressing their affection is their singing certain amorous and whining songs, composed on purpose for such mad occasions, between every line whereof they cut and slash their naked arms with daggers, each endeavouring in this emulative madness to exceed the other by the depth and number of the wounds he gives himself.'

From the examples which have been produced, we may very safely conclude that the expression '*cuttings in the flesh*,' in these passages of Scripture, was designed, as already intimated, to declare the feeling of *strong* affection; as though the living would say, 'See how little we regard the pleasures of life, since now the object of our affection is removed from us!' We must therefore come back to our former position, that it was against those self-inflicted tortures, by which the unhappy devotees vainly thought to deprecate the wrath of their angry gods towards their deceased relatives and friends, this law of Moses *was especially aimed*.—J. W. D.

CYAMON (Κυαμών, *Chelmon*, Judith vii. 3). The site of this place, which is mentioned nowhere else, has been supposed to be *Tell Kaimôn*, which

has been identified with the *Cammona* of Eusebius and the *Cimana* of Jerome. Dr. Robinson ingeniously suggests, that Cyamon is a translation of the Hebrew *Pol*, meaning *bean* or *place of beans*, corresponding to the Arabic *Fûleh*, the name of a place which was known to the Crusaders as the castle *Faba*, or in French *la Fève*, and which is exactly in the position described, 'over against Esdraelon' (Jezreel). (*Later Biblical Researches*, 115, 339.)—J. E. R.

CYMBALS. [MUSICAL INSTRUMENTS.]

CYPRESS. [BEROSH, TIRZAH.]

CYPRUS (Κύπρος), the modern *Kebris*, one of the largest islands in the Mediterranean, and next to Sicily in importance. It is about 140 miles in length, and varies in breadth from 50 to 5 miles. From its numerous headlands and promontories, it was called Κεραστίς, *Kerastis*, or *the Horned;* and from its exuberant fertility, Μακαρία, *Macaria*, or *the blessed* (*beatam Cyprum:* Hor. Carm. iii. 26. 9). Its proximity to Asia Minor, Phœnicia, and Egypt, and its numerous havens, made it a general rendezvous for merchants. 'Corn, wine, and oil,' which are so often mentioned in the O. T. as the choicest productions of Palestine (Deut. xii. 17; 1 Chron. ix. 29; Neh. x. 39; Jer. xxxi. 12), were found here in the highest perfection. The forests also furnished large supplies of timber for ship-building, which rendered the conquest of the island a favourite project of the Egyptian kings. It was the boast of the Cyprians that they could build and complete their vessels without any aid from foreign countries (Ammian. Marcell. xiv. 8, sec. 14). Among the mineral products were diamonds, emeralds, and other precious stones, alum, and asbestos; besides iron, lead, zinc, with a portion of silver, and, above all, copper, the far-famed *æs Cyprium*. The principal mines were in the neighbourhood of Tamassus (Strabo, xiv. 6, vol. iii. p. 245, ed. Tauchn.) 'In Cyproubi prima fuit æris inventio' (Plin. *Nat. Hist.* xxxiv. 2).

Cyprus was originally peopled from Phœnicia [CHITTIM]. Amasis I., king of Egypt, subdued the whole island (Herod. ii. 182). In the time of Herodotus the population consisted of Athenians, Arcadians, Phœnicians, and Ethiopians (vii. 90). Under the Persians and Macedonians the whole island was divided into nine petty sovereignties. After the death of Alexander the Great it fell to the share of Ptolemy, the son of Lagus. It was brought under the Roman dominion by Cato. Under the Emperor Augustus it was at first an imperial province, and afterwards, with Gallia Narbonensis, made over to the senate (Dion Cass. liv. iv.) When the empire was divided it fell to the share of the Byzantine emperors. Richard I. of England conquered it in 1191, and gave it to Guy Lusignan, by whose family it was retained for nearly three centuries. In 1473 the republic of Venice obtained possession of it; but in 1571 it was taken by Selim II., and ever since has been under the dominion of the Turks. The majority of the population belong to the Greek church; the archbishop resides at Lecikosia. Cyprus was one of the first places out of Palestine in which Christianity was promulgated, though at first to Jews only (Acts xi. 19), by 'those who were scattered abroad' after Stephen's martyrdom. It was visited by Barnabas and Paul on their first missionary tour (Acts xiii. 4), and subsequently by Barnabas and John Mark (Acts xv. 39). Paul sailed to the south of the island on his voyage to Rome (Acts xxvii. 4). [ELYMAS; PAPHOS; SERGIUS PAULUS; SALAMIS.] (Mannert, *Geographie der Griechen und Römer*, vi. 2, pp. 422-454; Stanley, *Sinai and Palestine*, 115, 406, Lond. 1858; Conybeare and Howson's *Life and Epistles of St. Paul*, 2d ed., Lond. 1858, vol. i., pp. 164-188; Dr. R. Pococke's *Description of the East*, etc., Lond. 1745, vol. ii. book iii. ch. i. pp. 210-235; Wilson's *Travels in the Holy Land, Egypt*, etc., Lond. 1831, vol. ii. ch. xii. pp. 174-197.)—J. E. R.

CYRENE (Κυρήνη; *Ghrenna*, in modern Arabic), a city in Libya, founded about the year B.C. 632, by a colony of Greeks from Thera (Santorini), a small island in the Ægean Sea (Thirwall's *History of Greece*, vol. ii. ch. 12). Its name is generally supposed to be derived from a fountain (but according to Justin, *Hist.* xiii., a mountain), called Κυρή, Cyre, near its site. It was built on a table-land, 1800 feet above the level of the sea, in a region of extraordinary fertility and beauty. It was the capital of a district, called from it Cyrenaica (Barca), which extended from the Gulf of Platea (Bomba) to the Great Syrtis (Gulf of Sidra). With its port Apollonia (Musa Soosa), about ten miles distant, and the cities Barca, Teuchira, and Hesperis, which at a later period were named Ptolemais, Arsinoe, and Berenice (Strabo, xvii. vol. iii. p. 496, ed. Tauchn.), it formed the Cyrenaic Pentapolis. For above 180 years the form of government was monarchical; it then became republican; and at last, the country became tributary to Egypt, under Ptolemy Soter. It was bequeathed to the Romans by Apion, the natural son of Ptolemy Physcon, about 97 B.C. (Tacitus, *Annal.* xiv. 18; Cicero, *De leg. Agrar.* ii. 19), and was then formed into a province with Crete (Strabo, xvii. 3). Strabo (quoted by Josephus, *Antiq.* xiv. 7) says, that in Cyrene there were four classes of persons, namely, citizens, husbandmen, foreigners, and Jews, and that the latter enjoyed their own customs and laws. At the commencement of the Christian era, the Jews of Cyrene were so numerous in Jerusalem that they had a synagogue of their own (Acts ii. 10; vi. 9). Some of the first Christian teachers were natives of Cyrene (Acts xi. 20; xiii. 1). Simon, who was compelled to assist in bearing the cross of the Saviour, was a Cyrenian (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26).

The ruins of Cyrene and the surrounding country have been diligently explored within the last few years; in 1817 by Dr. Della Cella, in 1821-22 by Capt. Beechey, and in 1826 by M. Pacho, a French traveller.—J. E. R.

CYRENIUS (Κυρήνιος, or, according to his Latin appellation, P. SULPITIUS QUIRINIUS), governor of Syria (Luke ii. 1, 2). The mention of his name in connection with the census which was in progress at the time of our Lord's birth, presents very serious difficulties, of which, from the want of adequate data, historical and critical inquiry has not yet attained a satisfactory solution. The passage is as follows:—αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου, translated in the A. V. thus:—'Now this taxing was first made when Cyrenius was governor of Syria.' Instead of 'taxing' it is now agreed that the rendering should

be 'enrolment, or 'registration' (of which use of the word ἀπογράφεσθαι many examples are adduced by Wetstein), as it is clear from Josephus that no taxing did take place till many years after this period. The whole passage, as it now stands, may be properly read—'This enrolment was the first while Cyrenius was governor of Syria.'

This appears very plain, and would suggest no difficulty, were it not for the knowledge which we obtain from other quarters, which is to the effect—1. That there is no historical notice of any enrolment at or near the time of our Lord's birth; and 2. That the enrolment which actually did take place under Cyrenius was not until ten years after that event.

The difficulty begins somewhat before the text now cited; for it is said that 'in those days there went out a decree from Cæsar Augustus that the whole world should be taxed' (enrolled). But since no historian mentions any such general enrolment of the whole empire, and since, if it had taken place, it is not likely to have been mentioned in connection with the governor of Syria, it is now usually admitted that Judæa only is meant by the phrase rendered 'the whole earth' (but more properly 'the whole land'), as in Luke xxi. 26; Acts xi. 28; and perhaps in xxi. 20. The real difficulties are thus reduced to the two now stated. With regard to the enrolment, it may be said that it was probably not deemed of sufficient importance by the Roman historians to deserve mention, being confined to a remote and comparatively unimportant province. Nor was it, perhaps, of such a nature as would lead even Josephus to take notice of it, if it should appear, as usually supposed, that no trace of it can be found in his writings.

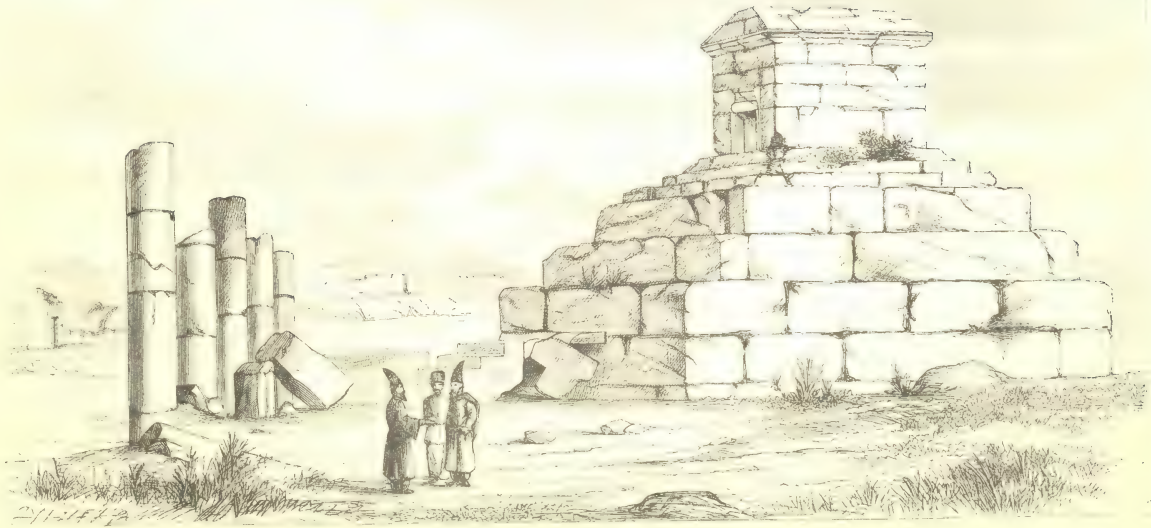
Of the remaining difficulties various solutions have been offered, and some, despairing of any satisfactory solution, have supposed the verse in question to have been a marginal gloss which has crept into the text, while others have even ventured to suggest that St. Luke must have been mistaken. The following explanations are, however, those which are the most generally received:—

1. Assuming, on the authority of Luke, that an enrolment actually did take place at the time of our Lord's birth, the hypothesis proceeds to make out a probability that Cyrenius was then joint-governor of Syria along with Saturninus. It is known that a few years previous to this date Volumnius had been joined with Saturninus as the procurator of that province, and the two, Saturninus and Volumnius, are repeatedly spoken of together by Josephus, who styles them equally governors of Syria (*Antiq.* xvi. 9, 1; xvi. 10, 8). Josephus does not mention the recall of Volumnius, but there is certainly a possibility that this had taken place before the birth of Christ, and that Cyrenius, who had already distinguished himself, had been sent in his place. He would then have been under Saturninus, a ἡγεμών, 'governor' of Syria, just as Volumnius had been before, and as Pilate was afterwards of Judæa. That he should here be mentioned as such by Luke, rather than Saturninus, is very naturally accounted for by the fact that he returned ten years afterwards as procurator or chief governor, and then held a second and more important census for the purpose of registration and taxation, when Archelaus was deposed, and Judæa annexed to the Roman province of Syria. The only real objection to this solution is the silence of all other history. But although profane history does not affirm the fact of Cyrenius having formerly been procurator of Syria, yet it does not in any way deny it, and we may therefore safely rest upon the authority of the sacred writer for the truth of this fact, just as we do for the fact of the existence of the first enrolment itself.

2. Another explanation would read the passage thus:—'This enrolment was made *before* Cyrenius was governor of Syria.' The advocates of this view suppose that Luke inserted this verse as a sort of parenthesis, to prevent his readers from confounding this enrolment with the subsequent census made by Cyrenius. The positive, or rather the superlative, πρώτη, is thus understood in the sense of the comparative πρωτέρα, and is made to govern the following genitive. That both the positive and superlative are sometimes used in place of the comparative is doubtlessly true; but such a construction would in the present case be very harsh, and very foreign to the usual simplicity of Luke.

3. Another mode of getting over the difficulty is sanctioned by the names of Calvin, Valesius, Wetstein, Hales, and others. First, changing αὕτη into αὐτή they obtain the sense:—'In those days there went forth a decree from Augustus, that the whole land should be enrolled; but the *enrolment itself* was first made when Cyrenius was governor of Syria.' The supposition here is that the census was commenced under Saturninus, but was not completed till two years after, under Quirinus. Dr. Robinson (*Addit. to Calmet*, in 'Cyrenius') objects to this view the entire absence of any historical basis for it. But he must at the time have been unmindful of Hales, who, in his *Chronology*, has worked out this explanation with more than his usual care and success.

Hales reminds us that a little before the birth of Christ, Herod had marched an army into Arabia, to redress certain wrongs which he had received, and this proceeding had been so misrepresented to Augustus that he wrote a very harsh letter to Herod, the substance of which was, that '*having hitherto treated him as a friend, he would now treat him as a subject.*' And when Herod sent an embassy to clear himself, the emperor repeatedly refused to hear them, and so Herod was forced to submit to all the *injuries* (παρανομίας) offered to him (Joseph. *Antiq.* xvi. 9). Now it may be collected that the chief of these injuries was the performance of his threat of treating him as a subject, by the degradation of his kingdom to a Roman province. For soon after Josephus incidentally mentions that 'the whole nation of the Jews took an oath of fidelity to Cæsar and the king jointly, except 6000 of the Pharisees, who, through their hostility to the regal government, refused to take it.' The date of this transaction is determined by its having been shortly before the death of Pheroras, and coincides with the time of this decree of enrolment and of the birth of Christ. The oath which Josephus mentions would be administered at the same time, according to the usage of the Roman census, in which a return of persons, ages, and properties was required to be made upon oath, under penalty of confiscation of goods, as we learn from Ulpian. That Cyrenius, a Roman senator and procurator, was employed to make this enrolment, we learn not only from St. Luke, but by the joint testimony of Justin Martyr, Julian the Apostate, and Eusebius; and it was made while Saturninus was president of



Tomb of Cyrus.—Ruins of Pasargadæ. (Flandin and Coste's *Voyage en Perse.*)

Syria (to whom it was attributed by Tertullian) in the thirty-third year of Herod's reign, corresponding to the date of Christ's birth. Cyrenius, who is described by Tacitus as 'impiger militiæ et acribus ministeriis,' 'an active soldier and rigid commissioner,' was well qualified for an employment so odious to Herod and his subjects, and probably came to execute the decree with an armed force. The enrolment of the inhabitants, 'each in his own city,' was in conformity with the wary policy of the Roman jurisprudence, to prevent insurrections, and to expedite the business, and if this precaution was judged prudent even in Italy, much more must it have appeared necessary in turbulent provinces like Judæa and Galilee.

At the present juncture, however, it appears that the census proceeded no further than the first act, namely, of the enrolment of persons in the Roman register. For Herod sent his trusty minister, Nicholas of Damascus, to Rome, who, by his address and presents, found means to mollify and undeceive the emperor, so that he proceeded no further in the design which he had entertained. The census was consequently at this time suspended, but it was afterwards carried into effect upon the deposal and banishment of Archelaus, and the settlement of Judæa as a Roman province. On this occasion the trusty Cyrenius was sent again, as president of Syria, with an armed force, to confiscate the property of Archelaus, and to complete the census for the purposes of taxation. This taxation was a poll-tax of two drachmæ a-head upon males from fourteen, and females from twelve to sixty-five years of age, equal to about fifteenpence of our money. This was the 'tribute-money' mentioned in Matt. xvii. 24-27. The payment of it became very obnoxious to the Jews, and the imposition of it occasioned the insurrection under Judas of Galilee, which Gamaliel describes as having occurred 'in the days of the taxing' (Acts v. 37).

By this statement, connected with the slight emendation of the text already indicated, Hales considers that 'the Evangelist is critically reconciled with the varying accounts of Josephus, Justin Martyr, and Tertullian; and an historical difficulty satisfactorily solved, which has hitherto set criticism at defiance.' This is perhaps saying too much; but the explanation is undoubtedly one of the best that has yet been given (*Analysis of Chronology*, iii. 48-53; Lardner's *Credibility*, i. 248-329; Robinson, *Addit. to Calmet*, in 'Cyrenius;' Wetstein, Kuinoel, and Campbell, on Luke ii. 2, etc.—J. K.

CYRIL, Bishop, or, as subsequently styled, Patriarch of Alexandria, from A.D. 312 to A.D. 344 (Socrates *H. E.* vii. 7; *Conc. Chalc.* Act. iii.; Harduin *Acta. Conc.*, vol. ii. p. 331). During the greater part of this period he was engaged in a stormy controversy with Nestorius of Constantinople and others holding the same or similar opinions. Although, in consequence, involved in an extensive correspondence, and a writer of numerous theological treatises, Cyril was the author of a large number of exegetical works. Of these, until recently, the following only were known to be extant. 1. *De adoratione et cultu in spiritu et veritate Libb.* xvii. This is an elaborate treatise, in the form of dialogues, on the precepts and institutions of the laws of Moses, their figurative signification, and their fulfilment in the Christian economy. It has been described as a 'treasure of allegorical interpretation.' 2. *Glaphyra in Pentateuchum*, or Polished Discourses on the Pentateuch. This is not a continuous commentary, but a series of expository dissertations on topics suggested by the Scripture narrative. Although each exposition, with a few exceptions, closes with the doxology, it is clear from the prefatory remarks to books i. and ii. that they were not oral discourses. 3. *Commentarius in Isaiam Libb.* v. 4. *Commentarius in duodecim Prophetas minores.* 5. *Commentarius in Joannis Evangelium Libb.* xii. By the researches of Cardinal Mai, several other works by Cyril have been brought to light and published in the *Bibliotheca Patrum Sanctorum Nova*, Romæ, 1844-45. Amongst these are *Explanatio in Psalmos*, containing expositions of Ps. 1 to 118 inclusive; *In Pauli Epistolas quatuor*, containing considerable portions of commentaries on Romans, First and Second Corinthians, and Hebrews; and *Commentarius in Lucam*, consisting of fragments gathered from twelve different catenæ. More recently still the commentary on Luke has been discovered in Syriac, and published both in Syriac and in English by Payne Smith (Oxford 1859). It is in the form of short sermons, which were preached extemporaneously (see Sermons 3, 68, 88). Various fragments also are given by Mai, of *Commentaries on Kings*, *Proverbs*, *Canticles*, *Jeremiah*, *Baruch*, *Daniel*, *Matthew*, *Acts*, *Galatians*, *Colossians*, *and the Catholic Epistles.* Cyril was unacquainted with Hebrew, and in the interpretation of the O. T. follows the allegorizing method of the Alexandrian School. In his commentaries on the books of the N. T., he is commonly literal and practical; that on the Gospel of John is marked by a strong doctrinal bias. The most complete edition of his works is that published by Migne in his *Patrologiæ Cursus*, *Series Græca.* Paris 1859, in 10 vols.—S. N.

CYRUS (כֹּרֶשׁ or כּוֹרֶשׁ, Κῦρος), the celebrated Persian conqueror of Babylon, who promulgated the first edict for the restoration of the Jews to their own land (Ezra i. 1, etc.) We are informed by Strabo that his original name was Agradates (xv. 3, p. 320, ed. Tauchn.); but he assumed that of Kouros, or Khouresh (whichever was the most accurate Persian form) doubtless on ascending the throne. For Ctesias tells us (Photius, *Epit. Ctes.* ch. xlix.) that the word means *the Sun*. We may perhaps compare it with the Hebrew חרס *kheres*, which bears the same sense; and with the name of the Egyptian deity *Horus*, or Apollo.

The authorities on which we have to rest for our knowledge of the life of Cyrus are chiefly three. *First*, Herodotus, who reported the tales concerning him current in Asia a century later; but selected from them with the taste of a Greek epic or romance writer. *Secondly*, Xenophon, who has made the life of Cyrus the foundation of a philosophical novel, written in a moral spirit, as unhistorical as that of Fenelon's Télémaque. *Thirdly*, The epitome of Ctesias, preserved for us by the patriarch Photius. Ctesias was a Greek physician, who stayed seventeen years at the Persian court towards the end of the reign of Darius Nothus, about B. C. 416-400. (See Bähr's *Ctesias*, p. 15.) According to Diodorus, he drew his histories from the royal archives; and, in part, that may be true. But a large number of the facts recorded by him would certainly never have been allowed a place in

them; and several great *anachronisms* which he commits are mistakes of a kind which can scarcely ever occur in books written in the form of annals. It would seem then that his sources of knowledge were not much better than those of Herodotus; but his lengthened stay in Persia so familiarized him with Persian institutions, and multiplied his opportunities of access to those sources, that, *cæteris paribus*, he appears to be a better authority. Unfortunately, nothing remains to us but a mere epitome of his work.

From these and a few subordinate authorities, we must endeavour to give as good a reply as we can to the chief problems concerning the life of Cyrus.

On the parentage of Cyrus.—Herodotus and Xenophon agree that he was son of Cambyses prince of Persia, and of Mandane daughter of Astyages, king of the Median empire. Ctesias denies that there was any relationship at all between Cyrus and Astyages. According to him, when Cyrus had defeated and captured Astyages, he *adopted* him as a grandfather, and invested Amytis, or Amyntis, the daughter of Astyages (whose name is in all probability only another form of Mandane), with all the honours of queen dowager. His object in so doing was to facilitate the submission of the more distant parts of the empire, which were not yet conquered; and he reaped excellent fruit of his policy in winning the homage of the ancient, rich, and remote province of Bactria. Ctesias adds, that Cyrus afterwards married Amytis. It is easy to see that the latter account is by far the more historical, and that the story followed by Herodotus and Xenophon is that which the courtiers published in aid of the Persian prince's designs. Yet there is no reason for doubting that, on the father's side, Cyrus belonged to the Achæmenidæ, the royal clan of the military tribe of the Persians.

On the elevation of Cyrus.—It was the frequent practice of the Persian monarchs, and probably therefore of the Medes before them, to choose the provincial viceroys from the royal families of the subject nations, and thereby to leave to the vanquished much both of the semblance and of the reality of freedom. This will be sufficient to account for the first steps of Cyrus towards eminence. But as the Persian armies were at that time composed of ruder and braver men than the Medes—(indeed, to this day the men of Shirâz are proverbially braver than those of Isfahân)—the account of Xenophon is credible, that in the general wars of the empire Cyrus won the attachment of the whole army by his bravery; while, as Herodotus tells, the atrocious cruelties of Astyages may have revolted the hearts of the Median nobility.

On the transition of the empire from the Medes to the Persians.—Xenophon's romance omits the fact that the transference of the empire was effected by a civil war; nevertheless, the same writer in his *Anabasis* confesses it (iii. 4, 7, 12). Herodotus, Ctesias, Isocrates, Strabo, and, in fact, all who allude to the matter at all, agree that it was so. In Xenophon (*l. c.*) we find the Upper Tigris to have been the seat of one campaign, where the cities of Larissa and Mespila were besieged and taken by Cyrus. From Strabo we learn that the decisive battle was fought on the spot where Cyrus afterwards built Pasargadæ, in Persis, for his native capital. This agrees with Herodotus's account of two armies being successively lost, which may mean that the war was ended in two campaigns. Yet Ctesias represents Astyages as finally captured in the palace of Ecbatana. Cyrus (says Herodotus) did Astyages no harm, but kept him by his side to the end of his life. This is like the generosity of the Perisian kings to vanquished foreigners, but very unlike the conduct of fortunate usurpers, east or west, towards a fallen superior. The tale in Ctesias is more like the current imperial craft. There we read that Cyrus at first made Astyages ruler of the Barcanians (see Tzetzes, in Bähr's *Ctes.* p. 222), and afterwards sent for him by the eunuch Petisacas to visit his daughter and son-in-law, who were longing to see him. The eunuch, however, put him to death on the road; and Cyrus, indignant at the deed, gave up the murderer to the cruel vengeance of the queen. Astyages had certainly lived long enough for the policy of Cyrus; who, by the Roman Cassius's test of *Cui bono?* 'Who gained by it?' cannot be accounted innocent.

The Medes were by no means made subject to the Persians at first. It is highly probable that, as Herodotus and Xenophon represent, many of the noblest Medes sided with Cyrus, and during his reign the most trusted generals of the armies were Medes. Yet even this hardly explains the phenomenon of a Darius the Mede, who, in the book of Daniel, for two years holds the government in Babylon, after the capture of the city by the Medes and Persians. Indeed, the language used concerning the kingdom of Darius might be explained as Oriental hyperbole, and Darius be supposed a mere satrap of Babylon, only that Cyrus is clearly put forward as a *successor* to Darius the Mede. Many have been the attempts to reconcile this with the current Grecian accounts; but there is one only that has the least plausibility, viz., that which, with Xenophon, teaches that Astyages had a son still living (whom Xenophon calls Cyaxares), and that this son is no other than Darius the Mede; to whom Cyrus, by a sort of nephew's piety, conceded a nominal supremacy at Babylon. Objections to this likewise are evident, but they must be discussed under 'Darius the Mede,' or the book of 'Daniel.'

In the reign of the son of Cyrus the depression of the Medes probably commenced. At his death the Magian conspiracy took place; after the defeat of which the Medes doubtless sunk lower still. At a later time they made a general insurrection against the Persian power, and its suppression seems to have brought them to a level with Hyrcanians, Bactrians, and other vassal nations which spoke the tongue of Persia; for the nations of the poetical *Irân* had only dialectual variations of language (Strabo, xv. 2, p. 311).

Conquests and Wars of Cyrus.—The descriptions given us in Ctesias, and in Plutarch's Artaxerxes (which probably are taken from Ctesias), concerning the Persian mode of fighting, are quite *Homeric* in their character. No skill seems to be needed by the general; no tactics are thought of; he does his duty best by behaving as the bravest of common soldiers, and by acting the part of champion, like a knight in the days of chivalry. We cannot suppose that there was any *greater* advance of the military art in the days of Cyrus. It is agreed by all that he subdued the Lydians, the Greeks of Asia Minor, and the

Babylonians: we may doubtless add Susiana, which must have been incorporated with his empire before he commenced his war with Babylon; where also he fixed his military capital (Susa, or Shushan), as more central for the necessities of his administration than Pasargadæ. Yet the latter city continued to be the more sacred and beloved home of the Persian court, the place of coronation and of sepulture (Strabo, xv. 3, p. 728; and Plut. *Artax.* init.) All Syria and Phœnicia appear to have come over to Cyrus peaceably.

In regard to the Persian wars, the few facts from Ctesias, which the epitomator has extracted as differing from Herodotus, carry with them high probability. He states that, after receiving the submission of the Bactrians, Cyrus made war on the Sacians, a Scythian (*i. e.*, a Sclavonic) people, who seem to have dwelt, or perhaps rather roved, along the Oxos, from Bokhara to Khiva; and, that, after alternate successes in battle, he attached the whole nation to himself in faithful allegiance. Their king is called Amorges by Ctesias. They are undoubtedly the same people that Herodotus (vii. 64) calls *Amyrgian* Sacians; and it is highly probable that they gave to the district of Margiana its name. Their women fought in ranks, as systematically as the men. Strabo has cursorily told us of a tradition (xv. 2, p. 307) that Cyrus escaped with but seven men through the deserts of Gedrosia, fleeing from the 'Indians'—which might denote an unsuccessful war against Candahar, etc., a country which certainly was not reduced to the Persian empire until the reign of Darius Hystaspis.

The closing scene of the career of Cyrus was in battle with a people living on one or both banks of the river Iaxartes, now the Syr-deria. Herodotus calls the enemy the Massagetans, who roamed along the north bank of the river; according to Ctesias it was the Derbices, who seem to have been on the south. Both may in fact have combined in the war. In other respects the narrative of Ctesias is beyond comparison more credible, and more agreeable with other known facts, except that he introduces the fiction of Indians *with elephants* aiding the enemy. Two battles were fought on successive days, in the former of which Cyrus was mortally wounded, but was carried off by his people. In the next, the Sacian cavalry and the faithful Amorges came to support him, and the Derbices sustained a total and bloody defeat. Cyrus died the third day after his wound; his body was conveyed to Pasargadæ, and buried in the celebrated monument, which was broken open by the Macedonians two centuries afterwards (Strabo, xv. 3; Arrian, vi. 29). The inscription, reported by Aristobulus, an eye-witness, is this:—'O man, I am Cyrus, who acquired the empire for the Persians, and was king of Asia. Grudge me not, then, this monument.'

Behaviour of Cyrus to the Jews.—The kings of Assyria and Babylon had carried the Jews into captivity, both to remove a disaffected nation from the frontier, and to people their new cities. By *un*doing this work, Cyrus attached the Jews to himself, as a garrison at an important post. But we may believe that a nobler motive conspired with this. The Persian religion was primitively monotheistic, and strikingly free from idolatry; so little *Pagan* in its spirit, that, whatever of the mystical and obscure it may contain, not a single impure, cruel, or otherwise immoral practice was united to any of its ceremonies. It is credible, therefore, that a sincere admiration of the Jewish faith actuated the noble Persian when he exclaimed, in the words of the book of Ezra, 'Go ye up, and build in Jerusalem the house of Jehovah, God of Israel; *He is God!*'—and forced the Babylonian temples to disgorge their ill-gotten spoil. It is the more remarkable, since the Persians disapproved the confinement of temples. Nevertheless, impediments to the fortification of Jerusalem afterwards arose, even during the reign of Cyrus (Ezra iv. 5).

Perhaps no great conqueror ever left behind him a fairer fame than Cyrus the Great. His mighty achievements have been borne down to us on the voice of the nation which he elevated; his evil deeds had no historian to record them. What is more, it was his singular honour and privilege to be the first Gentile friend to the people of Jehovah in the time of their sorest trouble, and to restore them to the land whence light was to break forth for the illumination of all nations. To this high duty he is called by the prophet (Is. xliv. 28; xlv. 1), and for performing it he seems to be entitled 'The righteous man' (xli. 2; xlv. 13).—F. W. N.

D.

DAAH (דָּאָה), the name of a species of unclean bird (Lev. xi. 14). In the corresponding passage, Deut. xiv. 13, the name is written דָּאָה. That this difference has arisen from a permutation of the ד and the ר is evident; but which is the original form of the word is not certain. Bochart decides for דָּאָה, on the ground that, assuming the bird to be the kite or glede, it is more probable that it would receive its name from דָּאָה, *to fly swiftly*, than from רָאָה, *to see;* whilst others, presuming that it is the vulture, prefer the latter derivation, and the reading, consequently, רָאָה. Thus far the evidence is equal, nor do the versions help us to a decision; for while the LXX. give in both passages γῦπα, the Vulg. has *milvus* in both. The Cod. Samar., however, reads דָּאָה in Deut. xiv. 13, which favours the supposition that this is the proper reading; but it still remains uncertain

202. Milvus ater.

whether, by this term, we are to understand the glede or the vulture. The A. V. makes it the one in the one passage and the other in the other. As the דאה is distinguished from דיה (Deut. xiv. 13), and as the latter is probably one of the vulture genus (comp. Is. xxxiv. 15), it is probable that the former belongs to the kites. It may be the *milvus ater*, the Konhich of the Arabs. This 'bird has the head, neck, and back, dark rusty grey; scapulars bordered with rusty; wing-coverts and primaries black, the last mentioned tipt with white; tail rusty grey above, white beneath; bill dark; legs yellow' (C. H. S.)—W. L. A.

DABERATH and DABAREH (דָּבְרַת; Sept. Δαβιρώθ, Δεββά, and Δεβερί), a Levitical city of Issachar, situated close to the south-eastern border of Zebulun, and not far from Chisloth-Tabor (Josh. xxi. 28; xix. 12). Eusebius mentions a Δαβειρὰ on or at Mount Tabor, which is doubtless the same as Daberath (*Onomast.* s.v. *Dabira*). Josephus calls it Dabaritta, and says it lay in the great plain, on the confines of Galilee (*Vita*, lxii.; Relandi, *Pal.* 737).

At the western base of Tabor, on the side of a rocky ridge overlooking the plain of Esdraelon, stands the village of *Deburieh*. There can be no doubt that it marks the site, as it bears the name, of the ancient Daberath. It is small, poor, and filthy. It contains the bare walls of an old church, based on massive foundations of a still older date. The situation is beautiful. The wooded heights of Tabor rise immediately behind, while in front Esdraelon expands like a vast sea of verdure, till it touches the hills of Samaria and laves the base of the distant Carmel. Daberath is of some importance in a geographical point of view, as marking the boundary of Zebulun. 'It turned from Sarid eastward . . . . unto the border of Chisloth-Tabor, and then goeth out to Daberath, and *goeth up* to Japhia' (Josh. xix. 12). The minute accuracy of the description is worthy of note. Japhia, now *Yafa*, lies among the hills near Nazareth; hence it is said the border 'goeth up.' It thus appears that the territory of Zebulun terminated in a point near Daberath (Robinson, *B. R.* ii. 351; Maundrell, *Early Travels in Pal.* 479; Ritter, *Pal. und Syr.* iii. 679).—J. L. P.

DAGAN (דָּגָן). This word which properly means *sprout* or *shoot* (from דגן, *to grow*, to *produce fruit*), and is rendered grain, 'corn,' and sometimes 'wheat' in the A. V., is the most general of the Hebrew terms representing 'corn,' and is more comprehensive than any word in our language, seeing that it probably includes not only all the proper corn-grains, but also various kinds of pulse and seeds of plants, which we never comprehend under the name of 'corn' or even of 'grain.' דגן may, therefore, be taken to represent all the commodities which we describe by the different words corn, grain, seeds, pease, beans. Among other places in which this word occurs, see Gen. xxvii. 28-37; Num. xviii. 27; Deut. xviii. 51; Lam. ii. 12, etc. In the last cited passage it probably is used in the sense of *bread* as made from corn.—J. K.

DAGON (דָּגוֹן; Sept. Δαγών) is the name of a national god of the Philistines at Gaza and Ashdod (Judg. xvi. 2, 23; 1 Sam. v. 1, *sq.*; 1 Chron. x. 10). As to the meaning of the name, the expressions of Philo Byblius, Δαγών, ὅς ἐστι Σίτων, and Δαγὼν ἐπειδὴ εὗρε σῖτον καὶ ἄροτρον, ἐκλήθη Ζεὺς Ἀρότριος (*Sanchoniathon*, ed. Orelli, pp. 26, 32, shew that he assumed the word to be derived from דגן, *corn*. This derivation is admitted by Bochart, who argues that the fields of the Philistines were laid waste by mice, in order to shew that Dagon was not the true god of agriculture, as he was thought to be (*Hieroz.* ed. Rosenm. i. 381); and by Beyer, who makes the extraordinary assertion that we may conclude, from the sending of the five golden mice (to the God of Israel! 1 Sam. vi. 4), that golden mice were offered to *Dagon* as an acknowledgment of his care in freeing their fields from mice (*Additamenta ad Selden.* p. 285). Each of these arguments is open to the objection that the five golden piles—which were sent at the same time, and which, if they bore any reference to Dagon, would possibly not be reconcilable with his character as the god of agriculture—are here altogether disregarded; when yet it is evident that no conclusions can be legitimately drawn from the one unless they apply with equal force to the other. There are much better arguments, however, for the other etymology, which deduces the name from דג, *fish*, with the ending *ôn* (Ewald, *Hebr. Gram.* sec. 341). This derivation is not only more in accordance with the principles of formation (for if Dagon comes from the root דגן, it must belong to the adjective formation in sec. 322, *c*, which does not appear so suitable for the force of a proper name), but it is most decisively established by the terms employed in 1 Sam. v. 4. It is there said that Dagon fell to the earth before the ark, that his head and the palms of his hands were broken off, and that '*only Dagon was left to him*.' If Dagon is derived from דג, *fish*, and if the idol, as there is every reason to believe, had the body of a fish with the head and hands of a man, it is easy to understand why a *part* of the statue is there called *Dagon* in contradistinction to the head and hands; but not otherwise. That such was the figure of the idol is asserted by Kimchi, and is admitted by most modern scholars. It is also supported by the analogies of other fish deities among the Syro-Arabians. Besides the ATERGATIS of the Syrians, the Babylonians had a tradition, according to Berosus (Berosi *Quæ supersunt*, ed. Richter, p. 48, 54), that at the very beginning of their history an extraordinary being, called Oannes, having the entire body of a fish, but the head, hands, feet, and voice of a man, emerged from the Erythræan sea, appeared in Babylonia, and taught the rude inhabitants the use of letters, arts, religion, law, and agriculture; that, after long intervals between, other similar beings appeared and communicated the same precious lore in detail, and that the last of these was called Odakon (Ὠδάκων). Selden is persuaded that this Odakon is the Philistine god Dagon (*De Diis Syris*, p. 265). The resemblance between Dagon and Atergatis, or Derketo, is so great in other respects, that Selden accounts for the only important difference between them—that of sex—by referring to the androgynous nature of many heathen gods. It is certain, however, that the Hebrew text, the Sept., and Philo Byblius, make Dagon masculine. The temple of Dagon at Ashdod was destroyed by Jonathan the brother of Judas the Maccabee, about the year B.C. 148 (1 Mac. x. 84).—J. N.

DAHL, Johann, Chr. Wil., D.D., and professor of theology and Greek literature at Rostock, was born 1st September 1771, and died April 1810. He is the author of a commentary on Amos (Gött. 1795), of a *Chrestomathia Philoniana*, Hamb. 1800–2; and of *Obss. Philol. etc.*, *ad quædam prophet. minor. loca*, 1798, etc.—†.

DAHLER, John G., a German philologist and divine. He was born at Strasburg in 1760, and died there in 1832. He was educated there and at other German universities. His first work was called *Exercitationes in Appianum*, and was written for the assistance of Schweighæuser, who was preparing an edition of Appian; and it was some years before he devoted himself very much to theology. But, soon after 1807 he was appointed professor of theology at Strasbourg. In addition to his theological knowledge he was a man of great general learning, and, besides Greek and Latin, was well acquainted with Hebrew, Chaldee, Syriac, and Arabic. His theological works are, *De Librorum Paralipomenon auctoritate atque fide historicâ*, Strasburg, 1819. [Chronicles.] *The Prophecies of Jeremiah*, translated into French, Strasburg, 1825 and 1830.—H. W.

DAILLÉ, Jean, esteemed in his own day the greatest writer of the Reformed Church since the time of Calvin, was born at Chatelleraut, Jan. 6, 1594. After studying at Poitiers and Saumur, he became (in 1612) tutor to the grandsons of M. du Plessis Mornay, and he travelled with them for two years. He was ordained in 1623; married, and was made minister of the church at Saumur in 1625; in 1626 he was promoted to a church in Paris, where he laboured till 1670, in which year he died, at the age of 77. Further particulars respecting him, and especially his disputes with Des Marets and Spannheim about the ideal Universalism of Amyraut, may be seen in the *Abrégé de la Vie de Daillé*, by his son, and in the article about him in Bayle's *Dictionary*. Daillé, an indefatigable student, published no less than twenty volumes of sermons; an *Apologie des Synodes d'Alençon et de Charenton* (1655), and a book *De objecto cultûs religiosi*, written in his 70th year. Some of his volumes of sermons are expositions of books of Scripture, an exercise in which he excelled. That on the Colossians and that on the Philippians have been translated into English; the former appeared in 1672, with a preface by John Owen. A new edition was issued in 1841, revised and corrected by the Rev. J. Sherman, who also translated the volume on Philippians. But Daillé's *chef d'œuvre* was his earliest work *Du Vrai Emploi des Pères*, 1631, translated into English by T. Smith, 1651. In this remarkable work, which was most favourably received among all English divines, and which is well known to every theological student, he shattered by irrefragable arguments, the unreasonable prestige of 'the Fathers,' shewing the corruptions which crept into the Christian religion after the first three centuries, and proving not only that the writings of 'the Fathers' were full of forgeries, corruptions, and interpolations, but that their authority was incompetent, and often in particular cases 'their evidence loose, their reasoning erroneous, and their interpretations of Scripture contradictory and absurd' (Bishop Warburton).—F. W. F.

DAIYAH (דַּיָּה). The name of an unclean bird found among ruins (Deut. xiv. 13; Is. xxxiv. 15). Bochart concludes that it designates the black vulture, comparing דיו, *ink*, as an allied word. Gesenius prefers rendering it *kite*, and tracing it to the same root as דאה. But this word, instead of supporting his conclusion, is adverse to it, for, in Deut. xiv. 13, the דאה is a *different* bird from the דיה; and, besides, Bochart's objection to this rendering, that the kite is not a gregarious bird, and therefore cannot be the bird referred to in Is. xxxiv. 15, seems fatal to it.—W. L. A.

DALMANUTHA (Δαλμανουθά). This place is only once mentioned in Scripture. Our Lord was in Decapolis, on the eastern shore of the sea of Galilee. After feeding the multitude there, 'He straightway entered into a ship with his disciples, and came into the parts of Dalmanutha' (Mark. viii. 10). Matthew says, speaking of the same event, 'He came into the coasts of *Magdala*' (xv. 39). The two places must consequently have been near each other. The site of Magdala is known; it is at the little village of Mejdel, on the shore of the lake, three miles north of Tiberias. Dalmanutha could not have been far distant. We find no reference to it elsewhere, unless we adopt the opinion of Lightfoot that it is the Greek form of Zalmon (צלמון), a town mentioned in the Talmud, and situated close to Tiberias (*Opera*, ii. 414).

About a mile south of Mejdel, on the road to Tiberias, at the mouth of a narrow but fertile glen, is a copious fountain called Ain el-Barideh, around it are several smaller springs, with reservoirs, and ruins. A village evidently stood here in former days; and this may probably be the site of Dalmanutha (Robinson, *B. R.* ii. 396).—J. L. P.

DALMATIA (Δαλματία). It appears that during Paul's second imprisonment at Rome several of his old friends and companions left him. Among these was Titus, who, the apostle states in his letter to Timothy, went into *Dalmatia* (2 Tim. iv. 10). The object he had in view in going there is not stated; nor do we know what he did, or how long he remained.

The strip of land along the deeply-indented eastern shore of the Adriatic was inhabited in ancient times by a number of warlike tribes, among which the *Dalmatæ* were the chief. The whole region constituted the kingdom of Illyricum. It was divided into two provinces; that on the north was called Liburnia, and that on the south Dalmatia. The latter extended along the coast from the river Titius to the borders of Macedonia (Pliny, *Hist. Nat.* iii. 26). About the year B.C. 180 the Dalmatæ revolted against the last of Illyrian monarchs, declared themselves free, and made Delminium their capital. A few years afterwards they were attacked by the aggressive power of Rome; and after a long and fierce struggle were at length subdued by the Emperor Tiberius. In the age of the apostles Dalmatia and Liburnia were again united, and formed a province of the empire, which was usually called Illyricum, although the name Dalmatia was also sometimes applied to it. We learn from Rom. xv. 19, that Paul had preached the gospel in Illyricum; and probably that fact may account for Titus' journey to Dalmatia. He may have gone to repress rising

error, or advance truth. Paul may even have sent him thither, though the passage in 2 Tim. iv. 10 will scarcely admit of that supposition (Tacitus, *Ann.* ii. 53; Conybeare and Howson, *Life of St. Paul*, ii. 127, *sq.*)—J. L. P.

DAMARIS (Δάμαρις), a woman of Athens, who was led to embrace Christianity by the preaching of St. Paul (Acts xvii. 34). Some suppose she was the wife of Dionysius the Areopagite, who is mentioned before her; but the construction in the Greek will not sanction this conclusion. The name Damaris does not occur elsewhere, whence some suppose it a corruption of Damalis (Δάμαλις), which was not an uncommon name; but the *r* and *l* are in Greek so constantly interchanged as to render this emendation superfluous.

DAMASCUS (דַּמֶּשֶׂק; Δαμασκός). Few cities possess greater interest for the sacred historian and antiquary than Damascus. It is the oldest city in the world. It was closely connected during a long period with the kingdoms of Israel and Judah. It occupies a place of considerable prominence from the time of Abraham to that of Paul; and it became the seat of one of the most flourishing of the early Christian churches. Damascus has besides been a witness of the stirring events of full four thousand years, and has in succession been ruled by the mightiest monarchs and dynasties of the earth.

Some derive the name *Damascus* from an unused root דָּמַשַׂק, signifying 'to be active,' and explain it as indicating the commercial activity for which the city has always been noted (Gesenius, *Thesaurus*, s. v.) The Arabic name is the same as the ancient Hebrew, دمشق. Some modern writers affirm that the name of the city is شام, *Sham*, or الشام with the article. This, however, is the proper name of Syria, though it is sometimes in conversation applied to the city as a contraction of the full name دمشق الشام, given to it by all native writers.

I. *Situation.*—Damascus occupies the most beautiful site in Syria, or perhaps in all Western Asia. At the eastern base of Antilibanus lies a vast plain having an elevation of about 2200 feet above the level of the sea. It is bounded on the south by the river Awaj, the ancient Pharpar, which separates it from Iturea. On the east a little group of conical hills divides it from the great Arabian desert. Its form is triangular, and its area about 500 square miles. Only about one-half of this is now inhabited, or indeed habitable; but in richness and beauty this half is unsurpassed. It owes all its advantages to its rivers. Without them it would be an arid desert; by them it has been made a paradise. While one looks from the brow of Lebanon over that matchless scene of verdure, he cannot but acknowledge the truth and appropriateness of Naaman's proud exclamation—'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?' (2 Kings v. 12.) The Abana, now called *Barada*, descends through a sublime ravine from the very centre of Antilibanus, intersecting several parallel side ridges. The last of these it passes by a narrow gorge, and on entering the plain flows due east across it for twenty miles, when it empties its waters into two lakes, or rather marshes. Both before and after it enters the plain a number of dams are built across the channel at different elevations, turning a part of the abundant waters into large canals, some of which are tunnelled through the rock along the sides of the ravine. By means of these not only is there an unlimited supply of water conveyed to the innumerable fountains of the great city, but the whole surrounding plain is irrigated. The ravine of the Abana is a real cornucopia, pouring out a perennial flood of fruit and flowers upon the broad plain. The Pharpar takes its rise high up on the side of Hermon. After descending into the plain it flows eastward across it, passing about seven miles south of the city, but sending out several large streams which irrigate the plain almost up to the gates. It falls into Lake Heijaneh about twenty miles south-east of Damascus. It may be right here to state that the description given of the plain and rivers of Damascus in Mr. Rawlinson's valuable essay on the geography of Mesopotamia and the adjacent countries, in his edition of Herodotus (i. 547, *sq.*) is altogether inaccurate. The canals taken from the Barada do not again unite with the main stream, nor does the Awaj at any point join that river. The lakes into which the Barada and Awaj empty their waters are not the same, nor do they ever unite. It seems strange that Mr. Rawlinson should have embodied such statements in his text, while, as it appears from a note, he had before him the results of the explorations made by the writer of this article, as communicated to the Royal Geographical Society (*Journal R. G. S.* xxvi. 43, *sq.*)

The first view of Damascus obtained by those who approach it from the west can never be forgotten. It is not surpassed for beauty by any landscape in the world. The road winds through the defiles of Antilibanus, then across a broad steppe or terrace, bare, barren, and stony. The ridge which forms the supporting wall of this terrace is naked limestone, almost as white as snow. Over its crest the old road is carried by a deep cutting. On passing this the whole plain and city of Damascus burst in a moment on the view. The brilliant verdure is rendered more striking by contrast with the painful barrenness of the desert behind. The wild gorge of the Abana is close on the right. The city stands on the banks of the main stream about two miles distant, and 500 feet below the pass. The modern architecture of the East does not bear close inspection, but when seen from a distance it is singularly imposing. Tapering minarets and swelling domes, tipped with golden crescents, rise up in every direction from the confused mass of white terraced roofs; while in some places their tops gleam like diamonds amid the deep green foliage. In the centre of the city stands the great mosque, and near it are the massive towers of the castle. Beneath our feet lies the Merj, the *Ager Damascenus* of the early travellers—a long green meadow, stretching from near the mouth of the gorge to the western end of the city. The Barada winds through it; and at its eastern end, on the banks of the stream, is one of the most beautiful of the mosques. The gardens and orchards, which have been so long and so justly celebrated, encompass the whole, sweeping along the base of the hills, and extending on both sides of the river more than ten miles

THE EAST GATE OF DAMASCUS.—From Sketch made on the spot by Rev. J. L. Porter

eastward. They cover an area about thirty miles in circuit, not uniformly dense, but with open glades at intervals, and villages like white specks among. Beyond this circuit are clumps of trees and groves dotting the vast plain as far as the eye can see. The varied tints of the foliage add greatly to the beauty of the picture. The sombre hue of the olive, and the deep green of the walnut, are relieved by the lighter shade of the apricot, the silvery sheen of the poplar, and the russet tinge of the pomegranate; while lofty cone-like cypresses appear at intervals, and a few palms raise up their graceful heads. In early spring the blossoms of the fruit-trees give another charm to the scene—lying like foam upon that verdant sea. The gorgeously coloured foliage thus surrounding the bright city; the smooth plain beyond, now bounded by bare hills, and now mingling with the sky on the distant horizon; and the wavy atmosphere quivering under a shower of sunbeams, that make forest, plain, and mountain tremble, give a softness, an aërial beauty, to the whole picture, that ravishes the mind of the beholder.

The ridge from which this view is obtained culminates on the right in the snow-capped peak of Hermon; on the left, it stretches away till lost in the distance. The plain at its base is as productive as it is beautiful. The principal fruits of the world grow there luxuriantly—apples and bananas, cherries and oranges, dates, figs, grapes, quinces, apricots, plums, and peaches, are found side by side. The olive and mulberry are extensively cultivated; and the almond and walnut everywhere abound. In a word, Damascus occupies one of those sites which nature appears to have specially formed for a great perennial city. Its supply of water is unlimited, its richness has passed into a proverb, its climate is salubrious, and its beauty is unrivalled.

II. *History.*—The first notice of Damascus occurs in Gen. xiv. 15. The city must then have been well known, as it is taken as a mark to indicate the position of another place. We read that Abraham pursued the kings of the East from Dan 'unto Hobah, which is on the left hand of Damascus.' In the succeeding chapter (ver. 2), Abraham calls his steward 'Eliezer of Damascus,' which appears to indicate that he was descended from a Damascene family. The city must consequently have existed a considerable time before the age of Abraham. Josephus states that Damascus was founded by Uz, the son of Aram, and grandson of Shem (*Antiq.* i. 6. 4); and the incidental references in the Bible tend to confirm this statement. In the 10th chapter of Genesis there is an account of the origin and planting of the various nations by the posterity of Noah. Canaan peopled the country subsequently called by his name. His colonies were chiefly settled between the Mediterranean and the Jordan. North of the fountain of the Jordan, they were, with the single exception of Hamath, confined to the west of Lebanon, afterwards known as Phœnicia. They did not occupy either the eastern slopes of Lebanon, or the plain of Coelesyria. The regions colonized by the posterity of Shem are not so clearly defined. *Aram* was one of his sons, and gave his name to a large district extending from Lebanon to the banks of the Tigris (ARAM), which, as Josephus informs us, was peopled by his family, (*Antiq.* i. 6. 4). When Aram took possession of north-eastern Syria, Damascus would unquestionably be one of the first sites chosen for the erection of a city. The rich plain, the abundant waters, and the delicious climate could not escape the notice of emigrants seeking a settlement. Josephus gives the following interesting quotation from Nicolaus, the great historian of Damascus:—'Abraham reigned at Damascus, being a foreigner who came with an army out of the land of Babylon; but after a time he removed from that country with his people, and went into the land called Canaan. The name of Abraham is even still famous in the country of Damascus, and there is shewn a village called after him the *Habitation of Abraham*' (*Antiq.* i. 7. 2). The Scriptures contain no direct allusion of this fact, but it is singularly confirmed by a very ancient tradition. In the village of Burzeh, three miles north of the city, is a highly venerated shrine, which has been called for at least eight centuries the *House of Abraham*.

The territory of Damascus was not included in the land allotted to the Israelites, probably because it was peopled by Shemites; Canaan alone was promised to Abraham (Num. xxxiv.; Gen. xii. 5–7; Josh. xiv. 1 6; Joseph. *Antiq.* v. 1. 22). The tribe of Naphtali bordered upon it on the south-west and south. During the eight centuries which elapsed between Abraham and David the name of Damascus is not once mentioned in Scripture. It appears, however, to have continued prosperous, for when David marched against the King of Zobah, we read that the Arameans of Damascus united with Hadadezer against him. The Israelites were victorious, 'And David put garrisons in Aram of Damascus (בארם דמשק); and the Arameans became servants to David, and brought gifts' (2 Sam. viii. 6; Joseph. *Antiq.* vii. 5. 2). Josephus says that the King of Damascus was then a powerful monarch, and reigned over a large territory, which his descendants inherited for ten generations, retaining the name Hadad as the title of the dynasty. In the time of the first Hadad, Rezon, a refugee from Zobah, settled in Damascus, and attained to great power. From 1 Kings xi. 25 one might conclude that he had for a time superseded Hadad, but that passage may perhaps only mean that he became a successful general, and obtained such influence at court as to be virtual ruler. According to Josephus, he was just a powerful chief of bandits, who was permitted to settle in the kingdom and to attack and plunder at will all the enemies of the state (*Antiq.* viii. 7. 6).

The next notice of Damascus is during the reign of Asa. When threatened by the King of Israel he made a treaty with Benhadad. The latter immediately invaded the kingdom of Israel, pillaged the border cities of Dan, Ijon, and Abel, and laid waste the whole of Naphtali (1 Kings xv. 19, 20; Joseph. *Antiq.* viii. 12. 4). At this period Damascus assumed the first place among the powers of Western Asia, and exercised great influence over the affairs of both Judah and Israel, whose jealousies prevented them from uniting against a common foe. Fifty years later another Benhadad invaded Israel, and invested Samaria. He was accompanied in this expedition by no less than thirty-two kings or princes, and a vast army. His insulting message to King Ahab, and the submissive reply of the latter, are striking evidences of the power of Damascus; but God fought for Israel, and by the instrumentality of a little band defeated their proud foes

(1 Kings xx). A second time Benhadad tried his fortune in the field, but with still worse success, his army was overthrown, and he himself taken prisoner. The King of Israel, however, foolishly released him, and a few years later was slain in battle by the Syrians on the heights of Gilead (1 Kings xx. 31-43; xxii. 35). Naaman the leper was at this time 'captain of the host of the King of Syria' (2 Kings v. 1). The romantic story of his interview with Elisha, and his cure, forms a pleasant episode in the history of war and bloodshed. Under Benhadad Damascus reached the pitch of its greatness. The kingdom now embraced the whole country east of the Jordan, the ridge of Anti-Libanus, and the valley of Coelesyria, while the princes of Maachah, Hobah, and Mesopotamia, were either subjects or close allies. Benhadad for some reason concentrated all his forces against Israel, and when defeated through the instrumentality of Elisha, he sought the prophet's life. The incidents of these campaigns, and the miraculous interpositions of Elisha, constitute some of the most interesting and remarkable chapters of Jewish history (2 Kings vi. vii.)

A few years later Damascus was honoured by a visit from Elisha. Benhadad was sick, and in his sufferings he sought the aid of his old enemy. The messenger he sent to meet the prophet was that Hazael, whom God had commanded Elijah to anoint king (1 Kings xix. 15). Elisha knew him at once, read his character, exposed his guilty designs, and drew such a harrowing sketch of his future cruelties that Hazael cried, 'Is thy servant a dog that he should do this thing?' Hazael returned to Damascus, murdered his master, and mounted the throne (2 Kings viii., B.C. 885). During his reign the armies of Syria marched victorious to the borders of Egypt. Gath was taken, and Jerusalem was only saved by paying a heavy ransom (2 Kings xii. 17, *sq.*) After a prosperous reign of forty years, Hazael died, and left the kingdom to his son Benhadad (2 Kings xiii. 24). Under the new prince the power of Damascus rapidly declined, and the city was taken by Jeroboam, King of Israel (2 Kings xiv. 28). During the anarchy which followed the death of Jeroboam, Damascus appears to have regained its independence, and some years afterwards we find Syria and Israel allied against Judah, and besieging Jerusalem (2 Kings xvi. 5). This act, however, led to the final overthrow of the kingdom of Damascus. Ahaz, King of Judah, sought aid from the Assyrians. Their powerful monarch, Tiglath-pileser, marched at once against Damascus, captured the city, slew Resin the last of the kings, and took the inhabitants captive to Kir (2 Kings xvi. 7, *sq*). This was the first great revolution in the affairs of Damascus, and the close of the first period of its history. The independence it now lost was never regained. Isaiah's prophecy was fulfilled 'The kingdom shall cease from Damascus' (Is. xvii. 3; Am. i. 4, 5).

Damascus remained a province of Assyria until the capture of Nineveh by the Medes (B.C. 625; Rawlinson's *Herodotus*, i. 411), when it submitted to the conquerors. Its wealth and commercial prosperity appear to have declined for a considerable period, probably on account of the ravages of Tiglath-pileser, and the captivity of the most influential and enterprising of its people. In the beautiful language of Jeremiah, written more than a century after its fall, a description of its existing state appears to be mixed up with prophetic judgments yet to come. 'Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her. . . How is the city of praise not left, the city of my joy' (xlix. 24, 25). The city was afterwards held in succession by the Egyptians, Babylonians, and Persians. We have no particulars of its history for a period of three centuries. Under the rule of the Persians it was the capital of the province of Syria, and the residence of the Satrap. When Darius, the last king of Persia, made his great effort to repress the rising power, and bar the progress of Alexander of Macedon; it was in this city he deposited his family and treasures. The fate of Damascus, with that of all Western Asia, was decided by the battle of Issus, in which the Persian army was almost annihilated. Damascus now became the capital of a province which Alexander gave to his general, Laomedon (Plutarch, *Vit. Alexand.*) During the long wars which raged between the Seleucidæ and the Ptolemies, Damascus had no separate history; it sometimes fell to the one, and sometimes to the other. Antioch was founded, and became their favourite residence, and the capital of the Seleucidæ, but when the Syrian kingdom was divided, in B.C. 126, Damascus was made the second capital. Its territory embraced Coelesyria, Phœnicia, and the country east of the Jordan, and it was afterwards governed in succession by four princes of the family of Seleucus. Damascus and Antioch thus became the seats of rival factions, and aspirants after complete sovereignty (Appian, *Syriac.*; Joseph. *Antiq.* xiii. 13. 4, and 15. 1). The last of these, Antiochus Dyonisus, was killed in battle against Aretas, King of Arabia, and the Damascenes forthwith elected Aretas his successor (Joseph. *Antiq.* xiii. 15. 1, B.C. 84). In the year B.C. 64, the Romans, under Pompey, invaded and captured Syria, constituted it a province of the empire, and made Damascus the seat of government (*Id.*, xiv. 2. 3, and 4. 5).

For twenty years Damascus continued to be the residence of the Roman procurators. The city prospered under their firm and equitable rule, and, even after their removal to Antioch, did not decline. Strabo, who flourished at this period, describes it as one of the most magnificent cities of the East. Nicolaus, the famous historian and philosopher, the friend of Herod the Great and Augustus, was now one of its citizens (Strabo, *Geogr.* xvi.; Joseph. *Ant.* xvi. 10. 8). But the strong arm of Rome was not sufficient to quell the fiery spirit of the Syrians. The whole country was rent into factions, and embroiled by the unceasing rivalries and wars of petty princes. About the year A.D. 37, a family quarrel led to a war between Aretas, king of Arabia, and Herod Antipas. The Roman governor, Vitellius, was instructed to interfere in favour of the latter; but, when he was ready to attack Aretas, who had already driven back Herod, news arrived of the death of the emperor Tiberius. The government of Syria was thus thrown into confusion, and Vitellius returned to Antioch (Joseph. *Ant.* xviii. 5. 1-3). It appears that now Aretas, taking advantage of the state of affairs, followed up his successes, advanced upon Damascus, and seized the city. It was during his brief rule that Paul visited Damascus, on his return from Arabia (Gal. i. 16, 17). His zeal as a missionary, and the energy with which he opposed every form of idolatry, had probably attracted the notice, and excited the enmity of Aretas; and, consequently, when informed

by the Jews that the Apostle had returned to the city, he was anxious to secure him, and gave orders to the governor to watch the gates day and night for that purpose (Acts ix. 24; 2 Cor. xi. 32. See Neander, *Planting and Training of the Christian Church*, iii. 1).

The Romans adorned Damascus with many splendid buildings, the ruins of which still exist. Some of them were probably designed by Apollodorus, a native of the city, and one of the most celebrated architects of his age, to whose genius we are indebted for one of the most beautiful monuments of ancient Rome, the Column of Trajan (Dion Cass. lxix.) Christianity obtained a firm footing in Damascus in the apostolic age. It spread so rapidly among the population, that in the time of Constantine, the great temple, one of the noblest buildings in Syria, was converted into a cathedral church, and dedicated to John the Baptist. When the first general council assembled at Nice, Magnus, the metropolitan of Damascus, was present with seven of his suffragans. But the Roman empire was now waxing feeble, and the religion which, by its establishment as a national institute, ought to have infused the germ of a new life into the declining state, was itself losing its purity and its power. Damascus felt, like other places, the demoralizing tendencies of a corrupt faith. In the beginning of the 7th century a new and terrible power appeared upon the stage of the world's history, destined, in the hands of an all-wise though mysterious providence, to overthrow a degenerate empire and chastise an erring church. In A.D. 634 Damascus opened its gates to the Mohammedans, and thirty years later the first caliph of the Omeiades transferred the seat of his government to that city. It now became for a brief period the capital of a vast empire, including Syria, Mesopotamia, Persia, Northern Africa, and Spain (Elmacin, *Hist. Sarac.* xiii.) In A.D. 750 the Omeiades were supplanted by the dynasty of Abbas, and the court was removed to Baghdad. A stormy period of four centuries now passed over the old city, without leaving a single incident worthy of special note. An attack of the crusaders (A.D. 1148) under the three chiefs, Baldwin, Conrad, and Louis VII., might have claimed a place here had it not been so disgraceful to the Christian arms. It is enough to say, that the cross never displaced the crescent on the battlements of Damascus. The reigns of Nureddin and his more distinguished successor Saladin, form bright epochs in the city's history. Two centuries later came Timur, who literally swept Damascus with 'the besom of destruction.' Arab writers sometimes call him *el-Wahsh*, 'the wild beast,' and he fully earned that name. Never had Damascus so fearfully experienced the horrors of conquest. Its wealth, its famed manufactures, and its well-filled libraries, were all dissipated in a single day. It soon regained its opulence. A century later it fell into the hands of the Turks, and, with the exception of the brief rule of Ibrahim Pasha, it has ever since remained nominally subject to the Sultan.

The Mohammedan population of Damascus have long been known as the greatest fanatics in the East. The steady advance of the Christian community in wealth and influence, during the last thirty years, has tended to excite their bitter enmity. In July 1860, taking advantage of the war between the Druses and Maronites, and encouraged also by the Turkish authorities, they suddenly rose against the poor defenceless Christians, massacred about 6000 of them in cold blood, and left their whole quarter in ashes! Such is the last act in the long history of Damascus.

Damascus is still the largest city in Asiatic Turkey. It contained in 1859 a population of about 150,000. Of these 6000 were Jews and 15,000 Christians. The Christian community has since been almost exterminated, the greater portion of the males having been massacred. The Pasha ranks with the first officers of the empire, and the city is the head-quarters of the Syrian army. It has always been a great centre of commerce: in the days of Tyre's glory, 'Damascus was her merchant in the multitude of the wares of her making, for the multitude of all riches; in the wine of Helbon and white wool' (Ezek. xxvii. 18). It afterwards became famous for its sword-blades and cutlery; but its best workmen were carried off by Timur to Ispahan. Its chief manufactures are, at present, silks, coarse woollen stuffs, cottons, gold and silver ornaments, and arms. The bazaars are stocked with the products of nearly all nations—Indian muslins, Manchester prints, Persian carpets, Lyons' silks, Birmingham cutlery, Cashmere shawls, Mocha coffee, and Dutch sugar.

III. *Topography and antiquities.*—The old city, the nucleus of Damascus, stands on the south bank of the river, and is surrounded by a tottering wall, the foundations of which are Roman, and the superstructure a patchwork of all succeeding ages. It is of an irregular oval form. Its greatest diameter is marked by the '*street called Straight*,' which intersects it from east to west, and is about a mile long. This street was anciently divided into three avenues by Corinthian colonnades, and at each end were triple Roman gateways, still in a great measure entire. In the old city were the Christian and Jewish quarters, and the principal buildings and bazaars. On the north, west, and south, are extensive suburbs. The internal aspect of the city is not prepossessing, and great is the disappointment of the stranger when he leaves the delicious environs and enters the gates. Without, nature smiles joyously, the orchards seem to blush at their own beauty, and the breeze is laden with perfumes. Within, all is different. The works of man shew sad signs of neglect and decay. The houses are rudely built; the lanes are paved with big rough stones, and partially roofed with ragged mats and withered branches; long-bearded, fanatical-visaged men squat in rows on dirty stalls, telling their beads, and mingling, with muttered prayers to Allah and his prophet, curses deep and terrible on all infidels. The bazaars are among the best in the East. They are narrow covered lanes, with long ranges of open stalls on each side; in these their owners sit as stiff and statue-like as if they had been placed there for show. Each trade has its own quarter. Every group in the bazaars would form a lively picture. All the costumes of Asia are there, strangely grouped with pannierred donkeys, gaily caparisoned mules, and dreamy-looking camels. The principal *khans* or caravansaries, are spacious buildings. They are now used as stores and shops for the principal merchants. The great khan, Assad Pasha, is among the finest in Turkey. A noble Saracenic portal opens on a large quadrangle, ornamented with a marble fountain, and covered by a series of domes supported

on square pillars. Lamartine's description of it is as purely ideal as most of his eastern sketches. Many of the *mosques* are fine specimens of Saracenic architecture. Their deeply-moulded gateways are very beautiful; and the interlaced stonework round doors and windows is unique. They are mostly built of alternate layers of white and black stone, with string courses of marble arranged in chaste patterns. But they are all badly kept, and many of them are now ruinous.

The *private houses* of Damascus share, with the plain, the admiration of all visitors. No contrast could be greater than that between the outside and inside. The rough mud-walls and mean doors give poor promise of taste or beauty within. The entrance is always through a narrow winding passage—sometimes even a stable-yard—to the 'outer court,' where the master has his reception-room, and to which alone male visitors are admitted. Another winding passage leads to the *Harim*, which is the principal part of the house. Here is a spacious court, with tesselated pavement, a marble basin in the centre, *jets d'eau* around it, orange, lemon, and citron trees, flowering shrubs, jessamines and vines trained over trellis-work for shade. The rooms all open on this court, intercommunication between room and room being almost unknown. On the south side is an open alcove, with marble floor and cushioned dais. The decorations of some of the rooms is gorgeous. The walls of the older houses are wainscotted, carved, and gilt, and the ceilings are covered with arabesque ornaments. In the new houses painting and marble fret-work are taking the place of arabesque and wainscotting.

103. Damascus.

The principal building of Damascus is the *Great Mosque*, the dome and minarets of which are seen in the accompanying engraving. It occupies one side of a large quadrangular court, flagged with marble, arranged in patterns, and ornamented with some beautiful fountains. Within the mosque are double ranges of Corinthian columns supporting the roof, in the style of the old basilicas. The walls were once covered with Mosaic, representing the holy places of Islam; but this is nearly all gone. In the centre is a spacious dome. The building was anciently a temple, with a large cloistered court, like the Temple of the Sun at Palmyra. In the time of Constantine it was made a church, and dedicated to John the Baptist, whose head was said to be deposited in a silver casket in one of the crypts. In the 7th century the Muslems took possession of it, and it has since remained the most venerated of their mosques. It is a singular fact, however, that though it has now been for twelve centuries in possession of the enemies of our faith, though during the whole of that period no Christian has ever been permitted to enter its precincts, yet over its principal door is an inscription embodying one of the grandest and most cheering of Christian truths. It is as follows:—'Η βασιλεία σου Χε βασιλεία πάντων τῶν αἰώνων καὶ ἡ δεσποτεία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ—'*Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion is from generation to generation*' (Ps. cxlv. 13).

The *Castle* is a large quadrangular structure, with high walls and massive flanking towers. It is now a mere shell, the whole interior being a heap of ruins. The foundations are at least as old as the Roman age. It stands at the north-west angle of the ancient wall.

The traditional *Holy Places* of Damascus are scarcely worth notice. Not one of them except

the 'street called Straight,' already alluded to, has even probability in its favour. The house of Judas is shewn, but it is not in the street called Straight (Acts ix. 11); and the house of Ananias is also pointed out. It is a cellar or vault. The guides point out the place on the wall from which Saul was let down in a basket (Acts ix. 25), but the masonry at that place is manifestly Saracenic. About a mile east of the city, beside the Christian cemetery, is *now* shewn the place of Paul's conversion; but the scene was removed to that locality only about two centuries ago. Previously tradition located it on the west of the city, on the road leading to Jerusalem.

The climate of Damascus is salubrious except during the months of July, August, and September. Fevers and ophthalmia are then prevalent, but they are chiefly engendered by filth and unwholesome food. The thermometer ranges from 80° to 87° Fah. during the summer; and seldom falls below 45° in winter. There is usually a little snow each year. The rain commences about the middle of October, and continues at intervals till May. The rest of the year is dry and cloudless.

A full description of Damascus, with historical notices, plans, and drawings, is given in the writer's 'Five Years in Damascus,' to which the reader is referred. The following works may also be consulted; Robinson's *Biblical Researches;* Wilson's *Lands of the Bible;* Addison's *Damascus and Palmyra;* and especially Pococke's *Description of the East.*—J. L. P.

DAN (דָּן, Sept. Δάν), son of Jacob and Bilhah, Rachel's maid. As in the case of Jacob's other children, the name 'Dan' was given to him on account of the peculiar circumstances under which he was borne—'And Bilhah bare Jacob a son. And Rachel said, God hath *judged* me (דָּנַנִי), and hath also heard my voice, and hath given me a son; therefore called she his name *Dan*' (*i. e.*, 'judging' or 'judge;' Gen. xxx. 6). There is a characteristic play upon the name in Jacob's blessing (Gen. xlix. 16): 'Dan shall *judge* his people as one of the tribes of Israel.' Though Dan was the founder of one of the twelve tribes, we have no particulars of his personal history. He had but one son called Hushim or Shuham (Gen. xlvi. 23; Num. xxvi. 42); yet at the exodus the tribe contained 62,700 adult males, ranking in numbers next to Judah (Num. i. 39). It increased slightly in the wilderness; and at the census taken on entering Palestine it still held the second place among the tribes (xxvi. 43). It is remarkable that so powerful a tribe always remained in a subordinate position. It appears never to have attained to even a moderate amount of influence.

The territory allotted to the tribe of Dan was border land between the hill country of Judah and Benjamin, and the *Shephelah* or plain of Philistia. It extended from the parallel of Japho or Joppa on the north, to a point some distance south of Bethshemesh. It embraced a large section of the plain, including Ekron, one of the five great cities of the Philistines. Its seventeen cities, however, so far as can now be ascertained, appeared to have been chiefly grouped along the sides and base of the mountains. The valleys that here run far up into the Judæan ridge are rich and picturesque; such as Ajalon, over which Joshua commanded the moon to stand still while Israel smote the Canaanites (Josh. x. 12), and Sorek (now Wady Surâr), the scene of some of the chief events in the life of Samson, and the valley up which the Philistines brought the ark to the fields of Bethshemesh (1 Sam. vi. 13). The soil of the valleys and of the whole neighbouring plain, is deep and fertile, admirably fitted for the production of grain; while the declivities above them, and the sides of all the glens, were carefully terraced, and though bare and stony now, were once clothed with the vine and the olive. In fact, the whole territory was rich and pleasant; but it was 'too little' for the numerous tribe (Josh. xix. 40-48). On the east they were hemmed in by Judah and Benjamin, and on the north by Ephraim. It appears that along the whole eastern frontier the boundaries of the tribe were not very definitely settled, as we find the same towns, in different places, assigned to both Judah and Dan. Perhaps they were at first given to Judah, but afterwards transferred to the Danites on account of their narrow limits and great numbers (Josh. xix. 41-44; xv. 33, 45). On the west the warlike Philistines rendered a permanent occupation or regular cultivation of the plain impossible. The Danites were not able to keep them in check, much less to conquer and colonize their territory (Judg. i. 34). Some of the towns allotted to Dan we find afterwards in possession of the Philistines, and indeed they seem never to have been conquered—such as Ekron (1 Sam. v. 10), and Gibbethon (1 Kings xv. 27). Josephus' account of the boundaries of Dan differs materially from that given in the Bible. He says, 'The lot of the Danites included all that part of the valley which lies toward the sun-setting, and is bounded by Azotus (Ashdod) and Dora; they had likewise all Jamnia and Gath.' (*Antiq.* xv. 1. 22). This embraces, in addition to the northern section of the plain of Philistia, the whole plain of Sharon as far north as Carmel, at whose base Dora is situated. The discrepancy may be accounted for by supposing that the Danites at some period may have overrun the country so far, when the Philistines were humbled by the powerful Ephraimites, and the still more powerful David.

The limited territory of the Danites, their position as borderers, having strongholds in the mountains, and their being constantly compelled to defend their corn-fields and pasture-lands against powerful and bitter foes, sufficiently account for their warlike habits, and their freebooting exploits. Inured themselves to constant danger, and exposed to the unceasing depredations and oppressions of their neighbours, we need not wonder that they became somewhat loose in their morals and unscrupulous in their acts. It was probably in prophetic allusion to these marked characteristics that Jacob said on his death-bed, 'Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward' (Gen. xlix. 17).

Samson was the most celebrated man of the tribe of Dan, and one of the most distinguished of Israelitish warriors. His brilliant exploits, his enthusiastic patriotism, his strange and almost unaccountable moral weakness, his mournful fate, and terrible revenge, make up a tale unsurpassed for romantic interest in the regions of fact or fiction. In his days the principal stronghold of the Danites was on the rugged heights of Zorah, not far distant from the town of Kir-

jath-jearim; and from this the predatory bands were wont to descend through the mountain defiles to the plain of Philistia (Judg. xiii. 25). But even the prowess and military skill of Samson were unable to expel the Philistines from the allotted territory of the tribe. After his death they resolved to seek other possessions of easier conquest. Their spies went to the northern border of Palestine. They saw there the rich plain of the upper Jordan round the city of Laish. It was then the granary of the merchant princes of Sidon, whose power was chiefly concentrated in their fleets, and who could therefore make but a feeble defence of their possessions beyond the ridge of Lebanon. An expedition was fitted out at the gathering-place near Zorah, and six hundred armed men marched northward. The incidents of their march shew what a degenerating effect their unsettled mode of life, and their intercourse with Philistia, had both upon their faith and their morals. They carried off by force the images and the priest of Micah; and having captured Laish they set up the gods and established an idolatrous worship there. Moses' prophetic blessing was fulfilled to them when the tribe settled down in their new possessions—'Dan is a lion's whelp; he shall leap from Bashan' (Deut. xxxiii. 22).

It is a remarkable fact that the tribe of Dan is scarcely ever alluded to in the after history of Israel. There is no mention of it either in the genealogies of 1st Chronicles, or in the list of tribes given in the Apocalypse. It seems probable that the portion of the tribe which remained in the south was in time amalgamated with Judah and Benjamin; the northern section united with the northern confederacy, and obtained somewhat more celebrity in connection with their frontier city.

DAN. A border town of northern Palestine, well known from the phrase so often used to express the whole extent of the country—'All Israel, from Dan even to Beer-sheba' (Judg. xx. 1; 1 Sam. iii. 20; 2 Sam. iii. 10). It is occasionally employed alone in a somewhat similar meaning; thus in Jer. viii. 16—'The snorting of his horses was heard from Dan; the *whole land* trembled at the sound of the neighing of his strong ones' (also iv. 15). The site of this ancient town has been satisfactorily identified, though scarcely a vestige of it remains. Josephus says that it stood at the 'lesser' fountain of the Jordan . . . in the plain of Sidon a day's journey from that city, and that the plain around it was of extraordinary fertility. (*Antiq.* i. 10. 1; v. 3. 1; viii. 8. 4; *Bel. Jud.* iv. 1. 1). Eusebius and Jerome are still more explicit—'A village, *four miles distant from Paneas*, on the road leading to Tyre; it was the boundary of Judæa (ὅριον τῆς Ἰουδαίας), and at it the Jordan took its rise.' Jerome adds—'De quo et Jordanis flumen erumpens à loco sortitus est nomen. *Jor* quippe ῥεῖθρον, id est, fluvium sive rivum Hebræi vocant' (*Onomast.* s. v. *Dan*). Four miles west of Baneas, on the road to Tyre, in the midst of a wide and rich plain, is one of the two great fountains of the Jordan. It rises at the base of a little truncated hill or mound, called *Tell el-Kâdy*, that is, 'the hill of the *Judge*,' or 'the hill of *Dan*.'' Thus we see the old name is preserved in an Arabic translation. The name of the fountain also suggests the identity, and corroborates in part the statement of Jerome. It is *Leddan*, a word manifestly formed from 'Dan,' by prefixing a double article (Robinson, *B. R.* iii. 392). Some writers, both ancient and modern, have confounded Dan with Paneas or Cæsarea Philippi (Philostorgius, *Hist.* vii. 3; Theodoret *in Genes.*; Sanson, *Geog. Sac.* s.v.; Alford *on Matt.* xvi. 13). This error appears to have arisen chiefly from indefinite remarks of Jerome in his commentary on Ezek. xlviii. 18: 'Dan . . . ubi hodie Paneas, quæ quondam Cæsarea Philippi vocabatur;' and on Amos viii., 'Dan in terminis terræ Judaicæ, *ubi nunc Paneas est.*' It is plain from Jerome's words in the *Onomasticon* that he knew the true site of Dan; and therefore these notices must be understood as meaning that Cæsarea Philippi was in his days the principal town in the locality where Dan was situated, and that both were upon the border of Palestine. The Jerusalem Targum calls it 'Dan of Cæsarea,' intimating its vicinity to the latter (*on Gen.* xiv. 14; see Reland *Pal.* 919-21).

There is a more serious difficulty connected with Dan's early history. We read in Gen. xiv. 14 that Abraham pursued the kings 'unto Dan,' and in Deut. xxxiv. 1, that the Lord shewed Moses 'all the land of Gilead unto Dan;' yet we learn from Judg. xviii. that the six hundred Danites, when, as is stated in the previous article, they captured Laish, 'called the name of the city Dan, after the name of Dan their father; howbeit the name of the city was Laish at the first.' This occurred about fifty years after the death of Moses. Some endeavour to remove the difficulty by affirming that the name 'Dan' was interpolated in both Genesis and Deuteronomy at a later date; but we can meet it without having recourse to such a dangerous expedient as correcting the sacred text from mere conjecture. Such a conjecture, too, is highly improbable. Why should the name Dan be interpolated when the whole story of the capture of Laish was made familiar to the Jews by the book of Judges? It has also been suggested that there was another city of the same name in that locality, and that it is to it and not to Laish that reference is made in the book of Genesis. The mention of Dan-jaan in 2 Sam. xxiv. 6, appears to give some sanction to this view. But may it not be that this city (like Hebron and Jerusalem) had itself two ancient names, *Laish* and *Dan*, the former of which had come into general use at the time of the Danite conquest, but the latter had been better known in the days of Abraham, and the Danites revived it in honour of their progenitor?

The capture of Laish, its occupation by the Danites, and the establishment of an idolatrous worship there, have already been detailed. It appears that Jeroboam took advantage of the confirmed idolatry of the Danites (Judg. xviii. 30), erected a temple in their city, and set up there one of his golden calves for the benefit of those to whom a pilgrimage to Jerusalem would not have been politic, and a pilgrimage to Bethel might have been irksome (1 Kings xii. 28). A few years afterwards Dan was plundered by Benhadad, king of Damascus, along with some other border towns (xv. 20). From this period Dan appears to have gradually declined. It was still a small village in the time of Eusebius. It is now utterly desolate.

Tell el-Kady is cup-shaped, resembling an extinct crater, and is covered with a dense jungle of thorns, thistles, and rank weeds. Its circumference is about half a mile, and its greatest elevation above

the plain eighty feet. There are some traces of old foundations, and heaps of large stones on the top and sides of the southern part of the rim, where perhaps the citadel or a temple may have stood. There are also ruins in the plain a short distance north of the tell. There are doubtless other remains, but they are now covered with grass and jungle. At the western base of the tell is the great fountain, and there is a smaller one within the cup, shaded by noble oak trees. The whole region round the site of Dan was faithfully described by the Danite spies who were sent to seek out new possessions for their tribe—'We have seen the land, and, behold, it is very good . . . a spacious land . . . a place where there is no want of anything that is in the earth." (Robinson, *B. R.* iii. 390, *sq.*; *Bibliotheca Sacra*, Feb. 1846; Thomson, *The Land and the Book*).—J. L. P.

DAN-JAAN (דָּן־יָעַן; Sept. Δανιδάν), a place mentioned in 2 Sam. xxiv. 6. The officers appointed by king David to take the census, having passed through the country east of the Jordan from south to north, 'came to Dan-jaan, and about to Zidon.' Dan-jaan was, consequently, on the northern border of Palestine, and the position indicated corresponds exactly with that of Dan or Laish. There is no other reference to this place either in the Bible or elsewhere. There can be little doubt that it is identical with the well-known city of Dan. Jerome renders the word *Dan Silvestria*, and the Alexandrine text of the Septuagint has Δανιαρὰν, from which it would appear that the reading יער was found in some ancient copies of the Scriptures. Gesenius says this is probably the true reading.—J. L. P.

DANCE. The words in the original, rendered in our translation by this term, denote, properly, to *leap for joy;* and this radical signification, suggesting the idea of abrupt and boisterous gesticulations rather than a series of regular and tasteful movements, seems well to comport with what we may suppose to have been the primitive character of the dance. On the other hand, some writers of great erudition have maintained that no allusions whatever are to be found in the O. T. history to this kind of bodily exercise; and that in most, if not in all the passages, where, in our version, dancing is mentioned, the etymology of the Hebrew, supported in some places by the strain of the context, seems to point to some kind of musical instrument as being intended by the inspired penmen. Thus, in Exod. xv. 20, where the first notice is taken of dancing, מחלה, coming, as it does from חלל, 'to pierce' or 'perforate,' and applied naturally enough as the name of any tube that may be blown by the breath, is, according to them, used to describe some instrument of the pipe or flute class, as conjoined with timbrels; and in this interpretation they are supported by the Arabic and Persian versions. But this word, or some derivative from the same root, occurs in Exod. xxxii. 19; Judg. xxi. 21, 23; 1 Sam. xviii. 6; Jer. xxxi. 4, 13; where dancing alone can be intended. Moreover, in the Septuagint, χορός, a dance, is employed in all the passages of the O. T. just referred to, and in several others; and it is no small collateral proof that this is the right interpretation, that people in eastern countries are accustomed to mingle the dance with tabrets to this day. [MUSICAL INSTRUMENTS.]

The character of the ancient dance was very different from that of ours, as appears from the conduct of Miriam, 'who took a timbrel in her hand, and all the women went out after her with timbrels and with dances.' Precisely similar is the Oriental dance of the present day, which, accompanied of course with music, is led by the principal person of the company, the rest imitating the steps. The evolutions, as well as the songs, are extemporaneous—not confined to a fixed rule, but varied at the pleasure of the leading dancer; and yet they are generally executed with so much grace, and the time so well kept with the simple notes of the music, that the group of attendants shew wonderful address and propriety in following the variations of the leader's feet. The missionary Wolff describes a festival of some Eastern Christians, where one eminent individual, who led the song as well as the dance, conducted through the streets of the city a numerous band of people, who leaped and danced in imitation of the gestures used by him. When the late deputation of the Church of Scotland were on their way through Palestine, their young Arab guides, to relieve the tedium of the journey, sometimes 'commenced a native song and dance; one of them, advancing a little before the rest, began the song, dancing forward as he repeated the words; when the rest, following him in regular order, joined in the chorus, keeping time by a simultaneous clapping of hands. They sang several Arabian songs, responding to one another, dancing and clapping their hands.'

At a very early period, dancing was enlisted into the service of religion among the heathen; the dance, enlivened by vocal and instrumental music, was a usual accompaniment in all the processions and festivals of the gods (Strabo, x.); and, indeed, so indispensable was this species of violent merriment, that no ceremonial was considered duly accomplished—no triumph rightly celebrated—without the aid of dancing. The Hebrews, in common with other nations, had their sacred dances, which were performed on their solemn anniversaries, and other occasions of commemorating some special token of the divine goodness and favour, as means of drawing forth, in the liveliest manner, their expressions of joy and thanksgiving. The performers were usually a band of females, who, in cases of public rejoicing, volunteered their services (Exod. xv. 20; Sam. xviii. 6), and who, in the case of religious observances, composed the regular chorus of the temple (Ps. cxlix. 3; cl. 4), although there are not wanting instances of men also joining in the dance on these seasons of religious festivity. Thus David deemed it no way derogatory to his royal dignity to *dance* on the auspicious occasion of the ark being brought up to Jerusalem. The word used to describe his attitude is כרכר, in the reduplicate form, intimating violent efforts of leaping; and from the apparent impropriety and indecency of a man advanced in life, above all a king, exhibiting such freaks, with no other covering than a linen ephod, many learned men have declared themselves at a loss to account for so strange a spectacle. It was, unquestionably, done as an act of religious homage; and when it is remembered that the ancient Asiatics were accustomed, in many of their religious festivals, to throw off their garments even to perfect nudity, as a symbol some-

times of penitence, sometimes of joy, and that this, together with many other observances that bear the stamp of a remote antiquity, was adopted by Mohamet, who has enjoined the pilgrims of Mecca to encompass the Kaaba, clothed only with the *ihram*, we may perhaps consider the linen *ephod*, which David put on when he threw off his garments and danced before the ark, to be symbolic of the same objects as the *ihram* of the Mohammedans (see Forster's *Mohammedanism Unveiled*). The conduct of David was imitated by the later Jews, and the dance incorporated among their favourite usages as an appropriate close of the joyous occasion of the feast of Tabernacles. 'The members of the Sanhedrim, the rulers of the synagogues, doctors of schools, and all who were eminent for rank or piety, accompanied the sacred music with their voices: and leaped and danced with torches in their hands, for a great part of the night; while the women and common people looked on. This strange and riotous kind of festivity was kept up till exhaustion and sleep dismissed them to their homes (Buxtorf, *De Synag. Jud.* cap. 21).

From being exclusively, or at least principally, reserved for occasions of religious worship and festivity, dancing came gradually to be practised in common life on any remarkable seasons of mirth and rejoicing (Jer. xxxi. 4; Ps. xxx. 11). It has been thought that those who perverted the exercise from a sacred use to purposes of amusement were considered profane and infamous; and that Job introduces it as a distinguishing feature in the character of the ungodly rich, that they encouraged a taste for dancing in their families (Job xxi. 11). During the classic ages of Greece and Rome society underwent a complete revolution of sentiment on this subject; insomuch that the Grecian poets represent the gods themselves as passionately fond of the diversion (Potter's *Grec. Antiq.* ii. 400), and that not only at Rome, but through all the provinces of the empire, it was a favourite pastime, resorted to not only to enliven feasts, but in the celebration of domestic joy (Matt. xiv. 6; Luke xv. 25). Notwithstanding, however, the strong partiality cherished for this inspiriting amusement, it was considered beneath the dignity of persons of rank and character to practise it. The well-known words of Cicero, that 'no one dances unless he is either drunk or mad,' express the prevailing sense as to the impropriety of respectable individuals taking part in it; and hence the gay circles of Rome and its provinces derived all their entertainment, as is done in the East to this day, from the exhibitions of professional dancers. Under the patronage of the emperors, and of their luxurious tributaries, like Herod, the art was carried to the utmost perfection, the favourite mode being pantomime, which, like that of the modern Almehs, was often of the most licentious description. A story of love was chosen—generally an adventure of the gods—as the plan of the dance, and the address of the performer consisted in representing, by the waving of his hands, the agility of his limbs, and the innumerable attitudes into which he threw himself, all the various passions of love, jealousy, disgust, that sway the human breast (see at large Lucian's *Treatise on Dancing*).

Amateur dancing in high life was, as that writer informs us, by no means uncommon in the voluptuous times of the later emperors. But in the age of Herod it was exceedingly rare and almost unheard of; and therefore the condescension of Salome, who volunteered, in honour of the anniversary of that monarch's birthday, to exhibit her handsome person as she led the mazy dance in the saloons of Machærus—for though she was a child at this time, as some suppose (Michaelis, *Introd.*), she was still a princess—was felt to be a compliment that merited the highest reward. The folly and rashness of Herod in giving her an unlimited promise, great as they were, have been equalled and even surpassed by the munificence which many other Eastern monarchs have lavished upon favourite dancers. Shah Abbas (to mention only one anecdote of the kind), having been on a particular occasion extremely gratified with a woman who danced before him, and being at the time much intoxicated, made her a present of a magnificent khan that yielded him a considerable revenue. Next morning his minister reminded him of his extravagant liberality, whereupon, being now cool and ashamed of his folly, he sent for the dancer, and obliged her to be contented with a sum of money (Thevenot's *Trav. in Persia*, p. 100). It is by no means improbable that Herod, too, was flushed with wine; and that it was from fear he should retract his promise, if she delayed till the morning, that Herodias sent *immediately* for the head of the Baptist.

It remains to notice further that the Jewish dance was performed by the sexes separately. There is no evidence from sacred history that the diversion was promiscuously enjoyed, except it might be at the erection of the deified calf, when, in imitation of the Egyptian festival of Apis, all classes of the Hebrews intermingled in the frantic revelry. In the sacred dances, although both sexes seem to have frequently borne a part in the procession or chorus, they remained in distinct and separate companies (Ps. lxviii. 25; Jer. xxxi. 13).—R. J.

DANIEL (דָּנִיֵּאל, *i.e., God is my Judge*), a celebrated prophet in the Chaldæan and Persian period. There are in the Bible two other persons of the same name: a son of David (1 Chron. iii. 1), and a Levite of the race of Ithamar (Ezra viii. 2; Neh. x. 6). The latter has been confounded with the prophet in the apocryphal Addenda to the Septuagint (Dan. xiv. 1, Sept.), where he is called ἱερεὺς ὄνομα Δανὴλ υἱὸς Ἀβδὰ (Hieronym, *Præfat. in Daniel*).

Daniel was descended from one of the highest families in Judah, if not even of royal blood (Dan. i. 3; comp. Joseph. *Antiq.* x. 10. 1). Jerusalem was thus probably his birthplace, though the passage (Dan. ix. 24) quoted in favour of that opinion, is considered by many commentators as not at all conclusive.

We find the lad Daniel, at the age of twelve or sixteen years, already in Babylon, whither he had been carried, together with three other Hebrew youths of rank, Ananiah, Mishael, and Azariah, at the first deportation of the people of Judah in the fourth year of Jehoiakim. He and his companions were obliged to enter the service of the royal court of Babylon, on which occasion he received the Chaldæan name of *Belshatzar* (*i.e., Beli princeps, princeps cui Belus favet*), according to eastern custom when a change takes place in one's condition of life, and more especially if his personal liberty is thereby affected (comp. 2 Kings xxiii. 34; xxiv. 17; Esth. ii. 7; Ezra v. 14).

In this his new career, Daniel received that thorough polish of education which Oriental etiquette renders indispensable in a courtier (comp. iii. 6; Plat. *Alcib.*, sec. 37), and was more especially instructed 'in the writing and speaking Chaldæan' (Dan. i. 4), that is, in the dialect peculiar to the Chaldæans [CHALDEE LANGUAGE]. In this dialect were composed all the writings of the ecclesiastical order, containing the substance of all the wisdom and learning of the time, and in the knowledge of which certainly but few favoured laymen were initiated. That Daniel had distinguished himself, and already at an early period acquired renown for high wisdom, piety, and strict observance of the Mosaic law (comp. Ezek. xiv. 14-20; xxviii. 3; Dan. i. 8-16), is too evident from passages in the truly authentic Scriptures to require any additional support from the ill-warranted Apocryphal stories concerning the delivery of Susannah by the wisdom of the lad Daniel, etc. A proper opportunity of evincing both the acuteness of his mind, and his religious notions, soon presented itself in the custom of the Eastern courts to entertain the officers attached to them from the royal table (Athenæus, iv. 10, p. 145, ed. Casaub.) Daniel was thus exposed to the temptation of partaking of unclean food, and of participating in the idolatrous ceremonies attendant on heathen banquets. His prudent proceedings, wise bearing, and absolute refusal to comply with such customs, were crowned with the Divine blessing, and had the most splendid results.

After the lapse of the three years fixed for his education, Daniel was attached to the court of Nebuchadnezzar, where, by the Divine aid, he succeeded in interpreting a dream of that prince to his satisfaction, by which means—as Joseph of old in Egypt—he rose into high favour with the king, and was entrusted with two important offices—the governorship of the province of Babylon, and the head-inspectorship of the sacerdotal caste (Dan. ii.)

Considerably later in the reign of Nebuchadnezzar, we find Daniel interpreting another dream of the king's, to the effect that, in punishment of his pride, he was to lose, for a time, his throne, but to be again restored to it after his humiliation had been completed (Dan. iv.) Here he displays not only the most touching anxiety, love, loyalty, and concern for his princely benefactor, but also the energy and solemnity becoming his position, pointing out with vigour and power the only course left for the monarch to pursue for his peace and welfare.

Under the unworthy successors of Nebuchadnezzar, Daniel and his deservings seem to have been forgotten, and he was removed from his high posts. His situation at court appears to have been confined to a very inferior office (comp. Dan. viii. 27); neither is it likely that he should have retained his rank as head inspector of the *order of the magians* in a country where these were the principal actors in effecting changes in the administration whenever a new succession to the throne took place.

We thus lose sight of Daniel until the first and third year of King Belshazzar (Dan. v. 7, 8), generally understood to have been the last king of Babylon (called by profane writers Nabonnedus), but who—to judge from Dan. v. 11, 13, 18, 22—was, more probably, the son and successor of Nebuchadnezzar, usually called Evil-Merodach, though passing in Daniel by his Chaldæan title and rank. After a reign of two years, this monarch was assassinated by his brother-in-law Neriglissar (Berosus in Joseph. *contra Apion.* i. 20). Shortly before this event Daniel was again restored to the royal favour, and became moral preacher to the king, who overwhelmed him with honours and titles in consequence of his being able to read and solve the meaning of a sentence miraculously displayed, which tended to rouse the conscience of the wicked prince.

Under the same king we see Daniel both alarmed and comforted by two remarkable visions (Dan. vii., viii.), which disclosed to him the future course of events, and the ultimate fate of the most powerful empires of the world, but in particular their relations to the kingdom of God, and its development to the great consummation.

After the conquest of Babylon by the united powers of Media and Persia, Daniel seriously busied himself under the short reign (two years) of Darius the Mede or Cyaxares II. with the affairs of his people and their possible return from exile, the term of which was fast approaching, according to the prophecies of Jeremiah. In deep humility and prostration of spirit, he then prayed to the Almighty, in the name of his people, for forgiveness of their sins, and for the Divine mercy in their behalf: and the answering promises he received far exceeded the tenor of his prayer, for the visions of the Seer were extended to the end of time (Dan. ix.)

In a practical point of view, also, Daniel appeared at that time a highly-favoured instrument of Jehovah. Occupying, as he did, one of the highest posts of honour in the state, the strictness and scrupulousness with which he fulfilled his official duties could not fail to rouse envy and jealousy in the breasts of his colleagues, who well knew how to win the weak monarch, whom they at last induced to issue a decree imposing certain acts, the performance of which, they well knew, was altogether at variance with the creed of which Daniel was a zealous professor. For his disobedience the prophet suffered the penalty specified in the decree: he was thrown into a den of lions, but was miraculously saved by the mercy of God—a circumstance which enhanced his reputation, and again raised him to the highest posts of honour under Darius and Cyrus (Dan. vi.)

He had, at last, the happiness to see his most ardent wishes accomplished—to behold his people restored to their own land. Though his advanced age would not allow him to be among those who returned to Palestine, yet did he never for a moment cease to occupy his mind and heart with his people and their concerns (Dan. x. 12.)

In the third year of Cyrus, he had a series of visions, in which he was informed of the minutest details respecting the future history and sufferings of his nation, to the period of their true redemption through Christ, as also a consolatory notice to himself to proceed calmly and peaceably to the end of his days, and then await patiently the resurrection of the dead at the end of time.

From that period the accounts respecting him are vague, sometimes confused, and even strange; and we hardly need mention the various fables which report his death to have taken place in Palestine, Babylon, or Susa.—H. A. C. H.

DANIEL, BOOK OF. This important and in many respects remarkable book, takes its name not only from the principal person in it, but also and chiefly from him as its real author; there being no doubt whatever that, as the book itself testifies, it was composed by Daniel (comp. vii. 1, 28; viii. 2; ix. 2). It occupies, however, but a third rank in the Hebrew canon; not among the *Prophets*, but in the *Hagiographa*, owing, as we think, to the correct view of the composers of the canon, that Daniel did not exercise his prophetic office in the more restricted and proper sense of the term 'prophecy;' but stood to the theocracy in a different relation from those real prophets whose calling and profession consisted exclusively in declaring the messages they received, and in the communion which they held with God. These latter are termed, in the ancient Hebrew idiom, נביאים, *prophets*, in contradistinction to חזים, *seers*, who, though they were equally favoured with divine revelations, were nevertheless not prophets by *profession*, a calling that claimed the entire service of a man's whole life. [CANON.]

The book of Daniel divides itself into two parts, *historical* (ch. i.-vi.) and *prophetic* (ch. vii.-xii.), arranged respectively in chronological order. Its object is by no means to give a summary historical account of the period of the exile or of the life of Daniel himself, since it contains only a few isolated points both as to historical facts and prophetic revelations. But the plan or tendency which so consistently runs through the whole book, is of a far different character; it is to shew the extraordinary and wonderful means which the Lord made use of, in a period of the deepest misery, when the theocracy *seemed* dissolved and fast approaching its extinction, to afford assistance to his people, proving to them that he had not entirely forsaken them, and making them sensible of the fact, that His merciful presence still continued to dwell with them, even without the Temple and beyond the Land of Promise. In this way alone was it possible to render the time of punishment also a period of rich blessing. The manifestations of the Lord to that effect consisted, among others, of the wonders recorded in this book, and the glorious prophecies of the seer. The book thus sets forth a series of miraculous tokens, by which God proclaimed amidst the heathen world, and in a period of abject degradation, that Israel was still his people, the nation of his covenant, still marching steadily onward to the goal marked out for them by the Lord.

The wonders related in Daniel (ch. i.-vi.) are thus mostly of a peculiar, prominent, and striking character, and resemble in many respects those performed of old time in Egypt. Their divine tendency was, on the one hand, to lead the heathen power, which proudly fancied itself to be the conqueror of the theocracy, to the acknowledgment that there was an essential difference between the *world* and the *kingdom of God;* and, on the other, to impress degenerate and callous Israel with the full conviction, that the power of God was still the same as it was of old in Egypt.

Neither do the prophecies contained in the book (ch. vii.-xii.) bear a less peculiar and striking character. We cannot, indeed, fail to discover in the writer, to a very great extent, a person of vast information, and well-versed in the management of political affairs, these prophecies having for their object—more than any other in the O. T.—the political vicissitudes of the empires of the world. Nor are we less reminded of Daniel's domicile in Chaldæa, by the colouring imparted to his visions, by their symbols, and more especially by those drawn from beasts (Dan. vii. 8), the grotesque manner in which the figures are put together, and the colossal majesty imprinted on those sketches. All these peculiarities belong to the *individuality* of the prophet himself, which is conspicuous even in the accounts he gives of the revelations imparted to him, though that individuality is then greatly modified by the sanctified, exalted, and glorified state of his mind.

The language of the book is partly Chaldæan (ii. 4; vii. 28) and partly Hebrew. The latter is not unlike that of Ezekiel, though less impure and corrupt, and not so replete with anomalous grammatical forms. The Chaldæan is nowise that of the Chaldæans *proper*, but a corrupt vernacular dialect, a mixture of Hebrew and Aramaic, formed during the period of the exile. It resembles mostly the Chaldæan pieces in Ezra, but differs greatly from the dialect of the latter Targums.

The style is, even in the prophetic parts, more prosaic than poetical, as Lowth has already observed: 'Totum Danielis Librum e Poeticorum censu excludo.' The historical descriptions are usually very broad and prolix in details; but the prophecies have a more rhetorical character, and their delivery is frequently somewhat abrupt; their style is descriptive, painting with the most lively colours the still fresh impression which the vision has made on the mental eye.

The following are the essential features of the prophetic tenor of the book of Daniel, while the visions in ch. ii. and vii., together with their different symbols, may be considered as embodying the leading notion of the whole. The development of the whole of the heathen power, until the completion and glorification of the kingdom of God, appeared to the prophet in the shape of four powers of the world, each successive power always surpassing the preceding in might and strength, namely, the Babylonian, Medo-Persian, Greek, and Roman. The kingdom of God proves itself conqueror of them all; a power which alone is everlasting, and showing itself in its utmost glorification in the appearance of the Messiah, as Judge and Lord of the world. Until the coming of the Messiah, the people of God have yet to go through a period of heavy trials. That period is particularly described, ch. viii. and xi., in the struggles of the Maccabæan time, illustrative of the last and heaviest combats which the kingdom of God would have to endure. The period until the appearance of the Messiah is a fixed and sacred number: seventy weeks of years (ch. ix.) After the lapse of that period ensues the death of the Messiah; the expiation of the people is realised; true justice is revealed, but Jerusalem and the Temple are in punishment given up to destruction. The true rise from this fall and corruption ensues only at the end of time, in the general resurrection (ch. xii.)

The *unity* of the book has been disputed by several critics, and more especially by Eichhorn and Bertholdt, who conceived it to have been written by more than one author, on account of some contradictions which they thought they had discovered in it, such as in i. 21, compared with

x. 1; and in i. 5-18, compared with ii. 1. With regard to the first supposed contradiction, we consider the meaning of i. 21 to be, that Daniel had lived to see the first year of the reign of Cyrus, as a particularly memorable, and, for the exiled people, a very important year. This does by no means exclude the possibility of his having lived still longer than up to that period.

Respecting the second presumed contradiction, the matter in ch. i. 5-18 belongs properly to the *co*-regency of Nebuchadnezzar, which term is there added to his period of government, while in ch. ii. 1 his reign is counted only from the year of his actual accession to the throne. These attempts to disturb the harmony of the work are also discountenanced by the connecting thread which evidently runs through the whole of the book, setting the single parts continually in mutual relation to each other. Indeed, most critics have now given up that hypothesis, and look at the book as a closely connected and complete work in itself.

Much greater is the difference of opinion respecting the *authenticity* of the book. The oldest known opponent of it is the heathen philosopher Porphyry, in the third century of the Christian era. The greater the authority in which the book of Daniel was held at that time by both Jews and Christians in their various controversies, the more was he anxious to dispute that authority, and he did not disdain to devote one whole book (the twelfth)—out of the fifteen which he had composed against the Christians—to that subject alone. He there maintains that the author of the book of Daniel was a Palestine Jew of the time of Antiochus Epiphanes, that he wrote it in Greek, and fraudulently gave to *past* events the form of prophecies. Porphyry has been answered by Eusebius of Cæsarea, Methodius of Tyre, and Apollinaris of Laodicea. But their works, as well as that of Porphyry himself, are lost; and we know the latter only from the numerous quotations and refutations in the Commentary of Jerome.

Porphyry found no successor in his views until the time of the English deists, when Collins attempted to attack the authenticity of Daniel, as was done by Semler in Germany. After this a few critics, such as J. D. Michaelis, and Eichhorn, disputed the authenticity of the six first chapters. The learned Swiss, Corrodi, went still farther, and, reviving the views of Porphyry, questioned the genuineness of the *whole* book. The strongest, most elaborate, and erudite attacks against the book, came from the pens of Bertholdt, Bleek, De Wette, Lengerke, and others. But there have also not been wanting voices in its defence, such as those of Lüderwald, Staüdlin, Jahn, Lack, Steudel, Hengstenberg, Hävernick, and others.

The arguments advanced against the genuine character of Daniel are more directed against the *internal* than *external* evidence of the work.

The wonders and prophecies recorded in it are always the foremost stumbling-block, and much objection is made to them. The contents of the historical part is declared to be fictitious, and replete with improbabilities—nay, even with historical inaccuracies, such as the sketches regarding the relations of the sacerdotal order, the sages and astrologers (ii. 2; iv. 7; v. 7-15), the mention of Darius the Mede (vi. 1; ix. 1; xi. 1), and the regulations concerning the satraps (iii. 3; vi. 2, etc.)

In the prophetic part particular objection is taken to the apocalyptic character of the book, by which it differs from all the other books of the Prophets. Not less suspicious, in their eyes, is the circumstance that all the accounts in it relating to very remote future events, and the fate of empires which had not then yet risen into existence, are described in so positive and exact a manner, and with so much circumstantial detail, even to the very *date* of their occurrence. Yet, as this does not extend farther than the time of Antiochus Epiphanes, it will naturally lead to the conclusion of 'vaticinia post eventum.' Other objections against the genuineness of the book are, that Daniel is frequently spoken of in it in high terms of respect and honour (i. 17, 19, *sq.*; v. 11, *sq.*; vi. 4; ix. 23; x. 11, etc.); that the language, both Hebrew and Chaldæan, is very corrupt, and that the Greek words occurring in them (iii. 5, 7, 10) naturally betray the book to have been written in a later age, at least the Alexandrian, when Greek words began to be introduced into Asia; that the doctrines in the book, the Angelology (iv. 14; ix. 21; x. 13, 21), Christology (vii. 13, *sq.*; xii. 1, *sq.*), the ascetic discipline (i. 8, *sq.*), also betray a later age; that the book stands in the canon in the Hagiographa, a proof that it had become known only *after* the collection of the Prophets had been completed; a suspicion which is still more strengthened by the circumstance that the name of Daniel is wanting in the book of Sirach, ch. xlix., probably because the book of Daniel did not then exist.

These few objections have been variously met and confuted. They rest, to a great extent, partly on historical errors, partly on the want of a sound exegesis, and lastly, on the perversion of a few passages in the text. Thus it has turned out that several of the arguments have led to a far different and even opposite result from what was originally meant, namely, to the *defence* of the authenticity of the book. The existence, *ex. gr.*, of a King Darius of the Medians, mentioned in ch. vi., is a thorough historical fact, and the very circumstance that such an insignificant prince, eclipsed as his name was by the splendour of Cyrus, and therefore unnoticed in the fabulous and historical chronicles of Persia, should be known and mentioned in this book, is in itself a proof of the high historical authority of Daniel. Nor does the whole dogmatic tenor of the book speak less in favour of its genuineness, since the dogmatic spirit of the Maccabæan period is essentially different from that which it exhibits, as, *ex. gr.*, in the Christology, which forms the substance and basis of Daniel.

The following are the more important of the arguments which evidence the genuineness of the book:—

1. The existence and authority of the book are most decidedly testified by the N. T. Christ himself refers to it (Matt. xxiv. 15), and gives himself (in virtue of the expression in Dan. vii. 13) the name of *Son of Man;* while the Apostles repeatedly appeal to it as an authority (*ex. gr.*, 1 Cor. vi. 2; 2 Thess. ii. 3; Heb. xi. 33, *sq.*) To the objection that Christ and the writers of the N. T. are here no *real* authority, inasmuch as they accommodate themselves to the Jewish notions and views, we reply that the genuineness of the book of Daniel is so closely connected with the truth of its contents—in other words, that the *authenticity* of the book is so immediately connected with its

authority — that it is impossible to doubt the *genuineness*, without suspecting at the same time a wilful fraud and cheat in its contents; so that the *accommodation* in this case to national views would be tantamount to wilfully confirming and sanctioning an unpardonable fraud.

2. The period of the exile would be altogether incomprehensible without the existence of a man like Daniel, exercising great influence upon his own people, and whose return to Palestine was effected by means of his high station in the state, as well as through the peculiar assistance of God with which he was favoured. Without this assumption, it is impossible to explain the continued state of independence of the people of God during that period, or to account for the interest which Cyrus took in their affairs. The exile and its termination are indicative of uncommon acts of God towards highly gifted and favoured men, and the appearance of such a man as Daniel is described in that book to have been, is an indispensable requisite for the right understanding of this portion of the Jewish history.

3. An important hint of the existence of the book in the time of Alexander is found in Josephus, *Antiq.* xi. 8, 5, according to which the prophecies of Daniel had been pointed out to that king on his entrance into Jerusalem. It is true that the fact may have been somewhat embellished in its details by Josephus, yet it is historically undeniable that Alexander did bestow great favours on the Jews, a circumstance which is not easily explained without granting the fact recorded by Josephus to be true in the main.

4. The first book of the Maccabees, which is almost contemporary with the events related in it, not only pre-supposes the existence of the book of Daniel, but actually betrays acquaintance with the Alexandrian version of the same (1 Maccab. i. 54; comp. Dan. ix. 27; ii. 59; comp. Dan. iii.)—a proof that the book must have been written long before that period.

5. If the book had been written in the Maccabæan period, there would probably have been produced in that period some similar prophetic and apocalyptic productions, composed by Palestine Jews. Of such, however, not the slightest notice can anywhere be found, so that our book—if of the Maccabæan time—thus forms an isolated enigmatic phenomenon in the later Jewish literature.

6. The reception of the book into the canon is also an evidence of its authenticity. In the Maccabæan age the canon had long been completed and closed, but even doubting that point, it is not likely that, at a time when so much scrupulous adherence was shewn towards all that was hallowed by time and *old* usage, and when Scriptural literature was already flourishing—it is not probable, we say, that a production then recent should have been raised to the rank of a canonical book.

7. We have an important testimony for the authenticity of the book in Ezek. xiv. 14-20; xxviii. 3. Daniel is there represented as an unusual character, as a model of justice and wisdom, to whom had been allotted superior divine insight and revelation. This sketch perfectly agrees with that contained in our book.

8. The book betrays such an intimate acquaintance with Chaldæan manners, customs, history, and religion, as none but a contemporary writer could fairly be supposed to possess. Thus, *ex. gr.*, the description of the Chaldæan magians, and their regulations, perfectly agrees with the accounts of the classics respecting them. The account of the illness and insanity of Nebuchadnezzar is confirmed by Berosus (in Joseph. *c. Apion.* i. 20). The edict of Darius the Mede (Dan. vi.) may be satisfactorily explained from the notions peculiar to the Medo-Persian religion, and the importance attached in it to the king, who was considered as a sort of incarnate deity.

9. The religious views, the ardent belief in the Messiah, the purity of that belief, the absence of all the notions and ceremonial practices of later Judaism, etc., the agreement of the book in these respects with the genuine prophetic books, and more especially with the prophets in and after the exile—all this testifies to the genuineness of Daniel.

10. The linguistic character of the book is most decisive for its authenticity. In the first instance, the language in it, by turns Hebrew and Aramæan, is particularly remarkable. In that respect the book bears a close analogy to that of Ezra. The author must certainly have been equally conversant with both languages—an attainment exactly suited to a Hebrew living in the exile, but not in the least so to an author in the Maccabæan age, when the Hebrew had long since ceased to be a living language, and had been supplanted by the Aramæan vernacular dialect. The Hebrew in Daniel bears, moreover, a very great affinity to that in the other later books of the O. T.; and has, in particular, idioms in common with Ezekiel. The Aramaic also in the book differs materially from the prevailing dialect of the later Chaldæan paraphrastic versions of the O. T., and has much more relation to the idiom of the book of Ezra.

With regard to the OLD VERSIONS of the book of Daniel, we must in the first place observe that there is not extant, or even known ever to have existed, any Chaldæan paraphrase (Targum) of Daniel, any more than of Ezra. The reason of this lies, no doubt, in the scrupulosity of the later Jews, who believed that the Chaldæan version of the two books might afterwards easily be confounded with the original texts, and thus prove injurious to the pure preservation of the latter. There is something peculiar and remarkable in the Alexandrian version of the canonical book of Daniel. Not only has it taken liberties with regard to single expressions and sentences, but has actually dared to remodel the text altogether in ch. iii.-vi., either by numerous additions (as iii. 24, *sq.*, the prayer of Azariah; iii. 51, *sq.*, the song of the Three Children), or by omissions and deviations. There are, besides, two great supplements to that version—the story of Susannah (xiii.), and of Bel and the Dragon in Babel (xiv.) Both apocryphal stories were originally written in Greek, a conclusion drawn already by Porphyry from the quibbles in xiii. 54, 55, 58, 59, who at the same time derided the Christians for considering those stories as genuine writings of Daniel. The authenticity of the two stories was, however, already before him questioned by the fathers of the church, and a very interesting discussion took place between Origen and Julius Africanus regarding the authenticity of the story of Susannah. Jerome condemns the two stories in plain terms as fables, and as additions not belonging to the Hebrew text. Some erroneously assume that, besides our

canonical text, there also existed a sort of critical revision of the former in the Chaldæan language, which the Seventy had consulted in their translation. But the mistakes in the translation, which are brought forward in favour of that view, cannot stand a strict criticism, while the above-named peculiarities may be satisfactorily explained from the character of that translation itself. It plainly shews that the writers had endeavoured themselves to furnish a collection of legends, and a peculiar recast of the book, in accordance with the spirit of the age, and the taste of Judæism then prevailing at Alexandria. The wonderful character of the book, and the many obscure and enigmatic accounts in it were the rocks on which the fanciful, speculative, and refining minds of the Alexandrians ran foul. No book was ever more favourable to the intermixture of legends, disfigurations, and misconceptions of all sorts than Daniel, while the period of the exile was generally a favourite topic for the fantastical embellishments of the Alexandrian Jews. In like manner may also be explained the mutilations which the books of Esther and Jeremiah have received at the hands of the Alexandrians, to whom hermeneutic scruples were of but little moment. The more important the book of Daniel was to the Christian church, and the more arbitrary the remodelled Sept. version of it was, the more conceivable is it why, in the old church, the version of Theodotion became more general than that of the Sept. It is true that some of the fathers still made use of the Alexandrian version; but, in the time of Jerome, Theodotion was already read in nearly all the churches, and that this custom had been introduced long before him, is evident from the circumstance that Jerome was ignorant of the historical principles by which the church was guided in adopting that version. For a long time it was believed that the version of the Seventy had been lost, until it was discovered at Rome in the latter half of the last century, in the codex Chisianus. It was published at Rome, 1772, in folio, from the MS. copy of Blanchini, with a translation by P. de Magistris, which edition is, however, very defective and incorrect, though it was afterwards repeatedly republished. The version of Theodotion, generally published together with that of the Septuagint, of which it is a revision, is upon the whole literal and correct. In the present copies of Theodotion, however, are already found the apocryphal interpolations and additions of the Sept. This is owing to the fact that Theodotion's version has in later times been remodelled, interpolated, and falsified after that of the Seventy, so that it would now be altogether an idle task to attempt to restore the original text of Theodotion. A very useful guide for the criticism of the Greek versions is the Syriac Hexaplarian version, published by Buggati, at Milan, in 1788. The Arabic Polyglott version is an offspring of Theodotion's, which it follows with literal exactness.

The Syriac version in the Peshito does some good service in explaining the words in Daniel, but is, nevertheless, not free from gross mistakes. The apocryphal parts it has copied from the later interpolated Theodotion. The Vulgate also has these additions translated after Theodotion.

The most important commentators on Daniel are, among the fathers, Ephræm Syrus, Jerome, Theodoret; among the rabbins, Jarchi, Kimchi, Abenezra, Joseph Jacchiades; among the Protestant theologians, Melancthon, Calvin, Martin Geier, de Dieu, Venema, Chr. Bened. Michaelis, J. D. Michaelis. [Auberlen refers to the work of Magnus Fr. Roos (1771, translated by Henderson, Edin. 1811), as constituting an epoch in the interpretation of Daniel. In more recent times critical works on Daniel have appeared by Bertholdt (1806), Rosenmüller (1832), Hävernick (1832), Lengerke (1835), Maurer (1836), Hitzig (1850), Auberlen (1854, translated into English 1856). On the literary history and claims of the book, see, besides the introductions, Hengstenberg, *Die authentie des D. etc.* (1851), translated by Ryland (1847), Hävernick, *Neue. Krit. Untersuchungen, üb d. buch. D.* (1838). In English may be mentioned the commentaries of Willet (1610), Broughton (1611), Wintle (1807), and Stuart (1850), and the explanations of the prophetic parts by Irving (1826), Birks (1844, 1846), Tregelles (1852).]—H. A. C. H.

DANIEL, APOCRYPHAL ADDITIONS TO. Besides the many minor deviations from the Hebrew, there are three principal additions in the ancient versions of the Book of Daniel, given in the Apocrypha of the A. V. as three distinct pieces, under the respective titles of—1. *The Song of the Three Holy Children*; 2. *The History of Susanna*; and 3. *The History of the Destruction of Bel and the Dragon*, which we shall discuss seriatim.

I. THE SONG OF THE THREE HOLY CHILDREN.

1. *Title and Position.*—This piece is generally called *The Song* or *Hymn of the Three Holy Children*, because ver. 28 says, that 'the three, as out of one mouth, praised, glorified, and blessed God,' though it ought more properly to be denominated *The Prayer of Azarias and the Song of the Three Holy Children*, inasmuch as nearly half of it is occupied with the prayer of Azarias. Originally it was inserted in the 3d chapter of Daniel, between the 23d and 24th ver.; but, being used liturgically in connection with similar fragments, it was afterwards transposed to the end of the Psalms in the Codex Alexandrinus as Hymn ix. and x., under the titles of 'The Prayer of Azarias,' and 'The Hymn of our Fathers.' It occupies a similar position in many of the Greek and Latin Psalters, and was most probably so placed already in the old Latin version.

2. *Design.*—The design of this piece is evidently *liturgical*, being suggested by the apparent abruptness of the narrative in Daniel (iii. 23), as well as by the supposition that these confessors, who so readily submitted to be thrown into a fiery furnace, in which they remained for some time, would employ their leisure in prayer to the God whom they so fearlessly confessed. Accordingly, Azarias is represented as praying in the furnace (2-22), and, in answer to this prayer, we are told the angel of the Lord appeared, who, notwithstanding the furnace being increasingly heated, cooled the air like 'a moist whistling wind' (26, 27), whereupon all the three martyrs burst into a song of praise (28-68), thus affording an example of prayer and praise to the afflicted and delivered church, which she has duly appreciated, by having used it as a part of her service ever since the 4th century, and by its being used in the Anglican church to the present day.

3. *Unity, author, date, and original language.*—

There is hardly any connection between the prayer of Azarias and the song of the three holy children. The former does not even allude to the condition of the martyrs, and is more like what we should expect from an assembly of exiled Jews on a solemn fast day than from confessors in a furnace. This want of harmony between the two parts, coupled with the fact that ver. 14, which tells that the temple and its worship no longer exist, contradicts ver. 30, 31, 61, 62, where both are said to exist; and that the same author would not have put the prayer into the mouth of *Azarias alone*, shew that the two parts proceed from different sources. Those who are acquainted with the multifarious stories wherewith Jewish tradition has embalmed the memory of Scriptural characters, well know that it is almost impossible to trace *the authors* or dates of these sacred legends. Neither can the language in which they were originally written be always ascertained. These legends grew with the nation, they accompanied the Jews into their wanderings, assumed the complexions, and were repeated in the languages of the different localities in which the Jews colonized. An apocryphal piece may, therefore, have a Palestine or Babylonian origin, and yet have all the drapery of the Alexandrian school.

II. THE HISTORY OF SUSANNA.

1. *Title and position.*—This apocryphal piece has different titles. Sometimes it is called (Σουσάννα) *Susanna*, sometimes (Δανιήλ) *Daniel*, and sometimes (διάκρισις Δανιήλ) *The Judgment of Daniel*. Equally uncertain is its position. The Vat. and Alex. MSS., and the Vet. Lat., place it before the first chapter of Daniel, whilst the Sept., after the Cod. Chisianus and Theodotion ed Complu., put it after chap. xii.

2. *Design.*—The design of this attractive story is to celebrate the triumph of womanly virtue over temptations and dangers, and to exalt the wisdom of Daniel in saving the life of the pious heroine. St. Chrysostom rightly sets forth the beautiful lesson of chastity which this story affords, when he says, 'God permitted this trial, that he might publish Susanna's virtue, and the others' incontinence; and, at the same time, by her exemplary conduct, give a pattern to the sex of the like resolution and constancy in case of temptation' (*Serm. de Susanna*). The story of Susanna is therefore read in the Roman church on the vigil of the 4th Sunday in Lent, and in the Anglican church on the 22d of November.

3. *Character, author, date, and original language.*—Though the form of this story, as we now have it, shews that it is greatly embellished, yet there is every reason to believe that it is not wholly fictitious, but based upon fact. The paranomasias in Daniel's examination of the elders, when he is represented as saying to the one who affirmed he saw the crime committed, *ὑπὸ σχῖνον, under a mastich-tree*, 'the angel of God hath received sentence of God, *σχίσαι σε μέσον, to cut thee in two*:' and to the other, who asserted he saw it committed, *ὑπὸ πρῖνον, under a holm tree*, 'the angel of the Lord waiteth with the sword, *πρίσαι, σε μέσον, to cut thee in two*,' only prove that the Greek is an elaboration of an old Hebrew story, but not that it originated with the Alexandrine translator of Daniel. The Song of Solomon may have suggested material to the author. The opinion of Eusebius, Apollinarius, and St. Jerome, that *the prophet Habakkuk* is the author of the History of Susanna, is evidently derived from the Greek inscription of the History of Bel and the Dragon.

III. THE HISTORY OF BEL AND THE DRAGON.

1. *Title and position.*—This apocryphal piece, which is called by Theodotion, or in our editions of the Septuagint, Βῆλ καὶ Δράκων, *Bel and the Dragon*, and in the Vulgate, *The History of Bel and the Great Serpent*, has in the Septuagint the inscription, ἐκ προφητείας Ἀμβακοὺμ υἱοῦ Ἰησοῦ ἐκ τῆς φυλῆς Λευΐ, *a part of the prophecy of Habakkuk, the son of Jesus, of the tribe of Levi*, and is placed at the end of Daniel, forming in the Vulgate the 14th chapter of that prophet.

2. *Design and method.*—The design of this piece is to shew the folly and absurdity of idolatry, and to extol the God of Israel. The method adopted to effect this is both ingenious and attractive. Cyrus, who was a devout worshipper of Bel, urged Daniel to serve this idol, and referred to the marvellous fact, that it devoured daily the enormous sacrifice of twelve great measures of fine flour, forty sheep, and six vessels of wine (1-6): but Daniel, knowing the deception connected therewith, smiled at it (7); thereupon the king summoned the priests of Bel, and demanded an explanation from them (8-10); they, to satisfy him that the idol does consume the sacrifice, told the monarch, that he should place it before Bel himself (11-13). Daniel, however, had ashes strewed on the pavement of the temple, and convinced Cyrus, by the impress of the footsteps upon the ashes, that the sumptuous feast prepared for Bel was consumed in the night by the priests, their wives, and their children, who came into the temple through secret doors, and the king slew the crafty priests (14-22). As for the Dragon, who, unlike the dumb Bel, was, as Cyrus urged, a living being (23, 24), Daniel poisoned it, and then exclaimed—'These are the gods you worship!' (25-27). The Babylonians, however, greatly enraged at the destroyer of their god, demanded of Cyrus to surrender Daniel, whom they cast into a den wherein were seven lions (28-32). But the angel of the Lord commanded the prophet Habakkuk, in Judæa, to go to Babylon to furnish Daniel with food, and when he pleaded ignorance of the locality, the angel carried him by the hair of his head through the air to the lion's den, where he fed and comforted Daniel (36-39). After seven days Cyrus went to the den to bewail Daniel, 'and behold Daniel was sitting!' The king then commanded that he should be taken out and all his persecutors be thrown in to be instantly devoured, and the great Cyrus openly acknowledged the greatness of the God of Israel (40-42). This story is read in the Roman Church on Ash Wednesday, and in the Anglican Church on the 23d of November.

3. *Historical character and original language.*—The basis of this story is evidently derived from Dan. vi. and Ezek. viii. 3, ingeniously elaborated and embellished to effect the desired end. It is not in the nature of such sacred legends to submit to the trammels of fact, or to endeavour to avoid anachronisms. That Daniel, who was of the tribe of Judah, should here be represented as a priest of the tribe of Levi; that he should here be said to have destroyed the temple of Belus which was pulled down by Xerxes, and that the Babylonians should be described as worshippers of living animals, which they never were, are therefore quite in harmony with the character of these legends.

Their object is effect and not fact. The Greek of our editions of the Septuagint is the language in which this national story has been worked out by the Alexandrine embellisher to exalt the God of Abraham before the idolatrous Greeks. Various fragments of it in Aramæan and Hebrew are given in the Midrash (Bereshith Rabba, c. 68), Josippon (p. 34-37, ed. Breithaupt), and in Delitzsch's work *De Habacuci vitâ et ætate*, which will shew the Babylonian and Palestinian shape of these popular traditions.

THE CANONICITY OF THESE ADDITIONS.—All these additions are regarded as canonical by the Roman Church. Both the Greek and Latin Fathers commonly quote them as parts of Daniel's prophecy (comp. Irenæus, *Cont. Her.*, iv. 11, 44; St. Clement of Alexandria, *Stromata*, iv.; *Tertullian de Idol*, xviii.; *De Juven.* vii. ix.; St. Cyprian, etc., quoted at length by Du Pin, *History of the Canon*). Against this, however, is to be urged—1. That these Fathers regarded the Septuagint and the Latin version as containing the canonical books; 2. That these stories were among the many popular Jewish legends which never existed in a definite form, but were shaped by the Jews into different forms and used as parables as circumstances required, without their believing them to be true. This may be seen, not only from the different embellishments which these stories received in the Septuagint by Theodotion, in the Midrash, and by Josippon, but also from the fact that the Jewish teacher, as St. Jerome tells us, ridiculed the idea of the three youths leisurely composing metrical hymns in the fiery furnace; that this Rabbi maintained that Daniel neither required a miracle nor inspiration to detect the frauds of the crafty priests of Bel, and to kill the Dragon with a cake of pitch, but ordinary sagacity; that he regarded the idea of an angel carrying Habakkuk by the hair of his head through the air from Judæa to Babylon as most preposterous, and having no parallel in the Hebrew Scriptures, and that he therefore maintained the apocryphal character of these portions of Daniel (Præf. ad Danielem); 3. That in consequence of their legendary character these portions have never been admitted into the Hebrew Bible, nor are they mentioned in the Jewish catalogues of their Canon (Baba Bathra 15); 4. That those Fathers who knew most of Hebrew, and had most intercourse with the Jews, and hence had the best means of ascertaining which books were in the Jewish Canon, rejected these additions as uncanonical. Thus St. Jerome distinctly says, 'Apud Hebræos nec Susannæ habet historiam, nec hymnum trium puerorum, nec Belis draconisque fabulas: quas nos, quia in toto orbe dispersæ sunt, veru -- anteposito, eoque jugulante, subjecimus, ne videremur apud imperitos magnam partem voluminis detruncasse' (Proem ad Dan). Again, he says that Origen, Eusebius, Apollinarius, and other ecclesiastics and doctors of Greece have declared these portions as having no authority of sacred Scripture, 'Et miror quasdam μεμψιμοίρους indignari mihi, quasi ego decurtaverim librum: quum et Origenes, et Eusebius, et Apollinarius, aliique ecclesiastici viri et doctores Græciæ has, ut dixi visiones non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro his quæ nullam scripturæ sanctæ auctoritatem præbeant.' St. Jerome therefore wrote no commentary upon these apocryphal additions, but simply collected some observations from the tenth book of Origen's *Stromata;* and in despair of being able to answer the objections against their contents, the Father concludes—'Quod facilè solvet qui hanc historiam in libro Danielis apud Hebræos dixerit non haberi. Si quis autem potuerit eam approbare esse de Canone, tunc quærendum est quid ei respondere debeamus.'

The literature on these apocryphal additions.—*Josippon ben Gorion*, ed. Breithaupt, 1710, p. 34, etc.; Whitaker, *Disputation on Scripture*, the Parker Society's ed., p. 76, etc.; Du Pin, *History of the Canon*, London, 1699, pp. 14, etc., 117, etc.; Arnald, *A Critical Commentary upon the Apocryphal Books*; Zunz, *Die Gottesdienstlichen Vorträge der Juden*, p. 122; De Wette, *Einleitung in die Bibel*, 1852, p. 353, etc.; Delitzsch, *De Habacuci vitâ et ætate*, 1844; Herzfeld, *Geschichte des Volkes Israel von der Zerstörung des ersten Tempels*, etc., 1847, p. 316; Graetz, *Geschichte der Juden*, iii. p. 308; Ewald, *Geschichte des Volkes Israel*, iv. p. 557, etc.; Fritzsche, *Kurzgefasstes exegetisches Handbuch zu den Apocryphen des A. T.*, i. p. 111, etc.; Davidson, *The Text of the Old Testament considered*, etc., p. 936, etc.; Keil, *Lehrbuch der historisch-kritischen Einleitung, etc.*, 1859, p. 732, etc.—C. D. G.

DANNAH (דַּנָּה; Sept. Ῥεννά), a town in the mountains of Judah (Josh. xv. 49), the site of which is unknown.

DANNHAUER, JOHANN CONRAD (born 1603, died 1666), a Lutheran clergyman, professor of theology in the university of Strasburg. He was also preacher at the Cathedral Church, and excited considerable attention by his popular expositions of Scripture. He strongly opposed the projected union of the Lutheran and Reformed churches, and took an active part in the controversy which arose respecting it. His writings are numerous, including various works on dogmatic and controversial theology, and others belonging to the department of church history. The following are those on biblical subjects:—*Idea boni interpretis, et malitiosi calumniatoris*, Argentorati, 1630, 1642, 8vo. *Hermeneutica Sacra, sive methodus exponendarum sacrarum litterarum*, Argent. 1654, 8vo. This is an expansion of the former work, a brief account of which is given by Davidson, *Hermeneutics*, p. 683. *De Politia Hebræa per varias ætates succincte descripta*, edited by J. A. Schmidt, Helmstadt, 1700, 4to. *Collegium disputatorium in epistolam ad Romanos*, published by J. F. Mayer, Greifhswald, 1708, 4to. The following exegetical dissertations, written at various periods, were, with some others, collected by C. Misler, and published under the title *Disputationes Theologicæ*, Lipsiæ, 1707, 4to:—*De opere Dei hexaëmero; De Melchisadeco; De Sceptro Jehudæ; De voto Jephtæ; De custodia angelica; De Christi Septem verbis novissimis; De concilio Hierosolymitano; De Gallionismo; De gemitu creaturarum* (Rom. viii. 19-23); *De apocalypsi mysterii apostolici; De profunditate divitiarum et sapientiæ et cognitionis; De Domino gloriæ crucifixo; De Hypopiasmo Paulino* (1 Cor. ix. 27); *De signaculo electorum; De probatione spirituum: De* διαλέξει *angelica inter Michaelem archangelum et antagonistam diabolum; De Muhammedismo in angelis Euphrateis Joanni præmonstrato.*—S. N.

DANZ, Johann Andreas, a well-known Orientalist and theologian, born February 1, 1654, at Sandhausen, near Gotha. The great capacities he shewed at an early age brought him under the notice of the then Duke of Gotha, who first sent him to the Gymnasium at Gotha, and, when he had completed his course there, to the University at Wittenberg. Here he applied himself chiefly to philosophy, philology, theology, and the Oriental languages. These latter, however, soon became his favourite study, and he proceeded to Hamburg, where he attended the lectures of Ezra Edzardi, besides having two Jewish instructors in Hebrew and Chaldee (Zohar). He afterwards returned to Wittenberg, and there delivered his first lectures, but soon left it for Jena (1680), where he read the Talmud with Zarnossi, a learned convert. A subsequent three years' journey, undertaken at the Duke's expense, brought D. to Amsterdam, where he applied himself chiefly to Persian, under the guidance of La Brosse, who had been for seventeen years a missionary in Persia; and to the study of the Talmud under Jos. Athia and Dav. de Riva. In 1684 we find him in London, and somewhat later at Oxford. At this latter place he read Arabic with the elder Pococke, and Hebrew with E. Bernard and Abendana, two learned Jews. In Cambridge he became acquainted with Cudworth, H. More, Spencer, Newton, Castelli, and others equally famous. Hearing of the arrival of a native of Arabia in London, he repaired thither again. At Leyden he became the disciple of Trigland, and after a short time the Professorship of Oriental languages was offered to him at that place. He preferred, however, returning to Jena, where the degrees of Dr. and Professor of Theology were conferred upon him (1710). He died at that place in 1727.

Although looked upon in his own day as one of the most eminent Orientalists, we could not well, in the present state of linguistic and antiquarian studies, pass anything like the same eulogium upon him. Creditable as some of his very copious productions —on almost every subject connected with the Bible, especially the O. T.—may be to his zeal and industry, still there is very little of lasting value in them. One of his chief merits lies in his having been the first in recent times who, in Germany at least, endeavoured to introduce something like method and accuracy into Hebrew grammar. Unfortunately, however, so far from facilitating its study, he, by introducing a prodigious number of subtle rules, and a terminology far-fetched and almost unintelligible, made it rather more inaccessible than it had been before.

Of the prodigious number of his writings (mostly dissertations, disputations, 'programmata,' etc.), we will mention *Nucifrangibulum Scripturæ S. Ebrææ*, Jenæ, 1686, 8vo, called in a later edition *Literator Ebræo-Chaldaicus, etc.*, Jenæ, 1696, 8vo; *Interpres Ebræo-Chaldaicus*, Ib. 1696, 8vo, re-edited 1755 and 1773; *Aditus Syriæ reclusus, etc.*, Jenæ, 1689, 7th ed. 1735; *Franef.* 1765, 8vo; *De cura Judæorum in conquirendis proselytis, De Ebræorum re militari; Baptismus proselytorum Judaicus; Dissertatio pro Luthero; Oratio de Tryphone . . . habita de* בת קול; *de Jesu Christi coeterna cum patri existentia; de Krischma Ebræorum, de* κρεωφαγία *antediluvianorum licita, de significatione nominis divini* אדני, *etc.* Most of his academical writings are to be found in G. H. Meuschen's *Nov. Test. ex Talmude illustr.*, Lips. 1736, and in the *Thes. diss. ad V. Test.*—E. D.

DAPHNE (Δάφνη). 1. A grove in the neighbourhood of Antioch in Syria celebrated for its fountains, its temple in honour of Apollo and Diana, its oracle (Soz. v. 19), and its right of asylum. The name was also extended to the suburb which arose around this attractive place. According to Strabo (xvi. 1066, Oxf. ed.), it was distant from Antioch 40 stadia, or about 5 miles, the distance given in the Jerusalem Itinerary. The writer of the second book of Maccabees refers to it (iv. 33), under the designation Δ. ἡ πρὸς Ἀντιόχειαν κειμένη. Josephus commonly distinguishes it by some similar epithet (*Antiq.* xiv. 15, sec. 11; xvii. 2, sec. 1; *Bell. Jud.* i. 12, sec. 5). A full description of this far-famed spot may be read in Gibbon (*Decline and Fall*, c. xxiii.), where also the authorities are given. Its site has been identified with the modern Beit-el-Maa, or the House of the Waters.

2. A town or village (χώριον) near to the fountains of the little Jordan (Josephus, *Bell. Jud.* iv. 1, sec. 1). Reland (*Palæstina*, p. 263) and others have considered this as identical with Dan, proposing to read Δάνης for Δάφνης, and referring in support to Josephus, *Antiq.* viii. 8, sec. 4. Recent explorers have shewn this to be an error, and have discovered the site of the Daphne of Josephus in the present Dufneh, two miles to the south of Tell-el-Kady, the site of Dan. (Van de Velde, *Memoir*, p. 306; *Syria and Palestine*, ii. 419; Robinson, *Later Researches*, 393; Thomson, i. 388).

3. In Num. xxxiv. 11, the clause rendered in the A. V. 'on the east side of Ain' [Ain], and by the LXX. 'on the east to (of) the fountain,' is given in the Vulgate 'contra fontem Daphnim.' The word Daphnim is most probably a marginal gloss, and may perhaps refer to No. 2. Jerome in his commentary on Ezekiel (c. 47), refers to the passage in Numbers, and gives reasons for concluding that 'the fountain' is Daphne No. 1. The targums of Jonathan and of Jerusalem give Daphne or Dophne as the equivalent of Riblah in Num. xxxiv. 11. [Riblah]. The error into which Jerome and the Targums have fallen, appears to have arisen either from a confusion between Daphne on the Jordan with Daphne on the Orontes, or from mistaking the fountains near to the mouth of the Orontes for those at its source.

4. A fortified town on the Pelusiac branch of the Nile (Δάφναι, Herod. ii. 30, 107), the Tahpenes of Scripture (Tahpenes); distant from Pelusium 16 Roman miles (Itin. Ant. Iter a Pelusio Memphim).—S. N.

DAR (דר). This word occurs in Esth. i. 6, as the name of one of the stones in the pavement of the magnificent hall in which Ahasuerus feasted the princes of his empire. This would suggest that it must have denoted a kind of marble. Some take it to signify Parian marble, others white marble, but nothing certain is known about it. In Arabic the word *dar* signifies a large pearl. Now pearls were certainly employed by the ancients in decorating the walls of apartments in royal palaces, but that pearls were also used in the pavements of even regal dining-rooms is improbable in itself, and unsupported by any known example. The Septua-

gint refers the Hebrew word to a stone resembling pearls (πινίνου λίθου); by which, as J. D. Michaelis conjectures, it intends to denote the *Alabastrites* of Pliny (*Hist. Nat.* xxxvi. 7, 8), which is a kind of alabaster with the gloss of mother-of-pearl. [ALABASTER.]

DARA. [DARDA.]

DARCMONIM. [ADARCONIM.]

DARDA (דַּרְדַּע; LXX. Δαράλα), mentioned as an example of conspicuous wisdom in 1 Kings iv. 31, where we are told that Solomon 'was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol.' This incidental notice is very interesting, because it gives a momentary glimpse of a literature or a tradition which has completely vanished. Of *an* Ethan indeed, and *a* Heman, we hear elsewhere (1 Chron. vi. 42, 44; xv. 17-19; Ps. lxxxviii. lxxxix.; 1 Chron. xvi. 41; xxv. 1-4); but of Chalcol and Darda we receive no further information. We cannot even conjecture at what period these men, so pre-eminent for wisdom, lived or wrote—for there is nothing to support the Jewish tradition (in Seder Olam Rabba) that they prophesied during the Egyptian bondage. The phrase בְּנֵי מָחוֹל may mean not 'sons of Mahol,' but 'sons of the dance' (*Sacras choreas ducendi periti.* Hiller. *Onom.*), in which case they may have been 'poets,' as indeed Luther calls them (cf. 'daughters of song,' Eccles. xii. 4). That the four are identical with the four of the same name (*cum var. lect.*, דָּרְע, *Dara*) mentioned as 'sons (or descendants) of Zerah' (*i. e.*, Ezrahites) in 1 Chron. ii. 6, there can be *no* reasonable doubt (Mövers, *Krit. Unters.* s. 237), although Keil argues that nothing can be proved from the mere identity of the names (*Versuch üb. d. Chron.*, s. 164). This and other points connected with the name will be discussed under ETHAN.—F. W. F.

DARDAR (דַּרְדַּר). This word occurs in Gen. iii. 18, and Hos. x. 8, in both of which passages it is translated *thistle*, in the A. V., LXX., τρίβολος. In both passages it is joined with קוֹץ, which is either a generic name for thorns, or the name of some species of thorn. [QOTS.] The dardar is commonly regarded as the *tribulus terrestris* (Celsius, *Hierob.* ii. 128), a prickly or thorny plant [TRIBULUS]. Bochart derives the name from the Arab. دار *circumire*, which, in the 10th conj., means *to round;* alleging the roundness of the seed shut up in a round capsule as the point of analogy in the case of the *tribulus.* Gesenius traces it to דרר, *to spread out like rays*, from the appearance of the flower; and Fürst to דור, in the sense of *to tear*, from its effects.—W. L. A.

DARICS. [ADARCONIM.]

DARIUS (דָּרְיָוֶשׁ, Δαρεῖος, *Darayawush*, Persian cuneiform inscriptions) appears to be originally an appellative, meaning 'king,' 'ruler' (Herbelot, *Biblioth. Orient.*, *s. v.* Dara.; Herodot. vi. 98, renders it by ἐρξείης, 'coercer'). It was assumed as throne-name by Ochus (= D. Nothus), son and successor of Artaxerxes Longimanus (Ctesias *de Reb. Pers.* 48. 57, Müller), in like manner as Arsaces, successor of this Darius (*ibid.* 53, 57) and Bessus (Curt. vi. 6) both took the royal name 'Artaxerxes.' The biblical persons so named are—

1. 'Darius, son of Ahasuerus' (*'Hhashwerosh Heb.* = Ξέρξης, *Khshyarsha* cuneif., not as some suppose = Κυαξάρης, which is *Uwakshatra*, cuneif. See M. v. Niebuhr, *Gesch. Assurs u. Babels*, p. 36, 44), 'of the seed of the Medes who reigned over the kingdom of the Chaldeans,' Dan. ix. 1. This 'Darius the Mede took the kingdom, being 62 years old,' *ib.* v. 31; the first year (only) of his reign is mentioned, ix. 1, xi. 1, and the statement, vi. 28, that 'Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian,' seems to represent him as immediate predecessor of Cyrus. No Darius occupying this place, nor indeed any Darius anterior to the son of Hystaspes, is found either in profane history, or (hitherto) on monuments. Only, the Scholiast on Aristoph. *Eccl.* 602, followed by Suidas, *s. v.* Δαρεικός, and Harpocrat, says that the daric took its name from 'another Darius, earlier than the father of Xerxes (D. Hystaspis).'* Herodotus and Ctesias, differing widely in other respects, agree in making Astyages last king of the Median dynasty, with no male heir, conquered and deposed by Cyrus, first king of the Medo-Persian dynasty at Babylon. Xenophon, however, in the *Cyropædia* (i. 5. 2) introduces, as son and successor of Astyages, and uncle (mother's brother) of Cyrus, a second Cyaxares, acting under whose orders Cyrus takes Babylon, and receives in marriage his daughter, unnamed, with Media as her portion. Josephus *Antiq.* x. 11. 1, clearly means the Cyaxares II. of Xenophon, when he says that 'Darius was the son of Astyages, but known to the Greeks by a different name;' and the statement of Aben Esra, who reports from 'a book of the kings of Persia' that this Darius was Cyrus's father-in-law, probably rests at last on the supposed authority of Xenophon. But the Cyropædia, a pædagogic romance, is at best a precarious source of history, where unsupported or plainly contradicted by Herodotus, Ctesias, and Berosus.

The question, who was 'Darius the Mede?' is inseparable from that which relates to Belshazzar, who seems to be represented in the narrative (ch. v.) as son of Nebuchadnezzar, and last Chaldæan king in Babylon, but does not appear under that name in the accounts of the Greeks and native historians. [BELSHAZZAR.] The recent discovery of the name Bel-sar-assur, as son and supposed co-regent of Nabunita (Rawlinson and Oppert), seems to explain the name Bel-shazzar, till then known only from the narrative of Daniel. But supposing all other difficulties solved, still 'Darius the Mede' as king in Babylon remains to be accounted for, and, except in the romance of Xenophon, we know of no Median king later than Astyages, and his reign ended 20 or 21 years before the taking of Babylon by Cyrus. On the other hand, a taking of Babylon by a Darius is known to history, but he is Darius Hystaspes, a Persian not a Mede (*Herodot.* i. 209, vii. 11), and a division of the kingdom into satrapies is also on record as the act of the same king (*Herodot.* iii. 89, ff., where the number is 20, not 120 as in Dan. vi. 2). As was mentioned in the art. CHRONOLOGY,

* Perhaps the scholiast mistook a statement purporting that the coin was older than the time of Darius H., and took its name, not from him, but from *dara* 'king.'

17, there are writers who identify 'Darius the Mede son of Ahasuerus' with Darius son of Hystaspes the Persian, and make this a cardinal point in schemes involving sweeping reforms of the chronology. Others briefly dispose of all difficulties by rejecting the book of Daniel from the category of authentic history, alleging that it is the product of a later age (the times of the Maccabees): viz., that though intended as a narrative of facts, it is based only on vague traditions, and the confused accounts of Babylonian and Persian history which were current in those times; or, that put forth with no deceptive purpose, and not claiming to be history, it freely uses historic names and popular traditions only as a vehicle of the higher religious truths by which the author wished to encourage the men of his generation (Duncker *Gesch. des Alterthums*, ii. 600; Hitzig, *kgf. ex. Hdbuch, das B. Daniel*; Bunsen, in his *Bibel-werk*; Rietschi, *art.* Nebuchadnezzar in Herzog's *Real-Encyclopädie*. Those who are not prepared either to revolutionize our received chronology, or to deny the historical character of the book of Daniel, will have recourse to other combinations framed for the purpose of meeting the difficulties. Two such schemes may be noticed.

C. K. v. Hofmann (*die 70 Jahre*, etc., p. 44, ff.) identifies Belshazzar with the boy *Labosordach*. His father Neriglissar, who, according to Berosus had married a daughter of Nebuchadnezzar, occupied the throne four years as viceroy and guardian of his son, whose years Daniel dates from the death of Evil-merodach (hence the 'third year,' Dan. viii. 1). With Belshazzar the house of Nebuchadnezzar ceased to reign. Then Astyages regarded himself as heir, and Nabonned, elected by the slayers of Belshazzar, reigned as his vassal, but after a while sought to effect his independence by a league with Lydia. So began the war first with Crœsus, and, that finished, against Nabonned. When Cyrus had taken Babylon (B.C. 538), Astyages assigned it to his own younger brother, the Cyaxares II. of Xenophon = Darius. So, in Dan. v. 30, vi. 1, we have an abbreviated account of what really took place. With Belshazzar, grandson of Nebuchadnezzar, that dynasty came to an end, as foretold, Jer. xxvii. 7; for Nabonned was only τις τῶν ἐκ Βαβυλῶνος (Berosus). The Chaldean kingdom, it is true, still continued for a while, but only as a dependence of Media.

Here it is assumed that the announcement, v. 28, 'Thy kingdom is divided to the Medes and Persians,' was fulfilled in the person of Astyages immediately on the death of Belshazzar, but that the fulfilment is not noted. Yet surely it ought to have been; and so it is, if the copula in vi. 1 looks back to that prediction. 'In that same night, Belshazzar, the Chaldean king, was slain, *and*—as Daniel had interpreted the writing on the wall—Darius the *Mede* took the kingdom.' M. v. Niebuhr *Gesch. Assurs u. Babels*, 91, ff., perceives this necessary connection, and determines that Belshazzar is Evil-merodach, son and successor of Nebuchadnezzar; that, on his death (slain by Neriglissar, his sister's husband), Astyages, who is Daniel's Darius the Mede, reigned one year at Babylon, which year in the Canon is 1 Neriglissar; in the following year he was conquered by Cyrus. After the fall of this Darius-Astyages, Babylon recovered its independence under Nabonned, to fall under the arms of Cyrus, B.C. 538. Daniel himself passed from the service of Darius to that of Cyrus, and did not again return to Babylon: so vi. 28 is explained. The mention, Dan. viii. 1, of the *third* year of Belshazzar makes a difficulty—not as v. Niebuhr puts it, because Evil-merodach has but two years in the Canon, for the actual reign may very well have reached its third year, but from the mention of Susa as the scene of the vision; for Susa being Median was not subject to any Chaldean king. The explanation gravely proposed by v. Niebuhr is, that Daniel while at Susa in the service of Darius the Mede continued to date by years of Belshazzar's reign; and this, though he is related to have been present in Babylon the night in which Belshazzar was slain. The difficulty is not confined to M. v. Niebuhr's scheme: Belshazzar, whoever he was, was a Chaldean; and the explanation may be, that the prophet is at Susa, not in bodily presence, but transported in spirit to the city which was to be the metropolis of the Persian monarchy, the fate of which, under the emblem of the ram, is portrayed in the ensuing vision.

2. 'Darius, king of Persia,' in whose second year the building of the Temple was resumed, and completed in his sixth (Ezra iv. 5, 24; vi. 15), under the prophesying of Haggai and Zechariah, is understood by most writers, ancient and modern, to be Darius son of Hystaspes, whose reign in the Canon extends from 521 to 485 B.C. Scaliger, however, makes him Darius Nothus (424-405 B.C.), and this view has been recently advocated by the late Dr. Mill, *The Evangelical Accounts of the Birth and Parentage of our Saviour*, etc., 1842, p. 153-165, who refers for further arguments to Hottinger, *Pentas Dissertationum*, p. 107-114. Before we examine the grounds on which this conclusion rests, it will be convenient to consider the difficulties with which it is attended.

Zerubbabel son of Shealtiel, as prince of the house of David, and Jeshua son of Jozadak, as high-priest, headed the first colony of exiles from Babylon in the first year of Cyrus (Ezra iii. 2), at which time neither can have been less than twenty years old. By these same two persons the work of rebuilding the temple was resumed and completed after its suspension. Now from the first year of Cyrus, in the biblical reckoning (536 B.C.) to the second of Darius Nothus (423 B.C.) are 113 years: so that, if he be the Darius of this history, both Zerubbabel and Jeshua must then have reached the age of 130 years at least. This is incredible, if not in itself, certainly under the entire silence of the history and the contemporary prophets as to a fact so extraordinary. Moreover, that the work of rebuilding the temple should have been abandoned for a century and more is scarcely conceivable. Its suspension during fifteen or sixteen years is sufficiently accounted for by the history and the representations of the prophets. The adversaries 'weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them to frustrate their purpose all the days of Cyrus, even until the reign of Darius' (Ezra iv. 4, 5). Besides molesting the builders in their work, they prevailed by their machinations at the court of Cyrus, or of his viceroy, to bring it to a stand-still, by interposing official obstacles, stopping the grants from the royal treasury (vi. 4), and the supply of materials from the forest and the quarry (iii. 7). So the people were discouraged: they said, 'The time is not come for the house of the Lord to be

built,' and turned to the completion of their own houses and the tilling of their lands (Hagg. i. 3). This is intelligible on the supposition of an interval of fifteen or sixteen years, during which, there having been no decree issued to stop it, the work was nominally in progress, only deferred, as the builders could allege at the time of its resumption, 'Since that time (2d of Cyrus), even until now, hath it been in building, and yet it is not finished' (Ezra v. 16). But in no sense could the temple be said to have 'been in building' through the entire reigns of Cambyses, Darius, Xerxes, and Artaxerxes I.: there is no testimony to the fact, nor any means of accounting for it. Again, the persons addressed by Haggai are 'the residue of the people' who came from Babylon with Zerubbabel and Jeshua, some of whom had seen the first house in its glory (ii. 2. 3), *i.e.*, who might be some 80 years old on the usual view, but on the other must have been 170 at the least. The prophet further admonishes his countrymen that the blights, droughts, and mildews which year by year disappointed their labours in the fields were the chastisement of their want of faith in letting the House of God lie waste, while they dwelt in their 'ceiled houses' (i. 4-17); so long as they had been guilty of this neglect, so long had they been visited with this punishment. On the one supposition, this state of things had lasted from twelve to fifteen years at most; on the other, we are required to imagine that the curse had been on the land for three successive generations, an entire century. Lastly, in the same second year of Darius, Zechariah distinctly intimates what length of time had elapsed from the destruction of the first temple—'threescore and ten years' (i. 12). So in vii. 5 mention is made of a period of 70 years, during which the people had 'fasted and mourned in the fifth and seventh month.' The events commemorated by those fasts were the destruction of the temple in the fifth, and the murder of Gedaliah in the seventh month of the same year. From that year to the 2d of Darius I. are almost, if not exactly, 70 years. To the corresponding year of Darius II. the interval is more than 160 years, and the mention of 'those 70 years' is quite unintelligible, if that be the epoch of Zechariah's prophesying. Certainly, if the prophecies of Haggai and Zechariah, and the first five chapters of Ezra, are worth anything as testimony, 'the second year of Darius' must lie within one generation from the decree of Cyrus, and not more than 70 years from the destruction of the first temple. The conclusion is inevitable, unless we are prepared to deny that the Koresh of Scripture is the Cyrus of the Greeks, and to affirm that Nebuchadnezzar was contemporary with Darius, son of Hystaspes.

The reasons alleged on the other side may be thus stated. 1. In Ezra iv., between the edict of Cyrus for the return of the exiles and rebuilding of the temple, and that of Darius for the completion of the work after its discontinuance, two Persian kings are named, 'Hhashwerosh and Artahhshasha: 'which the names on the Zendic monuments will not permit us to apply to other kings than Xerxes and his son' (Dr. Mill, *u. s.* 153, *note*). The Persian history, as related by the Greeks, and the Astronomical Canon, give three names in succession, Xerxes, Artaxerxes I., Darius II.; Ezra, in like manner, three, 'Hhashwerosh, Artahhshasha, and Daryawesh. By those who hold this last to be Darius, son of Hystaspes, the two first are commonly supposed to be Cambyses and the impostor Smerdis, whom Justin (i. 9) calls Oropasta, Ctesias (*de reb. Pers.* 10) Sphendadates, who reigned under the name of Cambyses's younger brother Tany-oxarces. See Ewald, *Gesch. des V. I.* iv. 81 and 118. But nowhere on monuments is Cambyses called Khshyarsha, or Smerdis Artakashasha: the former is constantly Kabujiya (Pers.), Kambudsiya (Bab.), Kembath (hierogl.); the latter Bart'iya (Pers.), Bardsija (Bab.) Moreover, as Artahhshasha (or — shasht) elsewhere in Ezra and Neh. is constantly Artaxerxes, and it scarcely admits of a doubt that 'Hhashwerosh in Esther is Xerxes, it would be strange if these two names were here applied to other quite different kings.

The true explanation of this difficulty, proposed long ago by a writer of our own (Mr. Howes), and adopted by Dr. Hales, has been recently put forward by Bertheau in the *kgf. exeget. Hdb.* on Ezra, Neh., and Esth., 1862, p. 69-73. This writer had formerly upheld the more usual view, *Beiträge zu der Gesch. der Isr.* p. 396; so had Vaihinger in *Studien u. Kritiken* 1854, p. 124, who *ibid.* 1857, p. 87, abandons it for the other. See also Schultz, *Cyrus der Grosse* in the *Stud. u. Krit.* 1853, p. 624, and Bunsen, *Bibelwerk.* It is clear that, as in iv. 24, the narrative returns to the point at which it stood in verse 5, in the interposed portion it either *goes back* to times before Darius, for the purpose of supplying omitted matter, or *goes forward* to record the successful machinations of the people of the land under subsequent kings, Xerxes and Artaxerxes I. But nothing in the contents of v. 6-23 intimates a reverting to an earlier time. After reading of Darius we naturally take for granted that Ahasuerus and Artaxerxes are later than he. It appears that the adversaries had succeeded in hindering the building of the Temple till the second year of Darius. In the beginning of the next reign (Xerxes) they 'wrote an accusation,' the purport and issue of which are not recorded. In the following reign mention is made of another letter addressed to Artaxerxes, its contents not specified; but a second letter to the same king is given *in extenso*, together with the royal rescript. It is represented to the king that the Jews are building the city, and have 'set up the walls thereof, and joined (excavated) the foundations.' The rescript orders that this work be made to cease. Not a word is said of the Temple. It may indeed be alleged that the 'walls' are part of it, intended for its defence: but with their straitened resources the builders would hardly attempt more than was essential to the fabric itself. Besides, in the representations given by Hag. and Zech. from their own observation, nothing implies that quite recently the people had been actively engaged in the work of rebuilding either city walls or Temple, as according to these documents they had been, if Artahhshasha be the impostor Smerdis with his brief reign of a few months: nor, again, is it possible to reconcile the statement in Ezra v. 16, 'Since that time even until now (2 Darius) hath it (the Temple) been in building, and yet it is not finished,' with the assumption that the work had been peremptorily stopt by command of Smerdis. But it is certain that at some time between the 7th and the 20th year of Artaxerxes some great reverse befel the

colonists, in consequence of which 'the wall of Jerusalem was broken down, and the gate thereof burned with fire,' Neh. i. 3 (for it is absurd to imagine that this can relate to the desolation effected by Nebuchadnezzar a hundred and forty years before); and the documents under consideration shew what that reverse was. It was the result of that rescript of Artaxerxes, in virtue of which 'Rehum and Shimshai and their companions went up to Jerusalem to the Jews,' and made them to cease by force and power' (Ezr. iv. 23); to cease from walling the *city* (ver. 21) not from building the Temple, which was finished long before. So far, all is plain and consistent. But at verse 24, with the word בֵּאדַיִן 'at that time,' prop. 'at the same time,' arises the difficulty. Were the last clause of verse 5, 'until the reign of Darius,' absent, the obvious import would be, that at the time when the order from Artaxerxes caused the building of the wall to cease, the work of rebuilding the Temple ceased also, and consequently that Darius (ver. 24) reigned after Ahasuerus and Artaxerxes. But as this view is beset with insuperable difficulties, in whichever way it is taken, *i.e.*, alike whether Darius be supposed the first or the second of that name, we are forced by the necessity of the case to conclude that ver. 24 refers not to what immediately precedes, but to the time spoken of above, vers. 4, 5, and that the whole passage from vers. 6 to 23 is digression. Having shewn how the machinations of 'the people of the land' prevailed for a time to delay the rebuilding of the Temple, the narrative breaks off at that point to notice their subsequent, also for a while successful, plottings against the building of the city and its walls. If the בֵּאדַיִן *can* only refer to the matter immediately preceding, we must either accept the consequences, part incredible and absurd, part directly opposed to statements of the contemporary prophets, or charge it as an error upon the redactor of this book, that he inserted vers. 6-23 in the wrong place (so Kleinert in the Dorpat *Beiträge zu den theol. Wissensch.* 1832). Considered as a prolepsis, it is, as Bertheau remarks, less striking than that which occurs in vi. 14: 'and they builded and finished (the Temple, viz. in 6 Darius) . . . . according to the commandment of Cyrus and Darius, *and Artaxerxes*, king of Persia.'*

2. A second reason alleged by Dr. Mill (*u. s.* p. 165, note) is 'the circumstance, that in the next ascent from Babylon, that of Ezra himself, . . . the chief of David's house was one removed from Zorobabel by at least *six* generations . . . thus proving . . . the impossibility of the descendant's ascent from Babylon being earlier than the reign next to that of Darius Nothus, viz., that of Artaxerxes II.' This argument is fetched from the Davidic genealogy, 1 Chron. iii. 19-22, compared with Ezra viii. 2. It is assumed that Hattush in both places is the same person; now, in the genealogy, it is alleged there are at least six generations between his ancestor Zerubbabel and him, yet he accompanied Ezra from Babylon; of course this is impossible, if between the ascent of Zerubbabel and that of Ezra are but 80 years (1 Cyrus to 7 Artaxerxes Longimanus). Dr. Mill (p. 152, note) mentions 'four ways of exhibiting the offspring of Hananiah, son of Zerubbabel;' the first, that of the common Hebrew text and our version, which, 'if intelligible, yet leaves the number of generations undetermined;' and three others, followed by ancient interpreters, and versions, which result, severally, in making Hattush sixth, eighth, and ninth from Zerubbabel. The present writer sees no reason for departing from the Hebrew text, which he finds both 'intelligible' and consistent with the customary chronology. The genealogy (he thinks) proceeds thus:—1. Zerubbabel; 2. his children, Meshullam, *Hananiah*, Shelomith (sister), and five others; 3. the sons of this Hananiah are Pelatiah and Jeshaiah; *and there the pedigree of Zerubbabel ends, i. e.*, with the two grandsons. Then—'the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shekaniah; and the sons of Shekaniah, Shemaiah; and the sons of Shemaiah, *Hattush*' and five others. That is to say, the genealogist, having deduced the Davidic line through Solomon, and the regal succession down to the grandsons of Zerubbabel, proceeds to mention four other branches of the house of David, and gives a particular account of the fourth, namely, of Shemaiah, the father of that Hattush who went up from Babylon with Ezra, and was in his generation the representative of the Davidic house of Shekaniah.* And so in fact the Hattush who accompanied Ezra is described (according to the unquestionably true reading of the passage, viii. 2, 3; 'of the sons of David, *Hattush, of the sons of Shekaniah*;' for the last clause is out of place as prefixed to the following enumeration 'of the sons of Parosh,' etc. So the LXX. read it, ἀπὸ υἱῶν Δαυίδ, Ἄττους ἀπὸ υἱῶν Σαχανία. Καὶ ἀπὸ υἱῶν Φόρος, κ.τ.λ.; and the apocryphal version more plainly still (1 Esdras. viii. 29) ἐκ τῶν υἱῶν Δαυίδ, Λαττοὺς ὁ Σεχενίου.

3. The concluding argument on the same side is derived from 'the circumstance, that in the next

* In the amplified Ezra of the LXX. (Esdras i. of the Apocrypha, *al.* Esdras iii.) the portion vers. 8.—24 (vers. 6, 7 are omitted) is removed to another place. The author perceived, perhaps, that it disturbed the connection of the history relating to the Temple, accordingly he sets it at ii. 15-25, immediately after the narrative of ch. i. of the canonical Ezra. Placing the time of this Artaxerxes between Cyrus and Darius, he finds it necessary to supply the omission of all reference to the Temple, therefore adds to the letter of the adversaries (ver. 17) the clause καὶ ναὸν ὑποβάλλονται, 'and are laying the foundations of a temple,' and renders the first clause of ver. 14 (בָּעַן כְּלַקְבֵל דִּי־כְלַח הֵיכְלָא מְלַחְנָא) which the regular LXX. version leaves untranslated, by ἐπεὶ δὲ τὰ κατὰ τὸν ναὸν ἐνεργεῖται 'since the affair of the Temple is actively carrying on.'

* So likewise Movers, *über die biblische Chronik*, p. 29. Hävernick, *Handb. der Einleit. in das A. T.* ii. 1. 266. Herzfeld, *Gesch. des V. I. von der Zerstörung des ersten Tempels an*, 1. 379. Keil, *Apolog. Versuch über die Bücher der Chronik*, p. 43. On the other hand, Ewald, *Gesch. des V. I.* i. 219, *note*, makes Shekaniah son of Hananiah and father of Shemaiah, so that Hattush is fourth from Zerubbabel; and so Bertheau in the *kgf. exeget. Hdb.* on 1 Chron. iii. 21 (which view is consistent with the usual chronology, as of course it is quite possible that a grandson of Zerubbabel's grandson may have been adult at the time of Ezra's mission, 80 years after the 1st of Cyrus).

ascent from Babylon after that of Ezra, and in the same reign, the principal opponent of Nehemiah in his work of rebuilding Jerusalem, was a man [Sanballat], who can be demonstrated to have continued an active chief of the Samaritans till the time of Alexander the Great, and to have then founded the temple on Mount Gerizim, Joseph. *Antiq.* xi. 8. 2-4' (Dr. Mill, *u. s.*) Josephus's story is that Sanballat, satrap in Samaria of Darius III., had given his daughter in marriage to a brother of the high-priest Jaddua, named Manasses, who, refusing to put her away, took refuge with his father-in-law, and became the first high-priest of the rival Temple built on Mount Gerizim by permission of Alexander, then engaged in the siege of Tyre. All which, with the marvellous romance which follows about Alexander's reception by the high-priest Jaddua, needs a better voucher than Josephus before it can be accepted as history. The story about Manasses and Sanballat, is clearly derived from the last recorded act of Nehemiah, his expulsion of a son of Joiada, and grandson of the then high-priest Eliashib, who was son-in-law to Sanballat the Horonite. It is remarkable that Josephus, in his account of Nehemiah, makes no mention of this act, and does not even name Sanballat: the reason of which may be, that after referring the mission of Nehemiah, as also of Ezra, to the reign of Xerxes, to extend the life of this active chief of the Samaritans from that time to the time of Alexander, full 130 years later, would have been too absurd. So is the assumption of Petermann, Art. 'Samaria,' in Herzog's *Real-Encyclop.* xiii. 1, p. 367, that there were two Sanballats, one contemporary with Nehemiah, the other with Alexander, and that both had daughters married into the family of the high-priest (Eliashib and Jaddua), whose husbands were therefore expelled. As to Jaddua, the fact may be, as Josephus represents it, that he was still high-priest in the time of Alexander. The six who are named in lineal succession in Neh. xii. 10, 11; Jeshua, Joiakim, Eliashib, Joiada, Johanan, and Jaddua, will fill up the interval of 200 years from Cyrus to Alexander. Of these, Eliashib was still high-priest in the thirty-second year of Nehemiah's Artahhshasta, and later (xiii. 6. 28); it is scarcely possible that this could be Artaxerxes Mnemon, whose thirty-second year is removed from the 1st of Cyrus by more than 160 years, which is far too much for a succession of three high-priests. It does not follow from the mention of the successors of Eliashib down to Jaddua in xii. 10, ff., that Nehemiah lived to see any of them in the office of high-priest, but only that these genealogies and lists were brought down to his own times by the compiler or last redactor of this book.

It appears, then, that there are no sufficient reasons for calling in question the correctness of the commonly-received view, that the Darius by whom the edict of Cyrus for the rebuilding of the temple was confirmed, was Darius Hystaspes, whereas the assumption that he was Darius Nothus is attended with insuperable difficulties. The inducement to adopt this latter view is the consideration 'that the seventy hebdomads of Dan. ix., which end in the destruction of Jerusalem, A.D. 71, cannot be begun otherwise than by an edict in the second year of Darius Nothus' (Dr. Mill, *u.s.*, p. 166, *note*). It is hardly necessary to remark that the fall of Jerusalem belongs to the year 70, to which from the second year of Darius Nothus (423-22 B.C.), are 491 years at least. That Dr. Mill does not allege this as an argument is, 'not from any doubt of its truth and cogency—but from regard to the general principle, that history should interpret prophecy, and not be determined by it.'

The son of Hystaspes, ninth in the succession of the Archæmenids, as he styles himself in the Behistun Inscription (comp. Herodot. vii. 11), was third descendant from the younger brother of Cambyses, father of Cyrus. Cambyses having died without issue, and no other son of Cyrus surviving, Darius was hereditary successor to the throne, to which, as Herodotus relates, he was elected on the death of the pretended Smerdis. In the Canon, the date of his accession is 521 B.C., and the length of his reign 36 years, both points confirmed by Herodotus (vii. 1-4), according to whom he died five years after the battle of Marathon (therefore 485 B.C.), after a reign of thirty-six years (also attested by an Egyptian inscription, Rosellini, *Mon. Storici*, ii. 164). So, his second year would begin 520 B.C. But in the biblical reckoning, followed by Haggai, Zechariah, and Ezra, the epoch must have been somewhat later. For it was not until after the suppression of the Babylonian revolt—which, with the siege of nineteen months, beginning in his first year, besides the campaign before it (see the Behistun inscription), must have occupied two years, that the sovereignty of Darius was confirmed, and the records in Babylon would be accessible for the search mentioned in Ezra vi. 1. Hence it is probable that the 'seventy years' spoken of by Zechariah were complete from the destruction of the first temple (588-518 B.C.), and that the movement for resuming the work of rebuilding the temple, was stimulated by the consideration that the predicted time of 'indignation' against Jerusalem had exactly run its course. The benefits conferred by Darius upon the Jews are not mentioned in his inscriptions. Of the satrapies, twenty in number, into which he formed the empire, Palestine would be part of the fourth, including Syria, Phœnicia, and Cyprus. The fourth king of Persia, who should 'be far richer than they all, and by his strength through his riches should stir up all against the realm of Grecia' (Dan. xi. 2), may be Darius, if the pseudo-Smerdis is reckoned, but the description better suits Xerxes. See Hitzig in the *Kgf. exeget. Hdb.* in loc.

3. 'Darius the Persian,' incidentally mentioned in Neh. xii. 22, is supposed by Gesenius, *Lex.* s.v. to be Darius II. (Nothus). The mention of Jaddua immediately preceding makes it more probable that Darius III. (Codomannus) is meant—the king who lost his empire to Alexander the Great, 336 B.C. He is named as 'king of the Persians and Medes' in 1 Maccab. i. 1.—H. B.

DARKNESS. In the gospels of Matt. (xxvii. 45), Mark (xv. 33), and Luke (xxiii. 44), we read that while Jesus hung upon the cross, 'from the sixth hour there was darkness over all the land unto the ninth hour.' Most of the ancient commentators believed that this darkness extended to the whole world. But their arguments are now seldom regarded as satisfactory, and their facts even less so. Of the latter the strongest is the mention of an eclipse of the sun, which is referred to this time by Phlegon Trallianus, and after him by Thallus, ap. Africanum. But even an eclipse

of the sun could not be visible to the whole world, and neither of these writers names the place of the eclipse. Some think it was Rome, but it is impossible that an eclipse could have happened from the sixth to the ninth hour *both* at Rome and Jerusalem. It is therefore highly probable that the statement of Phlegon, which in the course of time has come to be quoted as independent authority, was taken from the relation of the Christians or from the Scriptures. That the darkness could not have proceeded from an eclipse of the sun is further placed beyond all doubt by the fact that, it being then the time of the Passover, the moon was at the full. This darkness may therefore be ascribed to an extraordinary and preternatural obscuration of the solar light, which might precede and accompany the earthquake which took place on the same occasion; for it has been noticed that often before an earthquake such a mist arises from sulphureous vapours as to occasion a darkness almost nocturnal (see the authors cited in Kuinoel *ad Matt.* xxiv. 29, and compare Joel ii. 2; Rev. vi. 12, *sq.*) Such a darkness might extend over Judæa, or that division of Palestine in which Jerusalem stood, to which the best authorities agree that here, as in some other places, it is necessary to limit the phrase πᾶσαν τὴν γῆν, rendered 'all the land.' [For the darkness that spread over Egypt, see EGYPT, PLAGUES OF.]

Darkness is often used symbolically in the Scriptures as opposed to light, which is the symbol of joy and safety, to express misery and adversity (Job xviii. 6; Ps. cvii. 10; cxliii. 3; Is. viii. 22; ix. 1; lix. 9, 10; Ezek. xxx. 18; xxxii. 7, 8; xxxiv. 12). 'He . . that maketh the morning darkness,' in Amos iv. 13, is supposed to be an allusion to the dense black clouds and mists attending earthquakes. 'The day of darkness,' in Joel ii. 2, alludes to the obscurity occasioned by the flight of locusts in compact masses. [ARBEH.] In Ezek. viii. 12, darkness is described as the accompaniment of idolatrous rites. Darkness of the sun, moon, and stars, is used figuratively, to denote a general darkness or deficiency in the government or body politic (Is. xiii. 10; Ezek. xxxii. 7; Joel ii. 10-31). In Eph. v. 11, the expression 'works of darkness' is applied to the heathen mysteries, on account of the impure actions which the initiated performed in them. 'Outer darkness' in Matt. viii. 12, and elsewhere, refers to the darkness outside, in the streets, or open country, as contrasted with the blaze of cheerful light in the house, especially when a convivial party is held in the night-time; and it may be observed that the streets in the East are utterly dark after nightfall, there being no shops with lighted windows, nor even public or private lamps to impart to them the light and cheerfulness to which we are accustomed. This gives the more force to the contrast of the 'outer darkness' with the inner light.

Darkness is used to represent the state of the dead (Job x. 21; xvii. 13). It is also employed as the proper and significant emblem of ignorance (Is. ix. 2; lx. 2; Matt. vi. 23; John iii. 9; 2 Cor. iv. 1-6). [The 'thick darkness' in which God it is said was (Exod. xx. 21), was doubtless the 'thick cloud upon the mount' mentioned ch. xix. 16; and the 'thick darkness' in which 'the Lord said that He would dwell' (1 Kings viii. 12), has reference to the cloud upon the mercy-seat, in which he promised to 'appear' to Aaron, and which seems to have been rather a cloud of glory and light than of darkness. When it is said (Ps. xcvii. 2) 'clouds and darkness are round about Him,' the reference is apparently to the inscrutability of the divine nature and working. The darkness which is frequently (Is. xiii. 9, 10; Joel ii. 31; iii. 15; Matt. xxiv. 29, etc.) connected with the coming of the Lord, has reference to the judgments attendant on his advent.]

DAROM (דָּרוֹם; Sept. λίβα, and Δαρόμ). This word is generally used in Scripture to denote 'the south' (Ezek. xl. 24; Job xxxvii. 17). Its meaning in Deut. xxxiii. 23 is doubtful. Moses in blessing Naphtali says, 'Possess thou the *sea* and *Darom*.' The A. V. renders it 'the west and the south;' the Septuagint, θάλασσαν και λίβα; the old Latin, 'mare et Africum;' and the Vulgate, 'mare et meridiem.' The territory of Naphtali lay on the north-east of Palestine. It did not touch or go near the Mediterranean; consequently 'the sea' cannot mean the Mediterranean. The sea of Galilee is doubtless referred to, the whole western shore of which belonged to Naphtali. The Septuagint rendering of Darom in this passage (λίβα, *i.e.*, Africa), must be wrong. Naphtali never had any connection with Africa, or with that region on its northern frontier afterwards called Darom. The word seems here to denote a district near Tiberias, and probably the sunny plain of Gennesaret, which surpassed all the rest of Palestine in fertility (Joseph. *Bell. Jud.* iii. 10. 8).

In Ezek. xx. 46 (xxi. 2), Darom appears to be a proper name. 'Son of man set thy face toward *Teman*, and drop the word toward *Darom*.' The A. V. translates both words 'south;' but the Septuagint more correctly Θαιμὰν and Δαρὼμ. Instead of Δαρὼμ Symmachus gives Λίβα. We learn from Jerome and other ancient writers that the plain which lies along the southern border of Palestine and extends towards Egypt, was formerly called Darom. Thus, Jerome says, Duma 'is a large village in Darom, that is, in the *south country* in the region of Eleutheropolis, seventeen miles distant from that city' (*Onomast.* s.v. *Darom*); and Eusebius describes Gerar as situated ὑπὲρ τὸν Δαρωμὰν (Id., s.v. Γέραρα). The name appears to have been applied to the whole plain from the Mediterranean to the Arabah, and southern shore of the Dead Sea (Reland, *Pal.* 185, *sq.*) In the early ages of Christianity a Greek convent was erected near the coast, about seven miles south of Gaza, and named *Daron*. During the crusades it was converted into a fortress, and was the scene of many a hard struggle between the Christians and Saracens (Will. Tyr. in *Gesta Dei per Francos*, p. 988; Marinus Sanutus, pp. 86, 246; Bohadin *Vita Saladini*, p. 72, and *Index Geog.* s.v. Darounum; Robinson, *B. R.*, ii. 38). The site is now marked by a small village called Deir el-Balah, 'the convent of the dates' (*Handbook for S. and P.*, 266).—J. L. P.

DATES. [TAMAR.]

DATHAN (דָּתָן, *fontanus;* Sept. Δαθάν), one of the chiefs of Reuben who joined Korah in the revolt against the authority of Moses and Aaron (Num. xvi. 1). [AARON.]

DATHE, JOHANN AUGUST, was born 4th July 1731 at Weissenfels, and died 17th March 1791 at

Leipsic, where he was Professor of Hebrew. His principal work is a translation of the O. T. into Latin, with philological and critical notes. This work, which appeared in sections between the year 1781 and the year 1789, enjoys considerable reputation as a felicitous rendering of the Hebrew Scriptures, neither too literal nor paraphrastical; and most of the sections have passed through two or more editions. The notes are very brief, and are exclusively critical or philological. Dathe also issued an edition of Glass's *Philologia Sacra*, 'his temporibus accommodata,' in which he has taken liberties with the original that have by no means improved it. He edited also Walton's *Prolegomena in Bib. Polyglotta*, with a preface, Lips. 1777; and the *Syriac Psalter* with the Latin translation of Erpenius and notes, Halle, 1768. After his death a collection of his *Opuscula ad Crisin et interpretationem Vet. Test. spectantia* was edited by the younger Rosenmüller, Leips. 1796. Dathe was an excellent scholar, and has done good service to the cause of biblical interpretation and criticism.—W. L. A.

DATHEMA (Διάθεμα; Alex. Δάθεμα), a fortress in Gilead where the Jews took refuge from their enemies, and the siege of which was relieved by Judas Maccabæus (1 Maccab. v. 9, 29-34; Joseph. *Antiq.* xii. 8. 1). There is a various reading, Δαμέθα, on which Ewald (*Gesch. Isr.* iii. 2, p. 359) fixes as the proper one, and on the ground of which he identifies the place with the Dhami mentioned by Burckhardt (*Syr.* p. 196). The Syr. makes it ܪܡܬܐ *Romtho*, *i.e.*, Ramoth; and with this the general opinion concurs.—W. L. A.

DAUBUZ, CHARLES, was a French Protestant, born about the year 1670. Like many other refugees of his nation, his family experienced the hospitality of England on occasion of the revocation of the edict of Nantes. In due time, Daubuz entered the ministry of the English Church, and ultimately became vicar of Brotherton, near Ferrybridge, in Yorkshire. He was a man of great learning and moderation. In the year 1706 he published in an 8vo volume a work entitled *Pro testimonio Flavii Josephi de Jesu Christo contra T. Fabrum et alios.* But the work which keeps his name in remembrance is his commentary on the Apocalypse, entitled, *A perpetual commentary on the Revelation of St. John*, 'wherein is contained—1. The original sacred text and the English translation, laid down and compared together; and their true literal and mystical sense opened and explained. 2. The nature of the prophetic style, and the use of symbolical and mystic terms is shewed and illustrated from numerous instances drawn from Christian and Pagan antiquities. 3. The history of the Church of Christ in the several great periods of its militant state here upon earth is set forth; the whole series of the more extraordinary events and all its more distinguished epochas marked out and explained; with a preliminary discourse concerning the certainty of the principles upon which the Revelation of St. John is to be understood.' This work, which appeared in 1720 in a closely printed folio of more than a thousand pages, vies with the elder Vitringa's *Anacrisis Apocalypseos* as the most learned treatise which has appeared on the last book of the N. T. Canon. Mr. Horne (*Introduct.*, 9th ed., vol. v. p. 388), only states the truth when he designates it as 'an elaborate and very useful work, of which later writers have not failed to avail themselves.' Out of this large work two smaller ones have been formed, with considerable advantage in point of method and utility—1. *A Perpetual Key on the Revelation of St. John; newly modelled, abridged, and rendered plain, etc.*, by Peter Lancaster, vicar of Bowden, Cheshire, 4to, 1730. 2. *A Dictionary of Prophetic Symbols*, which was reprinted in 1842 in an 8vo volume, with a memoir of Daubuz and preface, by Mr. Matthew Habershon. Much commendation has been bestowed on the author respecting this department of his learned labours: 'There is no commentator (says the author of *the Illustrations of Prophecy*), who can be compared with Daubuz for the accuracy, the care, and the consistency with which he has explained the prophetic symbols.' From the title-page of Daubuz's exposition, as we have transcribed it, it will be at once seen that he belongs to the *Historical* or *Chronological* school of Apocalyptic interpretation. As a result of his system, Daubuz has brought together a vast amount of historical and antiquarian information from all sources which bear on the subject, so that his reader cannot fail to profit from his learning, even when he cannot accept his conclusions. A brief account of Daubuz's exposition (confessedly inadequate, however) may be read in Mr. Elliott's *Horæ Apocalypticæ* [2d ed.], vol. iv. pp. 457-460. Daubuz, whose name bears on his title-page the English academical degree of M.A., is said to have died in the year 1740 (Rose's *Biogr. Dictionary*, vii. 26. 1).—P. H.

DAUGHTER. In the Scriptures the word for daughter (בַּת, θυγατήρ) has more extended applications than our word *daughter*. Besides its usual and proper sense of—1. A daughter born or adopted, we find it used to designate—2. A uterine sister, niece, or *any* female descendant (Gen. xx. 12; xxiv. 48; xxviii. 6; xxxvi. 2; Num. xxv. 1; Deut. xxiii. 17). 3. Women as natives, residents, or professing the religion of certain places, as 'the daughter of Zion' (Is. iii. 16); 'daughters of the Philistines' (2 Sam. i. 20); 'daughter of a strange God' (Mal. ii. 11); 'daughters of men,' *i. e.*, carnal women (Gen. vi. 2), etc. 4. Metaphorically, small towns are called daughters of neighbouring large cities, metropoles, or mother cities, to which they belonged, or from which they were derived, as 'Heshbon, and all the daughters [A. V. *villages*] thereof' (Num. xxi. 25); so Tyre is called the daughter of Sidon (Is. xxiii. 12), as having been originally a colony from thence, and hence also the town of Abel is called 'a mother in Israel' (2 Sam. xx. 19), and Gath is in one place (comp. 2 Sam. viii. 1; 1 Chron. xviii. 1) called Ammah, or the *mother* town, to distinguish it from its own dependencies, or from another place called Gath. [See Fürst, *H. W. B.* s. אמה.] See other instances in Num. xxi. 32; Judg. xi. 26; Josh. xv. 45, etc. 5. The people collectively of any place, the name of which is given, as 'the daughter (*i. e.*, the people) of Jerusalem hath shaken her head at thee' (Is. xxxvii. 22; see also Ps. xlv. 13; cxxxvii. 8; Is. x. 30; Jer. xlvi. 19; Lam. iv. 22; Zech. ix. 9). This metaphor is illustrated by the almost universal custom of representing towns under the figure of a woman. 6. The word 'daughter,' followed by a

numeral, indicates a woman of the age indicated by the numeral, as when Sarah (in the original) is called 'the daughter of ninety years' (Gen. xvii. 17). 7. The word 'daughter' is also applied to the *produce* of animals, trees, or plants. Thus, 'daughter of the she-ostrich' (supposed) for 'female ostrich' (Lev. xi. 16); Joseph is called 'a fruitful bough, whose daughters (branches) run over the wall' (Gen. xlix. 22).

The significations of the word 'daughter' in its Scriptural use might be more minutely distinguished, but they may all be referred to one or other of these heads.

Respecting the condition of daughters in families, see art. WOMEN and MARRIAGE.—J. K.

DAVENANT, JOHN, Bishop of Salisbury from 1621-1641. He was educated at Queen's College, Cambridge, and held the Lady Margaret's Professorship of Divinity there, from his taking his doctor's degree in 1609 till 1621. He was taken notice of by James I., and sent by him to the Synod of Dort in 1618. He held at that time a sort of middle view between the extreme parties, not being willing to deny universal redemption; maintaining that the salvation of some was certain, and of all at least possible. In a sermon, however, which he preached before the king in 1631, he maintained the doctrines of predestination. He published the substance of his lectures as Lady Margaret's Professor in a work called *Expositio Epistolæ D. Pauli ad Colossenses;* and, besides this, 1. *Prælectiones de duobus in Theologiâ controversis Capitibus; de Judæa controversiarum, primo; de Justitiâ habituali et actuali, altero;* 1651, Cantab. fol. 2. *Determinationes Quæstionum quarundam Theologicarum*, fol. 1634. 3. *Animadversion upon a treatise by S. Hoard, entitled 'God's love to mankind manifested by disproving his absolute decree for their damnation,'* 1641, Camb. 8vo. The titles of these works sufficiently indicate the scholastic character of Davenant's mind, with which King James so sympathised.—H. W.

DAVID (דָּוִד, Chron. דָּוִיד; Sept. Δαυίδ; New Test. Δαβίδ, Δαυείδ. The word is connected with דּוֹד, *a friend, a lover*, and means either *one who loves*, or *one who is beloved*. The latter is the meaning commonly preferred; comp. Ar. داود).

The life of David naturally divides itself into four portions:—I. His early life. II. His life while a servant of Saul. III. His reign over Judah in Hebron. IV. His reign over all Israel.

I. *David's early life.*—The family of which David was a child, descended from Ruth, the Moabitess, to the record of whose history one of the books of the Canon is devoted. His father Jesse, who was the grandson of Boaz and Ruth, seems to have been a small proprietor in the neighbourhood of Bethlehem, where David was born. His mother's name has not been preserved, and all we know of her character is derived from two brief allusions to her in the poetry of her son, from which we may gather that she was a godly woman, whose devotion to God's service her son commemorates as at once a token of God's favour to himself and a stimulus to him to consecrate himself to God's service (Ps. lxxxvi. 16; cxvi. 16). David was the youngest of seven sons, the others being Eliab, Abinadab, Shammah, Nethaneel, Raddai, and Ozem. The Syr. and Arab. versions give another between Ozem and David, whom they name Elihu; and in 1 Chron. xxvii. 18, mention is made of Elihu 'of the brethren of David.' If this be not another reading for Eliab, out of which the Syr. and Arab. translators devised another member of the family of Jesse, we must increase the number of David's brothers to seven, and suppose the name of Elihu omitted in 1 Chron. ii. 15 by accident. Mention is made also of two sisters, Zeruiah the mother of Abishai, Joab, and Asahel, and Abigail the wife of Jether. If these were daughters of Jesse they must have been among the elder members of his family, for their sons were about the same age as David; but as Abigail the younger is called the daughter of Nahash (2 Sam. xvii. 25), it has been supposed that they were David's sisters only by the mother's side. Who this Nahash was is uncertain. Some suppose him to have been the husband of David's mother before her union with Jesse; others suggest that he is the King of the Ammonites mentioned ch. x. 2, and xvii. 27, whose concubine David's mother may have been before her marriage with Jesse, which would tend to account for the friendly relations subsisting between David and that prince, though the enemy of Saul and Israel (*locc. citt.* 1 Sam. xi. 1, ff.); whilst others suppose that Nahash is the name of a female who was probably the second wife of Jesse. This last, though adopted by Movers and Thenius, seems the least probable of all. The second hypothesis derives an air of plausibility from the circumstance mentioned; but it seems utterly improbable that a woman, who had been the concubine of a heathen prince of the hated and proscribed race of Ammon, should ever become the wife of a respectable Israelite like Jesse. The first, though purely conjectural, seems the only hypothesis left to us; unless we adopt the dubious suggestion of Le Clerc that Nahash is another name of Jesse.

The youngest child is usually either the favourite or the drudge of the family; David seems to have been both. His name, signifying *beloved*, at least indicates the feeling with which his parents regarded him; nor can we doubt that the ruddy, bright-eyed, golden-haired boy, small of form, but agile and vigorous, of loving and genial temperament, and with the hues of genius shedding their fitful lustre over his soul, was the darling of his mother. By his elder brothers, however, he seems to have been held in small esteem; and to him was allotted the humble, almost menial, office of tending the flocks in the fields. In those 'green pastures,' however, to which he led his flocks, and amid the solitude to which his occupation often consigned him, and the dangers to which it often exposed him, he was doubtless receiving a training which fitted him for the high position he was destined to occupy both as the king and as 'the sweet singer' of Israel. Exposure to the open air and the exertion he required to put forth, knitted his joints and invigorated his muscles; his encounters with the lion and the bear which came prowling around his folds, taught him caution, promptitude, and courage; and not less did the solitariness of his position induce him to reflective meditation, while the influences of nature by night and by day came constantly down upon him, at once soothing and quickening, elevating and purifying his spirit. Whether at this early period he had given any evidence of his

poetic gifts, as he had given evidence of his strength, agility, and courage (1 Sam. xvii. 34-36; comp. Ps. xviii. 33, 34), is uncertain. Those of his psalms which have the best claim to be considered as belonging to the early part of his life, are the 1st, the 8th, the 19th, the 23d, and the 139th; in all of which the strain and tenor of thought, and the character of the allusions, are such as might naturally come from the mind of a youth constituted and circumstanced as David was. There can be no doubt, however, that at this period he cultivated music, and became a proficient, 'cunning in playing,' especially on the harp (1 Sam. xvi. 18–23). Whether there be any truth in the tradition embodied in the psalm added by the LXX. to the Psalter, that his 'hands made an organ' (ὄργανον, which word corresponds both to the כנור and the עגב of the Hebrews), and his 'fingers fitted a psaltery,' cannot be determined.

David is introduced into the sacred narrative for the first time in connection with his anointing by Samuel (1 Sam. xvi. 1-13). There is no small difficulty in reconciling this and what follows in this chapter with the account in the following chapter of David's appearance in the camp of Saul, and his introduction to that monarch in consequence of his victory over Goliath. Both narratives apparently give the account of David's *first* introduction to Saul; and yet it is not possible to combine them into one. Some would transpose the latter part of the 16th chapter so as to follow after xviii. 9 (Horsely, *Bib. Crit.* i. 332); but it is not easy to see what is gained by this; for if David was known to Saul, and accepted into Saul's service as there narrated, how could Saul send for him to his father's house, and receive him as a perfect stranger, as narrated in xvi. 14–20? On the other hand, if David came before the notice of Saul under the circumstances mentioned in this 16th chapter, and was received into his favour and service as there narrated (21-23), how could the scenes recorded in the 17th chapter, especially those in verses 31-37, and 55-58, have occurred? The Vatican MS of the LXX. rejects xvii. 12-31, 55-58, and xviii. 1-5, as spurious; and this Kennicott approves as the true solution of the difficulty. What gives some plausibility to this is, that ver. 32 naturally connects with ver. 11, and all between has very much the aspect of an interpolation. At the same time, it can hardly be permitted on such grounds to reject a portion of Scripture which has all other evidence, external and internal, in its favour. The old solution of the difficulty, that, as David after his first introduction to Saul did not abide constantly with him, but went and came between Saul and his father's house (xvii. 15), he may have been at home when the war with the Philistines broke out; and as Saul's distemper was of the nature of mania, he very probably retained no recollection of David's visits to him while under it, but at each new interview regarded and spoke of him as a stranger, is, after all, the best that has been suggested, though it still leaves unexplained the fact of Abner's ignorance of David's person, which appears to have been as complete as that of the king, and the fact of David's professing ignorance of warlike weapons, though he had been for some time Saul's armour-bearer. This last difficulty may be alleviated by the consideration, that the statement in xvi. 21 may be proleptical; or David, though Saul's armour-bearer, may have had so little practice in the use of armour, as to prefer, in such a crisis, trusting to the weapons with which he was familiar.

II. *David's life as the Servant of Saul.*—David had no sooner returned from his memorable conflict with the gigantic Philistine, than he was received into the family of Saul, and placed in a situation of trust and authority in the kingdom. The dark and uneasy mind of the king, however, speedily was filled with jealousy and dislike when he found how high David stood in popular estimation; and under a paroxysm of his insanity he made an attempt on David's life, by casting a javelin at him as he was playing the harp for his solace or pleasure. He also broke his word with David by giving his eldest daughter in marriage to another; he set spies upon him to entrap him into some ambitious utterance that might give the king a handle against him; and he sent him on perilous exploits in the hope of his life being forfeited thereby. But David behaved himself with exemplary prudence in the difficult position in which he was placed, and God providentially preserved him from the perils to which the bad passions of the king exposed him. He found a fast and true friend also in the king's son Jonathan, who 'loved him as his own soul;' and he drew to him the affections of Michal, Saul's second daughter, whom the king was at length constrained to give him to wife. Through their connivance and aid, David made his escape from the palace, after Saul had again made an attempt on his life; and as this only augmented the king's fury, who now gave orders for his assassination, David was doomed to the condition of a fugitive and exile. He first took refuge with the priest Ahimelech at Nob, by whom he was kindly received, supplied with provisions, and furnished with the sword of Goliath, which had been entrusted as a trophy to the safe keeping of the priest. For this Saul visited Ahimelech and the town of Nob with summary and terrible vengeance, causing the massacre of eighty-five priests, and giving up the town to be sacked, and its inhabitants put to the sword. After this, David fled across the Philistian frontier to Achish, king of Gath; but being detected by the servants of Achish as the conqueror of Goliath, he was obliged to feign madness in order to escape the penalty to which that discovery exposed him (1 Sam. xviii.-xxi). Tradition assigns Psalms 34th, 56th, 59th to this period of David's history; to which some add the 6th, 7th, 35th, 36th, 140th, 141st, and 143d.

Having made his escape from Gath, David returned to Judæa, there to lead the life of an outlaw and freebooter. His first retreat was to the cave Adullam; and here he was joined by some of his own relations, among whom was his nephew Abishai (1 Sam. xxvi. 6), and by a multitude of persons who were in distress or in debt, or who were discontented with their condition. Having conveyed his father and mother for security into the land of Moab, David returned and established himself in 'the forest of Hareth,' where he received some valuable reinforcements (1 Chron. xii. 16). While here he sallied forth to the defence of Keilah, on which the Philistines had made an assault; and having routed them and delivered the city, he and his band, now amounting to nearly 600 men, shut themselves up within its walls. Saul, hearing this, mustered his forces, intending

to go to Keilah, where he expected to make an easy prey of David; but the latter receiving intelligence of his intention, made his escape. His next retreat was the wilderness of Ziph, where, attended by a few friends, he sought safety in caves and woods, he having, as it would seem, been constrained to disband his troops, and let each go 'whithersoever they could go.' Now, in his own graphic words, he was 'hunted as a partridge on the mountains;' Saul's hatred of him increasing in intensity as his attempts to lay hold of him were baffled. Once David was nearly caught; he was in the wilderness of Maon, occupying a hill, which Saul, guided by the information of the Ziphites, surrounded, so that David and his small band must have been taken, had not the announcement of an invasion of the Philistines suddenly withdrawn Saul from his leaguer. In memory of this occurrence the hill received the name of 'The Rock of Divisions' (סלע המחלקות), probably because by it Saul and David were parted from each other. David, after this, went and dwelt in a stronghold at Engedi (1 Sam. xxii.-xxiii.) The Philistines being dispersed, Saul returned to the pursuit of David, and shortly after ensued the first of two interviews between the pursuer and the pursued. This took place in one of the caves at Engedi, into which Saul had entered in obedience to the calls of nature, ignorant that it hid in its recesses David and his band (1 Sam. xxiv. 1–22). David, though urged by his followers to seize the opportunity of destroying his pursuer, generously forbore, contenting himself with merely cutting off the skirt of his robe, to shew how completely he had had him in his power. Having followed Saul out of the cave, he shewed him this, and appealed to the evidence it afforded of the falsity of the suspicions against him with which the mind of the monarch had been poisoned. Saul was moved by this appeal, and a touching scene of reconciliation and mutual forgiveness ensued. That Saul was sincere in the feelings he expressed on this occasion there can be no doubt; but it was the sincerity of a man who was not master of himself, but the slave of dark and savage passions, which were apt to sweep across his soul. Hence the truce he made with David was speedily broken, and he was again in full pursuit of him among the fastnesses of the wilderness. Once again he came into David's power, and was treated with the same generosity as before, and with the same results. The king, for the moment swayed by his better feelings, acknowledged his iniquity, and promised to refrain from the pursuit of David, his maligned and generous servant; and he and David parted with mutual expressions of regard, never again to meet on earth. David, knowing how little such promises were to be trusted, takes the opportunity to escape into the territory of the Philistines (1 Sam. xxiv.–xxvi.) To this period tradition assigns Pss. liv., lvii., lxiii., and cxlii.

It is not easy for us exactly to realise the condition of David whilst hiding in the wilderness for fear of Saul. He did not lead the life of a mere bandit or freebooter, as is evident from his conduct to Nabal, as attested by one of Nabal's servants, and affirmed by himself, when reproaching Nabal for his churlishness (xxv. 14-16; 34); rather did he use his power for the protection of the lives and property of the occupants of the fields. Nor was he a mere helpless fugitive and exile, for had he been so we should hardly have heard of his marrying two wives, one of them a person of wealth and consideration like Abigail, Nabal's widow, and both of whom seem to have accompanied him in his retreats (xxv. 39-43). Perhaps, if we think of him as the chief of a force usually employed as a sort of armed police, sustained by those whose property they protected, and only occasionally scattered and pursued by the fitful wrath of Saul, we shall arrive at a somewhat just view of his position and course of life.

When David passed the second time into the territory of Achish, it was no longer as a solitary fugitive, but as a military leader, with a well-trained band of followers, and with something of the wealth and consequence of an eastern chief. Achish (whether the same who had received him formerly, or his son, as Jewish tradition asserts, is uncertain), gave him for himself and his followers the town of Ziklag, which from that time became an appanage of the Judæan crown. Here David resided for a year and four months, during which time he enjoyed the full confidence of Achish, though the means which he took to secure that confidence were hardly such as strict regard to integrity can justify. He never, however, was able to overcome the prejudices of the Philistian nobles; and these prevailed, so that Achish was compelled to ask him to withdraw from the army which was mustering on the frontier to attack Saul. David, doubtless, not sorry that he had thus been delivered from the perplexing dilemma in which his ambiguous position placed him, returned to Ziklag. Here he found that during his absence the Amalekites had made an inroad and plundered the city, and carried off all the women and children; a discovery which almost overwhelmed his followers with grief and vexation, and had nearly led to their rising against him. Recovering from the first shock of the trial, however, they hastened after the invaders, overtook them unexpectedly whilst engaged in revelry, inflicted on them a terrible retaliation, and rescued all the booty and prisoners they had taken from Ziklag, as well as took from them much booty of their own. From this David sent presents to his friends in different parts, and so was enabled to repay the services rendered to him in the days of his distress. Whilst he was thus employed, the battle of Gilboa was fought, in which Saul and Jonathan lost their lives; whereby the way was opened for David's occupation of the throne of Israel. Intelligence of this event having been brought to him, his first feeling was one of poignant grief for the fall of his sovereign, and the loss of his true and unfailing friend; and he bewailed their death in a chant, the pathos and solemn beauty of which has never been surpassed (1 Sam. xxvii. xxix.-xxxi.)

III. *David's Reign in Hebron.*—'Immediately upon the death of Saul the tribe of Judah invited David to become their prince. Internal probabilities lead us to believe that this was acceptable to the Philistines, who, it would seem, must have had the means of hindering it, if they had been disposed. We are not informed why they neglected to improve the decisive victory which they had gained in Mount Gilboa. They vanish from the scene, and Abner quietly hands over the kingdom of the eleven tribes to Ishbosheth, son of Saul. Among many conjectures which may be made, one is that

they despaired of keeping the whole land under subjection, since their numbers were too few to keep up all their garrisons; and their superiority must have been that of weapons and discipline only. They may, therefore, have gladly acquiesced in a partition of the monarchy, foreseeing that the fame and popularity of David would soon bring on a civil war between him and the house of Saul; and as he was on excellent terms with Achish, and had long been ostensibly an adherent of the Philistine cause, it is not wonderful that during his early reign David was able to maintain peace with his most dangerous neighbours.

'His first step, after his election, was to fix on Hebron as the centre of his administration—an ancient city, honourable by its association with the name of Abraham, and in the middle of his own tribe. [Here David was anointed king, but apparently over the tribe of Judah only (2 Sam. ii. 4). To this period is referred Ps. xxvii. in the LXX.] He then strengthened himself by a marriage with Maacah, daughter of Taimai, king of Geshur (2 Sam. iii. 3); a petty monarch whose dominions were near the sources of the Jordan, and whose influence at the opposite end of the land must have added a great weight into David's scale. From Abigail, widow of the churlish Nabal, David seems to have received a large private fortune. Concerning his other wives we know nothing in particular; only it is mentioned that he had six sons by six different mothers in Hebron. The chief jealousy was between the two tribes of Benjamin and Judah, as Saul had belonged to the former; and a tournament was turned by mutual ill-will into a battle, in which Abner unwillingly slew young Asahel, brother of Joab. (On the synchronism of Abner and Asahel, see SAUL.) 'Long war,' after this, was carried on between 'the house of Saul and the house of David.' We may infer that the rest of Israel took little part in the contest; and although the nominal possession of the kingdom enabled the little tribe of Benjamin to struggle for some time against Judah, the skill and age of Abner could not prevail against the vigour and popular fame of David. A quarrel between Abner and Ishbosheth decided the former to bring the kingdom over to David. The latter refused to treat unless, at a preliminary proof of Abner's sincerity, Michal, daughter of Saul, was restored to David. The possession of such a wife was valuable to one who was aspiring to the kingdom; and although David had now other wives, there is no reason to question the remembrance of his first love was still very dear to him, and that affection no less than policy dictated this demand. He had certainly the best right to the woman whose hand he had won by toils and dangers; and the laws of man still refuse to recognise any right in a second husband while the first lives. Michal was therefore taken away from the man on whom her father had tyrannously bestowed her, and restored, we suppose not unwillingly, to her real husband. After giving her back, Abner proceeded to win the elders of Israel over to David; but Joab discerned that if this should be so brought about, Abner of necessity would displace him from his post of chief captain. He, therefore, seized the opportunity of murdering him when he was come on a peaceful embassy, and covered the atrocity by pleading the duty of revenging his brother's blood. This deed was perhaps David's first taste of the miseries of royal power. He dared not proceed actively against his ruthless nephew, but he vented his abhorrence in a solemn curse on Joab and his posterity, and followed Abner to the grave with weeping. Anxious to purge himself of the guilt, he ordered a public wearing of sackcloth, and refused to touch food all the day. The obvious sincerity of his grief won the heart of all Israel. The feeble Ishbosheth, left alone, was unequal to the government, and shortly suffered the same fate of assassination. David took vengeance on the murderers, and buried Ishbosheth in Abner's tomb at Hebron. During this period, it is not stated against what people his warlike excursions were directed; but it is distinctly alleged (2 Sam. iii. 22) that his men brought in a great spoil at the very time at which he had a truce with Abner; possibly it may have been won from his old enemies the Amalekites (1 Sam. xxx.)'

IV. *David's Reign over all Israel.*—'The death of Ishbosheth gave to David supremacy over all Israel. [His elevation was celebrated at Hebron with a great festival of three days (1 Chron. xii. 39).] The kingdom was not at first a despotic, but a constitutional one; for it is stated, 'David made *a league* with the elders of Israel in Hebron before Jehovah; and they anointed David king over Israel' (2 Sam. v. 3). This is marked out as the era which determined the Philistines to hostility (ver. 17), and may confirm our idea that their policy was to hinder Israel from becoming united under a single king. Two victories of David over them follow, both near the valley of Rephaim: and these were probably the first battles fought by David after becoming king of all Israel.

'Perceiving that Hebron was no longer a suitable capital, he resolved to fix his residence farther to the north. On the very border of the tribes of Judah and Benjamin lay the town of Jebus, which with its neighbourhood was occupied by Jebusites, a remnant of the old Canaanitish nation so called. In spite of the great strength of the fort of Zion, it was captured, and the Jebusites were entirely expelled or subdued; after which David adopted the city as his new capital, greatly enlarged the fortifications, and gave or restored the name of Jerusalem [JERUSALEM]. In the account of this siege, some have imagined the Chronicles to contradict the book of Samuel, but there is no real incompatibility in the two narratives. Joab was, it is true, *already* David's chief captain; but David was heartily disgusted with him, and may have sought a pretence for superseding him, by offering the post to the man who should first scale the wall. Joab would be animated by the desire to retain his office, at least as keenly as others by the desire to get it; and it is therefore quite credible that he may actually have been the successful hero of that siege also. This being the case, it will further explain why David, even in the fulness of power, made no further effort to expel him until he had slaughtered Absalom. After becoming master of Jerusalem, David made a league with Hiram, king of Tyre, who supplied him with skilful artificers to build a splendid palace at the new capital. That the mechanical arts should have been in a very low state among the Israelites, was to be expected; since before the reign of Saul even smith's forges were not allowed among them by the Philistines. Nothing, however, could have been more profitable for the Phœnicians than the security of cultivation

enjoyed by the Israelites in the reigns of David and Solomon. The trade between Tyre and Israel became at once extremely lucrative to both, and the league between the two states was quickly very intimate.

'Once settled in Jerusalem, David proceeded to increase the number of his wives, perhaps in part from the same political motive that actuates other Oriental monarchs, viz., in order to take *hostages* from the chieftains round in the least offensive mode. This explanation will not apply to the concubines. We know nothing further concerning David's family relations, than the names of eleven sons born in Jerusalem (2 Sam. v. 14, 15), of whom four were children of Bathsheba (1 Chron. iii. 5), and therefore much younger than the elder sons.

'Jerusalem, now become the civil metropolis of the nation, was next to be made its religious centre; and the king applied himself to restore the priestly order to its proper place in the commonwealth, to swell the ranks of attending Levites and singers, and to bring the ark to Jerusalem. The priests or Aaronites must, for a long time, have had little occupation in their sacred office; for the ark was at Kirjath-jearim, under the care of a private family. Indeed, during the reign of Saul, we find shewbread to have been set forth at Nob (1 Sam. xxi. 4-6), by Ahimelech the priest; and it is possible that many other ceremonies were performed by them, in spite of the absence of the ark. But after the dreadful massacre perpetrated on the priestly order by Saul, few Aaronites are likely to have felt at ease in their vocation. To wear an ephod—the mark of a priest who is asking counsel of Jehovah—had almost become a crime; and even after the death of Saul, it may seem that the Aaronites, like the other Israelites, remained organized as bands of soldiers. At least Jehoiada (who, according to 1 Chron. xxvii. 5, was high-priest at this time, and joined David at Hebron with 3700 Aaronites) was father of the celebrated warrior Benaiah, afterwards captain of David's body-guard; a man whose qualities were anything but priest-like: and Zadok, afterwards high-priest, who joined David 'with twenty-two captains of his father's house' at the same time as Jehoiada, is described as 'a young man mighty of valour' (1 Chron. xii. 27, 28). How long Jehoiada retained the place of high-priest is uncertain. It is probable that no definite conception then existed of the need of having *one* high-priest; and it is certain that David's affection for Abiathar, because of his father's fate, maintained him in chief place through the greater part of his reign. Not until a later time, it would seem, was Zadok elevated to a co-ordinate position. [ABIATHAR]. Any further remarks concerning the orders and courses of the PRIESTS will be better reserved for the article on that subject. It is enough here to add that the slaughter suffered from Saul by the Aaronites of the line of Ithamar, whom Abiathar now represented, naturally gave a great preponderance of numbers and power to the line of Eleazar, to which Zadok belonged. We must also refer to the article LEVITES for further information concerning them. The bringing of the ark from Kirjath-jearim to Jerusalem established the line of high-priests in direct service before it; and from this time we may presume that the ceremonies of the great day of Atonement began to be observed. Previously, it would appear, the connection between the priesthood and the tabernacle had been very loose. The priests fixed their abode at Nob, when the ark was at Kirjath-jearim, a very short distance; yet there is nothing to denote that they at all interfered with Abinadab in his exclusive care of the sacred deposit. [To this event Pss. xxix., xxx., are traditionally referred, and Pss. xv., xxiv., lxviii., ci., and cxxxii., inferentially referred.]

'When the ark entered Jerusalem in triumph, David put on a priest's ephod and danced before it. This proved the occasion of a rupture between him and his royal spouse, Michal. Accustomed to see in her father's court a haughty pre-eminence of the monarch over the priest, she could not sympathize with the deeper piety which led the royal Psalmist to forget his dignity in presence of the ark. The words of David to her, 'Jehovah chose me *before thy father and before all his house*' (2 Sam. vi. 21), sufficiently shew that David scorned to allow that he was in any way indebted to his connection with the family of Saul, through her, for the royalty over all Israel to which he had now attained. After this event, the king, contrasting his cedar palace with the curtains of the tabernacle, was desirous of building a temple for the ark; such a step, moreover, was likely to prevent any future change of its abode. This design, when imparted to the prophet Nathan, was received by him with warm encouragement. He had to learn, however, that the seemingly obvious fitness of a public measure, did not excuse a prophet from the obligation of consulting the Lord before he ventured to utter an authoritative opinion; for the next day he had to return to the king with an intimation that he must abandon the intention of executing this great undertaking. The design is indeed commended; yet as he had been a warrior from his youth, and had shed much human blood, he was pronounced unfit for this sacred work, which was therefore to be reserved for the peaceful reign of his successor. Encouraged by the Divine approbation, and by the high promises which were on this occasion given to him, David henceforth made it one of the great objects of his reign to gather materials and support for this important undertaking, the credit of which he is fairly entitled to divide with his son, by whom it was actually executed. [SOLOMON.]

'Great as might appear the advantage of establishing the same city as the religious and civil metropolis, the effect was, in one respect, most unfortunate: it offended the powerful and central tribe of Ephraim. They had been accustomed to regard Shiloh as the rightful abode of the ark. Against Kirjath-jearim no envy was felt, especially while the ark and its priests were in obscurity. But when so much honour attended it; when it became a peculiar glory to Judah and Benjamin—tribes already too much favoured; when a magnificent edifice was erected to receive it; the seeds were sown of that disaffection which ended in a rending of the tribes apart. Nor was the argument unreasonable, that a more central spot was needed for Israel to assemble at year by year.

'David's further victories are narrated in the following order—Philistines, Moab, Zobah, Edom, Northern League stirred up by the Ammonites, Ammon. 1. The short and dry notice concerning the Philistines just gives us to understand that this is the era of their decisive, though not final subjugation. Their towns were despoiled of their wealth (2 Sam. viii., xii.), and doubtless all their arms

and munitions of war passed over into the service of the conqueror. 2. The Moabites were a pastoral people, whose general relations with Israel appear to have been peaceful. The slight notice of Saul's hostilities with them (1 Sam. xiv. 47) is the only breach recorded since the time of Eglon and Ehud. In the book of Ruth we see them as friendly neighbours, and much more recently (1 Sam. xxii. 3, 4) David committed his parents to the care of the king of Moab. We know no cause, except David's strength, which now drew his arms upon them. A people long accustomed to peace, in conflict with a veteran army, was struck down at once, but the fierceness of his triumph may surprise us. Two-thirds of the population (if we rightly interpret the words, 2 Sam. viii. 2) were put to the sword; the rest became tributary. 3. Who are meant by the Syrians of Zobah, is still a problem [ZOBAH]. We here follow the belief that it was a power of northern Syria, then aiming at extensive empire, which had not only defeated and humbled the king of Hamath, but had obtained homage beyond the Euphrates. The trans-Jordanic tribes in the time of Saul had founded a little empire for themselves by conquering their eastern neighbours, the Hagarenes; and, perhaps, occasionally overran the district on the side of the Euphrates, which Hadadezer, king of Zobah, considered as his own. His efforts 'to recover his border at the river Euphrates' first brought him into collision with David, perhaps by an attack which he made on the roaming Eastern tribes. David defeated not merely his army but that of Damascus too, which came, too late, with succour; and put Israelite garrisons into the towns of the Damascenes. In this career of success, we see, for the first time in history, the uniform superiority over raw troops of a power which is always fighting; whose standing army is ever gaining experience and mutual confidence. 4. Another victory, gained 'in the valley of salt,' ought, perhaps, to be read, as in 1 Chron. xviii. 12, and in the superscription of Ps. lx., 'over the *Edomites*,' not 'over the *Syrians*.' The difference of the Hebrew textual letters is very slight, ארם and אדם. The verse which follows (2 Sam. viii. 14) seems to tell the result of this victory, viz., the complete subjugation and garrisoning of Edom, which, like Moab, was incorporated with David's empire. Immediately before this last conquest, as would appear, he wrote the 60th Psalm; and as that Psalm gives no hint of his achievements against the king of Zobah and the Damascenes, this is a strong ground for believing that those successes were not gained till somewhat later in time. 5. After David had become master of all Israel, of the Philistine towns, of Edom, and of Moab, while the Eastern tribes, having conquered the Hagarenes, threatened the Ammonites on the north, as did Moab on the south, the Ammonites were naturally alarmed, and called in the powers of Syria to their help against a foe who was growing dangerous even to them. The coalition against David is described as consisting of the Syrians of Bethrehob and of Maacah, of Zobah, and of Tob. The last country appears to have been in the district of Trachonitis, the two first immediately on the north of Israel. In this war, we may believe that David enjoyed the important alliance of Toi, king of Hamath, who, having suffered from Hadadezer's hostility, courted the friendship of the Israelitish monarch (2 Sam. viii. 9, 10). We are barely informed that one division of the Israelites under Abishai was posted against the Ammonites; a second under Joab met the confederates from the north, 30,000 strong, and prevented their junction with the Ammonites. In both places the enemy was repelled, though, it would seem, with no decisive result. A second campaign, however, took place. The king of Zobah brought in an army of Mesopotamians, in addition to his former troops, and David found it necessary to make a levy of all Israel to meet the pressing danger. A pitched battle on a great scale was then fought at Helam —far beyond the limits of the twelve tribes—in which David was victorious. He is said to have slain, according to 2 Sam. x. 18, the men of 700 chariots, and 40,000 horsemen; or, according to 1 Chron. xix. 18, the men of 7000 chariots, and 40,000 footmen. If we had access to the court-records of Hamath, we should probably find that Toi had assembled his whole cavalry to assist David, and that to him was due the important service of disabling or destroying the enemy's horse. Such foreign aid may explain the general result, without our obtruding a miracle, for which the narrative gives us not the least warrant. The Syrians henceforth left the Ammonites to their fate, and the petty chiefs who had been in allegiance to Hadadezer hastened to do homage to David. 6. Early in the next season Joab was sent to take vengeance on the Ammonites in their own home, by attacking their chief city, or Rabbah of Ammon. The natural strength of their border could not keep out veteran troops and an experienced leader; and though the siege of the city occupied many months (if, indeed, it was not prolonged into the next year), it was at last taken. It is characteristic of Oriental despotism, that Joab, when the city was nearly reduced, sent to invite David to command the final assault in person. David gathered a large force, easily captured the royal town, and despoiled it of all its wealth. His vengeance was as much more dreadful on the unfortunate inhabitants than formerly on the Moabites, as the danger in which the Ammonites had involved Israel had been more imminent. The persons captured in the city were put to death by torture; some of them being sawed in pieces, others chopped up with axes or mangled with harrows, while some were smothered in brick-kilns (2 Sam. xii. 31; 1 Chron. xx. 3). This severity was perhaps effectual in quelling future movements of revolt or war; for, until insurrections in Israel embolden them, foreign foes after this remain quiet. [To these wars Pss. lx., lxviii., cviii., cx., are with some certainty referred. Ps. xviii. may belong to this period of David's life, or to an earlier period, when he escaped from the power of Saul. Pss. xx. and xxi. have also, by some, been thought to belong to this period.]

'During the campaign against Rabbah of Ammon the painful and never-to-be-forgotten outrage of David against Bathsheba and her husband Uriah the Hittite took place. It is principally through this narrative that we know the tediousness of that siege; since the adultery with Bathsheba and the birth of at least one child took place during the course of it. Although on his deep contrition for this great sin he was forgiven; yet seeing that this sin in one so exalted and so religious had 'given great occasion for the enemies of the Lord to blaspheme,' it behoved the Lord to vindicate his

own righteousness and his abhorrence of sin, by not leaving the heinous crimes of his servant unpunished. The sentence that went forth against him was :—'Behold, I will raise up evil against thee out of thine own house,' in which we are furnished with the key to the disasters which darkened the remainder of his course. [To this sad event David refers in Ps. li., and probably also in Ps. xxxii.]

'Of all David's sons, Absalom had naturally the greatest pretensions, being by his mother's side grandson of Talmai, king of Geshur; while through his personal beauty and winning manners he was high in popular favour. It is evident, moreover, that he was the darling son of his father. When his own sister Tamar had been dishonoured by her half-brother Amnon, the eldest son of David, Absalom slew him in vengeance, but, in fear of his father, then fled to his grandfather at Geshur. Joab, discerning David's longings for his son, effected his return after three years; but the conflict in the king's mind is strikingly shewn by his allowing Absalom to dwell two full years in Jerusalem before he would see his face.

'The insurrection of Absalom against the king was the next important event; in the course of which there was shewn the general tendency of men to look favourably on young and untried princes, rather than on those whom they know for better and for worse. Absalom erected his royal standard at Hebron first, and was fully prepared to slay his father outright, which might probably have been done, if the energetic advice of Ahithophel had been followed. While they delayed, David escaped beyond the Jordan, and with all his troop met a most friendly reception, not only from Barzillai and Machir, wealthy chiefs of pastoral Gilead, but from Shobi, the son of the Ammonite king Nahash, whose power he had destroyed, and whose people he had hewed in pieces. We likewise learn on this occasion that the fortunes of David had been all along attended by 600 men of Gath, who now, under the command of Ittai the Gittite, crossed the Jordan with all their households, in spite of David's generous advice that they would return to their own country. Strengthened by the warlike eastern tribes, and surrounded by his experienced captains, the king no longer hesitated to meet Absalom in the field. A decisive victory was won at the wood of Ephraim, and Absalom was slain by Joab in the retreat. The old king was heart-stricken at this result, and, ignorant of his own weakness, superseded Joab in the command of the host by Amasa, Absalom's captain. Perhaps Joab on the former occasion, when he murdered Abner, had blinded the king by pleading revenge for the blood of Asahel; but no such pretence could here avail. The king was now probably brought to his determination, partly by his disgust at Joab, partly by his desire to give the insurgents confidence in his amnesty. If Amasa is the same as Amasai, David may likewise have retained a grateful remembrance of the cordial greeting with which he had led a strong band to his assistance at the critical period of his abode in Ziklag (1 Chron. xii. 18); moreover, Amasa, equally with Joab, was David's nephew, their two mothers, Abigail and Zeruiah, being sisters to David by at least one parent (2 Sam. xvii. 25; 1 Chron. ii. 13, 16). The unscrupulous Joab, however, was not so to be set aside. Before long, catching an opportunity, he assassinated his unsuspecting cousin with his own hand; and David, who had used the instrumentality of Joab to murder Uriah, did not dare to resent the deed. [To this period tradition ascribes Ps. cxliii.; and to it also Pss. xlii., lv., lxix., and cix., are commonly referred. It is less certain if we should place Ps. iii. and Ps. iv. among them.]

'A quarrel which took place between the men of Judah and those of the other tribes in bringing the king back, had encouraged a Benjamite named Sheba to raise a new insurrection, which spread with wonderful rapidity. 'Every man of Israel,' are the strong words of the text, 'went up from after David, and followed Sheba, the son of Bichri,' a man of whom nothing besides is known. This strikingly shews that the more despotic character which David's government had latterly assumed, had already gone far to exhaust the enthusiasm once kindled by his devotion and chivalry, and that his throne now too much rested on the rotten foundation of mere military superiority. Amasa was collecting troops as David's general at the time when he was treacherously assassinated by his cousin, who then, with his usual energy, pursued Sheba, and blockaded him in Beth-maachah before he could collect his partisans. Sheba's head was cut off, and thrown over the wall; and so ended the new rising. Yet this was not the end of trouble; for the intestine war seems to have inspired the Philistines with the hope of throwing off the yoke. Four successive battles are recorded (2 Sam. xxi. 15-22), in the first of which the aged David was nigh to being slain. His faithful officers kept him away from all future risks, and Philistia was once more, and finally, subdued.

'The last commotion recorded took place when David's end seemed nigh, and Adonijah, one of his elder sons, feared that the influence of Bathsheba might gain the kingdom for her own son Solomon. Adonijah's conspiracy was joined by Abiathar, one of the two chief priests, and by the redoubted Joab; upon which David took the decisive measure of raising Solomon at once to the throne. Of two young monarchs, the younger and the less known was easily preferred, when the sanction of the existing government was thrown into his scale; and the cause of Adonijah immediately fell to the ground. [Ps. xcii. is traditionally, and Ps. ii., on internal evidence, ascribed to this period.]

'Numerous indications remain to us that, however eminently David was imbued with faith in Jehovah, and however he strove to unite all Israel in common worship, he still had no sympathy with the later spirit which repelled all foreigners from co-operation with Jews. In his early years necessity made him intimate with Philistines, Moabites, and Ammonites: policy led him into league with the Tyrians. He himself took in marriage a daughter of the king of Geshur: it is the less wonderful that we find Uriah the Hittite (2 Sam. xi.), Gether the Ishmaelite (1 Chron. ii. 17), and others, married to Israelitish wives. The fidelity of Ittai the Gittite, and his six hundred men, has been already alluded to. It would appear, on the whole, that in tolerating foreigners Solomon did not go beyond the principles established by his father, though circumstances gave them a fuller development.

'It has been seen that the reign of David began, as that of a constitutional monarch, with a league

between him and his people: it ends as a pure despotism, in which the monarch gives his kingdom away to whomsoever he pleases, and his nominee steps at once into power without entering into any public engagements. The intensity of the despotism is strikingly shewn in the indirect and cautious device by which alone Joab dared to hint to the king the suitableness of recalling Absalom from banishment, though he believed the king himself to desire it (2 Sam. xiv.) All rose necessarily out of the standing army which David kept up as an instrument of conquest and of power, by the side of which constitutional liberty could not stand. The maintenance of this large force perhaps was not oppressive, since rich tributes were received from the surrounding nations, and the civil government was not yet become very expensive.

'One more dreadful tragedy is recorded in this reign—the immolation of seven sons of Saul (2 Sam. xxi.), on the occurrence of three years' bad harvests. A priestly response imputed the famine to Saul's violation of the oath of Joshua with the Gibeonites. It therefore became necessary to satisfy this people; and they, when they were asked to name the satisfaction they demanded, placed the matter on a footing of blood-revenge by demanding that seven of Saul's descendants should be put to death, and their bodies exposed on gibbets. This demand could not have been withstood by David, had he been so minded; and it is not impossible that he the more easily acquiesced, since it was desirable, for the peace of his successors, that the house of Saul should be exterminated. This suspicion receives some confirmation from the cold injustice of David towards Mephibosheth, son of Jonathan, whom he first stripped of his whole patrimony, on a false and most improbable accusation, and afterwards, instead of honourably redressing the injury, restored to him the half only of his estate (2 Sam. xvi. 3; xix. 24-30). Such conduct intimates that he was too desirous of weakening the house of Saul to feel any strong inducement to exert himself to avert the blow at that house, which the demand of the Gibeonites involved. That David did not give up Mephibosheth to be slain by the Gibeonites is imputed to the oath between him and Jonathan; but it does not appear that their covenant was or could be more binding than his most explicit oath to Saul on the very same matter (1 Sam. xxiv. 21, 22). Five of the persons thus sacrificed to the keen vengeance of the Gibeonites are stated in the common Hebrew and Greek text, and in our received version, to be children of Michal, David's youthful spouse; and Josephus imagines that they were born of her after a second divorce from David. But it is certain, from 1 Sam. xviii. 19, that *Michal* is here a mistake for *Merab;* which name De Wette has introduced into his version. The description of the other bereaved mother, Rizpah, the daughter of Aiah, who took her station upon the rock, and watched the bodies of her sons day and night, lest they should be devoured by beasts of prey or torn by the birds of the air, is deeply affecting. It touched the heart of David when he heard of it. He would not allow public decency to be any farther offended to satisfy the resentment of the Gibeonites, but directed the bodies to be taken down and honourably deposited in the family sepulchre, to which also the bones of Saul and his three sons, which had till now remained at Jabesh-Gilead, were at the same time removed. This must have been highly gratifying to a people who attached so much importance as the Jews to the honours of the grave.

'It has been seen that, on one occasion (2 Sam. viii. 3), David fought against Hadadezer about a district on the river Euphrates. Yet it is not to be imagined that he had any fixed possession of territory so distant, which indeed could have had no value to him. A warrior from his youth, he seems to have had little perception of the advantages of commerce, and although the land of Edom was long under his power, he made no effort to use its ports of Eziongeber and Elath for maritime traffic. Much less was he likely to value the trade of the Euphrates, from which river he was separated by a tedious distance of desert land, over which, without the possession of superior cavalry, he could not maintain a permanent sovereignty. No attempt seems to have been made in David's reign to maintain horses or chariots for military purposes. Even chieftains in battle, as Absalom on his fatal day, appear mounted only on mules. Yet horses were already used in state equipages, apparently as a symbol of royalty (2 Sam. xv. 1).

'That in the opening of Saul's reign the Philistines had deprived the Israelites of all the most formidable arms, is well known. It is probable that this may have led to a more careful practice of the sling and of the bow, especially among the southern tribes, who were more immediately pressed by the power of the Philistines. Such weapons cannot be kept out of the hands of rustics, and must have been essential against wild beasts. But from causes unknown, the Benjamites were peculiarly celebrated as archers and slingers (Judg. xx. 16; 1 Chron. viii. 40; xii. 2; 2 Chron. xiv. 8; xvii. 17); while the pastoral tribes beyond the Jordan were naturally able to escape all attempts of the Philistines to deprive them of shield, spear, and sword. Hence the Gadites, who came to David at Ziklag, are described as formidable and full-armed warriors, 'with faces like lions, and swift as mountain roes' (1 Chron. xii. 8).

'The standing army which Saul had begun to maintain was greatly enlarged by David. An account of this is given in 1 Chron. xxvii.; from which it would seem that 24,000 men were constantly maintained on service, though there was a relieving of guard every month. Hence twelve times this number, or 288,000, were under a permanent military organization, with a general for each division in his month. Besides this host, the register proceeds to recount twelve princes over the tribes of Israel, who may perhaps be compared to the lord-lieutenants of English counties. The enumeration of these great officers is remarkable, being as follows:—1. of the Reubenites; 2. of the Simeonites; 3. of the Levites; 4. of the Aaronites; 5. of Judah; 6. of Issachar; 7. of Zebulon; 8. of Naphthali; 9. of Ephraim; 10. of Manasseh; 11. of Manasseh beyond the Jordan; 12. of Benjamin; 13. of Dan. Here the names of Gad and Asher are omitted without explanation. On the other hand, the Levites and Aaronites are recounted, as though they were tribes co-ordinate with the rest, and Zadok is named as prince of the Aaronites. It is not to be supposed that the Levites or Aaronites were wholly forbidden from civil and military duties. It has been already remarked that Zadok (here chief of the Aaronites) was described

in the beginning of David's reign as 'a mighty man of valour' (1 Chron. xii. 28), and the same appellation is given to the sons of Shemaiah, a Levite (xxvi. 6). Benaiah, also, now captain of David's body-guard, was son of the late high-priest Jehoiada (xxvii. 5, and xii. 27).

'The body-guard of David, to which allusion has just been made, was an important appendage to his state, and a formidable exhibition of the actual despotism under which, in fulfilment of the warning of Samuel, Israel had now fallen. [CHERETHITES and PELETHITES.]

'The *cabinet* of David (if we may use a modern name) is thus given (1 Chron. xxvii. 32-34), with reference to a time which preceded Absalom's revolt:—1. Jonathan, David's uncle, a counsellor, wise man, and scribe; 2. Jehiel, son of Hachmoni, tutor (?) to the king's sons; 3. Ahithophel, the king's counsellor; 4. Hushai, the king's companion; 5. after Ahithophel, *Jehoiada, the son of Benaiah;* 6. Abiathar the priest. It is added, 'and the general of the king's army was Joab.' At this period Benaiah was in the early prime of his military prowess, and it is incredible that he can have had a son, Jehoiada, old enough to be the second counsellor of the king, next to the celebrated Ahithophel. If the text is here corrupt, the corruption is older than the time of the LXX. However, De Wette has introduced *Benaiah, the son of Jehoiada.* We cannot look on this as certain, for Benaiah may have been the name of the father as well as of the son of Jehoiada the high-priest. Yet as it was very rare with the Hebrews for names to recur in alternate generations, De Wette's reading is at least highly probable. If so, it is striking to observe that Benaiah, as captain of the life guards, is reckoned next to Ahithophel in rank as a counsellor, while Joab, general of the army, scarcely seems to have been a member of the cabinet. Zadok was above named as prince of the Aaronites, but was not yet so closely connected with the administration as Abiathar.

'Twelve royal bailiffs are recited as a part of David's establishment (1 Chron. xxvii. 25, 31), having the following departments under their charge:—1. The treasures of gold, silver, etc.; 2. the magazines; 3. the tillage (wheat, etc.?); 4. the vineyards; 5. the wine-cellars; 6. the olive and sycamore trees; 7. the oil-cellars; 8. the herds in Sharon; 9. the herds in the valleys; 10. the camels; 11. the asses; 12. the flocks. The eminently prosperous state in which David left his kingdom to Solomon appears to prove that he was on the whole faithfully served, and that his own excellent intentions, patriotic spirit, and devout piety (measured, as it must be measured, by the standard of those ages) really made his reign beneficial to his subjects. If it reduced them under despotism, yet it freed them from a foreign yoke, and from intestine anarchy; if it involved them in severe wars, if it failed of uniting them permanently as a single people, in neither of these points did it make their state worse than it found them. We must not exact of David either to reign like a constitutional monarch, to uphold civil liberty, or by any personal piety to extract from despotism its sting. Even his most reprobate offence has no small palliation in the far worse excesses of other Oriental sovereigns, and his great superiority to his successors justifies the high esteem in which his memory was held.

'One of the most remarkable incidents in the later period of David's career was his causing a census to be taken of his people, and the rebuke and punishment which on that account he incurred. There is an apparent discrepancy in the terms in which the accounts of this transaction are introduced in 2 Sam. xxiv. 1, and 1 Chron. xxi. 1. In the former we read, 'The anger of the Lord was kindled against Israel, and he moved David against them to say, go, number Israel and Judah.' In the latter we find—'And Satan stood up against Israel, and provoked David to number Israel.' The difference is, however, more apparent than real; and without availing ourselves of the resources of verbal criticism, it suffices to observe that God is sometimes represented as doing what he permits to be done by others. So in the present case, the Lord permitted Satan to tempt David. The Lord withdrew his supporting grace from the king, and the great adversary prevailed against him.

'There have been various opinions as to the nature of the sin involved in this transaction. That in its mere outside aspect, or in its understood or avowed objects, or in both, it presented as objectionable an aspect to contemporary opinion, as it certainly did in the eyes of God, is evinced by the fact, that such a person as Joab—a man of no very apprehensive conscience—was shocked and alarmed at the proposition, and expressed a most decided opinion as to the sin and danger of the measure. The common impression seems to be, that the act of taking a census was in itself culpable, as indicating the sinful pride of the king in contemplating the number of his subjects; and this notion had for a long time great weight in rendering the people in most European countries averse to enumerations of the populations when first such operations began to be contemplated by governments. The absurdity of this opinion is shewn by a simple reference to the fact, that under Moses, two enumerations of the population were taken by the express command of the Lord himself. The truth is probably, that at this time David coveted an extension of empire, contrary to the Lord's plans for the house of Israel. Having permitted himself to cherish this evil design, he could not well look to the Lord for help, and therefore sought to know whether the thousands of Israel and Judah were equal to the conquests he meditated. His design doubtless was to force all the Israelites into military service, and engage them in the contests which his ambition had in view; and as the people might resist this census, the soldiery were employed to make it, that they might not only put down all resistance, but suppress any disturbances which the general dislike to this proceeding might occasion.

'By the results of this census, we, however, learn the interesting fact, that 'all they of Israel were a thousand thousand and a hundred thousand men that drew sword: and Judah was four hundred thousand and ten thousand.' This is the statement in 1 Chron. xxi. 5; but the parallel text in 2 Sam. xxiv. has a considerably different account. For the sake of comparison we set these accounts side by side, together with the results of the last census taken in the time of Moses—by which we may be enabled to form an idea of the increase of population since the Israelites became a settled people. As Benjamin and Levi were not numbered on this

later occasion, we render the comparison more perfect by excluding and withdrawing these tribes from the earlier account :

	Num. xxvi.	2 Sam. xxiv.	1 Chron. xxi.
Israel, exclusive of Levi and Benjamin	493,550	800,000	1,100,000
Judah	74,600	500,000	470,000
	568,150	1,300,000	1,570,000
Real Population	2,272,600	5,200,000	7,280,000

and giving also the results of the multiplication by four to arrive at the real population, as it is usually true that the men reputedly capable of bearing arms are not more than one-fourth the entire population.

'The apparent discrepancy between the two estimates admits of several explanations. It seems, however, most probable that the deficiency of 300,000 in the estimate for Israel may have been produced by the earlier of the sacred writers omitting the standing army of 288,000—increased to 300,000 by the addition of a thousand men supposed to have been with each of the princes of the tribes, that is 12,000 together—the whole of which are included by the later writer. There is still a difference of 30,000 in the account for Judah ; and this may be explained in the same manner—the writer in Samuel being presumed to exclude the army of observation posted on the Philistine frontier, and which appears from 2 Sam. vi. 1, to have been composed of 30,000 men.

'It appears from this that the Hebrew population had increased nearly threefold during the 576 years which had elapsed since it entered the land of Canaan. This increase is not extraordinary ; but is as great as we have any reason to expect, considering the oppressions to which the Israelites had been subjected, and the bloody wars they had waged. Indeed, it has been objected by some that it is scarcely possible that, all circumstances considered, the people could have been so numerous ; but, as we must necessarily be ignorant of many causes which may have operated to increase or lessen the population, the statement of the sacred historian may, even on ordinary grounds, be safely taken, in the absence of any reason to suspect the integrity of the text. This leads us, in conclusion, to a remark which will apply to the whole life of David, and, indeed, to the Holy Scriptures at large, that the difficulties found in the narrative are only such as arise from its remote antiquity, and the impossibility of our acquiring all the knowledge necessary for their complete solution. Scepticism is often more credulous than the faith it despises for that alleged quality, and its proposed methods of unravelling the intricacies of the Bible records, frequently make confusion still more confused. The way in which recent discoveries in archæology have confirmed statements, both in sacred and profane history, which before were thought to be erroneous, will make thoughtful persons hesitate before they doubt, and dispose them to believe, that if some fact, now withheld, were but supplied, there would be harmony where there is now the appearance of discord.'

David reigned in Hebron seven years and a-half, and in Jerusalem thirty-three years (2 Sam. ii. 11 ; v. 5). Josephus says he died at the age of 70 (*Antiq.* viii. 15. 2). His 'last words' were a song in which he embodied his conception of the just ruler—the ruler fearing God—and expressed his joyful anticipation, amid all the disappointments which had cast their shadow over his own paternal anticipations, of the fulfilment of God's promise to him in the advent of that Great King in whom the ideal of a perfectly just ruler should be fully realised (2 Sam. xxiii. 1-5 ; comp. the Targum Jonath. on the passage). Before his departure, he also charged his son Solomon, whom he had destined to be his successor, how to conduct himself in the kingdom, and especially towards certain parties to whom the king owed a debt of retaliation or of gratitude (1 Kings ii. 1-9). We cannot but notice how, in this last utterance, the circumstances in which he was placed, and the maxims of rule to which he was habituated, infused elements into his counsels which illustrate the still lingering imperfection of the man, while the former utterance is full of what belongs to the faith and hope of the saint.

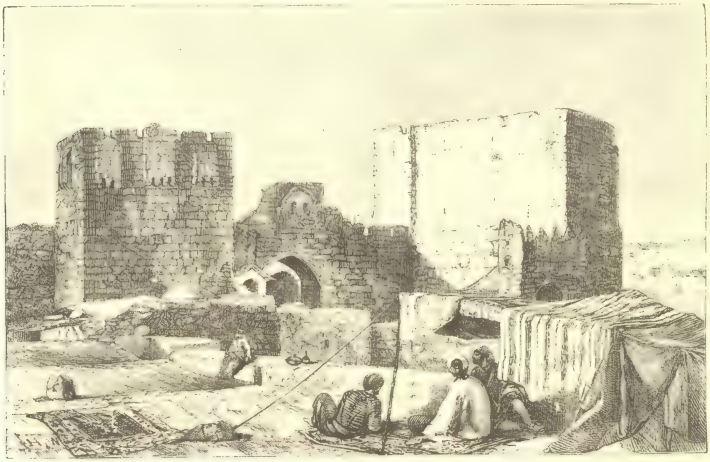
This chequered character belongs to David all through his public history. That he was a man of ardent passions, and that he gratified these sometimes with the arbitrary license of an Oriental prince, lies on the surface of the record of his life. But men do ill to measure that heroic and many-stringed nature by the average standard of common-place humanity ; and it is foolish and wicked to dwell upon his obvious faults while no regard is paid to the nobler features of his soul, to the sublime piety in which his habitual life dwelt, to the intense agony with which he struggled for the mastery over these fiery passions, and the mournful remorse with which he bewailed their occasional triumph over his better nature. Some have even taken occasion from the sins into which David fell to sneer at the religion of which he appears as one of the most distinguished professors ; forgetting how unfair and disingenuous it is to impute to a man's religion what his religion had nothing to do with, except as it caused him frequently and constantly to deplore it. It behoves us, also, to consider of how much good to the church David's varied experiences, even in their least excusable forms, have been made the vehicle. 'Though we neither excuse his acts of wickedness nor impute them to the temptation of God, who cannot be tempted of evil, neither tempteth any man, we will add that by his loss the church hath gained ; and that if he had not passed through every valley of humiliation, and stumbled upon the dark mountains, we should not have had a language for the souls of the penitent, or an expression for the dark troubles which compass the soul that feareth to be deserted by its God' (Irving, *Introd. Essay to Horne on the Psalms*, p. 57). For illustrations of the history of David, see Delany, *Historical Account of the Life and Reign of David, etc.*, 3 vols. Lond. 1741-42 ; Chandler, *Critical History of the Life of David, etc.*, 2 vols. Lond. 1766 ; Kitto, *Daily Bible Illustrations*, vol. iii. ; Ewald, *Gesch. d. Volkes Israel*, iii. 71, ff.—W. L. A.*

DAVID, CITY OF. This name is applied in Scripture to two different places. 1. In 2 Sam. v. we read that David having taken Jerusalem, and

* The parts of this article retained from the former editions are indicated by the usual marks of quotation.

stormed the citadel on Mount Zion, 'dwelt in the fort, and called it the city of David' (1 Chron. xi. 7). After that time the castle and palace of Zion appear to have been called 'the City of David,' as contradistinguished alike from Jerusalem generally, and from Moriah and other sections of it (1 Kings viii. 1; iii. 1; 2 Chron. v. 2). In it David and most of his successors on the throne were buried (1 Kings ii. 10; 2 Chron. ix. 31, etc.) Mount Zion, or the City of David, is on the south-west side of Jerusalem, opposite Moriah, or the temple-mount, with which it was connected by a bridge spanning the deep valley of Tyropoean. The tomb of David on Zion is to this day one of the most honoured sanctuaries of the Mohammedans; and the square keep, called the Castle of David, on the northern end of Zion, is one of the most ancient and interesting relics in the Holy City. [JERUSALEM.]

2. In Luke ii. 4 and 11, Bethlehem is called the City of David. Joseph and Mary went from Nazareth 'unto the city of David, which is called Bethlehem.' This was David's birthplace, and the home of his youth. We know not at what time the little mountain village began to be called by his name; but there is no trace of it in the



204. Tower of David

O. T. It appears, however, to have been pretty generally used in the time of our Lord (BETHLEHEM).—J. L. P.

DAVISON, JOHN, was born at Morpeth, Northumberland, May 28, 1777. From the grammar-school of Durham he proceeded to Christ Church, Oxford, in 1794, at the age of 17; became Craven Scholar in 1798, in which year he also graduated B.A.; Fellow of Oriel in 1800; M.A. in 1801. Between the years 1810 and 1817 he became tutor of his college, public examiner, preacher at Whitehall, and occasionally served in other university offices. In 1818 he took his B.D. degree. It was at this period of his life that he preached and published his chief and much-valued work, entitled, *Discourses on Prophecy, in which are considered its structure, use, and inspiration; being the substance of twelve sermons preached in the chapel of Lincoln's Inn, in the lecture founded by the Right Rev. William Warburton, Bishop of Gloucester.* In 1826 he was made prebendary of Worcester, and soon afterwards rector of Upton-upon-Severn, for which he resigned his former preferment in the north. Between Upton and Worcester Mr. Davison divided his residence, during the remainder of his earthly life, which was brought to its close at Cheltenham, May 6th, 1834; he was buried in the south chancel of Worcester Cathedral. This most amiable, high-minded, and learned clergyman, whose memory is still cherished by some surviving friends—divided his well-spent time in parochial duty and the pursuit of sacred learning. His treatise on *Prophecy* has been frequently republished, and will not soon be forgotten; it combines an unusual elegance of style with great perspicuity of treatment. The uninterrupted approval which has been accorded to this work for nearly forty years more than confirms the favourable reception with which it was originally welcomed. To learning and a large view of his subject the author adds the grace of eloquence and feeling. With a gentle though irresistible persuasion he carries his reader to the height of his grand argument.

Since Davison's death, his *Remains and occasional Publications*, have been published, comprising thirteen miscellaneous pieces. They are more or less all characterised by the writer's great ability in style and argument. One only belongs to the subject of our work—it is the first in the vol., containing 176 pages of it, and is entitled, *An*

inquiry into the origin and intent of primitive sacrifice, and the Scripture evidence respecting it, etc. The claims of true Natural Religion are well vindicated in this treatise. Exception has been taken to the main drift of Davison's argument (See Fairbairn's *Typology*, pp. 442, 443). Without wishing to express an opinion of it, one way or the other, it may be right to observe that the author's argument is clearly misunderstood by those who represent it as disputing altogether the Divine origin of *all* sacrifice. Its conclusions amount to this; that sacrifices, eucharistical and penitential, might be, and probably were, of human origin, though presently sanctioned by Divine approbation; but that the idea of *expiatory sacrifice was clearly supernatural.* (See *Preface to Remains*, p. 13).—P. H.

DAY, Heb. יוֹם (חום, חמם, חמי; cf. יַמִּים, hot springs), a term denoting both the space of time during which the sun is above the horizon, or the *natural* day (Syr. ܝܘܡܐ); and the cycle of twenty-four hours, during which the sun apparently performs one entire circuit round the earth, or the *civil* day (Syr. ܝܘܡܐ; Pers. شبانروز). This latter, for which the Bible also uses the compounds ערב בוקר (Dan. viii. 14) and νυχθήμερον (2 Cor. xi. 25), seems to have been universally adopted from the remotest ages as a measure of time; the special point, however, at which its commencement was fixed by different nations, varied between morning, noon, evening, and midnight (Pliny, *Hist. Nat.* ii. 79; Censorin. xxiii.) With those who, like the Babylonians and Persians, counted by solar epochs, the civil or calendar day generally lay between sunrise and sunrise; while with others, to whom the moon was the standard of reckoning, the sunset was the signal for the end of one, and the beginning of another such day. This was the case, among others, with the Athenians, Gauls, Germans, and with many Eastern nations; some of whom, as the Arabs, still continue this mode of reckoning, and count their time by nights: a custom which may likewise be found in the Roman and Salic Laws, and which is traceable even in our own terms, fortnight, se'nnight. The less obvious starting points of noon and midnight, the former adopted by the Etruscans, Umbrians, etc., the latter by the Roman priests, Egyptians (see, however, Lepsius, *Chronol.* p. 130), and others, were chosen either as the culminating points, as it were, of light and darkness, or for astronomical purposes (Ideler, *Hb. d. Chron.* i. 29, 80, 100, ff.; cf. Tacit. *Germ.* 11; Cæs. *Bell. Gall.* vi. 18; Isid. *Orig.* v. 20; Macrob. *Sat.* xxxiii., etc.)

To the Hebrews, the moon had distinctly been pointed out as the regulator of time (Ps. civ. 19). The Mosaic cosmogony invariably mentions the night as the first portion of the civil day (Gen. i. 5, ff.) It was, moreover, expressly enjoined, that the celebration of certain festivals was to begin with the night (Lev. xxiii. 5, 32), a rule which, by the traditional law, was extended to all Sabbath and Feast Days. Nevertheless, it has always been a moot point whether the Hebrews, at all times, and in all respects, began their calendar or civil day with the night. It has been argued, that if this had been the case, the lawgiver could not have designated those very evenings which he wished to belong ritually to the following (15th, 10th) day, as the evenings of the previous (14th, 9th) day (Lev. *l. c.*) Further, that in common biblical phraseology, the day is frequently mentioned before the night (Ps. i. 2, etc.); and that of the fast days mentioned in Zech. viii. 19, one only begins with the previous evening. Finally—not to mention other objections—it has been alleged, that even in ritual points, the Bible occasionally reckons the night as following, not as preceding, the day (Lev. vii. 15). There seems, in fact, no other way of reconciling these apparent inconsistencies, than to assume (cf. *Mishnah Chulin*, v. 6) that no general rule had ever been laid down with respect to the commencement of the civil day, and that ritually, on certain distinct occasions, the natural day followed the night, on others, the night followed the day. It might very naturally be supposed, that if the Hebrews ever had a mode of reckoning uniform for all purposes, they must have changed it from time to time (without, however, altering their holy seasons), accommodating it to the customs of the peoples among whom they happened to be thrown in various epochs; and that from these conflicting usages, ambiguities and uncertainties necessarily followed. Thus, a Hebrew letter written in the night between Saturday to Sunday, would, even in our time, be dated either מ״ש (conclusion of Sabbath), or אור ליום א׳ (eve of the first day).

The earliest biblical divisions of the natural day, which ritually commenced with the early dawn (when white can be distinguished from blue or green, a dog from a wolf, etc.—Talm. B. Berachoth, 8 b.), and which ended when three stars became visible, are morning, evening (Gen. i. 5), and noon (Gen. xliii. 16). Besides these, we find a greater variety of terms in the O. T., amounting to seven or eight, and supposed to designate certain distinct subdivisions of time—somewhat like the different 'day-seasons' of the Arabs. But on closer inspection, several of these terms, so far from expressing distinct and successive periods of time, prove to be either altogether synonymous, or to be used so indiscriminately, that the difference between them, if there be any, is barely appreciable. The following occur:—

נֶשֶׁף (נשף, to blow): the cool wind that precedes the sunrise, and accompanies and follows the sunset (= רוח היום, Gen. iii. 8). Therefore used as *dawn* (Job vii. 4; 1 Sam. xxx. 17); *evening* (Job xxiv. 15, etc.); *night* (Is. v. 11, etc.)

שַׁחַר (שחר) = בֹּקֶר (בקר), from בקר, שחר, to cleave, break forth: *aurora*, *morning* (Gen. xix. 15; 2 Sam. xxiii. 4).

חֹם הַיּוֹם, *heat of the day* (Gen. xviii. 1) = נְכוֹן הַיּוֹם, *standstill of the day* = צָהֳרַיִם, *two lights* (Gen. xliii. 16): all these three are terms for *noon*, *mid-day*.

עֶרֶב (ערב), from ערב, to mix (colours, objects): *evening* (Judg. xix. 9). Hence מַעֲרָב, west. The term בֵּין הָעַרְבַּיִם (Exod. xii. 6, etc.), 'between the two evenings' (cf. 'twilight,' שחרים, צהרים), has given rise to a

dispute between the Karaites and the Rabbanites, the former holding it to mean the time between sunset and midnight, while the latter place it between the 9th and 11th hours (= our 3 and 5 P.M.) A passage of Josephus (*Jew. Wars*, vi. 9. 3) favours the latter opinion. [בֵּין הַשְּׁמָשׁוֹת, *twilight*, and אוֹר, *eve* or *night*, are first used in the *Mishnah*.]

חֲצוֹת (חצה, to divide into two parts), *midnight*. [In later Hebrew, also *mid-day*. Cf. *Pesach*. iv. 1. 5. 6].

Another hitherto undecided point is the number of the Hebrew night-watches (אִשְׁמוֹרוֹת) anterior to the time of Christ. We find different opinions on this subject as early as the Talmud (Berach. 3 b, etc.); some assuming three, others four. The O. T. mentions expressly :—

רֹאשׁ אֶשְׁמֹרוֹת, *head*, first, of the watches (Lam. ii. 19).

אַשְׁמֹרֶת הַתִּיכוֹנָה, *middle* watch (Judg. vii. 19), which, according to those who affirm that there were always four, means the middle of those three watches which fell in the time of complete night.

אַשְׁמֹרֶת הַבֹּקֶר, *morning* watch (Exod. xiv. 24).

In the N. T. four night-watches (probably adopted from the Greeks and Romans) are mentioned (Mark xiii. 35) : —

Ὀψέ, the *late* watch, lasting from sunset to the third hour of the night, including the evening dawn ; also called ὀψία ὥρα, even-tide (Mark xi. 11), or simply ὀψία, evening (John xx. 19).

Μεσονυκτίου, *midnight*, from the third hour to midnight.

Ἀλεκτοροφωνίας, *cock-crowing*, from midnight to the third hour after midnight. Ended with the second cock-crowing.

Πρωΐ, *early*, from the ninth hour of the night to the twelfth, including the morning dawn or twilight. Also called πρωΐα, morning-tide or morning (John xviii. 28).

Of the other divisions of the natural day into four quadrants (Neh. ix. 3), or into twelve hours, varying, according to the length of the day (in Palestine, from 9 hrs. 84 min. to 14 hrs. 12 min.), we cannot treat here. [DIAL ; HOURS.] Suffice it to say, that the Chaldee word שׁעתא (שׁעה) (Dan. iii. 6, 15 ; iv. 16) which at a later period is used for hour, in the O. T. signifies merely moment—a meaning which it has retained along with the later one ; and that in the N. T. the word hour is often used for a whole watch (Matt. xxv. 13, etc.) That, moreover, even after the division of the day into distinct hours had been fully established for general purposes, it had little influence upon the ritual times, would follow from the Talmud (B. Berachoth, 27. b). There the curious incident is recorded, that the Jews had, on one occasion, entered the synagogue for the purpose of reading the evening prayers for the termination of the Sabbath, some hours before sunset, and only became aware of their error when, on leaving the synagogue, they perceived the sun, which had in the meantime broken through the clouds.

The word Day is further used in the Bible in the general sense of *time* (Gen. xlvii. 8), of misfortune (Ps. xxxvii. 13), of divine judgment (Joel i. 15 ; Matt. vii. 22), a feast-day or birth-day (Hos. vii. 5 ; Job iii. 1), and *pluraliter* in the sense of a full number of days, *f. i.*, of a month (Gen. xxix. 14), a year (Is. xxxii. 10). On some other acceptations of the word—common to most languages—it is unnecessary to enlarge.

The days of the week had no special names as they had with the Romans, and, perhaps, with the Egyptians ; but were designated according to their numerical order in relation to the Sabbath.—E. D.

DAYSMAN is a word which occurs but once in the A. V. of the Scriptures, in Job ix. 33 ; it is more remarkable from its structure and derivation as an English word, than from any doubt of the meaning of the original Hebrew term, which it represents. This term is מוֹכִיחַ, the *Hiphil* participle of the verb יָכַח, which is not found in *Kal*, and but thrice in *Niphal*, and once in *Hophal* and in *Hithpael*, whereas it occurs more than fifty times in *Hiphil*. The primitive meaning of the word (according to Gesenius, *Thes.* 592), is 'to be clear or manifest ;' and in *Hiphil* 'to make manifest,' also 'to convince, to confute, to reprove, or rebuke ;' by these last two words the word is rendered in nearly every passage of A. V., including the ten instances of the Hiphil participle מוכיח. It is not easy to conjecture why in Job ix. 33 alone the translators resorted to the not then common word *Daysman*. The marginal rendering *umpire* seems to best convey the meaning of Job in the passage, 'some one to compose our differences, and command silence when either of us exceeds our bounds' (Patrick, *in loc.*) Fürst's term, *Schiedsmann* (*H. wörterb.* i. 509), very well expresses this idea of authoritative arbitration. As to the old English noun *Daysman*, Johnson's definition, *surely*, is hardly borne out by his solitary quotation from Spenser, *Faerie Queene*, ii. 8 :—

'To whom Cymochles said ; For what art thou,
That mak'st thyself his *dayesman*, to prolong
The vengeance prest ;'

arbitrator or *umpire* would better express the sense. In Holland's old translation of *Livius* (p. 137), *Dayesmen* and *Umpiers* are used as synonymes. In the Bible of 1551, 1 Sam. ii. 25 is thus translated ; 'If one man synne agaynst another, *dayseman* (A. V. 'the judge') may make hys peace ; but yf a man sinne agaynst the Lord, who can be hys *dayseman* (A. V., 'who shall intreat for him')? The Hebrew here comes from the verb פָּלַל ; in the first instance occurs its *Piel*, which has elsewhere the signification of *executing judgment*, and in the second instance its *Hithpael*, which has (throughout its numerous occurrences), the sense of *praying* or *intreating*. A comparison of the use of the word in this older translation with its obvious meaning in our A. V. seems to shew that in the interval it had shifted its earlier meaning of *mediator* or *advocate*, to the stronger sense of *arbiter*, *umpire*, or *judge*. Dr. Richardson (*Dictionary* [1st ed.], p. 488) accounts (after Minshew) for the origin of the word *Daysman* by attributing to the first element of it the technical sense of *a set or appointed time* (for appearing before court, etc.), like the Latin phrases *Status dies ; dictus dies ; diem constituere*, etc. (See Dic-

tionary of G. and L. Antiqq., s.v. *Dies*, or White and Riddle's Latin Dictionary, p. 506, c. 3). In German, *Tag* is sometimes similarly used; and so is *Tagen*, as a legal phrase, to appoint a day for trial; *eine Tache tagen* = to institute legal proceedings (Hilpert's *Lex.* s.v.) Exactly similar is the Dutch phrase, *Dagh vierden* = diem dicere; and the verb *Daghen* citare, to summon. 'And thus,' says Richardson, '*Dayesman* means he who fixes *the day*, and is present, or else sits as judge, arbiter, or umpire, on *the day* appointed.' He adds, 'In St. Paul, 1 Cor. iv. 3, Wyclif's translation 'of *manny's dai*' [A. V. *man's judgment*], is literal from the Latin Vulgate, 'ab humano die.' The Greek is ὑπὸ ἀνθρωπίνης ἡμέρας; and this Mr. Parkhurst observes [and most commentators besides] is spoken in opposition to *the coming* of the Lord in verse 5, and also to ἡ ἡμέρα, *the day*, *i.e.*, the day of the Lord, in the preceding ch., ver. 15, where the Vulgate renders ἡ ἡμέρα, '*dies Domini*.' See Stanley and Alford, on 1 Cor. iv. 3.—P. H.

DEACON (Διάκονος), the designation of an office-bearer in the apostolic churches (Phil. i. 1; 1 Tim. iii. 8-13). Respecting this office certain questions require to be considered.

1. Did it correspond to that of the חזן *chazan* in the Jewish Synagogue, the ὑπηρέτης of the N. T. (Luke iv. 20; John vii. 32)? That it did, is the opinion of Vitringa (*De Syn. Vet.*, p. 895, ff.; Bernard's *Condensed Tr.*, p. 87, ff.); whose principle, that the order of the Christian churches was constructed on the model of the synagogues, led him to press the analogy between the two in every possible way. But for this opinion there is no solid support. Vitringa's main principle is itself unsound; for nothing can be more evident than that the Apostles proceeded upon no pre-arranged scheme of church policy, but instituted offices and appointed usages just as circumstances required; and as respects the deacon's office, it cannot be shewn that one of the duties pertaining to the office of chazan in the synagogue belonged to it. As Hartmann remarks (*Enge Verbind. des A. T. mit d. N.*, p. 281), the chazan was a mere servant whose functions resembled those of our sexton or church officer.

2. Have we in Acts vi. 1-6 an account of the institution of the deacon's office in the Church? In that passage we read of the appointment of seven men in the church at Jerusalem to attend to the due distribution of the provision made for the sustenance of the widows belonging to the church: were these men *deacons* in the sense in which that title was used in later years? That they were is very generally assumed; but it is not easy to discover any solid ground on which the assumption may be rested. Nothing can be drawn from the meaning of the word διακονία as applied to their functions (ver. 1), or the word διάκονος, as if this title had been originally derived from such a 'serving of tables' as is here referred to; because these words are used in the N. T. with the utmost latitude of meaning, so as to include every kind of service rendered to the church or cause of God on earth—the service of presbyters (2 Cor. xi. 23; Ephes. vi. 21; Col. i. 7, etc.), of evangelists (1 Thess. iii. 2), of apostles (Acts xx. 24; xxi. 19; Rom. xi. 13; 2 Cor. vi. 4, etc.), of prophets (1 Peter i. 12), of angels (Heb. i. 14), of Christ himself (Rom. xv. 8); as well as service in temporal matters. Nor can much weight be attached to patristic testimony on this head; because we have no clear declaration in favour of the position assumed earlier than that of the 6th General Council (in Trullo), held A.D. 680; all the earlier witnesses speak of the diaconate in connection with spiritual services, or the rites of the Church. If, moreover, this was the institution of a permanent office in the Church, it seems somewhat strange that it should disappear entirely from the history of the Church for many years, and come up again, for the first time, in the form of an incidental notice in an epistle written in the latter half of the first century. Taking the narrative in the Acts in its connection with the history of which it forms a part, the appointment of the seven brethren has all the appearance of a temporary expedient to meet a peculiar emergency. Hitherto the Apostles had managed the expenditure of the funds collected for the aid of the poor in the church; but when the Hellenists complained to the Hebrews (πρὸς τοὺς Ἑβραίους, not *against* the Hebrews), *i.e.*, the resident Jews by whom the supply was of necessity chiefly furnished, that their widows were neglected in the daily distribution, the Apostles suggested an arrangement by which what they, from the pressure of other duties, could do only imperfectly, might be done efficiently and for the satisfaction of all. The emergency, however, was itself the result of special circumstances, and consequently the arrangement by which it was to be met could not possess the character of a permanent institute. Whilst it, however, passed away with the circumstances which gave it birth, we believe there was this of permanency in it, that it established the principle that it was not fit that they who are entrusted with the ministry of the word should also be burdened with the ministry of tables or the management of the temporal affairs of the church.

3. What were the special duties of the deacon's office? On this head want of information precludes our arriving at any very satisfactory conclusion. It is easy to say that the duty of the deacon was to manage the temporal affairs of the church, whilst its spiritual affairs were in the hands of the Apostles and presbyters; but when some evidence of this is asked, none can be presented that possesses the least weight. When it is considered that the qualifications required for a deacon, according to the Apostle's specification, are almost as high as those required for a bishop (1 Tim. iii.), we can hardly believe that the duties of the former were confined to, or chiefly occupied with, mere temporal affairs; while the latter had the spiritual wholly for his sphere. It may be asked also, if the deacon's office were conversant solely with the temporal affairs of the church, how was he, in conducting it, especially to acquire 'great boldness in the faith?' Is this at all a consequence of keeping a church's accounts correctly, or dispensing a church's charity wisely?

4. But if the office of the deacon was spiritual, we must ask, In what respect did it differ from that of the presbyter? That the deacon and presbyter were different follows necessarily from the identification of the latter with the bishop [BISHOP], from whom the deacon is expressly distinguished in both the passages where his office is mentioned. It seems also clear that the office of deacon was a subordinate one, and constituted the lowest step in

the official gradation; for if it were not so, what force would there be in the Apostle's statement, that they that have used the office of a deacon well purchase for themselves a good degree (βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, 'gradum ab humilitate diaconiæ ad majora munera in ecclesia,' Bengel)?* It is evident also that their office did not require them to be public teachers of the church; for, whilst the bishop is required to be διδακτικός, all that is required of the deacon in respect of Christian doctrine is, that he should 'hold the mystery of the faith in a pure conscience.' Beyond this the N. T. does not enable us to go; but we learn from authentic sources what the duties of the deacon in the post-apostolic church were. He had to assist the presbyter or bishop in the administration of the Lord's Supper by conveying the eucharistic elements to the communicants (Justin Mart., *Apol. I.*, sec. 65, ed. Otto); to receive the offerings of the people, and announce the names of those who offered (Cyprian, *Ep.* xvi. [al. 9, 10, 14], sec. 2; Jerome, *Comment. in Ezek.* xviii., p. 537); to take care of the utensils of the altar (Augustin, *Quæst. V. et N. T.*); in some churches, though not in all, the deacons read the Gospel (Jerome, *Ep.* lvii. *ad Sabin.*); in some they were permitted to baptise (Tertull. *De Bapt.*, c. xvii.; Jerome, *Dial. cont. Lucif.* 6. 4), and in later times other functions were allotted to them (See Bingham *Antiq.* Bk. II., ch. xx.) Whether the deacon was allowed to preach in the church is a doubtful point; it is probable that bishops might and did occasionally grant permission for this, but that, as a rule, it was not permitted. If we reflect on the Apostolic age the light thus derived from the ages following it, we shall be led to regard the deacon as a spiritual officer subordinate to the presbyter, appointed to assist him in several of his duties, and having a general care of the outward conduct of the service; eligible to the dignity of presbyter, but only in case of his so commending himself in the office of deacon as to procure for himself such advancement.

5. The qualifications required for the office of deacon are specified by the Apostle in 1 Tim. iii. 8-12. It is enacted that deacons shall be grave, σεμνοί, venerable, respected in all the relations of life; not διλόγοι, not thinking one thing and saying another, saying one thing to one man, and another to another, but sincere, truthful, and onefold; not addicted to wine; not αἰσχροκερδεῖς, which some interpret 'getting their livelihood by unlawful means,' but which rather signifies, 'using their office or influence for the sake of gain,' as did those of whom Titus writes (i. 11); holding the mystery of the faith (the truth of God revealed to and embraced by faith) in a pure conscience; men who had been proved, and whose character was established as that of men without reproach; the husbands of one wife, ruling their children and their own houses well. These qualifications evidently are such as fit their possessor for the highest offices in the Church.—W. L. A.

* The exegesis which explains βαθμὸν here of an increase of piety or of spiritual knowledge, has all the appearance of being one gratuitously assumed for the sake of avoiding an unwelcome conclusion. The word βαθμὸς is constantly used by the Fathers in a technical sense to designate an ecclesiastical grade (See Suicer *in verb.*): can an instance be adduced from any source of its being applied to progress in piety or knowledge?

DEACONNESS (Διακόνισσα, ἡ διάκονος). That in the early Church there were females who were officially set apart for certain duties under the title of deaconesses seems beyond doubt (see Bingham, Bk. II., ch. xxii.); but whether such were found in the churches of the apostolic age is very doubtful. The grounds for the affirmative are extremely slender. Phœbe is called ἡ διάκονος of the church at Cenchreæ; and Paul specifies certain qualifications which were to be required before a widow was taken into the number (as is alleged) of deaconnesses. On such evidence nothing can be built. The former passage proves nothing as to any *official* status held by Phœbe in the church; for aught the word teaches she may have been the door-keeper or cleaner of the place where the church assembled. The latter passage is made to bear on the subject only by assuming the thing to be proved; not a word does Paul say in it of deaconnesses; he says certain widows are not to be received 'into the number,' without saying of what. The context can alone determine that, and as he is speaking there of who are to receive pecuniary aid from the Church, the conclusion to which we are naturally led is, that 'the number' to which he refers is the number of those who were to be so aided. To assume in the face of this that 'the number' referred to is the number of office-bearers of a certain class in the Church is illegitimate; and to make this assumption for the purpose of *proving* that such an office existed in the Church, is to set all logic at defiance. To these arguments some add the reference in 1 Tim. iii. 11, etc., to γύναικες, and in Titus ii. 3 to πρεσβύτιδες, as intimating the existence of deaconnesses in the Church; but in the former case the parties referred to are probably, as the A. V. gives it, the wives of the deacons; in the latter they are undoubtedly simply 'old women.' In certain states of society and public feeling, it may be quite proper to appoint females to discharge certain functions in the Church which properly belong to males; but that any *institution* to this effect was made by the Apostles is wholly without proof.—W. L. A.

DEAD SEA. [SEA.]

DEARTH. [FAMINE.]

DEATH. Of the Scriptural representations, names, and modes of speech respecting death, may be noticed the following:—

(*a*). One of the most common in the O. T. is, *to return to the dust*, or *to the earth*. Hence the phrase, *the dust of death*. It is founded on the description Gen. ii. 7, and iii. 19, and denotes the dissolution and destruction of the *body*. Hence the sentiment in Eccles. xii. 7,—'The dust shall return to the earth as it was, the spirit unto God, who gave it.'

(*b*). A withdrawing, exhalation, or removal of the breath of life (Ps. civ. 29). Hence the common terms ἀφῆκε, παρέδωκε τὸ πνεῦμα, *reddidit animam*, ἐξέπνευσε, *exspiravit*, etc.

(*c*). A removal from the body, a being absent from the body, a departure from it, etc. This description is founded on the comparison of the body with a tent or lodgment in which the soul dwells during this life. Death destroys this tent

or house, and commands us to travel on (Job iv. 21; Is. xxxviii. 12; Ps. xxxix. 13). Whence Paul says (2 Cor. v. 1) 'our earthly house of this tabernacle' will be destroyed; and Peter calls death 'a putting off of this tabernacle' (2 Peter i. 13, 14). Classical writers speak of the soul in the same manner, as *κατασκηνοῦν ἐν τῷ σώματι*. They call the body *σκῆνος*. So Hippocrates and Æschines. Compare 2 Cor. v. 8, 9—*ἐκδημῆσαι ἐκ τοῦ σώματος*.

(*d*). Paul likewise uses the term *ἐκδύεσθαι*, in reference to death (2 Cor. v. 3, 4); because the body is represented as the garment of the soul, as Plato calls it. The soul, therefore, as long as it is in the body, is clothed; and as soon as it is disembodied is naked.

(*e*). The terms which denote *sleep* are applied frequently in the Bible, as everywhere else, to death (Ps. lxxvi. 5; Jer. li. 39; John xi. 13, *sq.*) Nor is this language used exclusively for the death of the pious, as some pretend, though this is its prevailing use. Homer calls *sleep* and *death* twin-brothers (*Iliad*, xvi. 672). The terms also which signify to lie down, to rest (*e. g.*, שכב, *occumbere*), also denote death.

(*f*). Death is frequently compared with and named from *a departure, a going away*. Hence the verbs *eundi, abeundi, discedendi*, signify to die (Job x. 21; Ps. xxxix. 4). The case is the same with *ὑπάγω* and *πορεύομαι* in the N. T. (Matt. xxvi. 24), and even among the classics. In this connection we may mention the terms *ἀναλύειν* and *ἀνάλυσις* (Phil. i. 23; 2 Tim. iv. 6), which do not mean *dissolution*, but *discessus* (cf. Luke xii. 36). Vid. Weistein on Phil. i.

Death, when personified, is described as a ruler and tyrant, having vast power and a great kingdom, over which he reigns. But the ancients also represented it under some figures which are not common among us. We represent it as a man with a scythe, or as a skeleton, etc.; but the Jews, before the exile, frequently represented death as a hunter, who lays *snares* for men (Ps. xviii. 5, 6; xci. 3). After the exile, they represented him as a man, or sometimes as an angel (the angel of Death), with a cup of poison which he reaches to men. From this representation appears to have arisen the phrase which occurs in the N. T., to *taste death* (Matt. xvi. 28; Heb. ii. 9), which, however, in common speech, signifies merely to *die*, without reminding one of the origin of the phrase. The case is the same with the phrase to *see death* (Ps. lxxxix. 48; Luke ii. 26). See Knapp's *Christian Theology*, by Dr. Leonard Wood.—J. K.

DEBIR (דְּבִיר and דֶּבֶר; Sept. Δαβεὶρ). 1. One of the ancient royal cities of the Canaanites, captured by Joshua during his first great campaign, along with Hebron and others (Josh. x. 33-39). It was inhabited by the Anakim, who appear to have re-occupied the city after Joshua's conquest, and to have been finally expelled and exterminated by Othniel, whose valour on the occasion won for him the daughter of Caleb (xv. 13-17). An incidental remark of the bride is worthy of note, as shewing the topographical accuracy of the sacred writer. She said to her father, 'Give me a blessing, for thou hast given me *a south land;* give me also springs of water' (Judg. i. 11-15). The whole region about Debir is dry and parched, and fountains are extremely rare. The situation of the city is clearly indicated in Josh. xv. 49, 50. It lay near Anab and Eshtemoh, the ruins of which, still bearing the ancient names, are seen in the mountains about seven miles south of Hebron. Debir was assigned out of Judah to the priests (Josh. xxi. 5); and we hear no more of it in history. The attempts hitherto made to identify it have not been successful.

The names of this city have given rise to both discussion and speculation. Previous to the Israelitish conquest it was called both *Kirjath-sepher*, 'town of the book' (Josh. xv. 15), and *Kirjath-sannah* (xv. 49), the true meaning of which seems to be 'town of the law'—סנה being a Phœnician word, and equivalent to the Arabic سَنَا. In the Targum it is rendered ארכי, 'urbs archivorum;' and in the Septuagint *πόλιν γραμμάτων* (Bochart, *Opp.* i. 771). This name supplies some evidence that the Canaanites were acquainted with writing and books. The town probably contained a noted school, or was the site of an oracle, and the residence of some learned priests. If this be admitted, then it is easy to account for the Hebrew name *Debir*, which Jerome renders 'oraculum,' from דבר, 'to speak.' The same term was used to denote the *adytum* of Solomon's temple.

2. A place on the northern border of Judah, in or close to the great valley of the Jordan, and consequently not far distant from Jericho. It is only mentioned in Josh. xv. 7; and its site has not been identified. De Saulcy and Van de Velde mark a Wady Dabor on their maps as falling into the north-western corner of the Dead Sea; but its connection with Debir is doubtful.

3. A town east of the Jordan, on the northern boundary of Gad, and near Mahanaim (Josh. xiii. 26). It may be questioned whether the real name of the town is *Lidbir* or *Debir*, as the use of ל to indicate the construct state is very remarkable in Joshua. The site is unknown (Keil, *Comm. on Joshua, in loc.*)—J. L. P.

DEBORAH (דְּבוֹרָה, *a bee*). This insect belongs to the family *apidæ*, order *hymenoptera*, species *apis mellifica*, commonly called the honey-bee, because this species has often yielded honey to man. The bee is one of the most generally diffused creatures on the globe, being found in every region. Its instincts, its industry, and the valuable product of its labours, have obtained for it universal attention from the remotest times. No nation upon earth has had so many historians as this insect. The naturalist, agriculturist, and politician, have been led by a regard to science or interest to study its habits. Cicero and Pliny refer to one philosopher (Aristomachus) who devoted sixty years to it; and another (Philiscus) is said to have retired to the desert to pursue his inquiries, and to have obtained, in consequence, the name of Agrius. [But what alone concerns us here is the place occupied by this insect in the Bible].

In proceeding to notice the principal passages of Scripture in which the bee is mentioned, we first pause at Deut. i. 44, where Moses alludes to the irresistible vengeance with which bees pursue their enemies: 'The Amorites came out against you and chased you as bees do, and destroyed you in Seir unto Hormah.' The powerlessness of man under the united attacks of these insects is well

attested. Even in this country the stings of two exasperated hives have been known to kill a horse in a few minutes.

The reference to the bee contained in Judg. xiv. 8, has attracted the notice of most readers. It is related in the 5th and 6th verses that Samson, aided by supernatural strength, rent a young lion, that warred against him, as he would have rent a kid, and that 'after a time,' as he returned to *take his wife*, he turned aside to see the carcase of the lion, 'and, behold, there was a swarm of bees and honey in the carcase of the lion.' It has been hastily concluded that this narrative favours the mistaken notion of the ancients, possibly derived from misunderstanding this very account, that bees might be engendered in the dead bodies of animals (Virgil, *Georg.* iv.); and ancient authors are quoted to testify to the aversion of bees to flesh, unpleasant smells, and filthy places. But it may readily be perceived that it is not said that the bees were *bred* in the body of the lion. Again, the frequently recurring phrase, 'after a time,' literally 'after days,' introduced into the text, proves that at least sufficient time had elapsed for all the flesh of the animal to have been removed by birds and beasts of prey, ants, etc. The Syriac version translates 'the bony carcase.' The learned Bochart remarks that the Hebrew phrase sometimes signifies *a whole year*, and in this passage it would seem likely to have this meaning, because such was the length of time which usually elapsed between espousal and marriage (see ver. 7). He refers to Gen. iv. 3; xxiv. 55; Lev. xxv. 29, 30; Judg. xi. 4; comp. with ver. 40; 1 Sam. i. 3; comp. with vers. 7, 20; and 1 Sam. ii. 19; and 1 Sam. xxvii. 7. The circumstance that '*honey*' was found in the carcase as well as bees, shews that sufficient time had elapsed since their possession of it, for all the flesh to be removed. Nor is such an abode for bees, probably in the skull or thorax, more unsuitable than a hollow in a rock, or in a tree, or in the ground, in which we know they often reside, or those clay nests which they build for themselves in Brazil. Nor is the fact without parallel. Herodotus (v. 114) relates that a swarm of bees took up their abode in the skull of one Silius, an ancient invader of Cyprus, which they filled with honeycombs, after the inhabitants had suspended it over the gate of their city. A similar story is told by Aldrovandus (*De Insectis*, lib. 1. p. 110) of some bees that inhabited and built their combs in a human skeleton in a tomb in a church at Verona.

The phrase in Ps. cxviii. 12, 'They compassed me about like bees,' will be readily understood by those who know the manner in which bees attack the object of their fury.

The only remaining passage is Is. vii. 18, 'The Lord shall *hiss* for the fly that is in the uttermost parts of the river of Egypt, and for the bee that is in the land of Assyria.' [It is commonly supposed that there is an allusion here to the use of sharp or musical sounds to induce bees to hive, and even, as it would appear, to induce them forth of their hives to the fields, or back from the fields to their hives. Lowth translates the verb by 'hist;' and this has been understood, in the sense in which we speak of histing on a dog, to mean that God would rouse up the enemies of Israel, here represented as bees, and set them on them to sting and destroy them. The objection to this is, that the verb שרק, which occurs frequently in the O. T., means to *whistle*, to *pipe*, and thence to *collect* or *gather* by such means, but never to *hist* or *set* on. As for the custom assumed in the common interpretation, it is abundantly proved by ancient testimony. (See Aelian. *Animal*, v. 13; Cyril *in Jes.* v. 26; Varro, *De Re Rust.* iii. 16; Plin., *H. N.* ii. 22; Virg., *Georg.* iv. 64.)]

It may be remarked that in the Sept. version there is an allusion to the bee, immediately after that of the ant (Prov. vi. 8), which may be thus rendered 'Or go to the bee, and learn how industrious she is, and what a magnificent work she produces; whose labours kings and common people use for their health. And she is desired and praised by all. And though weak in strength, yet prizing wisdom, she prevails.' This passage is not now found in any Hebrew copy, and Jerome informs us that it was wanting in his time. Neither is it contained in any other version except the Arabic. It is nevertheless quoted by many ancient writers, as Clem. Alex. *Strom.* lib. i.; Origen, *in Num. Hom.* 27, and *in Isai. Hom.* 2; Basil, *Hexameron*, *Hom.* 8; Ambrose, v. 21; Jerome, *in Ezek.* iii.; Theodoret, *De Providentia*, *Orat.* 5; Antiochus, Abbas Sabbæ, *Hom.* 36; and John Damascenus, ii. 89. It would seem probable that it was in the copy used by the Greek translators. The ant and the bee are mentioned together by many writers because of their similar habits of industry and economy.—J. F. D.

DEBORAH (דְּבוֹרָה; Sept. Δεββῶρα; Deut. i. 44; Judg. xiv. 8; Ps. cxviii. 12; Is. vii. 18).

1. The nurse of Rebekah, whom she accompanied to the land of Canaan; she died near Bethel, and was buried under an oak, which, for that reason, was thenceforth called Allonbachuth—'the oak of weeping' (Gen. xxxv. 8). [At the time of her death Deborah was with Jacob whilst on his return from Padanaram. This has been variously accounted for by conjecture; some supposing that Rebekah had sent her to fetch Jacob back, according to her promise (xxvii. 45); others, that Rebekah being dead, Deborah had returned home, and was now again journeying back with the son of her former mistress; and others, that she met Jacob on his way with tidings of his mother's death, and that thus a double significancy was given to the name assigned to the tree under which she was buried. This last is supported by Jewish tradition, and seems the most probable.]

2. A prophetess, wife of Lapidoth. She dwelt, probably, in a tent, under a well-known palm-tree between Ramah and Bethel, where she judged Israel (Judg. iv. 4, 5.) This probably means that she was the organ of communication between God and his people, and probably on account of the influence and authority of her character, was accounted in some sort as the head of the nation, to whom questions of doubt and difficulty were referred for decision. In her triumphal song she says—

'In the days of Shamgar, son of Anath,
In the days of Jael the ways lay desert,
And high-way travellers went in winding by-paths.
Leaders failed in Israel, they failed,
Until that I Deborah arose,
That I arose, a mother in Israel.'

From the further intimations which that song contains, and from other circumstances, the people would appear to have sunk into a state of total discouragement under the oppression of the Canaanites, so that it was difficult to rouse them from their despondency, and to induce them to make any exertion to burst the fetters of their bondage. From the gratitude which Deborah expresses towards the people for the effort which they finally made, we are warranted in drawing the conclusion that she had long endeavoured to instigate them to this step in vain. At length she summoned Barak, the son of Abinoam, from Kadesh, a city of Naphthali, on a mountain not far from Hazor, and made known to him the will of God that he should undertake an enterprise for the deliverance of his country; but such was his disheartened state of feeling, and at the same time such his confidence in the superior character and authority of Deborah, that he assented to go only on the condition that she would accompany him. To this she at length consented. They then repaired together to Kedesh, and collected there—in the immediate vicinity of Hazor, the capital of the dominant power—ten thousand men, with whom they marched southward, and encamped on Mount Tabor. Sisera, the general of Jabin, king of Hazor, who was at the head of the Canaanitish confederacy, immediately collected an army, pursued them, and encamped in face of them in the great plain of Esdraelon. Encouraged by Deborah, Barak boldly descended from Tabor into the plain with his ten thousand men to give battle to the far superior host of Sisera which was rendered the more formidable to the Israelites by nine hundred chariots of iron. The Canaanites were beaten, and Barak pursued them northward to Harosheth. Sisera himself being hotly pursued, alighted from his chariot, and escaped on foot to the tent of Heber the Kenite, by whose wife he was slain. This great victory (dated about B.C. 1296), which seems to have been followed up, broke the power of the native princes, and secured to the Israelites a repose of forty years' duration. During part of this time Deborah probably continued to exercise her former authority, but nothing more of her history is known.

The song of triumph which was composed in consequence of the great victory over Sisera, is said to have been 'sung by Deborah and Barak.' It is usually regarded as the composition of Deborah, and was probably indited by her to be sung on the return of Barak and his warriors from the pursuit. Of this peculiarly fine specimen of the earlier Hebrew poetry there is an excellent translation by Dr. Robinson in the 1st vol. of the *American Biblical Repository*, from the introductory matter to which this notice of Deborah is chiefly taken.—J. K.

[3. The mother of Tobiel, the father of Tobit, a woman of Naphthali (Tob. i. 8). In the A. V. this name is spelt Debora.]

DEBTOR. [LOAN.]

DECALOGUE (עֲשֶׂרֶת הַדְּבָרִים; Sept. οἱ δέκα λόγοι and τὰ δέκα ῥήματα; Vulg. *decem verba*, the ten words. Exod. xxxiv. 28; Deut. iv. 13; x. 4). This is the name most usually given by the Greek Fathers to the law of the two tables, given by God to Moses on Mount Sinai. The decalogue was written on two stone slabs (Exod. xxxi. 18), which, having been broken by Moses (xxxii. 19), were renewed by God (xxxiv. 1, etc.) They are said (Deut. ix. 10) to have been written by the finger of God, an expression which always implies an immediate act of the Deity. The decalogue is five times alluded to in the N. T., there called ἐντολάι, *commandments*, but only the latter precepts are specifically cited, which refer to our duties to each other (Matt. xix. 18, 19, etc.; Mark x. 19; Luke xviii. 20; Rom. xiii. 9; vii. 7, 8; Matt. v.; 1 Tim. i. 9, 10). Those which refer to God are supposed by some to be omitted, from the circumstance of their containing precepts for ceremonial observances (Jeremy Taylor's *Life of Christ*, and *Ductor Dubitan.*; Rosenmüller's *Scholia in Exod.*) [LAW].

The circumstance of these precepts being called *the ten words* has doubtless led to the belief that the two tables contained ten distinct precepts, five in each table, while some have supposed that they were called by this name to denote their perfection, *ten* being considered the most perfect of numbers [ἡ δεκὰς παντελεία . . . ἀριθμὸν τέλειον, Philo, *De Septen.*, c. 9]. Philo divides them into two pentads, the first pentad ending with Exod. xx. 12, 'Honour thy father and thy mother,' etc., or the *fifth* commandment of the Greek, Reformed, and Anglican churches, while the more general opinion among Christians is that the first table contained our duty to God, ending with the law to keep the Sabbath holy, and the second our duty to our neighbour [Philo, *De Decalogo*]. As they are not numerically divided in the Scriptures, so that we cannot positively say which is the first, which the second, etc., it may not prove uninteresting to the student in biblical literature if we here give a brief account of the different modes of dividing them which have prevailed among Jews and Christians. These may be classed as the Talmudical, the Origenian, and the two Masoretic divisions.

1. *The Talmudical* (*Makkoth*, xxiv. a). According to this division, which is also that of the modern Jews, the first commandment consists of the words 'I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage' (Exod. xx. 2; Deut. v. 6); the second (Exod. xx. 3), 'Thou shalt have none other Gods beside me; thou shalt not make to thyself any graven image,' etc., to ver. 6; the third, 'Thou shalt not take God's name in vain,' etc.; the fourth, 'Remember to keep holy the Sabbath-day,' etc.; the fifth, 'Honour thy father and thy mother,' etc.; the sixth, 'Thou shalt not kill;' the seventh, 'Thou shalt not commit adultery;' the eighth, 'Thou shalt not steal;' the ninth, 'Thou shalt not bear false witness,' etc.; and the tenth, 'Thou shalt not covet,' etc., to the end. This division is also supported by the Targum of the Pseudo-Jonathan, a work of the sixth century, by Aben Esra, in his *Commentary*, and by Maimonides (*Sepher Hammizvoth*). It has been also maintained by the learned Lutheran Peter Martyr (*Loci Communes*, Basle, 1580, loc. 14, p. 684). That this was a very early mode of dividing the decalogue is further evident from a passage in Cyril of Alexandria's treatise against Julian, from whom he quotes the following invective:—'That decalogue, the law of Moses, is a wonderful thing, thou shalt not steal, thou shalt not kill, thou shalt not bear false witness; but let each of the precepts which he asserts to have been given by God himself be written down in the

identical words, 'I am the Lord thy God who brought thee out of the land of Egypt;' the second follows, 'Thou shalt have no strange gods beside me; thou shalt not make to thyself an idol.' He adds the reason, 'for I, the Lord thy God, am a jealous God, visiting the sins of the fathers upon the children.' 'Thou shalt not take the name of the Lord thy God in vain. Remember the Sabbath day. Honour thy father and thy mother. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet thy neighbour's goods.' What nation is there, by the gods, if you take away these two, 'Thou shalt not adore other gods,' and 'Remember the Sabbath,' which does not think all the others are to be kept, and which does not punish more or less severely those who violate them?'

2. The next division is the *Origenian*, or that approved by Origen, and is that in use in the Greek and in all the Reformed Churches, except the Lutheran.

Although Origen was acquainted with the differing opinions which existed in his time in regard to this subject, it is evident from his own words that he knew nothing of that division by which the number *ten* is completed, by making the prohibition against coveting either the house or the wife a distinct commandment. In his eighth *Homily on Genesis*, after citing the words 'I am the Lord thy God, who brought thee out of the land of Egypt,' he adds, 'this is not a part of the commandment.' The first commandment is 'Thou shalt have no other Gods but me,' and then follows 'Thou shalt not make an idol.' These together are thought by some to make one commandment, but in this case the number ten will not be complete—where then will be the truth of the decalogue? But if it be divided as we have done in the last sentence, the full number will be evident. The first commandment therefore is, 'Thou shalt have no other Gods but me,' and the second, 'Thou shalt not make to thyself an idol, nor a likeness,' etc. Origen proceeds to make a distinction between gods, idols, and likenesses. Of gods, he says, 'It is written there are gods many and lords many' (1 Cor. viii. 5); but of idols, 'an idol is nothing;' an image, he says, of a quadruped, serpent, or bird, in metal, wood, or stone, set up to be worshipped is not an *idol*, but a *likeness*. A picture made with the same view comes under the same denomination. But an idol is a representation of what does not exist, such as the figure of a man with two faces, or with the head of a dog, etc. The likeness must be of something exisiting in heaven, or in earth, or in the water. It is not easy to decide on the meaning of 'things in heaven,' unless it refers to the sun, moon, or stars. The design of Moses he conceives to have been to forbid Egyptian idolatry, such as that of Hecate or other fancied demons.—*Opera*, vol. ii. p. 156, De la Rue's ed.

The Pseudo-Athanasius, or the author of the *Synopsis Scriptura*, who is the oracle of the Greek church, divides the commandments in the same manner. (Athanasii, *Opera*, fol. Paris, 1698.)

Gregory Nazianzen, in one of his poems, inscribed 'The Decalogue of Moses,' adopts the same division. (*Opera*, ed. Caillaud, Paris, 1840).

Jerome took the same view with Origen; see his *Commentary on Ephesians* vi. (Hieronymi, *Opera*, vol. iv. Paris, 1693.)

The Pseudo-Ambrose also writes to the same effect in his *Commentary on Ephesians*. (Ambrosii, *Opera*, vol. ii. Paris edition; Append. pp. 248, 249.)

To these testimonies from the fathers may be added that of Clemens Alexandrinus (*Stromata*, vi. p. 809); but this writer is so confused and contradictory in reference to the subject, that some have supposed the text to have been corrupted.

But the strongest evidence in favour of the Origenian division is that of the learned Jews Philo and Josephus, who speak of it as the received division of the Jewish Church. Philo, after mentioning the division into two pentads already referred to, proceeds:—'The first pentad is of a higher character than the second; it treats of the monarchy whereby the whole world is governed, of statues and images (ξοάνων καὶ ἀγαλμάτων), and of all corrupt representations in general (ἀφιδρυμάτων); of not taking the name of God in vain; of the religious observance of the seventh day as a day of holy rest; of honouring both parents. So that one table begins with God the father and ruler of all things, and ends with parents who emulate him in perpetuating the human race. But the other pentad contains those commandments which forbid adultery, murder, theft, false-witness, concupiscence' (*De Decalogo*, lib. i.) The *first* precept, he afterwards observes, enjoins the belief and reverent worship of one supreme God, in opposition to those who worship the sun and moon, etc. And after condemning the arts of sculpture and painting, as taking off the mind from admiring the natural beauty of the universe, he adds: 'As I have said a good deal of the *second* commandment, I shall now proceed to the next, 'Thou shalt not take the name of God in vain.' . . . . The fourth commandment respects the sabbath day, to be devoted to rest, the study of wisdom, and the contemplation of nature, with a revision of our lives during the past week, in order to the correction of our transgressions: the fifth speaks of honouring parents. Here ends the first, or more divine pentad. The second pentad begins with the precept respecting adultery; its second precept is against murder; its third against stealing, the next against false-witness, the last against coveting' (lib. ii.) This division seems to have been followed by Irenæus: 'In quinque libris, etc., unaquæque tabula quam accepit a Deo præcepta habet quinque.' And Josephus is, if possible, still more clear than Philo. 'The first commandment teaches us that there is but one God, and that we ought to worship him only; the second commands us not to make the image of any living creature, to worship it; the third, that we must not swear by God in a false matter; the fourth, that we must keep the seventh day, by resting from all sorts of work; the fifth, that we must honour our parents; the sixth, that we must abstain from murder; the seventh, that we must not commit adultery; the eighth, that we must not be guilty of theft; the ninth, that we must not bear false-witness; the tenth, that we must not admit the desire of that which is another's' (*Antiq.* iii. 5. 5, Whiston's translation).

This division, which appears to have been forgotten in the Western Church, was revived by Calvin in 1536, and is also received by that section of the Lutherans who followed Bucer, called the Tetrapolitans. It is adopted by Calmet (*Dictionary of the Bible*, French ed., art. LOI.) It is

supported by Zonaras, Nicephorus, and Petrus Mogislaus among the Greeks, and is that followed in the present Russian Church, as well as by the Greeks in general (see the catechism published by order of Peter the Great, by Archbishop Resensky, London, 1753). It is at the same time maintained in this catechism that it is not forbidden to bow before the representations of the saints. This division, which appeared in the Bishops' Book in 1537, was adopted by the Anglican Church at the Reformation (1548), substituting *seventh* for sabbath day in her formularies. The same division was published with approbation by Bonar in his *Homilies* in 1555.

3. We shall next proceed to describe *the two Masoretic divisions*. The first is that in Exodus. We call it the Masoretic division, inasmuch as the commandments in the greater number of manuscripts and printed editions are separated by a ס or ס, which mark the divisions between the smaller sections in the Hebrew. According to this arrangement, the two first commandments (according to the Origenian or Greek division), that is, the commandment concerning the worship of one God, and that concerning images, make but one; the second is, 'Thou shalt not take the name of the Lord thy God in vain,' and so on until we arrive at the two last, the former of which is, 'Thou shalt not covet thy neighbour's house,' and the last or tenth, 'Thou shalt not covet thy neighbour's wife, nor his servant,' etc., to the end. This was the division approved by Luther, and it has been ever since his time received by the Lutheran Church. The correctness of this division has been at all times maintained by the most learned Lutherans, not only from its agreement with the Hebrew Bibles, but from the internal structure of the commandments, especially from the fact of the two first commandments (according to Origen's division) forming but one subject. If these form but one commandment, the necessity of dividing the precept, 'thou shalt not covet,' etc., into two is obvious. (For a learned defence of this division, see Pfeiffer, *Opera*, vol. i. loc. 96, p. 125). Pfeiffer considers the accentuation also of the Hebrew as equally decisive in favour of this division, notwithstanding the opposite view is taken by many others, including the learned Buxtorf. This division is also followed in the Trent catechism, and may therefore be called the Roman Catholic division. The churches of this communion have not, however, been consistent in following uniformly the Tridentine division, having revived, as in this country, the second Masoretic division, to which we shall presently allude. In the Trent catechism the first commandment is, 'Ego sum Dominus Deus tuus, qui eduxi te de terra Ægypti, de domo servitutis; non habebis Deos alienos coram me. Non facies tibi sculptile,' etc. 'Ego sum Dominus Deus tuus, fortis, zelotes,' etc., to 'præcepta mea.' The two last commandments (according to the Roman division) are, however, in the same catechism, combined in one, thus: 'Non concupisces domum proximi tui; nec desiderabis uxorem ejus, non servum, non ancillam, non bovem, non asinum, nec omnia quæ illius sunt. In his duobus præceptis,' etc. It had appeared in the same form in England, in Marshall's and Bishop Hilsey's *Primers*, 1534, and 1539.

Those who follow this division have been accustomed to give the decalogue very generally in an abridged form; thus the first commandment in the Lutheran shorter catechism is simply, 'Thou shalt have no other gods but me;' the second, 'Thou shalt not take the name of thy God in vain;' the third, 'Thou shalt sanctify the sabbath day' (*Feyertag*). A similar practice is followed by the Roman Catholics, although they, as well as the Lutherans, in their larger catechisms (as the Douay) give them at full length. This practice has given rise to the charge made against those denominations of leaving out the second commandment, whereas it would have been more correct to say that they had mutilated the first, or at least that the form in which they give it has the effect of concealing a most important part of it from such as had only access to their shorter catechisms.

The last division is the *second Masoretic*, or that of Deuteronomy, sometimes called the Augustinian. This division differs from the former simply in placing the precept 'Thou shalt not covet thy neighbour's wife' before 'Thou shalt not covet thy neighbour's house,' etc.; and for this transposition it has the authority of Deut. v. 21. The authority of the Masorites cannot, however, be of sufficient force to supersede the earlier traditions of Philo and Josephus.

This division was that approved by Augustin, who thus expresses himself on the subject—'To me it seems more congruous to divide them into three and seven, inasmuch as to those who diligently look into the matter, those which appertain to God seem to insinuate the Trinity. And, indeed, the command, 'Thou shalt have no other gods but me' is more perfectly explained when images are forbidden to be worshipped. Besides, the sin of coveting another man's wife differs so much from coveting his house, that to the house was joined his field, his servant, his maid, his ox, his ass, his cattle, and all that is his. But it seems to divide the coveting of the house from the coveting of the wife, when each begins thus: '*thou shalt not covet* thy neighbour's wife, *thou shalt not covet* thy neighbour's house,' to which it then begins to add the rest. For, when he had said, 'thou shalt not covet thy neighbour's wife, he did not add the rest to this, saying, nor his house, nor his field, nor his servant, etc., but these seem plainly to be united, which appear to be contained in one precept, and distinct from that wherein the wife is named. But when it is said, 'thou shalt have no other gods but me,' there appears a more diligent following up of this in what is subjoined. For to what pertains, 'thou shalt not make an idol, nor a likeness; thou shalt not adore nor serve them,' unless to that which had been said, 'thou shalt have none other gods but me.' The division of Augustin was followed by Bede and Peter Lombard.

The learned Sonntag has entirely followed Augustin's view of this subject, and has written a dissertation in vindication of this division in the *Theologische Studien und Kritiken*, Hamburg, 1836-37; to which there has been a reply in the same miscellany from Züllig, in vindication of what he terms the *Calvinistic division*, or that of Origen, which is followed by a rejoinder from Sonntag. Sonntag is so convinced of the necessity of that order of the words, according to which the precept against coveting the wife precedes (as in Deuteronomy) that against coveting the house, etc., that he puts down the order of the words in

Exodus as an oversight. The order in the Septuagint version in Exodus agrees with that in Deuteronomy. The Greek church follows this order. Sonntag conceives that the Mosaic division of the decalogue was lost in the period between the exile and the birth of Christ.—W. W.

DECAPOLIS (Δεκάπολις). A district lying chiefly on the east side of the Upper Jordan and the Sea of Tiberias, but also including a small portion of southern Galilee around Scythopolis. It received its name, as Pliny says, from the number of leading cities it contained (δέκα, 'ten'); but why these cities should have been grouped together has not been definitely explained by any ancient writer. The name Decapolis does not appear to be older than the Roman conquest of Syria; and probably these cities were endowed with peculiar privileges by the Roman Senate, and permitted to elect their own rulers, and administer their own laws. Lightfoot states, mainly on the authority of Jewish Rabbins, that their principal inhabitants were Gentiles, and that they were not subject to the Jewish taxes (Joseph. *Vita*, lxxiv. 2; Lightfoot, *Opp.* ii. 417, *sq.*) The boundaries of Decapolis cannot now be fixed with any approach to accuracy; indeed it is questionable whether as a province it ever had any fixed boundaries. The name seems to have been applied indefinitely to a wide region surrounding 'ten cities;' and ancient geographers do not even agree as to what cities these were. Perhaps we may account for this by supposing that the name was originally applied to only ten cities, but in the course of time others had conferred upon them the same privileges, and were therefore called by the same name. Pliny, while admitting that 'non omnes eadem observant,' gives them as follows:—Damascus, Philadelphia, Raphane, Scythopolis, Gadara, Hippo, Dion, Pella, Galasa (Gerasa), and Canatha; he adds, 'The tetrarchies lie *between* and *around* these cities. . . namely, Trachonitis, Panias, Abila, etc. (*Hist. Nat.* v. 16). These cities are scattered over a very wide region. If Raphane be, as many suppose, the same as Raphanæa of Josephus, it lay near Hamath (Joseph. *Bell. Jud.* vii. 5. 1); and from thence to Philadelphia on the south is above two hundred miles; and from Scythopolis on the west to Canatha on the east is about sixty. Josephus does not enumerate the cities of Decapolis; but it would seem that he excludes Damascus from the number, since he calls Scythopolis the largest of them (*Bell. Jud.* iii. 9. 7). Cellarius thinks Cæsarea Philippi and Gergasa ought to be substituted in Pliny's list for Damascus and Raphane. Pliny is undoubtedly the only author who extends Decapolis so far north. Ptolemy appears to include Decapolis in the southern part of Cœlesyria (*Geogr.* v. 15); and with this agree the statements of Eusebius and Jerome. The former says—*αὕτη ἐστὶν ἡ ἐπὶ Περαίᾳ κειμένη ἀμφὶ τὸν Ἵππον καὶ Πέλλαν καὶ Γαδάραν*—thus placing the Decapolis chiefly, if not wholly, east of Jordan (*Onomast.* s.v.) An incidental notice in Mark v. 20 confirms this view. When our Lord cured the man possessed with devils at Gadara, on the eastern coast of the sea of Tiberias, he would not permit him to accompany him across the lake, but said, 'Go home to thy friends, and tell them how great things the Lord hath done for thee. And he departed, and began to publish in *Decapolis* how great things Jesus had done for him.'

Another incidental reference by Mark has occasioned some difficulty regarding the situation of Decapolis, and given rise to views at variance with the statements of Pliny, Josephus, and Eusebius. It is said of Jesus that 'departing from the coasts of Tyre and Sidon, he came unto the Sea of Galilee, *through the midst of the coasts of Decapolis*' (Mark vii. 31). From this it has been supposed that a large part of Decapolis must have lain on the west of the Jordan, and between Tyre and Tiberias. Brocardus, a writer of the 13th century, describes it as follows:—'Regionis Decapoleos fines sunt mare Galilææ ab oriente, et Sidon magna ab occidente, et hæc est latitudo ejus. In longitudine vero incipit à civitate Tyberiadis, et vergit per littus maris aquilonare usque ad Damascum. Dicitur autem Decapolis a decem principalibus ejus civitatibus, quarum nomina sunt hæc, Tyberias, Sephet, Cedes Nephtalim, Assor, Cæsarea Philippi, Capernaum, Jonitera, Bethsaida, Corazaim, et Bethsan' (*Brocardi Monachi Descriptio Terræ Sanctæ*, in Le Clerc's edition of Eusebius' *Onomasticon*, p. 175). Adrichomius gives an account substantially the same (*Theatrum Terræ Sanctæ*). But there is no authority for these theories. They appear to be pure suppositions, invented to escape an apparent difficulty (See Lightfoot, *Opp.* ii. 417, *sq.*) In reality, however, there is no difficulty in the case. In Mark vii. 31 the best MSS. read *ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον κ.τ.λ.*; instead of *ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος ἦλθε πρὸς τὴν θαλασσαν κ.τ.λ.*; and this reading is now adopted by all critics of eminence. The reading of the Textus Receptus was probably invented to avoid the unlikelihood of the long detour *διὰ Σιδῶνος*. Our Lord travelled from Tyre northward to Sidon; then he appears to have crossed Lebanon by the great road to Cæsarea Philippi; and from thence he descended *through Decapolis* to the eastern shore of the lake, where he fed the multitude (cf. Matt. xv. 29-38; and Mark viii. 1-9). This view brings out the full meaning of the sacred text, and is in entire accordance with the geography of the country.

It thus appears that 'the region of Decapolis' lay east of the Jordan, with the exception of the little territory of Scythopolis close to the western bank, at the southern end of the Sea of Galilee. In addition to Damascus and Scythopolis, whose sites are well known, its chief towns were—Gadara, about six miles south-east of the lake; Pella, on the side of the range of Gilead, opposite Scythopolis; Philadelphia, the ancient Rabboth-Ammon; Gerasa, whose ruins are the most magnificent in all Palestine; and Canatha, the Kenath of the Bible, situated eastward among the mountains of Bashan. Decapolis was not strictly a province like Galilee, Peræa, or Trachonitis. It was rather an assemblage of little principalities, classed together, not because of their geographical position, but because they enjoyed the same privileges, somewhat after the manner of the Hanse Towns in Germany. At least six of the great cities of the Decapolis are now ruined and desolate; and the others, with the single exception of Damascus, are represented by poor miserable villages.—J. L. P.

DEDAN (דֵּדָן; Sept. Δαιδάν). Two persons of this name are mentioned in Scripture; 1. The son of Raamah, the son of Cush (Gen. x. 7); 2. The second son of Jokshan, Abraham's son by Keturah (Gen. xxv. 3). Both were founders of tribes, afterwards repeatedly named in Scripture; and Gesenius, Winer, and others, are of opinion that these were not really different tribes, but the same tribe derived, according to different traditions, from different progenitors. It seems better, however, to adhere to the usual view, by which they are distinguished from each other.

Of the descendants of the Cushite Dedan, very little is known. It is supposed that they settled in southern Arabia, near the Persian Gulf, but the existence in this quarter of a place called Dadan or Dadena, is the chief ground for this conclusion.

The descendants of the Abrahamite Jokshan seem to have lived in the neighbourhood of Idumæa; for the prophet Jeremiah (xlix. 8) calls on them to consult their safety, because the calamity of the sons of Esau, *i. e.*, the Idumæans, was at hand. The same prophet (xxv. 23) connects them with Thema and Buz, two other tribes of Arabia Petræa, or Arabia Deserta, as does Ezekiel (xxv. 13) with Theman, a district of Edom. It is not always clear when the name occurs which of the two Dedans is intended; but it is probably the Cushite tribe, which is described as addicted to commerce, or rather, perhaps, engaged in the carrying-trade. Its 'travelling companies,' or caravans, are mentioned by Isaiah (xxi. 13); in Ezekiel (xxvii. 20), the Dedanites are described as supplying the markets of Tyre with flowing riding-cloths: and elsewhere (xxxviii. 13) the same prophet names them along with the merchants of Tarshish.—J. K.

DEDICATION, a religious ceremony, whereby anything is dedicated or consecrated to the service of God; and it appears to have originated in the desire *to commence*, with peculiar solemnity, the practical use and application of whatever had been set apart to the divine service. Thus Moses dedicated the Tabernacle in the Wilderness (Exod. xl.; Num. vii.); Solomon his temple (1 Kings viii.); the returned exiles theirs (Ez. vi. 16, 17); Herod his (Joseph. *Antiq.* xv. 11. 6). The Maccabees having cleansed the temple from its pollutions under Antiochus Epiphanes, again dedicated the altar (1 Maccab. iv. 52-59), and an annual festival was established in commemoration of the event (See next art.)

Not only were sacred places thus dedicated; but some kind of dedicatory solemnity was observed with respect to cities, walls, gates, and even private houses (Deut. xx. 5; Ps. xxx. title; Neh. xii. 27). We may trace the continuance of these usages in the custom of consecrating or dedicating churches and chapels; and in the ceremonies connected with the 'opening' of roads, markets, bridges, etc., and with the launching of ships.—J. K.

DEDICATION, FEAST OF THE. This festival was instituted by Judas Maccabæus, B.C. 164, to be celebrated annually by all the Jews for eight days, commencing on the 25th of Chislev = parts of November and December, in commemoration of the purification of the Temple and the temple worship, after the three years' profanation by Antiochus Epiphanes, the record of which is given in 1 Maccab. iv. 52-59. The Jews to the present day call this feast simply חֲנֻכָּה *Chanuca* = *dedication*, the name by which St. John called it (τὰ ἐγκαίνια, x. 22), and which is also retained in the Vulgate, *i.e.*, *Encænia*. In 1 Maccab. iv. 56 and 59, however, it is also called ὁ ἐνκαινισμὸς τοῦ θυσιαστηρίου, *the dedication of the altar*, because the old and profaned altar was pulled down and a new one built and dedicated to the Lord.

The mode in which this festival was and still is celebrated.—During the eight days of festivity, the Jews assembled in the Temple or in the synagogues of the places wherein they resided (Rosh Ha-Shana, 18. 2), carrying branches of trees and palms in their hands, and sang psalms to the God of their salvation. No fast or mourning on account of any calamity or bereavement was permitted to commence during the festival (Mishna, Thaanith, ii. 10; Moed Katon, iii. 9); the temple and all private houses were lighted up within and without by lanterns and torches every evening during the eight days, in token of this joy (1 Maccab. iv. 52-59; 2 Maccab. x. 6, etc.; Mishna, Baba Kama, v. 6), for which reasons Josephus also calls it φῶτα, λύχνων ἀνακαύσεις, *the Feast of Lights* (comp. *Antiq.* xii. 7. 7, with *Cont. Apion.* ii. 39). When Mr. Clark remarks that 'neither the books of Maccabees, the Mishna, nor Josephus, mention this custom' (*Smith's Dictionary of the Bible, s. v.*), we can only express our surprise, and refer to the passages here cited. Maimonides, in discoursing upon this subject, distinctly declares that 'the lighting up of the lamps is a commandment from the scribes.' The injunction respecting the lighting of these lamps, which the Jews observe to the present day, cannot be given better than in the words of Maimonides. 'The order is,' says he, 'that every house should light one light, whether the inmates thereof be many or only one. He, however, who honours the injunction has as many lights as there are inmates in the house, he has a light for every man and woman. And he who respects it still more adds a light for every individual every night, so that if a house wherein are ten inmates began with ten lights, it would end with eighty' (*Mishna Thora Hilchoth Megilla Ve-Chanuca*, sec. iv. p. 326, *b*). These lamps must be lighted immediately after sunset by the head of the family, who pronounces the three following benedictions:—1. 'Blessed art thou, Lord our God, King of the world, who hast sanctified us with thy commandments, and enjoined upon us to light the lamps of the Feast of the Dedication.' 2. 'Blessed art thou, Lord our God, King of the world, who hast done wonders for our forefathers in those days about this time;' and 3. 'Blessed art thou, Lord our God, King of the world, who hast preserved us in life and health, and hast permitted us to see this day!' The third benediction, however, is only pronounced on the first day of this festival. The practice of illumination in connection with this festival is, as we have seen, of very old date, and was most probably suggested by the fact that 'the lamps which were upon the candlestick' were lighted by the people at the restoration of the temple service (1 Maccab. iv. 50, 51), as well as by the natural feeling existing among most nations to have illuminations on

occasions of great joy. The Egyptians also had a similar festival (comp. Herod. ii. 62). Midrashim of very great antiquity, however, give another reason for this custom of lighting lamps. They tell us that 'when the Maccabees went into the temple after vanquishing the enemy, and wanted to light the candlestick, they could not find any oil, except one vial, and it was sealed with the ring of the high-priest, which assured them that it was not polluted, but it was just enough to light one day. Whereupon God, whose glory dwelleth in the heavens, blessed it, so that they were able to feed the lamps therewith for eight days. Wherefore the Maccabees and all the people, like one man, have ordained that these eight days should henceforth be days of joy and rejoicing, like the festivals ordained in the law, and that lamps should be lighted on those days, to make known the wondrous works which the God of the heavens hath wrought for them' (Megillath Antiochus, p. 145, ed. Jellinek; Talmud, Sabbath, 21, *b*). Now, whatever we may think about the embellishments of this story, it is not at all unlikely that a vial of oil was actually discovered in the temple just at a time when it was most wanted, and that this is one of the reasons why the lighting of lamps has been instituted.

At every morning prayer during the whole of this festival, a portion of the 7th ch. of Numbers is read in the synagogue by the prelector, in accordance with a very old custom (Mishna, Megilla, iii. 6); thus, on the first day Num. vii. 1–17 is read after the regular lesson of the Pentateuch, if it is a Sabbath, and the Haftorah, or the portion from the Prophets, is Zech. ii.; on the second, Num. vii. 18-23 is read, beginning with 'On the second day,' etc., and the same Haftorah; on the third day, Num. vii. 24-29, and the same Haftorah, and so on. Connected with this festival is the celebration of the exploits performed by Judith upon Holophernes, because, as some suppose, she was of the stock of the Maccabees [JUDITH]. Hence some of the Midrashim which give the history of Judas Maccabæus mix up with it the history of Judith. The Karaites do not observe this festival because it is an uninspired ordinance. There are four other dedications of the temple recorded.

1. The dedication of the Solomonic Temple (1 Kings viii.), which took place in the seventh month, or in the autumn.

2. The dedication at the time of Hezekiah, when the temple was purified from the abominations which his father Ahaz introduced into it (2 Chron. xxix.)

3. The dedication of Zerubbabel's Temple, built after the captivity (Ezra vi. 16), which took place in the month Adar, in the spring. And

4. The dedication of Herod's Temple (Joseph. *Antiq.* xv. 2. *b*). Some of the Fathers have therefore thought that Jesus is said to have gone to the celebration commemorative of the dedication of Solomon's Temple or of Zerubbabel's. The fact, however, that there was *no annual festival to commemorate these dedications*, and that the Evangelist St. John distinctly says that it was *in the winter*, establishes it beyond doubt that our Lord went to the Feast of the Dedication instituted by Judas Maccabæus.

LITERATURE. Maimonides, *Mishna Thora or Jad Ha-Chazaca; Hilchoth Megilla Ve-Chanuca*, sections 3 and 4; *Megillath Antiochus*, printed in Bartolocci, *Bibliotheca Magna*, i. 382, etc.; *Midrash Le-Chanuca, and Midrash Achar Le-Chanuca*, published by Dr. Adolph Jellinek in *Beth Ha-Midrash*, Leipzig, 1853, i. p. 132, etc. This volume also contains (p. 142, etc.) a reprint of *Megillath Antiochus*. See also the volumes quoted in this article.—C. D. G.

DEEP. [ABYSS.]

DEER. [JACHMUR.]

DEFILEMENT. [POLLUTION.]

DEGREES, PSALMS OF. [PSALMS.]

DEHAVITES (דְּהַוָּיֵא; Sept. Δαναῖοι). One of the tribes which Asnapper, the Persian king or satrap, brought from the east, and established as colonists in the cities of Samaria (Ezra, iv. 9). The name is supposed to be derived from the Persian دى, 'a village;' Dehavites will therefore be equivalent to the Latin 'Rustici.' They are mentioned by Herodotus as one of the four great nomad tribes of Persia; he calls them Δάοι (i. 125). They were powerful and warlike, originally inhabiting the high plains and mountains east of the Caspian sea, and north of Bactriana, but subsequently scattered through various countries (Strabo, xi. pp. 352, 355, ed. Casaub. 1587). Their love of war and plunder induced them to serve as mercenaries under various princes (Arrian, iii. 11; v. 12); and their valour has immortalised them in the pages of Virgil, as 'indomiti Dahæ' (*Æn.* viii. 728). A band of them had doubtless entered the service of the Persian monarch, followed him to Palestine, and received for their reward grants of land in Samaria (Stephanus Byzant, s. v.; Ritter, *Erdkunde*, vii. 668; Rawlinson's *Herodotus*, i. 425).—J. L. P.

DEKAR, prop. DEQER (דֶּקֶר; Sept. Δακάρ), the father of one of Solomon's officers who provided victual for his household, and whose province lay in the western part of the hill country of Judah (1 Kings iv. 9).—†.

DELAIAH (דְּלָיָה, more fully דְּלָיָהוּ = *Jah is deliverer* (Fürst), or *whom Jehovah hath freed* (Gesen.); Sept. Δαλαΐα, Δαλαίας). Five persons of this name are mentioned in Scripture:—1. One of the sons of Elioenei, of the seed of David (1 Chron. iii. 24, A. V. Dalaiah). 2. A priest, the leader of the twenty-third course of priests in the time of David (1 Chron. xxiv. 18, Sept. Vat. Ἀδαλλαί). 3. The son of Shemaiah, one of 'the princes' or officers of state in the court of Jehoiakim (Jer. xxxvi. 12, 25). 4. The son of Mehetabeel, and father of Shemaiah, associated with Nehemiah in the rebuilding of Jerusalem (Neh. vi. 10). 5. The head of 'the children of Delaiah' who returned with Zerubbabel from Babylon (Ez. ii. 60; Neh. vii. 62).—W. L. A.

DELILAH (דְּלִילָה = *luckless, unhappy*, or, like دليل, *languishing, lustful;* Sept. Δαλιδά), a courtezan, whose residence was in the vale of Sorek, by whom Samson was inveigled into revealing the secret of his strength, and the means by which he might be overcome. To this she was

bribed by the lords of the Philistines, who gave her each the large sum of 1100 pieces of silver with this view. She was probably a Philistine; and one who used her personal charms for political ends (Joseph. *Antiq.* v. 8. 11). Milton, in his *Samson Agonistes*, following the opinion of several of the Fathers, represents her as Samson's wife; but this is on many grounds improbable. For one thing, as Patrick remarks (*in loc.*), she could hardly have secreted soldiers in the house had it belonged to Samson, and been under the charge of his servants. [SAMSON.]—W. L. A.

DELUGE. The sacred historian informs us that in the ninth generation from Adam, when the race of man had greatly multiplied on the face of the earth, wickedness of every kind had fearfully increased, that every imagination of the thoughts of the human heart was only evil continually, that the earth was filled with violence, and that to such a degree of depravity had the whole race come, that 'it repented the Lord that he had made man on the earth, and it grieved him at his heart.' We are further told, in graphic and impressive language, that the Creator determined to purge the earth from the presence of the creature whom He had made. 'I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.'

In the midst of a world of crime and guilt there was however one household, that of Noah, in which the fear of God still remained. 'Noah was a just man and perfect in his generations, and walked with God. And Noah found grace in the eyes of the Lord.' He was commanded to make an ark of gopher wood, three hundred cubits long, fifty broad, and thirty high. [ARK.] Into this large vessel he was to collect a pair of 'every living thing of all flesh,' fowls, cattle, and creeping things after their kind, along with a suitable amount of food. He was to enter it himself, taking with him his wife, and his three sons with their wives, but with no other human company. The reason of these preparations was made known in the solemn decree—'Behold I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die.' The ark thus commissioned was slowly prepared by Noah. At length, in the six hundredth year of his age, he finished his task, and after having collected in the various chambers of his huge vessel specimens of the different tribes of terrestrial animals, along with a store of their appropriate food, he entered himself with his family. Seven days afterwards 'the fountains of the great deep were broken up, and the windows of heaven were opened; and the rain was upon the earth forty days and forty nights.' The ark floated on the surface of the waters, and the flood increased continually until it had risen 15 cubits above the highest mountains, 'and all the high hills that were under the whole heaven were covered.' As the necessary result of this total change of physical conditions, the inhabitants of the land utterly perished; 'every living substance was destroyed which was upon the face of the ground, both man and cattle and the creeping things, and the fowl of the heaven, they were destroyed from the earth, and Noah only remained alive, and they that were with him in the ark.' The narrative in the Book of Genesis then goes on to shew how the waters gradually abated until, in the seventh month, the ark rested upon the mountains of Ararat, and at last, within a few days of a year from the time when the deluge began, the land was once more dry, and Noah descended from the ark, bringing with him the various creatures that had been his companions on the deep. The command once again came forth to all flesh, 'Be fruitful and multiply upon the earth;' a new and everlasting covenant was established by God with the earth which He had made, and in all future ages, so long as sun and moon should endure, the rainbow in the clouds was to stand as at once a memorial of the Lord's vengeance upon sin, and a pledge that he would no more destroy the world by a flood of waters.

The memory of this great catastrophe has been preserved among many nations, both in the old and the new world. The details of the story vary indeed in different countries, and have commonly more or less of a local colouring. Such a circumstance, however, is only what might have been looked for, and affords no real ground for the belief that there must have been many local deluges to which alone these somewhat discordant traditions can refer. One primitive story could not fail to receive many additions and alterations as it passed into different climates, and was handed down from generation to generation by men who had lost all memory of the original locality of the event. The best known of all the traditions next to the narrative of the Bible, is the old Greek legend of Deucalion and Pyrrha. According to this version, mankind, for their impiety, were doomed to destruction. The waters accordingly broke from the earth accompanied by violent rains from heaven. In a short time the world was whelmed in the floods, and every human being perished save Deucalion and his wife, with his sons and their wives. They escaped in a large vessel, in which they had previously placed pairs of every kind of animal. While in the ark Deucalion sent forth a dove, which in a little time returned. On being let free a second time, it came not back, or, as another version has it, it alighted again on the ark with mud-stained claws, whence Deucalion inferred that the subsidence of the waters had begun.

The Hindus have a tradition of the Deluge, which in its details bear a close resemblance to the Bible narrative. It represents the god Vishnu as visiting a pious prince named Satyavratu, and warning him to prepare for a great flood that was about to destroy the earth. A capacious vessel was miraculously prepared into which the prince entered, with his sons and their wives, pairs of all kinds of animals, and an abundant supply of vegetable food.

The Chinese legend of the Deluge has little in common with the Mosaic account, save in the facts that the mountains were all covered and the people perished.

The sacred books of the Parsees refer to a flood of waters that deluged the earth, and washed away all the wickedness and impurity that had been brought about by Ahriman, the Evil One.

The version given by Berosus, the Chaldean, records that among the Antediluvians (who were all giants) there was but one, named Noa, who reverenced the gods, and that he, foreseeing a

deluge, built a large vessel, in which he saved himself and his three sons, Sem, Japet, Chem, with their wives.

There is an Assyrian tradition which has also preserved very faithfully the original details of the Deluge. According to this version the god Chromus appeared to Xithurus, tenth king of Babylon, and warned him of a flood that would shortly annihilate mankind. The king built a vessel of huge dimensions, stored it with all things needful for the sustenance of life, together with every variety of bird and beast. Into this vessel he entered, taking with him his family and friends. The deluge began, and the ark floated away until after the episode of the freeing of the birds, and their subsequent return. The vessel stranded on the mountains of Armenia.

In the wild Scandinavian Edda the earth is allegorized as the great giant Ymir, whose bones and flesh are represented by the rocks and soil. This giant was killed by the Gods, and his blood (the ocean) poured forth in such a flood that it drowned all the lesser giants—his offspring—save one, who saved himself and his wife by escaping in time to his ship.

In the new world, also, the memory of this great event is still preserved among many of the tribes. The Indians of Peru, Brazil, and Terra Firma retained it. According to Humboldt, it was still fresh among all the tribes of the Orinoco. He mentions that the Tamanacs believe that from a great flood which devastated the world, only one man and woman escaped by betaking themselves to a lofty mountain, and that the earth was peopled anew from the seeds of a certain tree which the two survivors cast behind them. In Cuba there used to be a legend of an old man who, knowing a deluge was about to overtake mankind, prepared a great ship, into which he entered, taking with him his family and abundance of animals. While the flood continued he sent out a crow, which delayed its return to feed on the floating carcases, but afterwards came back with a green branch. The race which preserved this tradition has been long extinct. The Mexicans held that a deluge destroyed all living things, except a man and his wife, who saved themselves in the hollow trunk of a tree. Some curious Mexican paintings of this catastrophe still exist. The North American Indians say that the father of all their tribes, with his family, and pairs of all the animals, made his escape on a raft which he had made in anticipation of a mighty deluge, foretold to him in a dream.

Thus we see that the records of this great judgment have been preserved by man how far soever he may have wandered from those plains of Ararat whence the race began its second dispersion. The occurrence of these traditions over all the world, however, does not prove that the deluge was universal; for, of course, we should then have to believe that there must have been many Noahs. But it may indicate that all the tribes of mankind have had a community of origin.

With regard to the extent of the deluge, two opinions have been entertained, one that it was general over the whole globe; the other, that it was partial, affecting only those regions over which the human race had extended. In all inquiries into this subject, it is well to bear in mind the design to be fulfilled by the 'flood of waters.' That design was plainly not to destroy and remodel the surface of the earth. Although the inferior animals were involved in a like fate with the human race, it was not for their destruction that the great catastrophe came. The wickedness of man had evoked the Divine anger; to sweep him and his crimes, therefore, from the face of the earth, the fountains of the great deep were broken up, and the windows of heaven were opened. Hence, we may reasonably infer, that no greater devastation would be permitted than was unavoidable to secure the destruction of the human family.

Against the first opinion there is, accordingly, this preliminary objection, that either it takes for granted that the whole world was peopled in the days of Noah, or it represents as involved in ruin large tracts of land, fair and fertile, though uninhabited by man. For the first alternative there is no evidence in Scripture. Indeed, the whole narrative of the preparation of the ark and Noah's intercourse with his fellow-men, leads us to infer that the population of the globe at the time was not so extensive but that the warnings of the patriarch could be everywhere heard and known. It would have been a vain task if his single voice had been required to sound in all lands. The second alternative is equally adverse to the opinion of the universality of the deluge, for it necessitates our belief in the destruction of large portions of the earth's surface where man had never been, and which could not, therefore, have become tainted and defiled by sin—a view that is opposed to the known modes of God's dealings with his creatures. But against the idea of a general flood over the whole globe simultaneously, many arguments of much greater force may be brought forward. These are derived from a consideration of the laws by which the present economy of nature is regulated. If it be objected to these arguments that the deluge was a miracle, and must, accordingly, be judged apart from the operation of law, it is sufficient to reply that, whether a miracle or not, it was brought about by the ordinary agencies of nature; 'the fountains of the deep were broken up;' that is, the land was depressed and the sea rolled over it; 'the windows of heaven were opened,' in other words, a constant and heavy rain was sent upon the earth; and again, when the waters were to be dried off the land, a wind was made to blow upon them. In short, from the beginning to the end of the narrative in Genesis, we meet with no setting aside of the laws of nature. Everything is done in strict accordance with those laws, as if to teach a truth which is very apt to be forgotten in the present day, that what we call the laws of nature is only the constant mode in which the Creator acts, and that by the operation of these laws, directed as he sees fit, he works out his purposes in creation.

Astronomy, geology, and zoology each furnish evidence against the universality of any flood over this earth.

The astronomical difficulties are indeed insuperable. Granting, for an instant, that from some unknown source a vast body of water was introduced on the surface of our planet, we are led to ask what would be the result? It can be shewn that there was no general collapse of the earth's crust, and the water must therefore have risen five miles above the sea-level, so as to cover the top of the highest mountain. The effect of this would

be to increase the equatorial diameter of the earth by some ten or twelve miles. The orbit round the sun would consequently be altered. The influence of its attraction on the planets would be increased, and thus the element of disorder would reach to the remotest regions of space. But let us suppose that a change of this kind was permitted to extend though the universe, what is the next step in this series of impossible suppositions? After a period of less than a year the waters assuage, and the earth is once more as it used to be. Here, again, another change must have extended through the firmament. The old relations of the heavenly bodies are re-established, and the orbits continue as they were before the flood. Thus we must suppose a serious alteration to have disturbed every celestial body throughout the whole universe, to have lasted while our earth performed some three hundred revolutions on its axis, and then to have ceased by the return of everything to the original condition. And this stupendous system of aberration had for its object the destruction of a race of creatures inhabiting a mere speck among the planetary systems! No one will pretend that this hypothesis has any shadow of probability.

Many years have not elapsed since it was believed that the revelations of geology tended in a very marked manner to confirm the commonly received view of the deluge. Over the greater part of Great Britain and Ireland, and throughout central and northern Europe, as well as North America, there exists immediately under the vegetable soil a deposit of clay, sand, or gravel, often very tumultuously arranged. This deposit, in the infancy of geological science, was set down as the product of some great rush of waters, and as it was plainly one of the most recent formations of the globe, it came to be regarded as beyond question the result of that old deluge by which the human race had been destroyed. It received accordingly the name *diluvium*, and from its very general occurrence in both hemispheres, it was held to be a confirmation of the Bible narrative of the flood that covered 'all the high hills that were under the whole heaven.' But the identification proved too hasty. A more careful examination of the diluvium shewed that it belonged to many different periods, and had to a considerable extent resulted from local causes, acting over limited areas. It was ascertained, however, that one kind of diluvium having a wide diffusion over the northern parts of Europe and America, must have been produced by one great cause acting in the same geological period. The agency which gave rise to this 'drift' was nevertheless shewn to be not a rush of water, but *ice* coming from the north, either in the form of a glacier or as icebergs, and bearing with it enormous quantities of sand, mud, and stones. Thus the last hope of sustaining the doctrine of a universal deluge by an appeal to geological facts fell to the ground. Not only does geology afford no evidence in favour of such a doctrine, but it tends to support the opposite view. The notion of a simultaneous and universal desolation of the globe finds no countenance among those stony records in which the primeval history of our planet is graven, as with a pen of iron in the rock for ever. There are indeed many gaps in the chronicle, many passages that have been blotted out in whole or in part, and some pages that seem never to have been inscribed among rocks at all, but these are only local. What is wanting in one place is often made up in another, and though even at the best the record is full of imperfections, the geologist can confidently affirm that its whole tenor goes to disprove any universal catastrophe, and to shew that the extinction of successive races of plants and animals has been imperceptibly effected during immensely protracted periods of time.

Another geological argument has often been adduced as bearing strongly against a general deluge. In Auvergne, and other districts of central France, there occurs a series of volcanos which have not been in action within the historical period. From the association of the remains of long extinct animals among the products of these volcanos, it has been inferred that the era of eruption must be assigned to a time long anterior to the appearance of man. Yet these volcanic cones are in many instances as perfect as when they were first thrown up. The writer of this article has climbed their sides and descended into their craters, and can bear testimony to the fact that they consist of dust and cinders still so loosely aggregated that the traveller sometimes sinks over the ankle in volcanic debris. Such light material has assuredly been exposed to the action of no large body of water, which would have swept it at once away. And hence, since these volcanos belong to a period earlier than that of man, the deluge cannot have extended over central France.

But perhaps the most startling of all the difficulties in the way of the belief in a universal deluge, are presented to us in the researches of the zoologist. From him we learn that, even taking the cubit by which the ark was measured to have been of the longest, the ark was totally inadequate to contain the animals even of a single continent. It would occupy too much space to enter here into the details of this part of the subject. We refer the reader to one of the lectures in Hugh Miller's 'Testimony of the Rocks,' where the subject is treated with the vigour and picturesqueness so characteristic of that lamented writer. Sir Walter Raleigh thought he had exhausted the capabilities of the ark, when, after calculating the amount of space that would be occupied by the animals known to himself at the time, he concluded that 'all these two hundred and eighty beasts might be kept in one storey or room of the ark, in their several cabins, their meat in the second, the birds and their provisions in the third, with space to spare for Noah and his family, and all their necessaries.' Since Raleigh's time, however, the known number of terrestrial animals has been enormously increased. Of mammalia alone there are now known between 1600 and 1700 species. To these must be added upwards of 6000 birds, 650 reptiles, and 550,000 insects, all of which would require room and a provision of food in the ark. It is needless to remark, that no vessel ever fashioned by man could have accommodated a tithe of these inmates.

But over and above the impossibility of constructing a vessel large enough to contain all the species of terrestrial animals that inhabit the globe, it would have been equally impossible in the days of Noah, just as it would be utterly impossible in our own day, to collect all these creatures alive into one corner of the earth. No one needs to be informed that the animal tribes are not all represented in any one country, that certain races are confined to high

latitudes, that others roam among the temperate zones, while others are found only between the tropics. Nor is it necessary to do more than allude to the fact that there is a similar grouping on all high land, altitude above the sea being thus representative of recession from the equator, so that the bald head of a lofty mountain may be white with the snows of an eternal winter, its shoulders clad with the spring-like vegetation of the temperate latitudes, while its feet lie rich in the glories of a tropical summer. But besides this arrangement, according to climate and temperature, there is a still further subdivision into *provinces*, and these again into *generic* and *specific centres*. Thus, while each zone of latitude has its peculiar *facies* of animal and vegetable life, it contains so many distinct and independent areas, in which the animals and plants are to a large extent generically or specifically different from those of contiguous areas. The evidence of these localized groups of organisms points in part to old geological changes of sea and land, and possibly to other causes which are still far from being understood. Professor Edward Forbes treated them as *centres of creation*, that is, distinct areas in which groups of plants and animals had been created, and from which, as a common centre, they had gradually radiated, so as to encroach more or less upon the neighbouring areas. Hence, to collect specimens of all the species of terrestrial creatures inhabiting the earth, it would be necessary not only to visit each parallel of latitude on both sides of the equator, but to explore the whole extent of each parallel, so as to leave out none of the separate provinces. With all the appliances of modern civilization, and all the labours of explorers in the cause of science throughout every part of the world, the task of ascertaining the extent of the animal kingdom is probably still far from being accomplished. Not a year passes away without witnessing new names added to the lists of the zoologist. Surely no one will pretend that what has not yet been achieved by hundreds of labourers during many centuries could have been performed by one of the patriarchs during a few years. It was of course necessary that the animals should be brought alive. But this, owing to their climatal susceptibilities, was in the case of many species impossible, and even with regard to those which might have survived the journey, the difficulties of their transport must have been altogether insuperable. Noah, moreover, was busy with his great vessel, and continued to be 'a preacher of repentance' to his fellow-men—occupations which admitted of no peregrinations to the ends of the earth in search of inmates for the ark. It is indeed beyond our power to follow up the train of impossibilities which such a notion implies. We fear, with the learned and amiable Dr. J. Pye Smith, that the idea of a collection of all the terrestrial animals of the globe brought by Noah to the ark cannot be entertained, 'without bringing up the idea of miracles more stupendous than any that are recorded in Scripture, even what appear appalling in comparison; the great decisive miracle of Christianity —the resurrection of the Lord Jesus—sinks down before it.'

The existence of distinct provinces of plants and animals is a fact full of the deepest interest, and opens out many wide fields of inquiry. Its bearing on the question of the deluge is of course that phase which more especially requires to be noticed here. In addition to what has just been said, it may be remarked further, that these provinces have a geological as well as a zoological significance. Laying aside as utterly impossible the idea of the representation in the ark of every terrestrial species, we may obtain some confirmatory evidence that the existing races of plants and animals have never been interrupted by a general catastrophe. A careful study of these provinces shews that some are older than others, just as some parts of the earth's surface are geologically older than other parts. In certain cases a province is found to contain within itself the relic of an older province which once occupied the same spot. In the profounder depths of the maritime lochs that indent the western coast of Scotland, there exist little groups of shell fish which are not now found alive in the shallower parts. Yet they once lived even in the shallower water, and their remains are now found fossil along the shores of the Firth of Clyde and elsewhere. They have become gradually extinct in the upper part of the sea, owing probably to a change of climate, and are now confined to the very deepest zones. These and other facts of the same kind point to slow and gradual changes unbroken by any great cataclysmal event. Among plants, too, similar phenomena abound. It should not be lost sight of, that, had the whole earth been covered for a year by a sheet of water, the greater part of our terrestrial plants must have perished. On the disappearance of the flood there would hence require to be a new creation, or rather re-creation, all over the world—a supposition for which there is no evidence either in Scripture or nature, and which is opposed to all that we know of the method of the Divine working. Plants are grouped, like animals, in greater and lesser provinces; and these, too, differ greatly from each other in antiquity. Some assemblages of plants have spread over wide districts, and either extirpated those which had previously occupied the ground or driven them into sheltered corners. In Great Britain and Ireland, for instance, there are five distinct groups of plants which have also corresponding suites of animals. The successive migrations of these groups can still be traced, leading us to a knowledge of certain vast changes which have taken place among the British islands within a comparatively recent geological period. England was still united to the Continent when the oldest group of plants began to flourish. The northern half of the island, with the whole of Scotland, was submerged beneath the sea, and again elevated before the great mass of the British plants crept westward across the plains that united the islands with the Continent. And it was after the whole of our present groups of plants and animals had become fixed in their existing habitats that the isthmus was broken through by the waves and Britain became an island. These changes could not have been brought about save during the lapse of a protracted series of ages. They give evidence of no sudden break, no temporary annihilation and subsequent creation, such as the idea of a general flood would require, but, on the contrary, shew very clearly that the present races of plants and animals have gone on in unbroken succession from a time that long preceded the advent of man.

2. We are thus compelled to adopt the opinion that the deluge was a local event confined to one part of the earth's surface, and that it was 'uni-

versal' only inasmuch as it effected the destruction of the whole human race, the family of Noah alone excepted. Against this opinion no objections of any weight can be urged. It is borne out by the evidence to be derived from a study of the phenomena of nature; and it is not at variance with any statement in Holy Scripture. The universality of the language in which Moses describes the extent of the deluge—'all the high hills that were under the whole heaven were covered'—has indeed been regarded as a testimony to the universality of the catastrophe. But such general expressions are of frequent occurrence in the sacred writings to denote a tract of country which, though large relatively to its inhabitants, yet formed only a very small portion of the earth's surface. No authentic traces of the action of the flood have yet been detected in the East, where the area of submersion was probably situated. Nor indeed is it likely that any such traces will ever be found. They might confirm our faith, but they are by no means necessary, for the fact of the former destruction of the human race is made known to us in the sacred volume, and has been handed down by tradition in almost every nation of the earth, even the most barbarous and the farthest removed from the early cradle of the human race.

By admitting that the deluge affected only a limited portion of the earth's surface, we bring the narrative of Moses into harmony with the laws of nature as these have been made known by the onward progress of science; we rescue it from a hopeless series of difficulties such as only a student of nature can thoroughly realize, but at the very thought of which he stands appalled; and we remove all ground for charging this portion of the Bible with grave contradictions, inconceivable miracles, and even physical impossibilities.—A. G.

DELUS (mentioned only in 1 Maccab. xv. 23), a small island in the Ægean Sea, one of the group called the Cyclades. It is celebrated as the birthplace of Apollo, and as one of the chief seats of his worship in the earliest historical times. It was the religious centre of the Ionians of both Europe and Asia (Grote, *Hist. of Greece*, iii. 222).—S. N.

DEMAS (Δημᾶς), a Thessalonian Christian, who was for a time associated with St. Paul, but who afterwards abandoned him at Rome, either from being discouraged by the hardships and perils of the service, or in pursuit of temporal advantages (Col. iv. 14; Philem. 24; 2 Tim. iv. 10). The usual unfavourable sense attached to the last text seems the just one.—J. K.

DEMETRIUS (Δημήτριος), a man's name, denoting *a votary of Ceres*, and very common among the Greeks. The persons of this name mentioned in the history of the Maccabees, and in the N. T., are:—

1. Demetrius Soter, king of Syria. He was son of Seleucus IV., surnamed Philopator; but, being an hostage at Rome at the time of his father's death, his uncle, the notorious Antiochus Epiphanes, assumed the crown of Syria, and retained it eleven years. After him it was held two years by his son Antiochus Eupator, who was put to death in B.C. 162 by Demetrius, who then arrived in Syria and secured the royal heritage from which he had so long been excluded. He reigned twelve years B.C. 162-150. The points in which his history connects him with the Jews are alone of interest in this work, and these points belong to the history of the Maccabees [see art. Maccabees]. To his time belong the latter end of the government of Judas in Israel and the beginning of that of Jonathan. He acted oppressively and unjustly towards them; but, when a rival arose in the person of Alexander Balas, he bade so high for the support of Jonathan as to create a doubt of his sincerity; for which cause, as well as from resentment at the injuries he had inflicted on them, the Jews espoused the cause of Balas, to whose success they in no slight degree contributed. [Alexander Balas.]

2. Demetrius Nicator, or Nicanor, son of the preceding, but who was excluded from the throne till B.C. 146, by the success of Alexander Balas, and then recovered it chiefly by the assistance of his father-in-law Ptolemy Philometor. He at first treated the Jews well, but eventually gave them so much cause for dissatisfaction that they readily espoused the cause of Antiochus Theos, son of Alexander Balas. Demetrius underwent many vicissitudes, and passed several years (B.C. 141-135) in captivity among the Parthians, from which he eventually returned and recovered his throne, which he continued to occupy till B.C. 126, when he was defeated in battle by the pretender Alexander Zebina, and afterwards slain at Tyre, whither he had fled. [Maccabees.]

3. A silversmith at Ephesus, who, being alarmed at the progress of the Gospel under the preaching of Paul, assembled his fellow-craftsmen, and excited a tumult by haranguing them on the danger that threatened the worship of the great goddess Diana, and consequently their own craft as silversmiths. Their employment was to make 'silver shrines for Diana' (Acts xix. 24); and it is now generally agreed that these 'shrines' (ναούς) were silver models of the temple, or of its adytum or chapel, in which perhaps a little image of the goddess was placed. These, it seems, were purchased by foreigners, who either could not perform their devotions at the temple itself, or who, after having done so, carried them away as memorials or for purposes of worship. The continual resort of foreigners to Ephesus from all parts, on account of the singular veneration in which the image of the goddess was held [Artemis], must have rendered this manufacture very profitable, and sufficiently explains the anxiety of Demetrius and his fellow-craftsmen.

4. A Christian, mentioned with commendation in 3 John 12. From the connection of St. John with Ephesus at the time the Epistle was written, some have supposed that this Demetrius is the same as the preceding, and that he had been converted to Christianity. But this is a mere conjecture, rendered the more uncertain by the commonness of the name.—J. K.

DEMON (δαιμόνιον, sometimes δαίμων). These words are used as synonymous both by profane and sacred writers. The etymologies they respectively assign to them, all point to some supposed characteristic of those *intelligent beings* to whom the words are applied. For example, Plato, in his *Cratylus* (vol. i. p. 398, ed. Serran.), derives the word from δαήμων, 'knowing,' in allusion to the superior intelligence, and consequent efficiency, ascribed to demons; Eusebius (*Prep. Evang.* iv. 5),

from δειμαίνω, 'to be terrified;' others, as Proclus (*in Hesiod.*), from δαίω, 'to distribute,' because demons were supposed to assign the lots or destinies of mankind.

I. The words in question are used by heathen writers with great latitude, being applied by them 1. to every order of beings superior to man, including even the Highest; Aristotle applies δαιμόνιον to the Divinity, Providence (*Rhet.* ii. 23); 2. to any particular divinity (*Il.* i. 222; iii. 399; and in *Il.* xvii. 98, 99, compared with 104, δαίμων θεός are used as interchangeable words); 3. to the inferior divinities, as in the phrase θεοὶ καὶ δαίμονες; 4. to a class of beings between gods and men: minores diis et majores hominibus (Liv. viii. 20; Adam, *Rom. Antiq.* p. 287). Of these latter some were *habitually* benevolent, and others malignant. The word demon, by itself, occurs usually in a good sense in heathen writers; the evil are distinguished as δαίμονες κακοὶ or πονηροί. To the former class belong the tutelary genii of cities, and the guardian spirits of individuals, as the demon of Socrates. 5. By an easy metonymy it is used to denote fortune, chance, fate. In the Septuagint the word, though comparatively of rare occurrence, is used in a very diversified and indefinite manner: Deut. xxxii. 17, שד, δαιμόνιον; Ps. xc. 6, קטב, δαιμόνιον, where it seems to mean a pestilential blast (comp. Is. xxviii. 2, Heb.); Ps. xcv. 5, אלילים, δαιμόνιον, which Symmachus renders ἀνύπαρκτοι, and Aquila, ἐπίπλαστοι; Is. xiii. 21, שעיר, δαιμόνιον, Aquila, τριχιῶνταις; Is. xxxiv. 14, ציים, δαιμόνιον; Is. lxv. 11, גד, δαιμόνιον, which seems explained by τύχη in the latter part of the verse; Vulg. *fortuna*. In the book of Tobit (iii. 8), we meet with πονηρὸν δαιμόνιον. Since no distinct ideas of the ancient Jewish doctrines concerning demons can be obtained from the Septuagint, we next have recourse to the heathens, and from their writings, owing to the universal prevalence of belief in demons, ample information may be obtained. The following is offered as a summary of their opinions:—

1. Demons, in the theology of the Gentiles, are middle beings, between gods and mortals. This is the judgment of Plato, which will be considered decisive—πᾶν τὸ δαιμόνιον μεταξύ ἐστι Θεοῦ τε καὶ θνητοῦ: '*Every* demon is a middle being between God and mortal.' He thus explains what he means by a middle being—Θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ δαιμονίων πᾶσά ἐστιν ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους: 'God is not approached immediately by man, but all the commerce and intercourse between gods and men are performed by the mediation of demons.' He enters into further particulars—Τὸ δαιμόνιόν ἐστιν ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις τε καὶ ἀμοιβὰς τῶν θυσιῶν: 'Demons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other' (Plato, *Sympos.* pp. 202, 203, tom. iii. ed. Serran.) 'And this,' says the learned Mede, 'was the *œcumenical* philosophy of the apostles' times, and of the times long before them.'

2. Demons were of two kinds; the one were the souls of good men, which upon their departure from the body were called heroes, were afterwards raised to the dignity of demons, and subsequently to that of gods (Plutarch, *De Defect. Orac.*) Plato (*Cratylus*, p. 398, tom. i. edit. Serran.) says, 'the poets speak excellently who affirm that when good men die they attain great honour and dignity, and become demons.' It is also admitted that Jamblichus, Hierocles, and Simplicius, use the words angels and demons indiscriminately. Philo (*De Gigantibus*) says that souls, demons, and angels, are only different names that imply one and the same substance; and he affirms (*De Somn.*) that Moses calls those angels whom the philosophers call demons. It was also believed that the souls of *bad* men became evil demons (Chalcid. *in Platon. Tim.* cap. 135, p. 330). Accordingly, δαιμόνιος often occurs in ancient authors as a term of reproach. The *other* kind of demons were of more noble origin than the human race, having never inhabited human bodies (Plato, *Tim.* pp. 41, 42, 69, 71, 75; Apuleius, *De Deo Socratis*, p. 690).

3. Those demons who had once been souls of men were the objects of *immediate worship* among the heathens (Deut. xxvi. 14; Ps. cvi. 28; Is. viii. 19), and it is in contradistinction to these that Jehovah is so frequently called 'the *living* God' (Deut. v. 26, etc. etc.; Farmer's *Essay on the Demoniacs*, passim).

4. The heathens held that some demons were malignant by *nature*, and not merely so when provoked and offended. Plutarch says, 'it is a very ancient opinion that there are certain *wicked* and *malignant* demons, who envy good men, and endeavour to hinder them in the pursuit of virtue, lest they should be partakers of greater happiness than they enjoy' (Plut. *Dion.* p. 958, tom. i. edit. Paris, 1624). On this passage Bishop Newton remarks, 'This was the opinion of all the later philosophers, and Plutarch undeniably affirms it of the very ancient ones' (*Dissert. on the Proph.*, Lond. 1826, p. 476). Pythagoras held that certain demons sent *diseases* to men and cattle (Diog. Laert. *Vit. Pythag.* p. 514, ed. Amstel.) Zaleucus, in his preface to his Laws (*apud Stobæum*, Serm. xlii.), supposes that an evil demon might be present with a witness to influence him to injustice.

In later times Josephus uses the word demon always in a bad sense (*De Bell. Jud.* vii. 6. 3).—J. F. D. [He held that they were the spirits of wicked men (τὰ γὰρ καλούμενα δαιμόνια πονηρῶν ἐστιν ἀνθρώπων πνεύματα)].

[II. We come now to the statements of the N. T. on the subject of demons. Here this word is always used in a bad sense, when the writers speak as from themselves, and in their own sense of it (Farmer, *Essay*, *etc.*) The substance of what they teach may be presented as follows:—

1. As to their *nature*, they are πνεύματα (comp. Matt. viii. 16; x. 1; xii. 43-45; Mark ix. 20; Luke x. 20; etc.) Hence there is ascribed to them *intelligence* and *will* (Mark i. 24; Luke iv. 34; James ii. 19; iii. 14), as well as great power (Matt. viii. 28-32; Mark ix. 26; Eph. vi. 12). Whether they are to be reckoned as belonging to the class, and as fallen from the original condition, of the angels, does not clearly appear from any statement of Scripture. As the messengers and agents of Satan, they may be either the one or the other; but the probability seems to be, that they belong to the same class as himself. He is called the Prince of the Demons; the demons whom our Lord cast out are collectively called

Satan (Matt. xii. 24-29; Luke xiii. 16); and the phrase πνεύματα ἀκάθαρτα, which is applied to them (Matt. x. 1; Mark iii. 11; vi. 7, etc.) is applied also to fallen angels (Rev. xvi. 13; xviii. 2), and even in the singular to Satan himself (Mark. iii. 30; comp. 22). These considerations we think render it probable that the δαιμόνια of the N. T. belong to the number of those angels 'who kept not their first estate.' By St. Paul also they are identified with the idols of the heathen (1 Cor. x. 20, 21), whom the Jews regarded as evil spirits.

2. As to character, demons are described as πόνηρα. ἀκάθαρτα (Matt. xii. 45; x. 1, etc.) as belonging to the kingdom of darkness, and used by Satan for his wicked designs (Matt. ix. 34; xxv. 41; Eph. vi. 12).

3. As to their abode, they are represented as 'reserved in everlasting chains under darkness unto the judgment of the great day' (Jude 6; comp. 2 Pet. ii. 4). They are said also to be in the abyss (Luke viii. 31; comp. Rev. ix. 1-11, [ABYSS]). Such descriptions, however, can be understood as intimating nothing more than their being in a state of punishment, and under control; for the activity which is ascribed to them is incompatible with the idea of their being in a state of *confinement;* and, besides, such passages as Eph. ii. 2, vi. 12, would lead to the conclusion that a sphere of extended physical freedom is assigned to these fallen spirits.

III. The Fathers frequently refer to demons in their writings. By some they are represented as angels who, originally created holy, fell into rebellion and sin (Joan. Damasc. *Expos. Fidei*, II. 4), whilst others represent them as the fruit of the intercourse of angels with women (Justin M. *Apol.* II. 5), and others that they are souls of the giants whom the daughters of men bore to devils (*Pseudo-Clementin.* viii. 18). They also teach that they are ἀσώματα, yet not in such a sense as to be absolutely impassable, but as σκια ὄντα (Clem. Alex. p. 791; comp. Chrysost. *Hom.* cxxv., Theodoret, *in Jes.* xiii.) They all describe them as evil, as deceiving and destroying men, as being the object of worship to the heathen, and as employed by God to punish the wicked (Origen, *Cont. Cel.* v. 234; viii. p. 399, etc.) See the passages collected in Suicer, *Thes.* s. v. δαίμων, and in Usteri, *Paulin. Lehrbegriffe.* Anh. iii. p. 421, ff., 5th ed.; comp. also on the whole subject Anh. ii., and Winzer *De Demonologia in N. T. libris*, etc., *commentt. v.* Viteb. et Lips. 1812-22.—W. L. A.]

DEMONIACS (δαιμονιζόμενοι), demonized persons in the N. T. are those who were supposed to have a demon or demons occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by the demoniacs was ascribed to the in-dwelling demon. Plato (*apud Clem. Alex. Strom.* i. 405, Oxon.) affirms that 'demoniacs do not use their own dialect or tongue, but that of the demons who have entered into them.' Lucian says, 'the patient is silent, the demon returns the answer to the question asked.' Apollonius thus addresses a youth supposed to be possessed:—'I am treated contumeliously by the demon, and not by thee' (comp. Matt. viii. 28 and 31; Mark v. 2; ix. 12; Luke viii. 27, 32).

The correctness of the opinion respecting those who are called δαιμονιζόμενοι in the N. T., which prevailed among the Jews and other nations in the time of our Lord and his Apostles, has been called in question. On the one hand it is urged that the details of the evangelical history afford decisive evidence of the truth and reality of demoniacal possessions in the sense already explained, at least during the commencement of Christianity; on the other hand, it is contended that the accounts in question may all be understood as the phenomena of certain diseases, particularly hypochondria, insanity, and epilepsy; that the sacred writers used the *popular language* in reference to the subject, but that they themselves understood no more than that the persons were the subjects of ordinary diseases. Here issue is joined, and it is to the evidence in this cause that our attention will now be directed.

Those who contend that the demoniacs were really possessed by an evil spirit, urge the following considerations:—

1. The demoniacs express themselves in a way unusual for hypochondriacal, insane, or epileptic persons (Matt. viii. 29; Mark i. 24); they possessed supernatural strength (Mark v. 4); they adjure Jesus not to torment them; they answer the questions proposed to them in a rational manner; they are distinctly said to have 'come out of' men and to have 'entered into swine,' and that consequently the whole herd, amounting to about two thousand, ran violently down a precipice into the sea (Matt. viii. 32; Mark v. 13). The supposition which has been maintained by Lardner, among others, that the swine were *driven into* the sea by the *demoniacs*, is irreconcilable with the language of the narrative, being also highly improbable in itself: madmen do not act in concert, and rarely pursue the same train of maniacal reasoning.

2. No mental diseases are predicated of the dumb (Matt. ix. 32), or of the blind and dumb (Matt. xii. 22). Do such diseases ever produce blindness?

3. It is admitted that the symptoms of the youth described Matt. xvii. 15; Mark ix. 17; Luke ix. 39, coincide precisely with those of epilepsy, but they are attributed to the agency of the demon in that very account.

4. The damsel at Philippi is said to have been possessed with a spirit of *divination*, which was the means of obtaining much gain to her masters, and to have understood the divine commission of Paul and his companions (Acts xvi. 17). Is this to be ascribed merely to an aberration of mind?

5. The demoniacs themselves confess that they were possessed with demons (Mark v. 9); the same is asserted of them by their relatives (Matt. xv. 22). The Apostles and Evangelists assert that persons possessed with demons were brought unto Jesus (Matt. iv. 24; Mark i. 32), or met him (Luke viii. 27). Jesus commands them not to make him known as the Messiah (Mark i. 34, margin); rebuked them (Matt. xvii. 18). The Evangelists declare that the demons departed from their victims at his command (Matt. xvii. 18; Mark ix. 25, 26; Luke iv. 35; xi. 14); and Jesus himself asserts it (Luke xiii. 32).

6. The writers of the N. T. make distinctions between the diseased and the demoniacs (Mark i. 32; Luke vi. 17, 18); and Jesus himself does so (Matt. x. 8, etc.)

7. The demoniacs knew Jesus to be the Son of God (Matt. viii. 29; Mark i. 24; v. 7), and the Christ (Luke iv. 41).

8. Jesus addresses the demons (Matt. viii. 32; Mark v. 18; ix. 25; Luke iv. 35); so does Paul (Acts xvi. 18). Jesus bids them be silent (Mark i. 25); to depart, and enter no more into the person (Mark ix. 25).

9. In Luke x. the seventy are related to have returned to Jesus, saying, 'Lord, even the demons are subject to us through thy name;' and Jesus replies, ver. 18, 'I beheld Satan, as lightning, fall from heaven.'

10. When Jesus was accused by the Pharisees of casting out demons by Beelzebub, the prince of the demons, he argued that there could be no discord among demoniacal beings (Matt. xii. 25, etc.)

11. Jesus makes certain *gratuitous* observations respecting demons (see Matt. xii. 43, 44); which seem like facts in their natural history. In regard to the demon cast out of the youth, which the disciples could not cast out, he says, 'this *kind* (*i.e.*, of demons) goeth not out but by prayer and fasting.' Can these words be understood otherwise than as revealing a real and particular fact respecting the nature of demons (Matt. xvii. 21)?

12. The woman which had a spirit of infirmity, and was bowed together (Luke xiii. 11), is, by our Lord himself, said to have been bound by Satan (ver. 16). In the same way St. Peter speaks of all the persons who were healed by Jesus as being 'oppressed of the devil' (Acts x. 38).

13. It is further pleaded that it sinks the importance and dignity of our Saviour's miracles to suppose that when he is said to have cast out devils, all that is meant is that he healed diseases.

To these arguments the opponents of the theory of real demoniacal possessions reply, generally, that there can be no doubt that it was the *general belief* of the Jewish nation, with the exception of the Sadducees, and of most other nations, that the spirits of dead men, especially of those who had lived evil lives, and died by violent deaths, were permitted to enter the bodies of men, and to produce the effects ascribed to them in the *popular* creed; but the *fact* and real state of the case was, that those who were considered to be *possessed* were afflicted with some peculiar diseases of mind or body, which, their true *causes* not being generally understood, were, as is usual in such cases, ascribed to supernatural powers, and that Jesus and his Apostles, wishing of course to be understood by their contemporaries, and owing to other reasons which can be pointed out, were under the *necessity* of expressing themselves in popular language, and of seeming to admit, or at least of not denying, its correctness. They further plead that the fact, admitted on all hands, that the demon so actuated the possessed, as that whatever *they* did was not to be distinguished from *his* agency, reduces the question, so far as *phenomena* are concerned, to one simple inquiry, namely, whether these phenomena are such as can be accounted for without resorting to supernatural agency. They assert that the symptoms predicated of demoniacs correspond with the ordinary symptoms of disease, and especially of hypochondria, insanity, and epilepsy; that the sacred writers themselves give intimations, as plain as could be expected under their circumstances, that they employed popular language; that consequently they are not to be considered as teaching doctrines, or asserting facts, when they use such language; and that the doctrine of the agency of departed spirits on the bodies of men is inconsistent with certain peculiar and express doctrines of Christ and his Apostles.

With regard to the *symptoms* related of the demoniacs, it is urged that such persons as were called demoniacs in other countries, and who seem to have laboured under precisely the same symptoms, are recorded to have been cured by the use of *medicines*. Helleboro quoque purgatur *lymphaticus* error (Seren. Sammon. c. 27, v. 507), 'Insane delusion is remedied by hellebore.' Josephus and the Jewish physicians speak of medicines composed of stones, roots, and herbs, being useful to demoniacs (*Gittei*, f. 67). The cure of *diseases* by such methods is intelligible, but is it rational to believe that the spirits of dead men were dislodged from human bodies by medical prescriptions? Maimonides (in *Sabat.* ii. 5) says, 'all kinds of diseases which are called melancholy they call an evil spirit' (comp. Matt. xi. 18; John vii. 20; x. 20).

1. With regard to the two demoniacs at Gadara (or *one*, according to Mark and Luke), it is concluded that they were madmen, who fancied that there were within them innumerable spirits of dead men. Accordingly they dwelt among the *tombs*, about which the souls of the dead were believed to hover, went naked, were ungovernable, cried aloud, attacked passengers, beat themselves, and had in their phrensy broken every chain by which they had been bound. Strength almost superhuman is a common attendant of insanity. The subject is illustrated by Wetstein, in extracts from Greek medical writers. P. Ægineta, Actuarius, Cælius Aurelianus, also tell that such persons fancied themselves to be gods, demons, wolves, dogs, etc., hence the disorder was sometimes called λυκανθρωπία, or κυνανθρωπία. Their question, 'Art thou come to torment us?' refers to the cruel treatment of the insane in those times, and which they had no doubt shared in the endeavours of men to 'tame' them. Both Mark, and Luke the *physician*, describe the demoniac as σωφρονοῦντα, in 'his *right mind*,' when healed, which implies previous *insanity* (see also Matt. xii. 22; xv. 28; xvii. 18; Luke vii. 21; viii. 2; ix. 42). It is true that these demoniacs address Jesus as the Son of God, but they might have heard in their lucid intervals, that Jesus, whose fame was already diffused throughout Syria, was regarded by the people as the Messiah. They shew their insanity, 'their *shaping* fancies,' by imagining they were demons without number, and by requesting permission to enter the swine. Would actual demons choose such an habitation? They speak and answer indeed in a rational manner, but, agreeably to Locke's definition of madmen, 'they reason right on false principles, and taking their fancies for realities, make right deductions from them' (*Essay on Human Understanding*, chap. ii. 11. 13). It is true that Jesus commands the *unclean* spirit (so called because believed to be the spirit of a *dead* man), but he does this merely to excite the attention of the people, and to give them full opportunity to observe the miracle. It is not necessary to suppose that the madmen drove the swine, but merely that, *in keeping with all the circumstances*, the *insanity* of the demoniacs was transferred to them as the leprosy of Naaman was transferred to Gehazi, for the purpose of illustrating the miraculous power of Christ, and though this was a *punitive* miracle, it might serve the good purpose of

discouraging the expectation of temporal benefits from him. If the demoniac is represented as worshipping Jesus, it should be remembered that the insane often shew great respect to particular persons.

2. The men who were dumb, and both blind and dumb, are not said to have been disordered in their intellects any more than the blind man in John ix. The disease in their organs was *popularly ascribed* to the influence of demons. It is observable that in the parallel passage (Matt. ix. 32), the evangelist says the *man* was dumb.

3. The symptoms of epilepsy in the youth described Matt. xvii. 15, are too evident not to be acknowledged. If the opinion of relatives is to be pressed, it should be noticed that in this case the father says his 'son is lunatic.' It was most probably a case of combined epilepsy and lunacy, which has been common in all ages. Epilepsy was ascribed to the influence of the moon in those times. The literal interpretation of popular language would therefore require us to believe that he was 'moonstruck,' as well as a demoniac. A curious instance of the influence of popular modes of speech, even on those who are conscious of its incorrectness, is offered in the case of Hippocrates, who, though he wrote a book to prove that epilepsy is *not* a sacred malady, *i.e.*, influenced by some divinity, is nevertheless in the habit of applying to it that very appellation. In the same way a learned physician still speaks of lunacy, St. Anthony's fire; and persons of education speak of the rising and setting of the sun, falling stars, as we all use phrases derived from the rites and religion of the Gentiles.

4. The damsel at Philippi is said (Acts xvi. 16) by Luke to have been possessed with a πνεῦμα Πύθωνος, a spirit of *Apollo*. It was *her* fixed idea. The gift of divination is said by Cicero to have been ascribed to Apollo (*De Divinat.* i. 5). Insane persons, pretending to prophesy under the influence of Apollo, would be likely to gain money from the *credulous*. A belief among the common people that the ravings of insanity were sacred, was not confined to Egypt. The larvati, the lymphatici, the cerriti of the Romans, signify possessed persons. The apostle who taught that an 'idol is nothing in the world,' did not believe in the reality of her soothsaying. Many demoniacs are mentioned, the peculiar symptoms of whose diseases are not stated, as Mary Magdalene (Mark xvi. 9), out of whom Jesus cast seven demons, *i.e.*, restored from an inveterate insanity (seven being the Jewish number of perfection), supposed to be caused by the united agency of seven spirits of the dead. Yet she is said to have been *healed* (Luke viii. 2).

5. If Jesus forbade the demoniacs to say he was the Christ, it was because the declaration of such persons on the subject would do more harm than good. If he *rebuked* them he also rebuked the wind (Matt. viii. 26), and the fever (Luke iv. 39). If it be said of them, they departed, so it is also said of the leprosy (Mark i. 42).

6. It may be questioned whether the writers of the N. T. make a distinction between the diseased and those possessed of demons, or whether they specify the demoniacs by themselves, as they specify the lunatics (Matt. iv. 24), merely as a distinct and *peculiar class* of the *sick*. It is, however, most important to observe that St. Peter includes 'all' who were healed by Jesus, under the phrase καταδυναστευομένους ὑπὸ τοῦ διαβόλου, many of whom were not described by the Evangelists as subjects of demoniacal possession, which is urged as a striking instance of the *usus loquendi*. Sometimes the specification of the demoniacs is omitted in the general recitals of miraculous cures (Matt. xi. 5), and this, too, on the important occasion of our Lord sending to John the Baptist an account of the miraculous evidence attending his preaching (Matt. xi. 5). Does not this look as if they were considered as included under the sick?

7. It cannot be proved that *all* the demoniacs knew Jesus to be the Messiah.

8. It is admitted that Jesus addresses the demons, but then it may be said that his doing so has reference partly to the *persons themselves* in whom demons were supposed to be, and partly to the bystanders; for the same reason that he rebuked the winds in an audible voice, as also the fever. It is also remarkable that in the case of the demoniac (Mark v. 9), it is said—καὶ ἐπηρώτα αὐτόν, the man, τί σοι ὄνομα, not αὐτὸ, the δαιμόνιον. The same words occur in Luke viii. 30.

9. With regard to our Lord's reply to the seventy, it will not be urged that it was intended of a local fall of Satan from heaven, unless it may be supposed to allude to his primeval expulsion; but this sense is scarcely relevant to the occasion. If, then, the literal sense be necessarily departed from, a choice must be made out of the various figurative interpretations of which the words admit; and taking the word Satan here in its generic sense, of *whatever* is inimical or opposed to the Gospel, Jesus may be understood to say, I foresaw the glorious results of your mission in the triumphs which would attend it over the most formidable obstacles. Heaven is often used in the sense of political horizon (Is. xiv. 12, 13; Matt. xxiv. 29). To be cast from heaven to hell is a phrase for total downfall (Luke x. 15; Rev. xii. 7-9). Cicero says to Mark Antony, You have hurled your colleagues down from heaven. Satan is here used tropically. Our Lord does not, therefore, assert the real operation of demons.

10. In the refutation of the charge that he cast out demons by Beelzebub, the prince of the demons, he simply argues with the Pharisees upon their *own principles*, and 'judges them out of their own mouth,' without assuming the *truth* of those principles.

11. The facts he seems to assert respecting the wandering of demons through dry places (Matt. xii. 43), were already admitted in the popular creed of the Jews. They believed that demons wandered in desolate places (Baruch iv. 35). Upon these ideas he founds a parable or similitude, without involving an opinion of their accuracy, to describe 'the end of this generation.' The observations respecting prayer and fasting seem to have relation to that faith in God which he exhorts his apostles to obtain. Prayer and fasting would serve to enable them to perceive the divine suggestion which accompanied every miracle, and which the apostles had not *perceived* upon this occasion, though given them, because their animal nature had not been sufficiently subdued.

12. The application of the term Satan to the case of the woman who had a spirit of infirmity, is plainly an *argumentum ad hominem*. It is intended to heighten the antithesis between the *loos-*

ing of an ox from his stall, and *loosing* the daughter of Abraham whom *Satan*, as *they believed*, had *bound* eighteen years.

13. The objection taken from the supposed consequence of explaining the casting out of demons to signify no more than the cure of diseases, that it tends to lower the dignity of the Saviour's miracles, depends upon the reader's complexion of mind, our prior knowledge of the relative dignity of miracles, and some other things, perhaps, of which we are not competent judges.

It remains to be observed, that the theory of demoniacal possessions is opposed to the known and express doctrines of Christ and his Apostles. They teach us that the spirits of the dead enter a state corresponding to their character, no more to return to this world (Luke xvi. 22, etc.; xxiii. 43; 2 Cor. v. 1; Phil. i. 21). With regard to the fallen angels, the representations of their *confinement* are totally opposed to the notion of their wandering about the world and tormenting its inhabitants (2 Pet. ii. 4; Jude, ver. 6). If it be said that Jesus did not correct the popular opinion, still he nowhere denies that the phenomena in question arose from diseases only. He took no side; it was not his province. It was not necessary to attack the misconception in a formal manner; it would be supplanted whenever his doctrine respecting the state of the dead was embraced. To have done so would have engaged our Lord in prolix arguments with a people in whom the notion was so deeply rooted, and have led him away too much from the purposes of his ministry. 'It was one of the many things he had to say, but they could not then bear them.' It is finally urged that the antidemoniacal theory does not detract from the divine authority of the Saviour, the reality of his miracles, or the integrity of the historians. *Sub judice lis est.* (Jahn's *Biblisches Archäologie;* Winer's *Biblisches Realwörterbuch,* art. 'Besessene;' Moses Stuart's *Sketches of Angelology* in *Bibliotheca Sacra*, London and New York, 1843).*—J. F. D. [EXORCISM.]

* [This article has been retained unaltered from the preceding editions, because it gives a fair and full statement of the antagonist opinions, with their respective reasons. The editor, however, cannot reissue it without calling attention to the fact that the second view can be made to harmonise with the statements of the sacred writers, *confessedly*, only by the supposition that our Lord and his Apostles accommodated themselves to Jewish prejudice to such an extent as to utter what was positively untrue. This admission is fatal to the view in question; for on the lowest grounds on which our Lord and his Apostles can be placed, they must at least be regarded as *honest* men. Now, though honest speech does not require that words should be used always and only in their etymological sense, it does require that they shall not be used so to affirm what the speaker knows to be false. Whilst, therefore, our Lord and his apostles might use the word δαιμονίζεσθαι, or the phrase δαιμόνιον ἔχειν, as a popular description of certain diseases, without giving in to the belief which lay at the source of such a mode of expression, they could not speak of demons entering into a man or being cast out of a man without pledging themselves to the belief of an actual possession of the man by demons (Campbell, *Prel. Diss.* vi. 1, 10). If, consequently, they did not hold this belief, they spoke not as honest men. We do not see how this conclusion is to be avoided; and as it is a conclusion from which every Christian mind will shrink, we find in it the condemnation of the opinion that demoniac possession was only a species of disease. The other view is not without its difficulties; but better have difficulties burdening our opinion than resort to an expedient which lands us in conclusions fatal to Christianity itself.]

DENARIUS (δηνάριον), the principal silver coin of the Romans, which took its name from having been originally equal to *ten* ases. It was in later times (after B.C. 217) current also among the Jews, and is the coin which is called 'a penny' in the A. V. The denarii were first coined in B.C. 269, or four years after the first Punic war, and the more ancient specimens are much heavier than those of later date. Those coined in the early period of the commonwealth have the average weight of 60 grains, and those coined under the empire of 52·5 grains. With some allowance for alloy, the former would be worth 8·6245 pence, or 8¼d., and the latter, 7·5 pence, or 7½d. It has been supposed, however, that the reduction of

weight did not take place till the time of Nero; and in that case the denarii mentioned in the Gospels must have been of the former weight and value, although 7½d. is the usual computation. A denarius was the day-wages of a labourer in Palestine (Matt. xx. 2, 9, 13); and the daily pay of a Roman soldier was less (Tacit. *Ann.* i. 17). In the time of Christ the denarius bore the image of the emperor (Mat. xxii. 21; Mark xii. 16), but formerly it was impressed with the symbols of the republic.—J. K.

DEPOSIT is a term of the civil law (*depositum*), which Sir W. Jones (*The law of Bailments*, *Works*, viii. 448) defines as 'a bailment (or delivery of goods in trust) to be kept for the bailor without a recompense; on a contract expressed or implied, that the trust shall be duly executed, and the goods re-delivered as soon as the time or use for which they were bailed shall have elapsed or be performed.' The party who makes the deposit is called in the civil law *deponens* or *depositor* (*bailor* by Sir W. Jones); and he who receives the property is called *depositarius.* The law of deposit is stated in *the Institutes*, iii. tit. xiv. 3. (See Sandars, p. 428, or Vinnii *Institutiones*, by Heineccius, p. 607.) Comp. *Instit.* iv. tit. vi. 17, 23. (See Sandars, pp. 429, 540, 543; Vinnius, pp. 815, 819.)

A deposit, in Athenian law, was called παρακαταθήκη (Herod. vi. 86; Demosthenes, *pro Phorm. Orator. Attic.* Bekker, Oxon. vi. 1042). Comp. the Λόγος τραπεζιτικὸς of Isocrates (*Or. Attici*, Bekker, Oxon. ii. 515-533).

The Hebrew law of *Deposit* is contained in Exodus xxii. 7-13, and will be found to receive considerable illustration from the above-mentioned passages, especially of the Roman law. The deposits specified by the lawgiver in these verses are—*money, household stuff, raiment, oxen, asses, sheep,* and *other cattle*. Dr. Kalisch's analysis of this law is worth quoting :—'If *inanimate* objects were by cunning or violence wrested from the depositary, he was not bound to make restitution to the proprietor (ver. 11) ; but if *animals*, as oxen, asses, or sheep, were intrusted to his care, he was responsible for *theft* (ver. 12), but not for such accidents as the death of an animal, or its abduction by robbers, or laceration* by a wild beast (ver. 13). But if it is found that he had in any way intended to act fraudulently to the proprietor, he was compelled to restore to him the *twofold* value of the deposit (ver. 7, 9). All these disputes were decided by the competent judge, by means of adjuration' (Kalisch, *Exodus*, p. 419). The law, indeed, does not expressly mention *the oath*, but only says (ver. 9), 'He shall come before the gods [judges הָאֱלֹהִים], whether [אִם־לֹא] he has not laid hold of his neighbour's property ;' but the phrase אם־לא, *whether not*, is elsewhere so notoriously the usual formula of an oath among the Hebrews, that we can scarcely understand it otherwise than in reference to an oath, more especially as the oath is expressly mentioned in verse 11 ; and in most cases no other proof of his not having retained his neighbour's property could possibly be had but an oath (Michaelis, *Laws of Moses*, ii. 373, 374). The Septuagint and the Vulgate actually add, καὶ ὀμεῖται, *et jurabit*, to this formula of oath.† Josephus, in *Antiq.* iv. 8. 36, treats of this law, and makes the depositary go ἐπὶ τοὺς ἑπτὰ κριτάς, *before the seven judges*, as was customary in his own age (Kalisch).

Rashi, expressing the general suffrage of the Rabbinical doctors, makes a distinction between the passage contained in verses 7-9, and that included in verses 10-13. The former passage is supposed to treat of *a gratuitous* depositary ; the latter is said to be descriptive of *a paid* guardian. Chaskuni alleges as a reason, that as in the care of inanimate deposits no trouble or expense is involved, remuneration cannot well be claimed ; whereas in the keep of animals, expense being inevitable, compensation is necessary (Rosenmüller *in loc.*) Sir W. Jones supposes that a distinction was made, in cases of theft, between stealing by *day* and stealing by *night ;* and referring to Gen. xxxi. 39, says : 'If cattle were bailed and stolen by day, the depositary was bound to make restitution to the owner ; the reason seeming to be, that when *cattle* are delivered to *be kept*, the bailee is rather a mandatary than a depositary, and is consequently obliged to use a degree of diligence adequate to the charge : sheep, however, can hardly be stolen in the *day-time* without some neglect of the shepherd ; and we find that when Jacob, who was (for a long time at least) a bailee [or depositary] of a different sort, *inasmuch as he had a reward* ['the paid guardian' of Rashi], lost any of the beasts entrusted to his care, Laban made him answer for them, *whether stolen by day or stolen by night*' (*Law of Bailments*, p. 367).

To this law of Exod. xxii. we must append Lev. vi. 2-7, as a complementary provision characteristic of the Theocratic constitution of the Jewish state. Michaelis, as is frequent with him, misses the profound idea of the relation between the Hebrew subject and his Divine King, when he, with an imperfect eulogy which takes in but a portion of the conception, speaks of 'that admirable contrivance of legislative wisdom *for keeping the conscience of the perjured on the rack* (!), and thus leading him to repentance.' In this latter passage of Moses we find a Hebrew designation for deposit, which we do not discover in the former passage out of Exodus ; it is פִּקָּדוֹן, A. V. *That which was delivered him to keep ;* Sept. παραθήκη ; Vulg. *Depositum*. With respect to the form of the Greek word, Moeris (in Wetstein on 1 Tim. vi. 20, and Schleusner, *O. T. Lexicon, s. v.*) says it is late *Hellenic*, while παρακαταθήκη is *Attic*. Another sort of distinction is alleged by Thomas Magister (see the passage in Wetstein, *ut antea*), that παραθήκην is the word found in Herodotus, and παρακαταθήκη in the Athenian Thucydides. There is probably *some* truth in these statements, but the discrepancies of MSS. and editors render it impossible to vouch for them wholly. It is certain that former editors read παρακαταθήκη, in Josephus, Philo, LXX., and the N. T., contrary to the rule of Moeris (see Grinfield's *Nov. Test. Ed. Hellenistica*, p. 1146) ; but it is equally certain that the tendency of recent editors, under the direction of a more careful criticism, is to replace the longer word by παραθήκη (see Tischendorf's LXX., e.g., in 2 Macc. iii. 10, 15 ; and his N. T., *last edition*, in 1 Tim. vi. 20 ; 2 Tim. i. 12, 14).

The obligation to return a deposit faithfully was in very early times held sacred by the Greeks, and indeed all civilised nations. A most prominent illustration occurs in the beautiful story of the Spartan Glaucus (Herod. vi. 86). We can only give the striking moral with which the story ends : Οὕτω ἀγαθὸν μηδὲ διανοέεσθαι περὶ παραθήκης ἄλλο γε, ἢ ἀπαιτεόντων ἀποδιδόναι ; 'It is a good thing, therefore, when a pledge has been left with one, not even *in thought* to doubt about restoring it.' The story of Glaucus is alluded to by Plutarch (ii. 556 D) ; Pausanias (ii. 18, 2) ; Juvenal (xiii. 199-208) ; Clemens Alex. (*Strom.* vi. 749) ; Dio Chrysostom (*Or.* lxiv. p. 640), and other writers (see Rawlinson's *Herod.* iv. 477, *note*). The moral drawn by Juvenal

* The 13th verse runs—'*If it be torn in pieces, then let him bring it for witness*,' etc. Bring what ? Moses does not say. The Jerusalem Targum, however, explains by *a limb of the lacerated animal as a witness ;* the most natural proof to be had, says Michaelis. This may illustrate Amos iii. 12.

† In the Mischna, *Baba Kama* (Surenhusius, iv. 88), a form of adjuration is given [ההיכן פקדוני, וגו'] ; 'Where is my deposited property ? The answer is, It is stolen. The proprietor says, I adjure thee. The other answers, Amen. But witnesses prove that *he* has stolen the deposit. He is fined twice the value ; or else, if he voluntarily confesses, he restores the deposit with a fine of an extra fifth' [See Levit. vi. 5]. In a subsequent section of the Mischna, *Baba Metsia* (Surenhusius, iv. 117), the Mosaic provision is much refined, in true Rabbinical style, by prescribing a *fourfold* and even a *fivefold* fine for killing and selling, in addition to stealing, an animal.

'Nam scelus intra se tacitum qui cogitat ullum,
Facti crimen habet'

is conceived in so pure and elevated a strain, transcending the simple light of nature, as to raise the suggestion that the author was indebted to *the true light* (John i. 9) which had now begun to glimmer through the Roman world (Stocker's *Juvenal*, p. 427; and Lubin's note, *in loco*, Varior. ed. p. 1127). A fine application of the universal law of fidelity in deposits is made by an Arabian poet contemporary with Justinian, who remarks 'that life and wealth are only *deposited* with us by our Maker; and, like *all other deposits*, must in due time be restored' (Sir W. Jones, *Works*, viii. 379). This principle our Lord has, by an incidental remark in his teaching, made sacred by his recognition of it. (Luke xvi. 12, εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, κ. τ. λ.) The inviolability of this trust illustrates the force of t. Paul's language in 1 Tim. vi. 20, and 2 Tim. i. 14, where he describes the gospel as a sacred *deposit* (παραθήκη), which he urges Timothy to preserve and keep; and again, in 2 Tim. i. 12, where he beautifully applies the same word παραθήκη to his own complex self (his body, soul, and spirit), which he commends to the safe keeping of God (Alford, *in loc.*, who quotes a similar use of παραθήκη in Josephus, *Bell. Jud.* iii. 18. 5; Philo, *Quis rerum*, etc., p. 499; and Hermas, *Pastor*, ii. 3; see also Conybeare and Howson, v. ii. (1st ed.) p. 493. For a less tenable application of the phrase see Ellicott, *in loco*). The same sacredness of charge involved in deposits induced the ancients to lay them up in *temples*, which thus were used as *banks* in many recorded instances; e.g. the temple of Apollo at Delphi; Jupiter at Olympia (Meier, *Att. Proc.* pp. 512-515, quoted in Smith's *Dicty. of Antiqq.*); also the temple of Castor at Rome (Juvenal, xiv. 260); the temple of Peace at Rome (Herodianus, lib. 1); the temple of Diana at Ephesus (Plautus, *in Bacch.* ii. 3. 73); and the temple of Saturn at Rome (Macrobius, i. 8), with others. This usage was adopted even at Jerusalem, where a large amount of wealth ('*which did not pertain to the account of the sacrifices*,' but was in fact private property), was consigned to the safe custody of the temple (see 2 Maccab. iii., in the 15th verse of which express reference is made to the Mosaic provision about deposits, in Exod. xxii. 7, etc.)—P. H.

DERBE (Δέρβη). A town of Lycaonia (Acts xiv. 6), in Asia Minor, situated on the great road from Tarsus to Iconium, and apparently about eighty miles north-west of the former. This road, traces of which still remain, is carried from Cilicia through the Taurus range by a difficult pass called the 'Cilician Gates;' it then enters the extensive upland plain of Lycaonia, which stretches away on the north-west to Iconium. Near the opening of the pass into the plain Derbe must have stood, but its exact site has not as yet been satisfactorily identified. About twenty miles westward of this pass the mountain of *Kara-dagh*—a black volcanic cone—rises up from the midst of the plain; at its base and on its sides are extensive ruins, supposed to be those of Lystra. The ancient road runs past the ruins, and across the plain to Iconium. This was the route followed by Paul on his missionary journey, as recorded in Acts xv. and xvi., when he came from Cilicia 'to Derbe and Lystra.' On a previous occasion he reached Derbe from the opposite direction, having first passed through Lystra. It is evident from these incidental references that the two towns were not far distant from each other; Derbe lying nearer to the border of Cilicia. According to Strabo (*Geogr.* xi. p. 392, ed. Casaubon), Derbe was in Isauria, but on the confines of Cappadocia and Lycaonia; and Sephen of Byzantium says it was φρούριον Ἰσαυρίας καὶ λιμήν. It was probably a 'fort' erected to guard the mountain pass; but it could never have been a λιμήν. It has been suggested that this word is an error for λίμνη; and near the site of Derbe there is a small 'lake.' Hamilton has attempted to identify Derbe with Divle, a small village in a wild valley among the mountains; but it seems to be too far from the ancient road. It is uncertain whether Lystra or Derbe was the birthplace of Timothy; the former seems to be the more likely from Acts xvi. 1, 2. Derbe was the home of another of Paul's favoured companions, Gaius (Acts xx. 4). A full account of Derbe, Lystra, and the surrounding country is given in Conybeare and Howson's *Life of St. Paul*, i. 211, 296, *seq.* Consult also Hamilton's *Researches in Asia Minor*, Journal of Geogr. Society, viii. 137, *seq.*—J. L. P.

DERESER, THADDAEUS ANTON, a learned Roman Catholic priest, was born at Fahr in 1755. Having completed his studies at Würzburg and Heidelberg, he taught philosophy and theology in the latter place. In 1783 he became professor of the oriental languages and the interpretation of Holy Scripture in the University of Bonn. While here he published various works which shewed a free tendency. In 1791 he became professor in Strasburg, superior of the Episcopal Seminary, and preacher in the Domkirche. In 1796 he lived in retirement at Mannheim, but returned to Heidelberg, 1797, as professor; and went to the Catholic University of Freiburg, 1806, as professor of Dogmatik. In 1810 he was pastor at Carlsruhe, where he remained till he was ordered, as a sort of exile, away to Constance to teach the ancient languages there. This, however, he refused to do, and went to Switzerland, where he became professor in the Lyceum at Lucerne. In 1814 he received his dismissal, went to Heidelberg, and was called by the Prussian government as professor to Breslau, as professor of Dogmatik and Bible exegesis, 1815. His death took place there in 1827. Dereser was a very liberal-minded theologian in the Catholic Church. On that account he had a restless life. Bigotry and intolerance drew him into controversies. Persecution followed his steps. He translated part of the O. T. in the work begun by Brentano who only did the N. T., 1790, etc., three vols. 8vo. [BRENTANO.] Dereser and Scholz continued it, four parts, Frankfurt, 1797-1833, or 13 vols. 8vo. He is also the author of a large devotional work (Erbauungsbuch), for all days of the church year, Heidelberg, 1810, 4 vols. 8vo.)—S. D.

DEROR (דְּרוֹר), the name of a bird remarkable for its swift flight (Prov. xxvi. 2), and which built its nest in temples (Ps. lxxxiv. 4). The older versions make it the turtle dove in the latter passage (LXX. τρυγών; Vulg. *turtur;* Targ. and Syr. שפנינא); whilst in the former some render it sparrow (LXX. στρουθοί; Vulg. *passer*), and others, simply flying fowl (Targ. חיד פרחתא), or winged animal (Zyr. ܛܝܪܐ ܕܦܪܚ). The

A. V. makes it 'swallow' in both passages. This seems the correcter reading; the bird is probably the *Dururi* of Alexandria, mentioned by Förskaal, the swift or black martin, as known to us. The rapid gyrating flight of this bird corresponds to the etymological meaning of the word, from דרר, *to fly in circles* (Gesen).—W. L. A.

DESERT. This word is employed in the A. V. of the Bible to represent no less than four distinct Hebrew words; and even in the rendering of these it is not employed uniformly. The same Hebrew term is sometimes translated 'wilderness,' sometimes 'desert,' and once 'south.' In one place we find a Hebrew term treated as a proper name, and in another translated as an appellative. This gives rise to considerable indefiniteness in many passages of Scripture, and creates confusion in attempts at interpretation. But besides all this, the ordinary meaning attached to the English word 'desert,' is not that which can be legitimately attached to any of the Hebrew words it is employed to represent. We usually apply it to 'a sterile sandy plain, without inhabitants, without water, and without vegetation'—such for example as the desert of Sahara. No such region was known to the sacred writers; no such region is once referred to in Scripture. It will consequently be necessary to explain in this article the several words which our translators have rendered 'desert.'

1. מִדְבָּר (Sept. ἔρημος, and ἄνυδρος γῆ), *Midbar*. This word is of very frequent occurrence, and is usually rendered 'wilderness' (Gen. xiv. 6; etc.), though in some places 'desert' (Exod. iii. 1; v. 1; etc.), and in Ps. lxxv. 6, 'south.' It is derived from the root דָּבַר, 'to lead to pasture;' and it means a wide open tract used as a pasture land: thus, in Joel ii. 22, 'The pastures of the *desert* do flourish.' It is the name most commonly applied to the country lying between Palestine and Egypt, including the peninsula of Sinai, through which the Israelites wandered (Gen. xxi. 14, 21; Exod. iv. 27; xix. 2; Josh. i. 6; etc.) Now, the peninsula of Sinai is a mountainous region; in early spring its scanty soil produces grass and green herbs, and with the exception of one little plain on the north side of the great mountain chain, there is no sand whatever. This plain is distinguished by the name, *Debbet er-Ramleh*, 'plain of sand' (Robinson, *B. R.* i. 77; Stanley, *S. and P.* 9; Porter, *Handbook for S. and P.*, 2, *sq.*) On the other hand, in this whole region streams of water are not found except in winter, and after heavy rain; fountains are very rare; and there are no *settled* inhabitants. Midbar is also used to denote the *wilderness of Arabia*; but generally with the article המדבר, 'the desert' (1 Kings ix. 18). The wilderness of Arabia is not sandy; it is a vast undulating plain, parched and barren during summer and autumn, but in winter and early spring yielding good pasture to the flocks of the Bedawin that roam over it. The *Midbar of Judah* is the bleak mountainous region lying along the western shore of the Dead Sea, where David fed his father's flocks, and hid from Saul (1 Sam. xvii. 28; xxvi. 2, *sq.*) The meaning of Midbar is thus a district without settled inhabitants, without streams of water, but adapted for pasturage. It is the country of nomads, as distinguished from that of the agricultural and settled people (Is. xxxv. 1; l. 2; Jer. iv. 11). The Greek equivalents in the N. T. are ἔρημος and ἐρημία. John preached in the 'wilderness,' and our Lord fed the multitudes in the 'wilderness' (Matt. iii. 3; xv. 33; Luke xv. 4, etc.; Stanley, *S. and P.* 481).

2. חָרְבָּה (Sept. ἔρημος, etc.), *Chorbah*. This word is translated 'desert' in Ps. cii. 6. Its real meaning is 'a desolation,' or 'desolate place,' and also 'a dry or parched place.' From the same root comes the name of the mountain *Horeb*. Chorbah is generally applied to what has been rendered desolate by war or neglect: thus in Is. lxi. 4, 'They shall build the old *wastes*' (Lev. xxvi. 33; etc.) The word is employed in Job. iii. 14 to denote buildings which speedily fall to ruin. The only passage in which it is made to express 'a natural waste,' or 'wilderness,' is Is. xlviii. 21, where it means the wilderness of Sinai.

3. יְשִׁימוֹן (Sept. ἄνυδρος, and ἔρημος), 'wasteness,' from יָשַׁם, 'to be laid waste.' In the A. V. it is sometimes given as a proper name: thus in Num. xxi. 20, 'The top of Pisgah, which looketh toward *Jeshimon*.' In this place, however, it appears to signify the wilderness of Arabia. In 1 Sam. xxiii. 19, and xxvi. 1, it evidently means the wilderness of Judah; while in the following poetical passages it is applied to the wilderness of Sinai—Deut. xxxii. 10; Ps. lxviii. 7; lxxviii. 40; cvi. 14. It would appear from the reference in Deuteronomy—'waste, howling wilderness,' that this word was intended to be more expressive of utter wasteness than any of the others. In the A. V. it is rendered by the words 'wilderness,' 'desert,' and 'solitary.'

4. עֲרָבָה (Sept. Ἄραβα, and δυσμή), *Arabah*; 'desert,' from ערב, 'to be dry or sterile.' This term is employed to denote any dry or sterile region, as in Job. xxiv. 5, and Is. xl. 3. It is thus used, however, only in poetry, and is equivalent to *Midbar*, to which it is the poetic parallel in Is. xxxv. 1: 'The *wilderness* (Midbar) shall be glad for them; and *the desert* (Arabah) shall rejoice, etc.;' also in xli. 19. *Midbar* may be regarded as describing a region in relation to its use by man—a pastoral region; *Arabah*, in relation to its physical qualities—a wilderness (Stanley, *S. and P.* 481). But in the vast majority of cases in which it occurs in the Bible, Arabah is the specific name given either to the whole, or a part of the deep valley extending from Tiberias to the Gulf of Akabah. With the article הערבה, it denotes, in the historical portions of Scripture, the whole of the valley, or at least that part of it included in the territory of the Israelites (Deut. i. 7; iii. 17; Josh. xii. 1; etc.); when the word is applied to other districts, or to distinct sections of the valley, the article is omitted, and the plural number is used. Thus we find '*the plains* of Moab' (ערבות), Num. xxii. 1; etc.); '*the plains* of Jericho' (Josh. iv. 13); '*the plains* of the wilderness' (2 Sam. xvii. 16). The Dead Sea is called 'the Sea of *the plain*' ים הערבה). The southern section of this sterile valley still retains its ancient name, *el-Arabah* (Robinson, *B. R.* i. 169; ii. 186; Stanley, *S. and P.* 84). [ARABAH.]—J. L. P.

DESSAU (Δεσσαού), a village of Judah (2 Maccab. xiv. 16), conjecturally identified by Ewald with Adasa, mentioned in 1 Maccab. vii. 40 (*Gesch.* iv. 368, *note*).—†.

DEZ VOEUX (A. V.), author of a work of some note, entitled *A Philosophical and Critical Essay on Ecclesiastes; wherein the author's design is stated; his doctrine vindicated; his method explained in an analytical paraphrase annexed to a new version of the text from the Hebrew, etc.*, 4to. Lond. 1760. This work is an elaborate and learned production, and contains much that is worthy of consideration. But the author sacrifices too much to his preconceived theory of the philosophical design of the book, and is too apt to force meanings on the sacred writer by critical emendation and ingenious speculation. The want of due arrangement also stands in the way of the student reaping full advantage from his farrago of notes. The author was a clergyman of the Church of England, and chaplain to a regiment, but beyond this we have not been able to gather any information concerning him. His work was translated into German by Bamberger, 4to. Halle, 1764.—W. L. A.

DEUEL (דְּעוּאֵל; Sept. Ῥαγουήλ), the father of Eliasaph, one of the captains or princes of the children of Gad (Num. i. 14; vii. 42, 47; x. 20). In ii. 14 he is called Reuel, by a change of the ד into ר; but which of these is the correct reading it is impossible to determine. The LXX. always give the word with an *R*, and in Num. ii. 14, Onkelos; the Syr. and Pers. Verss. give it the same. But the Samar., Vulg., Jonath., and Arab. V. read ד, and this several codices of the Hebrew give.—W. L. A.

DEUTERONOMY (Δευτερονόμιον), the Greek name given by the Alexandrian Jews to the fifth book of Moses (a corresponding name, משנה התורה, is, however, also found with the Rabbins), by which the general tenor of the book is very well characterised. It comprises that series of addresses which the Lawgiver delivered (orally and by writing, i. 5; xxviii. 58, etc.) to assembled Israel in the second month of the fortieth year of their wandering through the desert, when the second generation was about to cross the Jordan, and when the parting hour of Moses had nearly arrived. The book of Deuteronomy contains an account of the sublime and dignified manner in which Moses terminated that work, the accomplishment of which was his peculiar mission. It forms a sacred legacy which he here bequeathed to his people; and very different from those laws which he had announced to them at Sinai. The objective form of the *law* is less conspicuous, and the *subjectivity* (individuality) of the *Lawgiver*, and his peculiar relation to his people, stands out more prominently. A thoroughly sublime and prophetic spirit pervades all these speeches from beginning to end. The thoughts of the man of God are entirely taken up with the inward concerns of his people, their relations, future fate, and eventful vicissitudes. The Lawgiver here stands amidst Israel, warning and consoling, commanding and exhorting, surveying and proclaiming the future with marvellous discernment.

The speeches begin with the enumeration of the wonderful dealings of God with the chosen people in the early period of their existence. Moses clearly proves to them the punishment of unbelief, the obduracy of Israel, and the faithfulness of Jehovah with regard to his promises, which were now on the point of being accomplished. Fully aware of the tendencies of the people, and foreseeing their alienations, Moses conjures them most impressively to hold fast the commands of the Lord, and not to forget his revelations, lest curses should befall them instead of blessings (ch. i.-iv.) The Lawgiver then expatiates on the spirit of the law, and its reception into the hearts of men, both in a positive and negative way. *Fear*, he says, is the primary *effect* of the law, as also its *aim*. As Israel had once listened to the announcement of the fundamental laws of the theocracy with a sacred *fear*, in like manner should man also receive, through the whole system of the law, a lively and awful impression of the holiness and majesty of God (ch. v.) But as the essence and sum of the law is *love* to Jehovah, the only and true God, man shall by the law be reminded of the Divine mercy, so variously manifested in deeds; and this reflection is calculated to rouse in man's heart *love* for God. This love is the only and true source from which proper respect and obedience to the law can proceed (ch. vi.)

There were, however, two tempting deviations, in following which the people were sure to be led astray. The law, in its strict rigour, was but too apt to tempt them to desert Jehovah, and to yield to idolatry (the very approval of which even in thought polluted the heart), by discontinuing to bear the heavy yoke of the law. Hence the most impressive warnings against Canaan's inhabitants and idols; and hence the declarations that Israel, in placing themselves on a par with the heathens, should have to endure an equal fate with them, and be repulsed from the presence of Jehovah (ch. vii. viii.)

The other, not less dangerous, deviation is that of self-justification—the proud fancy that all the favours Jehovah had shewn to his people were merely in consequence of their own deservings. Therefore Jehovah tells them that it was not through their own worthiness and purity of heart that they inherited the land of the heathens. It was only through his free favour; for their sins bore too strong and constant testimony how little they ought to take credit to themselves for it (ch. ix.)

The history of the people, before and after the exile, shews these two deviations in their fullest bearings. Idolatry we find to have been the besetting sin *before* that period, and presumptuous pride of heart *after* it; a proof how intimately acquainted the Lawgiver was with the character and disposition of his people, and how necessary therefore those warnings had been.

Therefore, adds Moses, turn to that which Jehovah, in giving you the tables of the law, and establishing the Tabernacle and priesthood, has intimated as a significant symbol, 'to circumcise the foreskin of your heart,' and to cherish love in your inward soul. Think of Jehovah, the just and merciful, whose blessing and curses shall be set before your eyes as a lasting monument upon the mounts Ebal and Gerizim (ch. x. xi.)

The mention of that fact leads the Lawgiver to the domestic and practical life of the people when domesticated in their true home, the Land of Promise; which he further regulates by a fixed and solid rule, by new laws, which for this, their new design and purport, form a sort of complement to the laws already given. There, in the land of

their forefathers, Jehovah will appoint *one* fixed place for his lasting sanctuary, when every other place dedicated to the worship of idols is to be destroyed. At that chosen spot alone are the sacrifices to be killed, while cattle in general, which are not destined for sacred purposes, but merely for food, may be slaughtered at all places according to convenience—a regulation which still leaves in full force the previous laws concerning the eating of blood, and the share of Jehovah in slaughtered cattle. This sanctuary was to be considered as the central point for all sacred objects. The whole land was, by means of the sanctuary established in the midst of it, consecrated and dedicated to Jehovah. This consecration was incompatible with any defilement whatsoever. On that account the Canaanites must be exterminated, and all idolatrous abominations destroyed, since nothing ought to be added to or taken from the laws of God (ch. xii.) For the same reason (*i.e.*, for the sake of the holiness of the land, diffused from the sacred centre), no false prophets or soothsayers are to be tolerated, as they may turn the minds of the people from *the* law, by establishing a different one, and therefore even a whole town given to the worship of idols must be demolished by force of arms (ch. xiii.) Neither, in like manner, must the heathen customs of mourning be imitated, or unclean beasts eaten; but the people must always remain true to the *previous* laws concerning food, etc., and shew their real attachment to Jehovah and his religion by willingly paying the *tithe* as ordained by the law (ch. xiv.) To the same end likewise shall the regulations concerning the years of release and the festivals of Jehovah (to be solemnised in the place of the new-chosen Sanctuary) be most scrupulously observed (ch. xv. xvi.) Only *unblemished* sacrifices shall be offered, for all idol-worshippers must irrevocably be put to death by stoning. For the execution of due punishment, honest judges must govern the nation, while the highest tribunal shall exist in the place chosen for the Sanctuary, consisting of the priests and judges of the land. If a king be given by God to the people, he shall first of all accommodate himself to the laws of God, and not lead a heathen life. Next to the regal and judicial dignities, the ecclesiastical power shall exist in its full right; and again, next to it, the prophetic order (ch. xvii. xviii.) Of all these institutions, the duties of the judicial power are most clearly defined; for Jehovah does as little suffer that in his land the right of the innocent shall be turned aside, as that indulgence shall be shewn to the evil-doer (ch. xix.) The exposition of the civil law is followed by that of the martial law, which has some bearing upon the then impending war with Canaan, as the most important war and representing that with the heathen nations in general (ch. xx.) These are again followed by a series of laws in reference to the preceding, and referring chiefly to hard cases in the judicial courts, by which Moses obviously designed to exhibit the whole of the civil life of his people in its strict application to the theocratic system of law and right. Therefore the form of prayer to be spoken at the offering up of the firstlings and tithe—the theocratic *confession of faith*—by which every Israelite acknowledges in person that he is what God has enjoined and called him to be, forms a beautiful conclusion of the whole legislation (ch. xxi.-xxvi).

The blessings and curses of Jehovah, the two opposite extremes which were to be impressed upon the minds of the people at their entrance into Canaan, and which have hitherto been spoken of only in general terms, are now set forth in their fullest detail, picturing in the most lively colours the delightful abundance of rich blessings on the one hand, and the awful visitations of Heaven's wrath on the other. The prophetic speeches visibly and gradually increase in energy and enthusiasm, until the perspective of the remotest future of the people of God lies open to the eye of the inspired Lawgiver in all its chequered details, when his words resolve themselves into a flight of poetical ecstasy, into the strains of a splendid triumphal song in which the tone of grief and lamentation is as heart-rending as the announcement of divine salvation therein is jubilant (ch. xxvii. xxviii). The history of the law concludes with a supplement concerning him who was deemed worthy by the Lord to transmit his law to Israel (ch. xxxiv.)

Thus much regarding the contents and connection of the book of Deuteronomy.

The critics who have tried to shew that the Pentateuch is composed of miscellaneous documents and by various authors, have more difficulty in applying their theory to this book than to any other of the series. [PENTATEUCH.] Indeed the most sceptical critics admit that, with the exception of a few interpolations (comp. for instance, De Wette, *Introd.* sec. 154, sq.), the whole of this book was moulded, as it were, in one single cast.

The *date*, however, of the composition of Deuteronomy, as well as its *authenticity*, has given rise to a far greater variety of opinion, more especially among those who are opposed to the authorship of Moses. The older critics, such as De Wette, Gesenius, etc., considered Deuteronomy as the *latest* production of all the books of the Pentateuch; while the more recent critics, such as Von Bohlen, Vatke, George, etc., have come to just the contrary opinion, and declare it to be the *earliest* of the Mosaic writings. The whole of their disputes on this head turn chiefly on the prophetic character of Deuteronomy. Some find that this peculiar feature characterizes the book as contemporary with the later prophets, and that it contains reflections on the law, as on a thing long in existence: others, however, are of a quite contrary opinion, and discover in this *subjective* character, so predominant in Deuteronomy, the very proof of its prior and early composition; and they consider, moreover, that the prophetic enunciations contained in it were afterwards developed into *objective*, rigid, and matter-of-fact *laws*, such as we find them in Exodus and Numbers. For this reason, they add, is the legislative tone in Deuteronomy more simple than in the other books, embracing merely the incipient elements and suggestive notes of a complete code of law.

A very strong proof of the genuineness of the book lies in its relation to the later writings of the prophets. Of all the books of the Pentateuch, Deuteronomy has been made most use of by the prophets, simply because it is best calculated to serve as a model for prophetic declarations, as also because of the inward harmony that exists between the *prophecies* and the *laws* upon which they are based.

Deuteronomy exercised a most decisive and remarkable influence more especially on Jeremiah,

owing not only to his priestly character, but also and chiefly to the peculiar circumstances of his time, so admirably suited to illustrate the threats and warnings contained in that book, in the strongest light of sacred and immutable truth. Deuteronomy was a book altogether written for the times of Jeremiah, who could therefore do nothing better than resume the old text, and bring it home impressively to the people. The influence which the spirit of Deuteronomy thus exercised on that prophet, extended even to the adoption, on his part, of a considerable number of its expressions and phraseological terms. These linguistical coincidences have been most erroneously accounted for by some, by assuming the contemporary origin of both books, while others (Von Bohlen) have gone so far in their speculations as even to allot to Jeremiah a share in the composition, or rather interpolation, of Deuteronomy. Such views betray total ignorance of the peculiar and strictly defined character of Deuteronomy, so different in many respects, even as regards the style and language, from the book of Jeremiah, though it cannot be denied that no prophet ever adhered more closely to the prototypes of the earlier periods, or ever repeated more frequently the earlier enunciations, than did Jeremiah.

Among the arguments advanced against the authenticity of Deuteronomy, are :

1. The *contradictions* said to exist between this and the other books of Moses ;

2. Certain *anachronisms* committed by the author.

These contradictions are more especially alleged to exist in the festival laws, where but arbitrary and unwarranted views are mostly entertained by such critics with regard to the nature and original meaning of the festivals, which they identify altogether with *natural* or *season* festivals, and without lending to them a more spiritual character and signification.

3. That the *Sinai* of the other books is always called *Horeb* in Deuteronomy.—They forget, however, that *Horeb* is the general name of the whole mountain, while *Sinai* is the special name of a particular part of it. This distinction is, indeed, most scrupulously observed everywhere in the Pentateuch.

4. That *Priests* and *Levites* are used as synonymous terms in Deuteronomy (on account of the expression הכהנים הלוים) ; while, in the other books of the Pentateuch, they are used as terms distinct from each other.—By that expression, however, can only be meant the *Levitical* priests, *i. e.* the only legitimate priests ; this meaning is borne out by Deuteronomy xviii. 3-8, where a clear distinction is made between *Priests* and *Levites*.

5. That in Deuteronomy i. 44, are mentioned the *Amorites* instead of the *Amalekites* as in Num. xiv. 45.—Here also they have forgotten to notice that, in the sequel of the very passage alluded to in Deuteronomy, both the *Amorites* and *Amalekites* are mentioned.

6. That the cause of the punishment of Moses is differently stated in Num. xxvii. 14, and Deut. iii. 26.—To this objection we reply, that both the guilt and punishment of Moses are described in both books as originating with the people ; comp. also Deut. xxxii. 51, etc.

Among the anachronisms in Deuteronomy are reckoned the allusions made in it to the Temple (xii. xvi. 1 sqq.), to the royal and prophetic powers (xiii. xvii. xviii.), to the different modes of idolworship (iv. 19 ; xvii. 3), and to the exile (xxviii. sq.) In suggesting these critical points, however, they do not consider that all these subjects are most closely and intimately connected with the spirit and principles of the law itself, and that all these regulations and prophecies appear here in Deuteronomy, as necessary finishing-points to the Law, so indispensable for the better consolidation of the subsequent and later relations of the theocracy.

More *anachronisms* are said to be

1. The dwelling places of Jair mentioned in Deut. iii. 14, sq. (compare Judg. x. 3, sq.) We consider, however, that the men mentioned in the two passages are evidently different persons, though of the same name. Nor is it difficult to prove from other sources, that there really existed at the time of Moses a man by name Jair.

2. The notice (iii. 11) concerning king Og, which looks more like a note of a subsequent writer in corroboration of the story told in the chapter. But this hypothesis falls to the ground when we consider that Moses did not write for his contemporaries merely, but also for late posterity.

The book contains, moreover, not a small number of plain, though indirect traces, indicative of its Mosaic origin. We thus find in it :

1. Numerous notices concerning nations with whom the Israelites had then come in contact, but who, after the Mosaic period, entirely disappeared from the pages of history : such are the accounts of the residences of the kings of Bashan (i. 4).

2. The appellation of 'mountain of the Amorites,' used throughout the whole book (i. 7, 19, 20, 44), while even in the book of Joshua, soon after the conquest of the land, the name is already exchanged for 'mountains of Judah' (Josh. xi. 16, 21).

3. The observation (ii. 10), that the *Emim* had formerly dwelt in the plain of Moab : they were a great people, equal to the *Anakim*. This observation quite accords with Genesis xiv. 5.

4. A detailed account (ii. 12) concerning the Horim and their relations to the Edomites.

5. An account of the Zamzummim (ii. 20, 21), one of the earliest races of Canaan, though mentioned nowhere else.

6. A very circumstantial account of the Rephaïm (iii. 3, sq.), with whose concerns the author seems to have been well acquainted.

The stand-point also of the author of Deuteronomy is altogether in the Mosaic time, and had it been assumed and fictitious, there must necessarily have been moments when the spurious author would have been off his guard, and unmindful of the part he had to play. But no discrepancies of this kind can be traced ; and this is in itself an evidence of the genuineness of the book.

A great number of other passages force us likewise to the conclusion, that the whole of Deuteronomy originated in the time of Moses. Such are the passages where

1. A comparison is drawn between Canaan and Egypt (xi. 10, sq.), with the latter of which the author seems thoroughly acquainted.

2. Detailed descriptions are given of the fertility and productions of Canaan (viii. 7, sq.)

3. Regulations are given relating to the conquest of Canaan (xii. 1, sq. ; xx. 1, sq.), which cannot be understood otherwise than by assuming

that they had been framed in the Mosaic time, since they could be of no use after that period.

Besides whole pieces and chapters in Deuteronomy, such as xxxii. xxxiii., betray in form, language, and tenor, a very early period in Hebrew literature. Nor are the laws and regulations in Deuteronomy less decisive of the authenticity of the book. We are struck with the most remarkable phenomenon, that many laws from the previous books are here partly repeated and impressed with more energy, partly modified, and partly altogether abolished, according to the contingencies of the time, or as the new aspect of circumstances among the Jews rendered such steps necessary (comp. *e.g.* Deut. xv. 17 with Exod. xxi. 6; Deut. xii. with Lev. xvii). Such pretensions to raise, or even to oppose his own private opinions to the authority of divine law, are found in no author of the subsequent periods, since the whole of the sacred literature of the later times is, on the contrary, rather the echo than otherwse of the Pentateuch, and is altogether founded on it. Add to this the fact, that the law itself forbids most impressively to add to, or take anything from it, a prohibition which is repeated even in Deuteronomy (comp. iv. 2; xiii. 1); and it is but too evident, that, if the opinion of the critics be correct, that this book contains nothing more than a gradual development of the law—it clashes too often with its own principles, and pronounces thus its own sentence of condemnation.

The part of Deuteronomy (xxxiv.) respecting the death of Moses requires a particular explanation. That the whole of this section is to be regarded as a piece altogether apart from what precedes it, or as a supplement from another writer, has already been maintained by the older theologians (comp. *ex. gr.* Carpzov, *Introd. in libr. V. T.* i. p. 137); and this opinion is confirmed not only by the contents of the chapter, but also by the express declaration of the book itself on that event and its relations; for chapter xxxi. contains the conclusion of the work, where Moses describes himself as the author of the previous contents, as also of the Song (ch. xxxii.), and the blessings (ch. xxxiii.) belonging to it. All that follows is, consequently, not from Moses, the work being completed and concluded with chapter xxxiii. There is another circumstance which favours this opinion, namely, the close connection that exists between the last section of Deuteronomy and the beginning of Joshua (comp. Deut. xxxiv. 9 with Josh. i. 1, where also the term ויהי, in the latter passage, must not be overlooked) plainly shews that ch. xxxiv. of Deuteronomy is intended to serve as a *point of transition* to the book of Joshua, and that it was written by the same author as the latter.

The correct view of this chapter, therefore, is to consider it as a *real supplement*, but by no means as an *interpolation* (such as some critics erroneously suppose to exist in the Pentateuch in general). To apply to it the term interpolation would be as wrong as to give that appellation *ex. gr.* to the 8th book of Cæsar's work, '*De Bello Gallico*,' simply because it was equally written by an unknown author, for the very purpose of serving as a *supplement* to the previous books. [PENTATEUCH.]—H. A. C. H.

DEVIL. [DEMON; SATAN.]

DEVILS, CASTING OUT OF. [EXORCISM.]

DEW. In Palestine the dews fall copiously at night, in spring and autumn, but scarcely any dew falls during the summer months—from the middle of May to the middle of August. It continues, however, to fall for some time after the rains of spring have ceased, and begins to fall before the rains of autumn commence, and we may from this gather the sense in which the Scriptural references to dew are to be understood. Without the dews continuing to fall after the rains have ceased, and commencing before the rains return, the season of actual drought, and the parched appearance of the country, would be of much longer duration than they really are. The partial refreshment thus afforded to the ground at the end of a summer without dews or rains is of great value in Western Asia, and would alone explain all the Oriental references to the effects of dew. This explanation is of farther interest as indicating the times of the year to which the Scriptural notices of dew refer; for as it does not, in any perceptible degree, fall in summer, and as few would think of mentioning it in the season of rain, we may take all such notices to refer to the months of April, May, part of August, and September.—J. K.

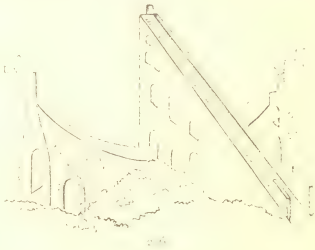
DEXIOLABOS (δεξιολάβος). This is the Greek word rendered 'spearmen' in the A. V. of Acts xxiii. 23. It is uncertain what kind of soldiers is denoted by it. It strictly signifies one who takes with the right hand. Hence it has been conjectured [Meursius *in Glossar.*] that it denotes officers who performed the same functions in the camp as lictors did in the city—being appointed to apprehend malefactors, and to guard criminals when led to execution, and called δεξιολάβοι, from taking with the right hand the prisoner. This explanation is, however, deduced from the etymology of the word, and is open to the objection arising from the improbability that such a number of military lictors would be on duty with the forces of the tribune, as that 200 of them at a time could be ready to depart with one prisoner. Others understand the word as denoting the guard of the tribune; [but this is open to the same objection; we can hardly suppose the commander of a cohort to have had so large a bodyguard as to be able to spare 200 men from it on such an errand. The only other writer who uses the word is Constant. Porphyr (*Themat.* i. 1), and by him the δεξιολάβοι are distinguished from the *archers* and the *peltastæ*. In Acts they are distinguished from the soldiers and the horsemen. We may infer from this that they were a kind of infantry and light-armed, of the class *Rorarii* or *Velites;* perhaps, as Meyer suggests, *Jaculatores* or *Funditores* (*Comment. üb. d. N. T. in loc.*)] Our version 'spearmen' seems to have been derived from the Vulgate 'lancearii.'

DEYLING, SOLOMON (1677-1755), a learned Lutheran divine, professor of theology in the University of Leipzig. His contributions to biblical science were numerous, and have had a considerable reputation amongst continental scholars. His most important work bears the title, *Observationes Sacræ, in quibus multa Scripturæ Veteris et Novi Testamenti dubia vexata solvuntur, loca difficiliora ex antiquitate et variæ doctrinæ adparatu illustrantur, atque ab audaci recentiorum criticorum depravatione solidè vindicantur.* It consists of three parts, published respectively in the years 1708, 1711, 1715. Other and enlarged editions were subse-

quently issued by the author; the latest of which were a fourth edition of Part I. in 1735, a fourth of Part II. in 1736, and a third of Part III. in 1739, all in 4to. The contents of the work are in the form of dissertations on difficult passages in the O. and N. T., Hebrew and Greek scriptural terms, biblical antiquities, and various objections urged by Spinoza, Hobbes, and other writers. Two other volumes of a similar kind were published by Deyling. The one bears the title, *Observationes Miscellaneæ, in quibus res varii argumenti ex theologia, historia, et antiquitate sacra enodate tractantur, oracula utriusque fœderis difficiliora et loci patrum illustrantur, et a dissentientium imprimis recentiorum depravatione solide vindicantur*, Lips. 1736, 4to; and may be regarded as forming a fourth part of the preceding work, since, of the twenty-eight dissertations contained in it, the first seven only are upon questions of church history, the remaining twenty-one are devoted to Scriptural exegesis. The other volume was entitled *Observationum Sacrarum pars quinta*, etc. Lips. 1748, 4to.—S. N.

DIADEM. [CROWN.]

DIAL. The invention of the sun-dial belongs most probably to the Babylonians. Herodotus affirms, that the Greeks derived from them the pole (supposed to mean the dial-plate), the gnomon, and the division of day into twelve parts (ii. 109). Vitruvius also ascribes the most ancient form of the dial, called hemicycle, to Berosus the Chaldæan (ix. 9), though he probably means no more than that he *introduced* it into *Greece*. Certainly those *Greeks* to whom Vitruvius acribes inventions or improvements in dialling, can all be proved to have had communication, more or less remote, with the Chaldæans. The first mention in Scripture of 'the hour,' is made by Daniel, at Babylon (ch. iii. 6). The Greeks used the dial before the Romans; and with regard to the Egyptians 'there are no indications in the Sculptures to prove the epoch when the dial was first known in Egypt' (Wilkinson, *Anc. Egyptians*, vol. iii. p. 342). The circumstances connected with the dial of Ahaz (2 Kings xx. 11; Isa. xxxviii. 8), which is perhaps the earliest of which we have any clear mention, entirely concur with the derivation of gnomonics from the Babylonians. Ahaz had formed an alliance with Tiglath-pileser, king of Assyria (2 Kings xvi. 7, 9): he was a man of taste, and was ready to adopt foreign improvements, as appears from his admiration of the altar at Damascus, and his introduction of a copy of it into Jerusalem (2 Kings xvi. 10). 'The princes of Babylon sent unto him to inquire of the wonder that was done in the land' (2 Chron. xxxii. 31). Hence the dial also, which was called after his name, was probably an importation from Babylon. Different conjectures have been formed respecting the construction of this instrument. The difficulty is to understand what is meant by the תעלות אחז, 'the degrees or steps of Ahaz.' They *may* mean lines or figures on a dial-plate, or on a pavement, or the steps to the palace of Ahaz, or some steps or staircase he had erected elsewhere (vid. Carpzov, *Apparat. Historic. Crit.* Lips. 1748, p. 352, etc.) The Sept. in Isaiah reads ἀναβαθμοὺς τοῦ οἴκου τοῦ πατρός σου, 'the steps or stairs of the house of thy father.' Josephus also says, 'steps or degrees in his house' (*Antiq.* x. 2. 1). The Chaldee renders the passage in Kings, אבן שעיא, 'hour-stone,' and gives the same meaning to 'the *stairs*' (2 Kings ix. 13), and renders Isa. xxxviii. 8 אבן שעיא כצורת, by 'the shadow of the stone of hours,' Symmachus most certainly understood a sun-dial: στρέψω τὴν σκιὰν τῶν γραμμῶν ἣ κατέβη ἐν ὡρολογίῳ Ἄχαζ, 'I will cause to return the shadow of the degrees which (shadow) is gone down on the dial of Ahaz:' and so Jerome renders it Horologium. On the whole, the dial of Ahaz seems to have been a distinct contrivance, rather than any part of a house. It would also seem probable, from the circumstances, that it was of such a size, and so placed, that Hezekiah, now convalescent (Isa. xxxviii. 21, 23), but not perfectly recovered, could witness the miracle from his chamber or pavilion: 'Shall הצל, *the* or *this* shadow,' etc. May it not have been situate 'in the middle court' mentioned 2 Kings xx. 4? The cut given below (No. 206) presents a dial discovered in Hindostan, near Delhi, the ancient capital of the Mogul empire, whose construction would well suit the circumstances recorded of the dial of Ahaz. It seems to have answered the double purpose of an observatory and a dial—a rectangled triangle, whose hypothenuse is a staircase, apparently parallel to the axis of the earth, and bisects a zone or coping of a wall, which wall connects the two terminating towers right and left. The coping itself is of a



circular form, and accurately graduated to mark, by the shadow of the gnomon above, the sun's progress before and after noon; for when the sun is in his zenith he shines directly on the staircase, and the shadow falls beyond the coping. A *flat surface on the top of the staircase*, and a gnomon, fitted the building for the purpose of an observatory. According to *the known laws of refraction*, a cloud or body of air of different density from the common atmosphere, interposed between the gnomon and the coping of the dial-plate below, would, if the cloud were denser than the atmosphere, cause the shadow to recede from the perpendicular height of the staircase, and of course to re-ascend the steps on the coping, by which it had before noon gone down; and if the cloud were rarer, a contrary effect would take place. (See Bishop Stock's *Translation of Isaiah*, Bath, 1803, p. 109.) Such a building might also be called 'a house.' It agrees also with Adam Clarke's supposition, that 'the *stairs*' were really 'a *dial*,' and probably this very dial, on which, as being in the most public place, or rather on the *platform* on

the top of which they set Jehu, while they proclaimed him king by sound of trumpet' (*Commentary on* 2 Kings ix. 13). Bishop Stock's speculation that the retrogression of the shadow *might* be effected by refraction, is supported by a natural phenomenon of the kind on record. On the 27th of March 1703, P. Romauld, prior of the cloister of Metz, made the observation that, owing to such a refraction of the solar rays in the higher regions of the atmosphere, in connection with the appearance of a cloud, the shadow on his dial deviated an hour and a half (Rosenmüller). The phenomenon on the dial of Ahaz, however, was doubtless of a miraculous nature, even should such a *medium* of the miracle be admitted; nothing less than a divine communication could have enabled Isaiah to predict its occurrence at that time and place; besides, he gave the king his own choice whether the shadow should advance or retire ten degrees. There seems, however to be no necessity for seeking *any* medium for this miracle, and certainly no necessity for supposing any actual interference with the revolution of the earth, or the position of the sun. In the more distinct and ample account of it in 2 Kings, it is simply said that the Lord, at the prayer of Isaiah, brought the *shadow* ten degrees backward. The words עשר מעלות ותשב השמש in Is. xxxviii. 8, 'And the sun went back ten degrees,' are wanting in three of Dr. Kennicott's MSS., and originally in two of De Rosi's; and the words 'The shadow of the degrees which is gone down in the sun-dial of Ahaz' are more correctly rendered on the margin degrees 'by or with the sun,' *i.e.*, by means of the progress of the sun. The first ὁ ἥλιος in this verse is omitted in MS. Pachom of the Sept. Even if the mention of the sun be retained, as in Ecclus. xlviii. 23, it is only fair to understand the words in their popular sense, the solar rays, or such a recession of the shadow as would have been occasioned by an actual recession of the sun. Adopting the present state of the text, it is observable that what is called the sun in one part of the verse is called the shadow in the other. It is certainly as philosophical to speak of the sun returning, as it is of his setting and rising. Thus the miracle, from all the accounts of it, might consist only of the retrogression of the shadow ten degrees, by a simple act of Almighty power, without any medium, or at most by that of refracting those rays only which fell upon the dial. It is not said that any time was lost to the inhabitants of the world at large; it was not even observed by the astronomers of Babylon, for the deputation came to inquire concerning the wonder that was done in the *land*. It was temporary, local, and confined to the observation of Hezekiah and his court, being designed chiefly for the satisfaction of that monarch. It is remarkable that no instrument for keeping time is mentioned in the Scripture before the dial of Ahaz, B.C. 700; nor does it appear that the Jews generally, even after his period, divided their day into hours. The dial of Ahaz was probably an object only of curious recreation, or served at most to regulate the occupations of the palace.—J. F. D.

DIAMOND. [YAHALOM; SHAMIR.]

DIANA. [ARTEMIS.]

DIBLATH (דִּבְלָתָה, 'towards Diblath;' Sept. Δεβλαθά). Gesenius says that ד has been here erroneously written for ר, and that *Riblah*, near Hamath, is referred to. It has been attempted to render this theory probable by giving a peculiar interpretation to Ezek. vi. 14, the only passage in which the word occurs. In the A. V. we read, 'I will make the land desolate, yea, more desolate than the *wilderness toward Diblath*.' The Hebrew would bear another rendering, 'I will make the land desolate . . . *from the wilderness to Diblah*' (ממדבר דבלתה). The 'wilderness,' it is said, means the 'south,' and *Diblah*, or *Riblah*, which is the supposed true reading, the extreme 'north,' and thus the whole land is indicated. But in no other part of Scripture have we such a form of expression, and it would be contrary to sound criticism first to invent a reading, and then to base upon it an unexampled mode of interpretation. The Sept. renders ἀπὸ τῆς ἐρήμου Δεβλαθά, and the Syriac and Vulgate agree with it. We prefer to regard Diblath as a district on the eastern border of Moab, adjoining the desert, in which were situated Almon-Diblathaim (Num. xxxiii. 46), and Beth-Diblathaim (Jer. xlviii. 22). According to Jerome these lay not far from Medaba, which is a few miles south-east of Heshbon (*Onomast.* s. v. *Jassa*).—J. L. P.

DIBON (דִּיבוֹן; Sept. Δαιβών), an ancient town on the eastern border of Moab, situated on the plateau about three miles north of the river Arnon. It was one of the stations of the Israelites (Num. xxxiv. 45). The Gadites rebuilt and occupied it temporarily (xxxii. 34), hence probably its name Dibon-Gad. It was eventually allotted to the tribe of Reuben (Josh. xiii. 9, 17). On the decline of the Jewish power the Moabites again seized the place, and both Isaiah and Jeremiah mention it among their towns (Is. xv. 2; Jer. xlviii. 18). Jerome and Eusebius make two Dibons, one in the wilderness where the Israelites encamped, and the other in Moab (*Onomast.* s. v. *Debon*). This is evidently an error, as may be seen by an examination of the position assigned to the town in Num. xxxiv. 45. Both these writers state that Dibon of Moab was in their day a large village near the Arnon. Its ruins, still retaining the ancient name *Diban*, were visited by Seetzen, and Irby and Mangles. The latter travellers describe them as of considerable extent, but presenting nothing of interest (*Travels*, p. 462).

In Is. xv. 9, *Dimon* of Moab is mentioned, and it appears to be another form of Dibon. Jerome says that in his day both names were applied to the village, and the form *Dimon* may have been used by the prophet in this passage in allusion to the word *dam* (דם) 'blood' following (Reland. *Pal.* p. 735.)

2. A town in the tribe of Judah, called also DIMONAH. It was occupied by the Jews after the captivity (Neh. xi. 25).—J. L. P.

DIBRI (דִּבְרִי, derived by Gesenius from דָּבָר, *a word*, and meaning perhaps *eloquent;* by Fürst from דֶּבֶר, *pasture*, and meaning *one from the fields*), the father of Shelomith, whose son was stoned to death for blaspheming the name of the Lord (Lev. xxiv. 10-14).—†.

DICK, JOHN, D.D., a Presbyterian clergyman, was born at Aberdeen 10th Oct. 1764. He studied

at the university of that city, where he had for his fellow-students and friends Sir James Macintosh and Dr. Charles Burney. His theological studies were prosecuted at Selkirk under the tuition of Dr. Lawson. He became minister, first at Slateford, near Edinburgh, and afterwards at Glasgow, of congregations both connected with the Associate Synod. His first appearance as an author was in 1800, when he published his *Essay on Inspiration*, a work which has since passed through several editions. In 1820 he succeeded Dr. Lawson in the divinity chair, retaining along with this his charge in Glasgow; and when the union took place between the two principal branches of the Secession, he became professor of theology to the United Secession Church. In 1805 he issued two volumes of *Lectures on the Acts of the Apostles*, which afterwards appeared in one volume; in these are given a superior specimen of a style of public instruction much esteemed in Scotland, that by means of expository lectures on Scripture. The degree of D.D. was conferred on him in 1815 by the University of Princeton, U. S. Immediately after his death his theological lectures were published in 4 vols. 8vo, 1834.—W. L. A.

DICKINSON, Edmund, M.D. (1626-1707), an English physician, whose only claim to a place amongst biblical writers rests upon a small work or tractate entitled, *Delphi Phœnicizantes, sive Tractatus in quo Græcos quicquid apud Delphos celebre erat*, etc., *a Josuæ historia scriptisque sacris effinxisse rationibus haud inconcinnis ostenditur: cum Diatriba de Noë in Italiam adventu, necnon de origine Druidum*, Oxon. 1655, small 8vo. Anthony Wood not obscurely intimates that the real author of this work was Henry Jacob, son of the celebrated Independent of that name; and he relates in a circumstantial manner how Jacob's papers were appropriated by the subsequent occupier of his rooms at Merton College. It is right to add that Wood does not explicitly charge Dickinson with this literary theft (*Athenæ Oxon.* vol. ii. p. 160; comp. with p. 946).—S. N.

DICKSON, David. This Scottish expositor was born in 1583. Ordained in 1618, he continued minister of Irvine for twenty-three years. He preached the Gospel with remarkable power, so that many from distant parts of the country came to reside in Irvine, merely to enjoy the benefit of his ministry. He became professor of divinity in the University of Glasgow in 1641, and about 1650 was translated to the same chair in the University of Edinburgh. He died in 1662.

Besides other works of a theological character, Dickson is the author of *A short explanation of the Epistle of Paul to the Hebrews*, Aberdeen, 1635, 12mo; *A brief explanation of the Psalms*, London, 1645-1654, 3 vols. 12mo; *Expositio Analytica Omnium Epistolarum*, Glasg., 1645, 4to; *A brief exposition of the Gospel according to Matthew*, Lond., 1651, 12mo; and *An Exposition of all the Epistles*, Lond., 1659, fol. According to a note of Dr. Gillies in his *Historical Collections*, i. 296, he was perhaps 'the principal mover of that concert among several worthy ministers of the Scots church for publishing short, plain, and practical expositions upon the whole Bible.' Mr. Dickson executed his portion of the task very creditably. His exposition of the psalms is, on the whole, the best of his productions—clear, sensible, abounding in practical reflections, and bearing closely at times on Christian experience. His work on the Epistle to the Hebrews was his earliest commentary on Scripture, and the observations on successive passages into which it is divided, are occasionally vague and irrelevant, while the summary prefixed to each chapter scarcely traces with precision the steps of the argument contained in it. But his expository works on the whole are valuable. His strong grasp of the system of divine truth enables him to thread his way among textual difficulties with considerable success. The savour of evangelical feeling pervades all he writes. We can understand as we read his works, how perplexed and anxious consciences could turn to him for relief and guidance, while he laboured as a pastor in Irvine. Nor does Mr. Orme speak too strongly when he affirms that 'none of the puritanical expositors of the period during which Mr. Dickson lived is superior to him, and in distinctness of method and language, and point and condensation of sentiment, he is equal to any of them.' His commentary on the Psalms was republished in 1754, and again in 1834.—W. H. G.

DIDRACHM (δίδραχμον), a silver coin equal to two drachmæ, and rendered in the English version of the N. T. by the word tribute. The Septuagint renders the Hebrew shekel of the O. T. by didrachma. Hence a great difficulty has arisen, for the extant shekels, which are of the Maccabæan period, have the weight of Ptolemaic tetradrachms. How are we to account for the half of a tetradrachm being called the half of a didrachm?

The late Colonel Leake, in speaking of the shekel, says, 'This weight appears to have been the same as the Egyptian unit of weight, for we learn from Horapollo that the Μονάς, or unit, which they held to be the basis of all numeration, was equal to two drachmæ (i. 11), and δίδραχμον is employed synonymously with σίκλος* for the Hebrew word shekel by the Greek Septuagint, consequently the shekel and didrachmon were of the same weight.'

If the didrachm were the Egyptian unit of weight, the so-called Ptolemaic tetradrachm would be in Egypt at least a didrachm, and not a tetradrachm.

He then argues that 'though some commentators think the translators meant a didrachmon of the Græco-Egyptian scale, weighing about 110 grains, yet it is hardly credible that δίδραχμον should have been thus employed without any distinguishing epithet, at a time when the Ptolemaic scale was yet of recent origin, especially as the word didrachmon had for ages been applied to a silver piece of money of about 130 grains, in the currency of all cities which follow the Attic or Corinthian standard, as well as in the silver money of Alexander the Great, and his successors.' He then goes on to say that 'in all these currencies, as well as in those of Lydia and Persia, the stater was an Attic didrachmon, or at least with no greater difference of standard than occurs among modern nations using a denomination of weight or measure common to all, and hence the word δίδραχμον was at length employed as a measure of weight without any reference to its origin in the Attic drachma. Thus we find the drachma of

* For the distinction between σίκλος and σίγλος, see article Drachm, *note*.

gold described as equivalent to ten didrachma (Hesychius in δραχμή), and the half shekel of the Pentateuch translated by the Septuagint τὸ ἥμισυ τοῦ διδράχμου. There can be little doubt, therefore, that the Attic and not the Græco-Egyptian didrachmon was intended by them.'

As regards the half shekel of silver paid to the Lord by every male of the children of Israel as a ransom for his soul (Exod. xxx. 13, 15), Colonel Leake says 'That it had nothing in common with the tribute paid by the Jews to the Roman Emperor. The tribute was a denarius, in the English version a penny (Matt. xxii. 17; Luke xx. 24); the duty to the temple was a didrachmon, two of which made a stater. It appears then that the half shekel of ransom had in the time of our Saviour been converted into the payment of a didrachmon to the temple, and two of their didrachma formed a stater of the Jewish currency.' He then suggests that the stater was evidently the extant 'Shekel Israel,' which was a tetradrachm of the Ptolemaic scale, though generally below the standard weight, like most of the extant specimens of the Ptolemies; and that the didrachmon paid to the temple was therefore of the same monetary scale. 'Thus,' says he, 'the duty to the temple was converted from the half of an Attic to the whole of a Ptolemaic didrachmon, and the tax was nominally raised in the proportion of about 105 to 65; but probably the value of silver had fallen as much in the two preceding centuries. It was natural that the Jews should have revived the old name Shekel, and applied it to their Stater, and equally so that they should have adopted the scale of the neighbouring opulent and powerful kingdom, the money of which they must have long been in the habit of employing.' (Appendix, *Numismata Hellenica*, pp. 2, 3.)

We have here a tolerably satisfactory account of this difficult question. We learn that the Egyptian unit was a didrachm, and the suggestion is made that the Septuagint intended the Attic, and not the Græco-Egyptian weight. Assuming this to be true, the didrachm of the Septuagint would be a shekel, and the didrachm of the N. T. a half shekel. The word didrachm, however, was the common term employed by the Jews for the shekel, and was not necessarily a piece of money, there being few, if any, Attic didrachms current at the time of our Lord. This last observation, as Mr. Poole has suggested to the writer, is corroborated in the account of the miracle of the tribute-money, where St. Peter finds in the fish a *stater*, which he paid for our Lord and himself (Matt. xvii. 24-27). The stater of silver is a tetradrachm; the tetradrachm of that period current in Palestine had the same weight as the shekels. After the destruction of the temple, Vespasian ordered the Jews to pay tribute yearly to the capitol; the sum consisted of two drachmæ (Joseph. *Bell. Jud.* vii. 6. 6).—F. W. M.

DIDYMUS (Δίδυμος, *a twin*), a surname of the Apostle Thomas, denoting that he was a twin; and, if translated, he would be called 'Thomas the Twin' (John xi. 16). [THOMAS.]

DIDYMUS, *the blind*, a learned monk, was born at Alexandria, A.D. 308. By extraordinary diligence and a retentive memory he became one of the most learned men of his day. He was president of the catechetical school of Alexandria, and died A.D. 395, after having taught in it for upwards of fifty years. Though a violent opponent of the Arian party, he did not escape the suspicion of heresy; and was condemned after his death at the second Nicene Council, for Origenism. Most of his works, consisting of commentaries or scholia on the Bible, and polemical writings against the Arians, Manicheans, and others, are now lost. A short explanation of the seven canonical epistles is extant, which was translated into Latin by Epiphanius Scholasticus. Lücke has partially restored the original text of this by Matthaei's scholia. His treatise on the Holy Spirit in Jerome's Latin was published separately at Cologne, in 1531; and at Helmstadt, 1611. Three books on the Trinity were discovered by Mingarelli, and published by his brother (Bonon, 1769). The Greek work against the Manicheans was published by Combefis.—S. D.

DIETENBERGER, JOHANN, a Dominican monk, and professor of theology at Mayence, where he died in 1537. He translated the Scriptures into German—'*Biblia beider A. und N. T. neu verdeutscht*,' fol. Meynz, 1534; ibid. 1617, 8vo, and often since. In the O. T. he borrows largely from Luther, in the Apocrypha he follows Leo Judah almost word for word, and in the N. T. Emser; so that he has contributed but little of his own, and that chiefly from the Vulgate. His style is rough and stiff; and he speaks contemptuously of the 'falsche Bibel' of the heretics, whom yet he unceremoniously copies (Fritzsche in Herzog's *Cyclop.* iii. 345).—W. L. A.

DIEU, LOUIS DE, a Dutch Protestant divine, born at Flushing, 1590. He studied under his uncle, Daniel Colonio, Professor in the Walloon College at Leyden, till he was old enough to enter on the ministry, when he became pastor to the French church at Flushing. Here he remained two years, and attracted by his preaching the notice of Prince Maurice of Orange, who would have made him court-preacher at the Hague, an office, however, which, together with that of a professor at Utrecht, he preferred to decline. In 1619, he went to Leyden to assist his uncle in the Walloon College, where he continued till his death in 1642. He was eminent for his skill in Hebrew and the kindred languages, as also in Persian, and published the Apocalypse in Hebrew and Syriac, with a Latin version and notes, Leyden, 1627, 4to. He also wrote commentaries on the O. T., the four Evangelists, the Acts, and the Epistles. Those on the O. T. and the Catholic Epistles were published together after his death, under the title of *Critica Sacra*, at Amsterdam, fol. 1693.—S. L.

DIKE (Δίκη), the heathen goddess of justice; described as the daughter of Zeus and Themis (Hesiod, *Op.* 266; *Theog.* 902). The punishment of murderers is particularly ascribed to her; and therefore, besides being the goddess of punishment in a general sense, she is often to be considered the same as Nemesis or Vengeance. The word occurs in Acts xxviii. 4, and is there rendered 'vengeance,' appellatively.

DIKLAH (דִּקְלָה; Sept. Δεκλά); the name of a son of Joktan, of the tribe or nation which descended from him, and of their territory (Gen. x. 27, 31). As the name in Aramaic signifies a palm tree, it has been supposed that the country colonized by the tribe must have abounded in palms.

This, however, is not necessary, as other circumstances of which we are ignorant may have given rise to the name. That section of Arabia which extends from the border of Edom along the coast of the Red Sea to Medina, was anciently called by the Syrians *Dakalah*, from its palm groves. Bochart says, and apparently with truth, that this cannot be the Diklah of the Bible, because it was inhabited by Cushites, afterwards termed Scenites or Saracens, and not by Joktanites. He would identify Diklah with the district of the *Minæi*, which was also rich in palms, situated in the province of Arabia-Felix, now called Yemen (Pliny, *H. N.*, vi. 28). The Bedawin retain the name of Joktan, or as they name him Kachtan in their traditional history (D'Herbelot, *Bibliothèque Orientale*, s. v. *Arabs*), and call him 'the father of Yemen.' And there is still an Arab tribe in that region called *Duklai*, which is probably descended from Diklah, as the Arabs have always been as conservative in family names and genealogies as the Jews themselves (Forster's *Geog. of Arabia*, i. 115, 147). It seems probable, therefore, that the Diklaites settled in Yemen, and occupied a portion of it a little to the east of the Hejaz (Bochart, *Opp.* i. 118, *sq.*; Burckhardt, *Travels in Arabia*).—J. L. P.

DILEAN (דִּלְעָן; Sept. Δαλάδ; Alex. Δαλαάν), a city of Judah in the plain country (Josh. xv. 38). The word means 'place of cucumbers,' which doubtless grew abundantly in that fertile district. It has not been identified, except conjecturally by Van de Velde with Tina or Tima.—†.

DILHERR, Joh. Mich., born at Themar, in the Herrenberg district, 14th Oct. 1604, was successively professor of rhetoric and history, and of theology at Jena, and of theology at Nürnberg, where also he was first preacher at St. Sebald's Church. He published *Eclogæ Sacræ N. T. Syr. Gr. et Lat., cum obss. philol., quibus præmittuntur Rudimenta Gram. Syr.*, 1638; best edit., Halle, 1646,—a valuable work, of which Hoffman says (*Gram. Syr.* p. 50):—'Concinnata est hæc *institutio utillissima* secundum Amiræ et L. de Dieu præcepta;' *Libri iii. electorum in quibus rituum tam sac. quam prof. farrago continetur, etc.*, Nürnb. 1644. Dilherr was a sound scholar, and all he has written is valuable. He died 3d April 1669.—W. L. A.

DIMNAH (דִּמְנָה; Sept. [Alex.] Δάμνα), a Levitical city of the tribe of Zebulon (Josh. xxi. 35). It is conjecturally identified by Van de Velde with el Dâmon, a village S. S. E. from Acco (ii. 216).—†.

DIMOCK, Henry, M.A., a clergyman of the Church of England, rector of St. Edmund the King and St. Nicolas Acor's, London, and formerly fellow of Pembroke College, Oxford, is the author of two works on the text of Scripture:—*Notes on the Books of Psalms and Proverbs*, 4to, Gloucester, 1791; *Critical and explanatory notes on Genesis, Exodus, Isaiah, Jeremiah, Ezekiel, Daniel, and the Minor Prophets, together with some Dissertations on difficult passages of Scripture, etc.*, 4to, Lond. 1804. These notes are principally of a critical kind. The industry and care of the author are praiseworthy, and his collections may save the critical enquirer some trouble; but beyond this these works have no value. The author's judgment cannot be relied on, and his principles of textual criticism are quite unsound. A critic who gravely proposes to read כהו for בהו, (Gen. i. 1), because he conceives the former may be the origin of the Greek χάος, and thus 'applies well to the subject,' will find few to listen to him in the present day.—W. L. A.

DIMONAH (דִּמּוֹנָה; Sept. Ῥεγμά; Alex. Δίμωνα), a border city of Judah towards Idumea (Josh. xv. 22), supposed to be the same as Dibon, which was also called Dimon ('usque hodia indifferenter et Dimon et Dibon hoc oppidulum dicitur' Hieron.)

DINAH (דִּינָה; Sept. Δείνα), daughter of Jacob by Leah (Gen. xxx. 21), and therefore full sister of Simeon and Levi. While Jacob's camp was in the neighbourhood of Shechem, Dinah was seduced by Shechem, the son of Hamor, the Hivite chief or head-man of the town. Partly from dread of the consequences of his misconduct, and partly, it would seem out of love for the damsel, he solicited a marriage with her, leaving the 'marriage price' (see Marriage) to be fixed by her family. To this Dinah's brothers would only consent on the further condition that all the inhabitants of the place should be circumcised. Even this was yielded, and Simeon and Levi took a most barbarous advantage of the compliance by falling upon the town on the third day, when the people were disabled by the effects of the operation, and slew them all (Gen. xxxiv). For this act of truly Oriental vindictiveness no excuse can be offered, and Jacob himself repeatedly alludes to it with abhorrence and regret (Gen. xxxiv. 30; xlix. 5-7). To understand the act at all, however, it is necessary to remember that any stain upon the honour of a sister, and especially of an only sister, is even at this day considered as an insupportable disgrace, and inexpiable offence, among all the nomade tribes of Western Asia. If the woman be single, her brothers more than her father, if she be married, her brothers more than her husband, are aggrieved, and are considered bound to avenge the wrong. Hence the active vengeance of Dinah's full brothers, and the comparative passiveness of her father in these transactions. Of Dinah's subsequent lot nothing is known.—J. K.

DINAÏTES (דִּינָיֵא; Sept. Δεναῖοι), one of the tribes which Asnapper brought and placed in the cities of Samaria after the deportation of the Israelites by Shalmanezer, king of Assyria (Ez. iv. 9). In the Apocryphal 3d Book of Esdras (ii. 17) the word is translated by κρῖται, which is evidently a mistake. Ewald (*Gesch. des Volkes Isrl.* iii. 375) suggests that the name may be derived from the Median city *Deinaver;* 'Geographis Dennani,' says Junius (ap. Poli. *Synops.* in loc.), a statement we must leave to those who can discover its meaning, there being but one *Dinna* known to geographers, and that an obscure town in Africa (Plin. *Hist. Nat.* vi. 35).—W. L. A.

DINHABAH (דִּנְהָבָה; Sept. Δενναβά). Gesenius suggests that this word may be compounded of דִּי 'master' (= 'place of'), and נהבה 'plunder,' and it may thus signify 'den of thieves.' It is mentioned only in Gen. xxxvi. 32, and 1 Chron.

i. 43, as the native place of Bela, a king of Edom. Probably the name of his city may have been expressive of the character of his people. The site of the city is unknown; it is not even clear from Scripture whether it was in Edom. Eusebius calls it Δαναβά, and Jerome *Damnaba;* and they both state that in their day there was a village of that name eight miles from Areopolis, on the road to Arnon (*Onomast.* s. v.)—J. L. P.

DIODATI, Dominico, born at Naples 1731, studied under the most distinguished men of his day, and, in 1767, published the work for which he is chiefly famous, viz., *De Christo Græce loquente exercitatio qua ostenditur Græcam linguam cum Judæis tum ipsi Christo et Apostolis nativam ac vernaculam fuisse*, in which he sought to prove that Greek was the spoken language in Palestine for two hundred years before our era, and that the original text of the N. T. was Greek and not Hebrew; of this a new edition appeared, with a preface by O. T. Dobbin, LL.B., Lond. 1843. In token of her estimation of this work, the Empress Catharine sent him a gold medal and a costly copy of the Russian codex at St. Petersburg printed in four languages. The academy of La Crusca also enrolled him among its members. He died at Naples in the beginning of the present century.—S. L.

DIODATI, Giovanni, a famous theologian of the Reformed Church. His family, originally of Lucca, had settled at Geneva, where he was born 1576. He became professor of Hebrew there at 21, and succeeded Beza as professor of theology, 1609. He was a rigid and uncompromising Calvinist. He is chiefly celebrated for his translation of the Bible into Italian, which was published in folio, 1603, and again with notes, 1607. It is, however, rather a paraphrase than a translation. He also undertook a French translation of the Bible, which met with considerable opposition from the clergy at Geneva, though it appeared complete with short notes, 1644. While travelling in Italy he became acquainted at Venice with Sarpi and Fulgenzio, both antagonists of the court of Rome, and they appear to have entertained the idea of attempting a religious reform in Italy, which the greater foresight of Sarpi, however, prevented them from carrying out. Diodati's theological studies were based on a sound knowledge of the biblical languages, and zealous investigations in the sacred Scriptures. He published *Les Pseaumes mis en rimes Françaises*, 1646; *Cento Salmi di Davidi tradotte in rime vulgare*, 1683. He also translated into French Sarpi's *History of the Council of Trent.* Diodati was sent by the clergy of Geneva on several missions to the reformed churches of France and Holland. He was present at the Synod of Dort, 1618 and 1619, and was one of the six divines appointed to draw up the acts of that assembly. He fully concurred in the condemnation of the Remonstrants or the Arminian party. His other works are—*Annotationes in Biblia*, Geneva, fol., 1607, which were translated into English and published in London the following year; and sundry treatises, *De Fictitio Pontificiorum Purgatorio; De Antichristo; De Ecclesia*, etc. He became pastor or parish minister at Geneva 1608, and died there 1649, having retired from his professorship a few years before.—S. L.

DIONYSIUS the AREOPAGITE, and PSEUDO-DIONYSIUS. The name of 'Dionysius the Areopagite' enlivens the scanty account of success which attended the visit of Paul to Athens (Acts xvii. 34). Nothing further is related of him in the N. T., but ecclesiastical historians record some particulars concerning his career, both before and after his conversion. Suidas recounts that he was an Athenian by birth, and eminent for his literary attainments; that he studied first at Athens and afterwards at Heliopolis in Egypt; and that, while in the latter city, he beheld that remarkable eclipse of the sun, as he terms it, which took place at the death of Christ, and exclaimed to his friend Apollophanes, ἢ τὸ θεῖον πάσχει, ἢ τῷ πασχόντι συμπάσχει, 'Either the divinity suffers, or sympathises with some sufferer.' He further details, that after Dionysius returned to Athens, he was admitted into the Areopagus; and, having embraced Christianity about A.D. 50, was constituted Bishop of Athens by the Apostle Paul himself. Syncellus and Nicephorus both record the last particular. Aristides, an Athenian philosopher, asserts that he suffered martyrdom—a fact generally admitted by historians; but the precise period of his death, whether under Trajan or Adrian, or, which is most likely, under Domitian, they do not determine. Whatever credit may be given to these traditions, the name of Dionysius is certainly interesting in a literary point of view, owing to an attempt made by some writer, in after times, to personate the Areopagite; and who contrived to pass his productions on the Christian world as of the Apostolic age, and thereby greatly influenced the spirit both of the Eastern and Western Churches. Daillé (*de Scriptis Dionysii Areopagitæ*, Genevæ, 1666) places this Pseudo-Dionysius A.D. 420; Pearson, in the latter times of Eusebius Cæsariensis (*Vindic.* par. i. c. 10, in fine). Others have conjectured that these productions were written about A.D. 360, but not compiled till the fifth or nearly the sixth century. There have been some persons who have contended that they are the real works of the Areopagite. Among these are Claude David, a Maurist monk, in 1702; Bernard of Sept Fonds, under the name of Adrian, in 1708; and F. Honoratus, of St. Mary, a Carmelite friar, in 1720. The first uncontroverted occasion on which these suppositious writings are referred to, is in the conference between the Severians (a sect of Eutychians) and the Catholics, held in the emperor Justinian's palace, A.D. 532, in which they are quoted by the heretical party. Maximus, and other writers in the following ages, refer to them frequently. Different opinions have been held as to the real author of these productions. They were ascribed at an early period to Apollinaris, Bishop of Laodicea in the fourth century—an opinion to which the learned Cave inclines, though he thinks that Apollinaris, the son, may have been the author. He remarks that the peculiar acquirements and turn of mind of Apollinaris, the father, as described by Socrates and Sozomen, would have well qualified him to have written the *Areopagitica.* There have not been wanting instances in which suppositious works were fathered upon great names by disciples of the Apollinarian school (Leontius, *Lib de Sect.* act. viii. p. 527).

The resemblance between the *Areopagitica* and

the writings of Proclus and Plotinus is so obvious as to afford great probability that the Pseudo-Dionysius did not write much earlier than the fifth century (Cave's *Hist. Literar.* Coloniæ, 1720, p. 142, 143; Lardner's *Works*, vol. vii. p. 371, ed. 1788; Fabric. *Bib. Bibliog.*; Herzog, *Encl. s. v.*) —J. F. D.

DIONYSIUS CARTHUSIANUS, a learned Belgian monk, born about the close of the 14th century at Ryckel, a small town in the neighbourhood of Looz, a few miles N.W. of Liege, whence he is sometimes called Dionysius à Ryckel, and sometimes Denis De Leeuwis. He passed 48 years of his life in the Carthusian monastery at Ruremonde, and by his contemplative habits won for himself the title of Doctor Ecstaticus. He died in 1471, leaving behind him so large a number of works that it has been said of him, 'tot ac tanta scripsit ut numero opusculorum præter Augustinum apud Latinos parem habuerit neminem' (Trithemius quoted by Cave, *Hist. Lit.* ii. 166). His most important biblical work is a commentary on the entire Scriptures, to the publication of which, some sixty years after his death, the members of his order were instigated by the spread of the reformed doctrines. The part first published was that which included the four gospels, and bore the title, *Enarrationes piæ ac eruditæ in Quatuor Evangelistas*, Colon. 1531, fol. The other parts speedily followed under corresponding titles, the whole forming 10 folio volumes. Several subsequent editions were published at Cologne, and the work was reprinted at Paris two or three times, and in various forms. It has been described as a prodigy of erudition. R. Simon states (*Hist. Critique du N. T.*, 487) that it is almost entirely composed of what Ryckel had read in the Fathers and in the authors who preceded him. It is not, however, a Catena, but a continuous commentary. —S. N.

DIONYSUS. [BACCHUS.]

DIOTREPHES (Διοτρεφής, *Jove-nourished*), a person who seems to have been one of the false teachers condemned by St. John in his third epistle. He appears to have been a presbyter or deacon—probably the former. He refused to receive the letter sent by John, thereby declining to submit to his directions or acknowledge his authority (3 John 9).

DISCERNING OF SPIRITS. [SPIRITUAL GIFTS.]

DISCIPLE (μαθητής), a scholar or follower of any teacher, in the general sense. It is hence applied in the gospels not only to the followers of Christ, but to those of John the Baptist (Matt. ix. 14, etc.), and of the Pharisees (Matt. xxii. 16). Although used of the followers of Christ generally, it is applied in a special manner to the twelve apostles (Matt. x. 1; xi. 1; xx. 17; Luke ix. 1). After the death of Christ the word took the wider sense of a believer, or Christian; *i. e.*, a follower of Jesus Christ.

DISCUS (δίσκος), one of the exercises in the Grecian gymnasia, being included in the πένταθλον, which was introduced in the 18th Olympiad (B.C. 708). The profligate high-priest Jason, in the reign of Antiochus IV., surnamed Epiphanes (B.C. 175-164) introduced public games at Jerusalem, where he erected a gymnasium, or 'place of exercise, and for the training up of youth in the fashions of the heathens' (2 Maccab. iv. 9). He also induced even the priests to neglect their sacrifices, and hasten 'to be partakers of the unlawful allowance in the place of exercise, after the game of discus called them forth' (2 Maccab. iv. 14). The discus was a circular plate of stone or metal made for throwing to a distance, as an exercise of strength and dexterity. In the British Museum there is an excellent statue of a discobolus, or thrower of the discus, representing the position in which the discus was thrown. This is doubtless a copy of the famous work of Myron mentioned by Quintilian (ii. 13), and Lucian (*Philopseud.*, 18, Didot. ed., p. 585). There are no less than eight copies known to exist, of which the best are the one in the Villa Massimi at Rome, and the one of the Towneley Gallery already mentioned. The Massimi statue better agrees with Lucian's description; it is also doubtful whether the head really belongs to the one in the British Museum (*Towneley Gallery*, by Sir H. Ellis, K.H., vol. i., pp. 239, 240, where it is engraved). (See Dr. Smith's Grk. and Rom. *Antiq.* s. v. *Discus* and *Pentathlon.*) By metaphor the word discus, among other things, signified a flat round plate, whence the word *dish*. The word πίναξ, occurring in Matt. xiv. 8, 11, and Mark vi. 25, 28, is translated in the English by charger, and in the Vulgate by discus.—F. W. M.

DISEASES OF THE JEWS. The most prevalent diseases of the East are cutaneous diseases, malignant fevers, dysentery, and ophthalmia. Of the first of these the most remarkable are leprosy and elephantiasis. [LEPROSY.] To the same class also belongs the singular disease called the mal d'Aleppo, which is confined to Aleppo, Bagdad, Aintab, and the villages on the Segour and Kowick. It consists in an eruption of one or more small red tubercles, which give no uneasiness at first, but, after a few weeks, become prurient, discharge a little moisture, and sometimes ulcerate. Its duration is from a few months to a year. It does not affect the general health at all, and is only dreaded on account of the scars it leaves. Foreigners who have visited Aleppo have sometimes been affected by it several years after their return to their own country. It is a remarkable fact that dogs and cats are likewise attacked by it (Russell's *Nat. Hist. of Aleppo*, ii. 299). The Egyptians are subject to an eruption of red spots and pimples, which cause a troublesome smarting. The eruption returns every year towards the end of June or beginning of July, and is on that account attributed to the rising of the Nile (Volney, i. 231). Malignant fevers are very frequent, and of this class is the great scourge of the East, the plague, which surpasses all others in virulence and contagiousness. [PLAGUE.] The Egyptian ophthalmia is prevalent throughout Egypt and Syria, and is the cause of blindness being so frequent in those countries. [BLINDNESS.] Of inflammatory diseases in general, Dr. Russell (*l. c.*) says that at Aleppo he has not found them more frequent, nor more rapid in their course than in Great Britain. Epilepsy and diseases of the mind are commonly met with. Melancholy monomaniacs are regarded as sacred persons in Egypt, and are held in the highest veneration by all Mahometans (Prosper Alpinus, *De Med. Ægypt.* p. 58).

Diseases are not unfrequently alluded to in the O. T.; but, as no description is given of them, except in one or two instances, it is for the most part impossible even to hazard a conjecture concerning their nature. The issue mentioned in Lev. xv. 2 cannot refer to gonorrhœa virulenta, as has been supposed by Michaelis and Hebenstreit (Winer, s. v. *Krankheiten*); for the person who exposed himself to infection in the various ways mentioned was only unclean until the evening, which is far too short a time to allow of its being ascertained whether he had escaped contagion or not. Either, then, the law of purification had no reference whatever to the contagiousness of the disease (which is hardly admissible), or the disease alluded to was really not contagious. Jehoram's disease is probably referable to chronic dysentery, which sometimes occasions an exudation of fibrine from the inner coats of the intestines. The fluid fibrine thus exuded coagulates into a continuous tubular membrane, of the same shape as the intestine itself, and as such is expelled. This form of the disease has been noticed by Dr. Good under the name of diarrhœa tubularis (*Study of Med.* i. 287). A precisely similar formation of false membranes, as they are termed, takes place in the windpipe in severe cases of croup.

Hezekiah suffered, according to our version, from a *boil*. The term here used, שְׁחִין, means literally *inflammation;* but we have no means of identifying it with what we call boil. The same may be said of the plague of boils and blains, and of the names of diseases mentioned in the 28th chapter of Deuteronomy, such as pestilence, consumption, fever, botch of Egypt, itch, scab. The case of Job, in which the term translated *boil* also occurs, demands a separate notice. [JOB.] Nebuchadnezzar's disease was a species of melancholy monomania, called by authors zoanthropia, or more commonly lycanthropia, because the transformation into a wolf was the most ordinary illusion. Esquirol considers it to have originated in the ancient custom of sacrificing animals. But whatever effect this practice might have had at the time, the cases recorded are independent of any such influence; and it really does not seem necessary to trace this particular hallucination to a remote historical cause, when we remember that the imaginary transformations into inanimate objects, such as glass, butter, etc., which are of every-day occurrence, are equally irreconcilable with the natural instincts of the mind. The same author relates that a nobleman of the court of Louis XIV. was in the habit of frequently putting his head out of a window, in order to satisfy the urgent desire he had to bark. Calmet informs us that the nuns of a German convent were transformed into cats, and went mewing over the whole house at a fixed hour of the day (Esquirol, *Maladies Mentales*, i. 522). Antiochus and Herod died, like Sylla, from phthiriasis, a disease which was well known to the ancients. Plutarch, in his *Life of Sylla*, mentions several names of persons who had died from it, amongst whom are Pherecydes the philosopher, Alcman the poet, and Mutius the lawyer. M. Alibert was consulted by a celebrated French academician, who complained that his enemies even pursued him into the academy, and almost carried off his pen (*Dermatoses*, i. 585). Nothing is known respecting the immediate causes of this malady; but there is no doubt that it depends on the general state of the constitution, and must not be attributed to uncleanliness. Alibert mentions the case of a person who, as soon as these animals had been destroyed, fell into a typhoid state, and shortly after died. The question of demoniacal possession, so often mentioned in the N. T., has been considered under another head [DEMONIACS], and need not be re-opened in this place [PHYSICIAN]. —W. A. N.

DISH. Different Hebrew words are thus translated in the A. V.: 1. סַפָּל (aug. of סַף = סֵף), Judg. v. 25; 2. קְעָרָה, Exod. xxv. 29; Num. vii. 13, 84, 85; 3. צַלֶּחֶת (a deep dish, from צלח, to *deepen* or *hollow*), 2 Kings xxi. 13; rendered *pans* in 2 Chron. xxv. 13. Various kinds of dishes are mentioned in Scripture; but it is impossible to form any other idea of their particular

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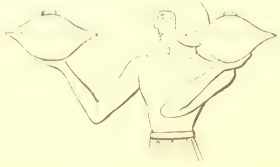
forms than may be suggested by those of ancient Egypt and of the modern East, which have much resemblance to each other. The sites of such ancient towns as were built of sun-dried bricks are usually covered with broken potsherds, some of them large enough to indicate the form of the entire vessel. These are remarkably similar to those in modern use, and are for the most part made of a rather coarse earthenware, covered with a compact and strong glaze, with bright colours, mostly green, blue, or yellow. Dishes and other vessels of copper, coarsely but thickly tinned, are now much used in the East; but how far this may have been anciently the case we have not the means of knowing. The cut (No. 208) represents a slave bringing dishes to table; the dishes have covers, and the manner in which they are carried on the reverted hand is the mode still used



208.

by Eastern servants. The specimens in the other cut (No. 207) are modern Oriental, and speak for themselves.

DISHON (דִּישׁוֹן; Sept. πύγαργος; A. V. *Pygarg*, Deut. xiv. 5). Under this name the *Oryx addax* may have been known to the Hebrews. It is three feet seven inches at the shoul-

der, has the same structure as others of the same group, but is somewhat higher at the croup: it has a coarse beard under the gullet, a black scalp and forehead, divided from the eyes and nose by a white bar on each side, passing along the brows and down the face to the cheek, and connected

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with one another between the eyes. The general colour of the fur is white, with the head, neck, and shoulders more or less liver-colour grey; but it is distinguished mostly from the others by the horns, which in structure and length assimilate with those of the other species, but in shape assume the spiral flexures of the Indian antelope. The animal is figured on Egyptian monuments, and may be the *pygarg* or *dishon*, uniting the characters of a white rump with strepsicerotine horns, and even those which Dr. Shaw ascribes to his '*lidmec*.'—C. H. S.

DISPERSION OF NATIONS. [NATIONS, DISPERSION OF.]

DISPERSION, THE (of the Jews), Διασπορά (2 Maccab. i. 27; Jam. i. 1; 1 Pet. i. 1; John vii. 35; Joseph. *Antiq.* xii. 1. 3, etc.; LXX. for גֹּלָה [נַפֵּץ] גָּלוּת, which it also renders ἀποικία, μετοικεσία, αἰχμαλωσία,—αἰχμάλωτος) is the collective name given to all those descendants of the twelve tribes (Jam. i. 1; τὸ δωδεκάφυλον, Acts xxvi. 7) who lived without the confines of Palestine (ἔξω, 1 Cor. v. 13, etc., חוצה לארץ, מדינת הים, Mishna, Talmud) during the time of the second temple. The number of exiles, mostly of the tribe of Judah and Benjamin (Ezra i. 5, etc.), who availed themselves of the permission of Cyrus to return from their captivity in Babylon to the land of their fathers, scarcely exceeded, if indeed it reached, the number of 50,000 [the total stated both in Ezra and Nehemiah is, exclusive of the slaves, 42,360; but the sum of the items given—with slight differences—in both documents, falls short of 30,000]. Old Jewish authorities see in this surplus Israelites of the ten tribes (cf. *Seder Olam Rabbah*, ch. 29), and among these few but the lowest and humblest, or such as had yielded to force, were to be found (cf. Mishna *Kidushin* iv. 1.; Gem. lxxi. 1). The great bulk of the nation remained scattered over the wide dominions of the Persian empire, preferring the new homes in which they enjoyed all the privileges of native-born subjects, and where they had in many cases acquired wealth and honours, to the dangers and difficulties of a recolonization of their former country. But while, by the hands of the despised minority who had bravely gone forth, was to be recreated not only the temple, the visible centre of Judaism, but also the still more imposing and important edifice of the Jewish law and Jewish culture, to the much larger section which remained behind and gradually diffused itself over the whole of the then known world, it was given to participate in the intellectual life and the progress in civilization of all the nations with whom their lot was cast. To the dispersion is thus due the cosmopolitan element in Judaism which has added so vastly not only to its own strength and durability, but also, geographically at least, to the rapid spread of Christianity. So far, however, from the dispersion paving the way for the new faith by relaxing the rigour of Jewish law, written or oral—as has been assumed by some—one of the strongest ties by which these voluntary exiles were bound to Palestine and Jerusalem consisted in the very regulations and decisions on all ritual and legal points which they received from the supreme religious authorities, either brought back by their own delegates, or transmitted to them by special messengers from the Central Court, the Synedrium (Acts xxviii. 21). Generally, it might be said of the whole diaspora, as Philo (c. *Flacc.* sec. 7) said of that of Egypt: that while they looked upon the country in which they had been born and bred as their home, still they never ceased, so long as the temple stood, to consider Jerusalem as the spiritual metropolis to which their eyes and hearts were directed. Many were the pilgrimages undertaken thither from their far-distant lands (Acts ii. 5, 9-11; Joseph. *Bell. Jud.* vi. 9. 3, etc.) The Talmud, *Jer. Meg.* iii. 75 (cf. Tos. Meg. c. 2), speaks of no less than 380 synagogues in Jerusalem, besides the temple, all belonging to different communities of the dispersion (cf. also Acts vi. 9). Abundant and far exceeding the normal tax of half a shekel (*Shek.* vii. 4), were the gifts they sent regularly for the support of the holy place (gold instead of silver and copper, *Tos. Shek.* c. 2), and still more liberal were the monetary equivalents for sacrifices, propitiatory offerings [χύτρα, Philo], for vows, etc., which flowed from all countries into the sacred treasury. The Synedrium again regulated the year, with all its subdivisions, throughout the wide circle of the dispersion; the fact that the commencement of the new month had been officially recognised being announced either by beacon-fires to the adjoining countries, or by messengers to places more remote. That, in general, there existed, as far as circumstances permitted, an uninterrupted intercourse between the Jews abroad and those in Palestine, cannot be doubted. Probably, owing to this very connection, two foreign academies only seem to have existed during the time of the second temple; the youth of the dispersion naturally preferring to resort to the fountain-head of learning and religious instruction in the Holy City. The final destruction of the temple and Jerusalem was thus a blow hardly less sensibly felt by the dispersion than by their brethren of Jerusalem themselves. From that time forward no visible centre

bound the widely-scattered members of the Jewish nation together; nothing remained to them but common memories, common hopes, and a common faith.

Foremost in the two or three chief groups into which the dispersion has been divided, stands the Babylonian (ὑπὲρ Εὐφράτην, Joseph. *Antiq.* xv. 3. 1), embracing all the Jews of the Persian empire, into every part of which (Esth. iii. 8)—Babylonia, Media, Persia, Lusiana, Mesopotamia, Assyria, etc.—they penetrated. The Jews of Babylonia proper prided themselves on the exceptional purity of their lineage—a boast uniformly recognised throughout the nation. What Judæa, it was said, was with respect to the dispersion of other countries—as pure flour to dough—that, Babylonia was to Judæa (Jer. Kid. vi. 1). Herod pretended to have sprung from Babylonian ancestors (Joseph. *Antiq.* xiv. 1. 3), and also bestowed the high-priesthood upon a man from Babylon (Joseph. *Antiq.* xv. 2. 4). In the messages sent by the Synedrium to the whole dispersion, Babylonia received the precedence (Synh. 11); although it remained a standing reproach against the Babylonians that they had held aloof from the national cause when their brethren returned to Palestine, and thus had caused the weakness of the Jewish state (Joma 9); as indeed living in Palestine under any circumstances is enumerated among the (613) Jewish ordinances (Nachmanides *Comm.* to Maimonides' Sefer Hammizwoth). The very territory of Babylonia was, for certain ritual purposes, considered to be as pure as Palestine itself. Very little is known of the history of the Babylonian diaspora; but there is no reason to suppose that its condition was, under Persian as well as under Seleucidian and Parthian rule, at most times other than flourishing and prosperous; such as we find that it was when it offered Hyrcanus 'honours not inferior to those of a king' (Joseph. *Antiq.* xv. 2. 2). Of Alexander the Great, Josephus records expressely that he confirmed the former privileges of the Jews in Babylonia (Joseph. *Antiq.* xi. 8. 5), notwithstanding their firm refusal to assist in rebuilding the Temple of Belus at Babylon (Hecat. *ap.* Joseph. c. *Ap.* 1. 22). Two great cities, Nisibis in Mesopotamia, and Nehardea on the Euphrates, where the moneys intended for transmission to Jerusalem were deposited (Joseph. xviii. 9. 1, 3, 4, etc.), as was the case also at Apamea in Asia Minor, Laodicea in Phrygia, Pergamus and Adramythium in Æolis—seem to have been entirely their own, and for a number of years they appear even to have enjoyed the undisputed possession of a whole principality (l. c. 5). Great calamities, however, befell them, both about this time under Mithridates (l. c. 9), and later under Caligula, through the jealousy of the Greeks and Syrians; and at both of these epochs they emigrated in large numbers. Whether they had in those times, as was afterwards the case, a universally recognised Ethnarch at their head, is open to doubt, although Seder Olam Sutta enumerates the names of fifteen generations of such, down to the third century. The ties which linked Babylonia to Palestine were perhaps closer than in the case of any other portion of the dispersion; both on account of their greater proximity, which enabled them to communicate by beacons [Beth-Biltin being the last station on the frontiers; Rosh Hash. 2, 7], and of their common Aramaic idiom. That this dispersion was not without an influence on the development of the Zoroastrian religion (cf. Anquetil, Spiegel, Intr. to *Zendavesta*), which in its turn again influenced Judaism (and, at a later stage, Gnosticism), can hardly be doubted; at the same time, it was Babylon, which, after the final destruction of the temple, by its numerous and far-famed academies, became for a long time the spiritual centre of the Jewish race, and was the seat of the Prince of the diaspora (Resh Gelutha).

The second great and pre-eminently important group of the dispersion we find in Egypt. Of the original immigrations from Palestine (cf. Zech. x. 11), and of those which took place in the times of the last kings of Judah (Jer. xli. 17, 42), we have no more certain traces than of those under Artaxerxes Ochus (Joseph. *Ap.* 1, etc.) It was only after Alexander the Great, who first settled 8000 Jewish soldiers in the Thebais, and peopled a third of his newly-founded city Alexandria with Jews, and Ptolemæus, the son of Lagius, after him, who increased the number of Egyptian Jews by fresh importations from Palestine, that the Egyptian dispersion began to spread over the whole country, from the Lybian desert in the north to the boundaries of Ethiopia in the south (Philo c. *Fl.* ii. 523), over the Cyrenaica and parts of Lybia (Joseph. *Antiq.* xvi. 7. 2), and along the borders of the African coast of the Mediterranean. They enjoyed equal rights with their fellow-subjects, both Egyptian and Greek [ἰσοπολιτεία] (Joseph. *Ap.* ii. 4, etc.), and were admitted to the highest offices and dignities. The free development which was there allowed them enabled them to reach, under Greek auspices, the highest eminence in science and art. Their artists and workmen were sent for to distant countries, as once the Phœnicians had been (Joma 3. 8, *a.*; Erach. 10, *b.*) In Greek strategy and Greek statesmanship, Greek learning and Greek refinement, they were ready disciples. From the number of Judæo-Greek fragments, historical, didactic, epic, etc. (by Demetrios, Malchos, Eupolemos, Artapan, Aristæos, Jason, Ezechielos, Philo the Elder, Theodot, etc.; collected in Müller, *Fragm. Hist. Græc.* iii. 207-230), which have survived, we may easily conclude what an immense literature this Egyptian dispersion must have possessed. To them is owing likewise the Greek translation of the Bible known as the Septuagint, which, in its turn, while it estranged the people more and more from the language of their fathers, the Hebrew, gave rise to a vast pseudo-epigraphical and apocryphal literature (Orphica, Sybillines, Pseudophoclea; poems by Linus, Homer, Hesiod; additions to Esther, Ezra, the Maccabees, Book of Wisdom, Baruch, Jeremiah, Susannah, etc.) Most momentous of all, however, was that peculiar Græco-Jewish philosophy, which sprang from a mixture of Hellenism and Orientalism, and which played such a prominent part in the early history of Christianity. The administrative government of this Egyptian or rather African dispersion, which, no less than all other branches, for all religious purposes looked to Jerusalem as the head, was, at the time of Christ, in the hands of a Gerousia (Succah. 51, *b.*; Philo c. *Fl.* ii. 5, 28), consisting of seventy members and an Ethnarch (Alabarch), chosen from their own body, of priestly lineage. These sat at Alexandria, where two of the five divisions of the city, situated on the Delta (the site best adapted for navigation and commercial purposes), were occupied exclusively by Jews

(Joseph. *Antiq.* xiv. 7. 2). Of the splendour of the Alexandrine temple, there is a glowing account in *Jerus. Suk.* 10 *b.*, and when, in consequence of the Syrian oppression in Palestine, Onias, the son of the last high-priest of the line of Joshua, had fled to Egypt, where Ptolemy Philometor gave him an extensive district near Heliopolis: a new temple (Beth Chonjo) had arisen at Leontopolis (Joseph. *Antiq.* xiii. 3. 2, *f.*), 180 B.C., which bade fair to rival the temple of Jerusalem. Such, indeed, was the influence of the Jews in Egypt, whom Philo (c. *Fl.* 6) in his time estimates at a million, that this new temple was treated with consideration even by the Synedrium (*Menach.* 109, *a.*) Their condition, it may easily be inferred, was flourishing both under the Seleucidian and Roman sway, but under Caligula, and still more under Nero (Joseph. *Bell. Jud.* ii. 18. 7), they, like their brethren in other parts of the Roman empire, suffered greatly from sudden outbursts of the populace, prompted and countenanced, in some instances, by their rulers. From Egypt the diaspora spread southwards to Abyssinia, where some remnants of it still exist under the name of the Falasha, and in all likelihood eastwards to Arabia (Mishna, *Shab.* 6. 6), where we find a Jewish kingdom (Yemen) in the south (Tabari ap. Silv. de Sacy *Mem. de l'Acad. d. Inscr. T.*, 78), and a large Jewish settlement (Chaibar) in Hedjas in the north.

Another principal section of the dispersion we find in Syria, whither they had been brought chiefly by Sileucus Nicator or Nicanor (*Antiq.* vii. 3. 1), when the battle of Ipsos (301 B.C.) had put him in possession of the countries of Syria Proper, Babylonia, Mesopotamia, Persia, Phœnicia, Palestine, etc. Under his and his successors' fostering rule they reached the highest degree of prosperity (*l.c.*), principally at Antioch on the Orontes, and Seleucia on the Tigris, and other great cities founded by Seleucus; and the privileges which this king had bestowed upon them were constantly confirmed up to the time of Josephus (*Antiq.* xii. 3. 1). Antiochus Epiphanes, or Epimanes, as he was called, seems to have been the only Syrian potentate by whom the Syrian dispersion was persecuted; and it was no doubt under his reign that they, in order to escape from his cruelty, began to emigrate in all directions—to Armenia, Cappadocia (Helena, the Jewish Queen of Adiabone, Joseph. *Antiq.* xx. 2), Cyprus, and over the whole of Asia Minor; Phrygia and Lydia alone possessed Jewish colonies of a previous date, planted there by Antiochus the Greek (Joseph. *Antiq.* xii. 3. 4). Hence they dispersed themselves throughout the islands of the Ægean, to Macedonia, to Greece, where they inhabited chiefly the seaports and the marts of trade and commerce.

Although, to use the words of Josephus (*Antiq.* xiv. 7. 2), the habitable globe was so full of Jews that there was scarcely a corner of the Roman empire where they might not be found—a statement fully confirmed by the number of Roman decrees issued to various parts of the empire for their protection (Joseph. *Antiq.* xiv. 10, *seqq.*)—there is yet no absolute proof of their having acquired any fixed settlements in the metropolis itself, anterior to the time of Pompey, who, after the taking of Jerusalem, carried back with him many Jewish captives and prisoners to Rome (Joseph., 63 B.C.) These being generally either allowed to retire from the service or ransomed, remained there as *Libertini*, and in time formed, by the addition to their number of fresh immigrants from Asia and Greece, a large and highly influential community, which occupied chiefly the Transtiberine portion of the city, together with an island in the Tiber. Their prosperity grew with their numbers, and suffered but short interruptions under Tiberius (Suet. *in Tib.* c. 36). [The expulsion under Claudius (Suet. *in Cl.* 25) and Caligula (Joseph. *Antiq.* xviii. 6) is contradicted (Dio. Cass. 60. 6; Orosius 7. 6.)] They built numerous synagogues, founded schools (even a—short-lived—academy), made proselytes, and enjoyed the full privileges of Roman citizens. In the decrees they are styled πολῖται Ῥωμαίων, πολῖται ἡμέτεροι Ἰουδαῖοι, Joseph. *Antiq.* xiv. 10. The connection between the Roman dispersion and Palestine was very close, especially so long as the young princes of the Herodian house were, in a manner, obliged to live in Rome. There is no doubt that to the influence of this powerful body, whose number, origin, strange rites and customs, attracted no small share of public notice (Tacitus, Sueton. Cicero, Juven. Horace, Martial, Justin. etc. etc., *passim*), and to their access to the Imperial Court was due the amelioration of the condition of the Jewish people throughout every country to which the sway of Rome extended. It was also through Rome chiefly, both before, and still more after, the final destruction of Jerusalem, that the stream of Jewish emigration was poured over the greater part of Europe. Of the world-wide influence of the Jewish dispersion on Christianity, which addressed itself first of all to the former as a body (Acts xiii. 46; ii. 9, 11), farther mention will be found under the special article JEWS. See also EXILE; ALEXANDRIA; ROME.—E. D.

DIVINATION, or the art of forecasting the future and discovering the unknown, has been resorted to by all nations, under all degrees of religious gift and civilisation, with remarkable pertinacity. The curiosity of mankind has devised numberless methods of accomplishing the art. By a perversion and exaggeration of the sublime faith which sees God everywhere, men have laid everything, with greater or less ingenuity, under contribution, as means of eliciting a *divine* answer to every question of their insatiable curiosity; *e.g.*, the portents of sky, and sea, and earth (Plutarch, *de Superstit.*; Homer and Virgil, *passim*); the mysteries of the grave (νεκρομαντεία and σκιομαντεία); the wonders of sleep and dreams (emanations as they were thought to be from the gods) (comp. *Iliad*, i. 63; *Hecuba*, 70; *Æneid*, v. 838; Homer, *Hymn. in Mercur.* 14, etc.); the phenomena of victims sacrificed (in which the deities were supposed to be specially interested and near at hand; comp. the facts of the ἱερομαντεία in Potter's *Gr. Antiqq.* ii. 14); the motions and appearances of the animal creation (such as the flight of birds—a copious source of superstition in the ὀρνιθοσκοπία of the Greeks and the *Augurium* of the Latins—and the aspect of beasts); and the prodigies of inanimate nature (such as the ἐνόδια σύμβολα, *omens of the way*, upon which whole books are said to have been written; the κληδόνες, *ominous voices*; and the long list of magic arts, which the reader may find in Hoffmann's *Lexicon*, ii. 87; Potter, ii. 18, and *Occult Sciences* in *Encycl. Metropol.* Part v., which contains some thirty names compounded of μαντεία, all

branches of the magic art). Nor have these expedients of superstition been confined to one age or a single nation. The meteoric portents, for instance, which were used to excite the surprise and fear of the old Greeks and Romans, are still employed among the barbarians of Africa (comp. the *Muansa* of the Wanika; Dr. Krapf's *Missionary Travels in E. Africa*, p. 165, etc.); and if the ancients read fearful signs in the faces of animals:

> Obscœnique canes, importunæque volucres
> Signa dabant; *Georgic*, i. 469, 470.

the savage Bakwains indicate the presence of the terrible alligator with their *boleo ki bo* ('there is sin'), as if the sight of it would give their eyes some physical evil (see Dr. Livingstone's *Missionary Travels in S. Africa*, p. 255). The manifold processes of the divining art were summed up by the logical Greeks and Romans into two great classes, one of which they called ἄτεχνος, ἀδίδακτος, *naturalis; i.e.*, unartificial, as not being attained by any rules or observations, but inspired into the diviner or μάντις by a power external to himself; the other species was τεχνικὴ or *artificial;* because it was not obtained by immediate inspiration, but was the effect of observation and sagacity, or depended chiefly on human art (Potter, ii. 7; Bacon, *De Augment. Scient.* iv. 3—Ellis and Spedding, iv. 399). This division is Plato's, who is followed in it by Aristotle, Cicero, and Plutarch. Cicero, in his definition, consistently embraces both kinds of Divination, calling it 'a presaging and knowledge of things to happen'—*præsensio et scientia rerum futurarum* (*De Divinatione*, i. 1, 1; in the *De Nat. Deorum*, ii. 65, he employs the word *prædictio*). Plato's definition as ἐπιστήμη προδηλωτικὴ πράξεως, ἄνευ ἀποδείξεως, 'the science which is presignificant of any event, but without the demonstration of reason,' seems to exclude the whole of the τεχνικὴ or artificial kind of divination. There were many reasons why men of higher and purer intellects, like Plato, should look only to the *divine* side of the predictive art; its *human* side was miserably disfigured with the most grovelling artifice and superstition. Cicero labours to clear away the evils with which this 'grand and wholesome subject—*magnifica quidem res et salutaris*,' was overlaid, and refers the entire power and origin of divination, even in its technical aspect, to the gods; he expresses his own belief in it, thus purified of its dross ('hoc non dubitans dixerim . . . . esse certe divinationem,' *De Divin.* i. 55), and asserts for it a universal reception among men; 'It is derived,' he says, 'from the age of heroes, and is not only entertained by the Romans, but confirmed by the consent of all nations.'* Elevated, however, as were the great Roman's views of divination, his field of vision was too circumscribed for him to exclude from it the very functions which led to all the evils he deplored: 'Est profecto divinatio, quæ multis locis, rebus, temporibus apparet . . . . multa enim aruspices, multa augures provident, multa oraculis providentur, multa vaticinatimibus, multa somniis, multa portentis' (*De Nat. Deor.* ii. 65). In this respect how remarkable is the contrast afforded in the inspired words of the Hebrew lawgiver! 'There shall not be found among you any one . . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination to the LORD' (Deut. xviii. 10-12). Not that the desire to know the future, so natural to man, was wrong in itself; rather it was an instinct to be satisfied. Only the satisfaction was to be prescribed by God himself: 'The LORD thy God will raise up unto thee *a Prophet* from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken' (*Ibid.* v. 15). Here is the impassable limit between human capacity and Divine gift. The unerring solution of the future was never put within the attainment of man's unaided intellect; God reserved it as his own prerogative. Cicero stated the problem clearly enough—'Si unum aliquid ita sit prædictum præsensumque, ut quum evenerit, ita cadat ut prædictum, neque in eo quidquam casu et fortuito factum esse appareat' (*De Divin.* i. 65); but he failed to discover anywhere a trustworthy solution, because it was not given him to search within the precincts of inspiration. With heavy heart he ends his still beautiful treatise with these striking words: 'Ut vere loquamur, superstitio fusa per gentes oppressit omnium fere animos, atque hominum imbecillitatem occupavit. The truth must be confessed, the superstition which has spread through the nations has well nigh oppressed the minds of all, and has laid firm hold on the feebleness of mankind' (*De Divin. sub finem*). Lord Bacon well explains the radical defect of divination in his *Essay on Superstition* (xviith. Whateley, p. 154), where he describes it as 'the taking an aim at Divine matters by human, which cannot but breed mixture of imaginations.' The history of divination presents a uniform result everywhere. The human mind revelling in superstitious imaginations loses the ballast of purity, probity, and piety.

Of the many instances of divination which occur in Holy Scripture, some must be taken in a *good sense*. These have accordingly been classed by J. Christopher Wichmannshausen (*Dissert. de Divinat. Babyl.*) as truly 'Divine.' It will be convenient to consider them first. (1.) The class which meets our view at the outset is designated in Greek κληρομαντεία, *divination by lot.* This mode of decision was used by the Hebrews in matters of extreme importance, and always with solemnity and religious preparation (Josh. vii. 13). The land was divided by lot (גּוֹרָל, κλῆροι, *sors*); Num. xxvi. 55, 56; Josh. xiv. 2). Achan's guilt was detected by lot (Josh. vii. 16-19). Saul was elected king by lot (1 Sam. x. 20, 21). And, more remarkable still, St. Matthias was chosen to the vacant apostleship by solemn lot, and invocation of God to guide the decision (Acts i. 26). This solemnity and reverence it is which gives force to such passages as Prov. xvi. 33; xviii. 18.

* Cicero's statement of the origin of the various branches of divination in *different* nations (*De Divin.* i. 1, 2) may be compared with the still more copious distribution given by Gregory Nazienzen (Works, *ed. Bened.* ii. 137). See also Pliny, *Nat. Hist.* vii. 56. Long previously Herodotus (ii. 82) had said: 'The Egyptians discovered more *prognostics* (τέρατα) than all the rest of mankind besides . . . . . and with respect to divination (μαντική) they hold that it is a gift which no mortal possesses, but only certain of the gods.'

(See S. Augustin, *de Doctr. Christ.* i. 28; Thom. Aquin. ii. 2, *qu.* 95, *art.* 8). (2.) Under this process of גּוֹרָל or *lot*, were appointed the interesting ordinances of the scape-goat and the goat of the sin-offering for the people (Lev. xvi. 8-10). (3.) Some instances of what the Greeks technically called ὀνειρομαντεία, require a place in our category of *heavenly divination*. The interpretation of Pharaoh's dreams by the divinely-gifted Joseph (*Gen.* xli. 25-32); and the retracing and interpretation of those of Nebuchadnezzar by the inspired prophet (Dan. ii. 27, etc., and again iv. 19-28), as opposed to the diviners of false dreams in Zech. x. 2, are very prominent cases in point; and still more, *the dreams themselves* divinely sent [as those in Gen. xx. 6; Judg. vii. 15; 1 Kings iii. 5; so those in Matt. i. 20; ii. 12, 13, 19, 22], must be regarded as instances of divination in a good sense, a heavenly ὀνειρομαντεία (comp. Mohammed's *dicta*; 'Good dreams are from God;' 'Good dreams are one of the great parts of prophecy.' Lane's *Arab. Nights*, i. 68). This is clear from Num. xii. 6 (where *dreams* [to the sleeping] and *visions* [to the awake] are expressly mentioned as correlative divinations authorised by God), compared with 1 Sam. xxviii. 6. In this latter ver. there occur two other means of divination, which we mention under the next two heads. (4.) The *Urim and Thummim* (Num. xxvii. 27), which seem to have had the same relation in true divination, which the *Teraphim* had in the idolatrous system. (See Hos. iii. 4, and URIM and THUMMIM.) (5.) The *Bath-Kol* (בַּת קוֹל), or direct *vocal* communication) which God vouchsafed especially to Moses (See Deut. xxxiv. 10). Various *concomitants* of revelation were employed by the Deity; as the *Rod-Serpent* (Exod. iv. 3); the *Leprous-Hand* (ver. 4); the *Burning Bush* (iii. 4); the *Plagues* (vii.-xii.); the *Cloud* (xvi. 10, 11); but most instances are without phenomena (Deut. iv. 15; 1 Kings xix. 12, 13, 15, and perhaps Matt. iii. 13). This, the true Bath-Kol, must not be confounded with the fabulous one of the Rabbis, which Dr. Lightfoot calls 'a fiction of their own brain to bring their doctors and their doctrines into credit' (*Harm. Gosp.; Works* iii. 132); nor yet with the παρατήρησις λόγων, the human voice (referred to in Smith's *Bibl. Dict.* Divination [7]). See BATH-KOL. (6.) The *Oracles;* first, of the Ark of the *Testimony* or Covenant (אֲרוֹן הָעֵדוּת), described in Exod. xxv. 22, and 1 Kings vi. 16-31 (Cfr. Ps. xxviii. 2); secondly, of the Tabernacle of the Congregation or *Testimony* (אֹהֶל הָעֵדוּת), described in Exod. xxix. 42, 43. [In the account of the Temple, both in 1 Kings vi., and 2 Chron., the word דְּבִיר is used fifteen times to designate the '*Oracle;*' *i.e.*, the Holy of Holies (see 1 Kings vi. 16), in which was placed the Ark of the Covenant (ver. 19); whose golden cover, called the Mercy-seat, was the actual *situs oraculi.*] (7.) The Angelic Voice, דְּבַר מַלְאָךְ (*e.g.*, Gen. xxii. 15; Judg. xiii. 3, 13). (8.) The *Prophetic Institution* נְבוּאָה, see Buxtorf, *Lex. Rabb.*, s. v. This was the most illustrious and perfect means of holy divination (as the *oracular* system in the heathen world was the most eminent perversion and imitation of it;) and was often accompanied with symbolical action (2 Kings xiii. 17; Jer. li. 63, 64). We may learn the importance of the place it was designed to occupy in the Theocracy as a means of divination, by the express contrast drawn between it, on the one hand, and the divinations of idolatry on the other. Comp. v. 14 with v. 15, of Deut. xviii. (See Michaelis' *Laws of Moses*, Art. xxxvi.) Under this head of Prophecy we must of course include the רוּחַ הַקֹּדֶשׁ, as the Jews call *the Inspiration of the Holy Spirit* (comp. Nicene Creed, 'Who spake by the Prophets.') The Scriptures of the O. T. are most suitably called '*oracles*,' Λόγια Θεοῦ in the N. T. (See Acts vii. 38; Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11.) Such are the chief modes of divine communication to men, or inspired divination: they are referred to in Heb. i. 1, πολυμέρως καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν. The antithesis points to the Son of God as the Ultimate Oracle [the *Logos* of St. John], the fulfiller of the promise, which Moses gave when he prohibited all spurious divination. (9.) Before we close our notice of divination in a good sense, we must adduce two instances of the word קֶסֶם. Of the thirty-one occurrences of this expressive term in the O. T., no less than twenty-nine bear an evil meaning. In Prov. xvi. 10, and Is. iii. 2, we claim for it a good sense. In the former of these passages the noun קֶסֶם (LXX. μαντεῖον; *Vulg.* Divinatio), is rendered in A. V. *A divine sentence* [*Marg.* Divination]; and denotes '*sagacitas qualis* divinantium' (Poli Synops. *in loc.*, Melanchthon, as quoted by Bishop Patrick *in loc.*, refers to the acute wisdom of Solomon, in his celebrated judgment, and of Gonzaga, in his sentence on the governor of Milan, as instances of this קֶסֶם; we might add the case supposed by Solomon himself of the sagacious poor man who successfully defended the city against the mighty invader, Eccl. ix. 15). In Is. iii. 2, the word occurs in the *Poel* form, קֹסֵם (στοχαστής; *ariolus*), and is rightly rendered in A. V. *prudent;* the company in which the term is found requires for it a good signification.

We now proceed to enumerate the phrases which indicate the *forbidden* cases of Divination. Allusion has already been made in the commencement of this art. to Deut. xviii. 10-12. As these verses contain the most formal notice of the subject, we will first take the seven or eight kinds of diviners there denounced in the order in which they are mentioned. (1). At the very outset we encounter in the phrase קֹסֵם קְסָמִים (LXX. μαντευόμενος μαντείαν; Vulg. *Qui ariolos scisciscitatur*), the same word which we have just noticed in a good sense. The verb קסם, like the Arabic قسم primarily signified to *cleave* or *divide* (Meier, *Hebr. Wzw.buch*, 344; Fürst, *Hebr. Wörterb.* ii. 322; Hottinger, *Lexicon Heptagl.* 44 1), thence it acquired the sense of *deciding* and *determining;* and became a generic phrase for various kinds of divination. Rabbi David de Pomis says:—'It is a word of large signification, embracing many specific senses, such as γεομαντεία, νεκρομαντεία, ὀνομαντεία, χειρομαντεία, and others.'

Maimonides (in his treatise הלכות עבודת כוכבים וכו׳, cap. xi. sec. 6), includes besides these methods γαστρομαντεία, λεκανομαντεία, and καπνομαντεία; and Raschi (on Deut. xviii. 10) makes קסם mainly concerned with the process of ῥαβδομαντεία. Amid the *uncertainty* arising from this generic sense of the word, the LXX. has rendered it by the general phrase μαντεύεσθαι μαντείαν; wherein it is followed by the Targum of Jonathan as well as by the Syriac and Arabic versions. (J. Clodius, *Dissert. de Magia Sagittar.* i. 5; and Wichmannshausen, *Dissert.* i. 4.) The word is used of Balaam (Josh. xiii. 22); of the Philistine soothsayers (1 Sam. vi. 2); of the Hebrew false prophets (Micah iii. 3, 6, 7, 11, and in other passages), without specifying any mode of divination. We therefore regard this as a general phrase introductory to the seven particular ones which follow. [The absence of the copulative ו, which is prefixed to every other word but מעונן confirms this view.]

(*a*) מעונן. This word is variously derived and explained. In our A.V. it is, in six out of ten times of its occurrence as a verb or part. poel. rendered '*observer of times*,' comp. Luther, *Tagewähler* (as if from עונה *tempus statutum*. Fuller, *Misc.SS.* i. 16, after Raschi.) The idea is—*the assigning certain times to things*, and distinguishing by astrology lucky from unlucky days—and even months (as when Ovid [*Fasti*] says; *Mense malum maio nubere vulgus ait*) and years (Maimonides, *Havoda Sara*, *cap.* 9; Spencer, *De Leg. Hebr.* i. 387). It is not necessary to refer Gal. iv. 10 to this *superstition*: the Mosaic institution of sacred seasons is itself there prohibited, as being abrogated to Christians (Selden, *De Ann. Civil. Vet. Jud.* c. 21, and Alford *in loc.*) The LXX. version by the verb and part. κληδονίζεσθαι (in four places) and the noun κληδονισμός (in two others) refers to divination by *words and voices* [Suidas: κληδόνισμοί, αἱ διὰ τῶν λόγων παρατηρήσεις]. Festus derives *omen* itself, quasi *oremen*, because it proceeds from the mouth, *quia fit ab ore*. Words of ill omen (δυσφημίαι, which Horace calls *male ominata verba* and Plautus *obscoenata* [prob. obscævata]) were exchanged for *bona nomina*, as when Cicero reported to the Senate the execution of Lentulus and others by the word 'vixerunt,' *they have ceased to live*, instead of 'mortui sunt,' *they are dead*. So Leotychides embraced the omen of Hegesistratus (Herodot. xi. 91). Hebrew instances of this observing of words occur in Gen. xxiv. 14, and 1 Sam. xiv. 9, 10, where a divine interposition occurred; in 1 Kings xx. 33, the catching at the word of the king of Israel was rather a human instinct than a παρατήρησις in its proper [superstitious] sense. Akin to and arising from this observance of verbal omens, arose the *Sortes Homericæ*, *Virgilianæ*, *Biblicæ*, etc. The elevation of Severus is said to have been foretold by his opening at Virgil's line, *Tu regere imperio populos, Romane, memento*. Most remarkable were the responses which it is said Charles I. and Lord Falkland, obtained, when they consulted their Virgils before the civil war. The former opened *Æneid* iv. where Dido predicts a violent death to Æneas, while the latter chanced upon *Æneid* xi., at Evander's lamentation over his son. According to Nicephorus Gregoras *the Psalter* was the best book for the Sortes Biblicæ, but Cedrenus informs us, that *the N. T.* was more commonly used. This superstition became so rife that it was necessary to denounce it from the pulpit as forbidden by the divine precept—'Thou shalt not tempt the Lord thy God.' The Moslems consult the Koran in similar manner, but they take their answer from the seventh line of the right-hand page. (See *Occult Sciences*, 332.) Another origin for מעונן is found by some in the noun עין *the eye*, which root occurs once only (1 Sam. xviii. 9) as a verb, 'Saul *eyed* David.' This derivation would point to *fascination*, the Greek Βασκανία and the Latin *fascinum*. Vossius derives these words from φάσκειν καίνειν *to kill with the eyes*. Pliny [Holland's trans., i. 155] says: 'Such like these are among the Triballians and Illyrians, who with their very *eiesight* can witch (effascinent) yea, and kill those whom they looke wistly upon any long time.' (Cfr. Aul. Gell. ix. 4, 8; Plutarch, *Sympos.* v. 7.) Reginald Scot speaks of certain Irish witches as '*eyebiters*' (*Discovery of Witchcraft*, iii. 15). Whole treatises have been written on this subject, such as the *De Fascino* by the Italian Vairus in 1589; the *Opusculum de Fascino* by Gutierrez, a Spaniard, in 1563, and the *Tractatus de Fascinatione* in 1675 by a German physician called Frommann. (See also Shaw, *Trav.* p. 212.) In Martin's *Description of W. Isles of Scotland* 'Molluka beans' are mentioned as amulets against fascination. Dallaway (*Account of Constantinople* as quoted in *Occult Sciences*, 210) says that 'nothing can exceed the superstition of the Turks respecting the evil eye of an enemy or infidel. Passages from the Koran are painted on the outside of houses, etc. etc., to divert the sinister influence.' Hottinger (quoted by Nicolai, *on Sigonius*, v. 9, note f.) defines אוחז עינים as what would now be called a *mesmerist*, 'qui velocitate manuum ita fascinat spectatorem ut existimet magna solertia eum efficere miracula,' and accounts for the prohibition in Deut. xviii. 10—'quòd facile homines cum veris confundant miraculis, adeoque ad Atheismum viam sternant.' But the derivation of מעונן which finds most favour with modern authorities deduces the word from ענן *a cloud*, so that the diviner would ply his art by watching clouds, thunders, lightnings (Meier, *Hebr. Wurzel*, *vv. b.* v. 6, p. 92; Fürst, *H. Worterb.* ii. 167, who, however finds room for *all* the derivations; and Gesenius, s. v., ענן, leans to the figurative sense of *to cloud*, viz., *to use covert arts*). Rosenmüller, *Scholia in Levit.* xix. 26, follows Aben Esra, who thinks this diviner *obtained his omens from observation of the clouds*. The notion that the terms קֶדֶם east, אָחֹר west, יָמִין south, שְׂמֹאל north, were derived from the position of the *Planetarius* as he faced the east, taking his celestial observations (Goodwin's *Moses and Aaron*, iv. 10) is rejected by his annotator Carpzov as a *putida hariolatio!* Jeremiah (x. 2) clearly refers to this divination, which had its counterpart in Greek and Latin literature (*e. g.*, in *Iliad* ii., Nestor says 'Ἀστράπτον ἐπὶ δεξὶ ἐναίσιμα σήματα φαίνων, right-hand flashes being lucky. (See also Odyssey ὑ. 304.) Diodorus Siculus (vol. iii. p. 340, ed. Bipont.) mentions the κεραυνοσκοπία, and the αἱ ἐν τοῖς κεραυνοῖς διοσημεῖαι of the Etrurians. (Comp. 'fulguratores—hi fulgurum inspectores,' Cato *de Mor. Claud. Neron*; Nonius lxiii. 21; Cicero *de Div.* ii. 53. [In Orelli 2301, *fulguriator*.] Pliny, in ii. 43, treats of the *physical*, and in ii. 54 of the *oracular* qualities of thunder, lightning, etc.; as

does L. A. Seneca in *Natur. Quæst.* ii. 41. Statius mentions the winds for purposes of divination (*Thebaid.* iii. 512-538). See Humboldt, *Kosmos*, ii. 135, for the probable *scientific* adaptations by the Etrurians of their divining arts.) To this class must we refer 'the astrologers' (הַבְּרֵי שָׁמַיִם) here only found); 'the star-gazers or rather *star-prophets*' (הַחֹזִים בַּכּוֹכָבִים); and 'the monthly prognosticators,' or rather *they that make known at the new-moons what will happen to thee* (מוֹדִעִים לַחֳדָשִׁים מֵאֲשֶׁר יָבֹאוּ עָלֶיךָ. See Rosenmüller *in loc.*) which are all mentioned in the sublime challenge of God to the Chaldee sorcerers, in Isa. xlvii. 13. Astrology retained a long hold even on the minds of *astronomers; e.g.*, Stoffler from its evaluation predicted a deluge for 1524; Cardan his own death: Wallenstein was a great amateur of astrology; Tycho Brahé studied and practised it; so did Morinus; Kepler supposed that the planets by their configurations exercised certain influences over *sublunary nature;* Lord Bacon, moreover, thought that astrology needed only to be reformed, not rejected. (Arago, *Pop. Astron.* [by Smyth and Grant] ii. 8; Brewster, *Martyrs of Science*, 150, 211.)

(*b.*) The next word in our list (Deut. xviii. 10) is מְנַחֵשׁ '*an Enchanter*,' (LXX. οἰωνιζόμενος. Vulg. *Qui* observat auguria). In Gen. xliv. 5, 15, this somewhat general word is used of divining *by the cup;* the Greek κυλικομαντεία. Primitively this was the drinking cup which contained the libation to the gods (Potter). This divination prevailed more in the East and in Egypt. The LXX. κόνδυ, used to designate Joseph's cup, resembles both the Arabic كعدن and the Hindu *kundi*, sacred chalice (Schleusner, *Lex.* V. T. s.v.; Kitto, *Bib. Illus.* i. 424). One of the Assyrian kings, in the sculptures from Nimroud, holds a *divining cup* in his right hand. The famous cup of Djemscheed which is the constant theme of the poetry and mythology of Persia, was said to have been discovered full of the elixir of immortality, while digging to lay the foundation of Persepolis. It possessed the property of representing the whole world in its concavity, and all things good and bad then going on it. Homer describes Nestor's cup in similar manner; and Alexander the Great had a mystic cup of a like kind. In the storming of Seringapatam the unfortunate Tippoo Saib retired to gaze on his divining cup; after standing a while absorbed, he returned to the fight and soon fell. The 'great magitien' Merlin's cup is described (Spenser's *Faerie Queene*, iii. 2. 19) '*Like to the world itself, it seem'd a world of glas.*' In Norden's Travels in Egypt, and Capt. Cook's voyages, the use of divining cups in modern Nubia and at Tongataboo, one of the Friendly Islands, is mentioned. The orientals ascribe much of Solomon's wisdom to his possession of a sacred cup, a *Giamschid*, or *vase of the sun.* (D'Herbelot, *s. v. Giam; Occult Sciences*, 317.) The supposed virtues of the divining cup in the East probably suggested the language of, *e.g.*, Psalm xvi. 5—'The Lord is the portion of *my cup*;' xxiii. 5—'*My cup* runneth over,' etc. (Bonomi's *Nineveh*, etc., p. 306.) But the versions of the LXX. and Vulgate give quite a different turn to our מנחש, and point to that part of the augurial art which consisted of *omens from birds* [ὀρνιθομαντεία, οἰωνισμός, ὀρνιθοσκοπική]. The Syriac and Arabic versions favour this view [= augurari ab animali *alato*]. Birds in their flight over the earth were supposed to observe men's secret actions, and to be cognisant of accidents, etc. [Cfr. Eccl. x. 20]. Aristophanes (Birds) says, οὐδεὶς οἶδε τὸν Ἀησαυρὸν τὸν ἐμὸν, πλὴν εἴ τις ἄρ' ὄρνις, *none but some bird perhaps knows of my treasure:* so that the birds assume prerogatives of deity; ἔσμεν δ' ὑμῖν Ἄμμων, Δελφοὶ, Δωδώνη, φοῖβος Ἀπόλλων, *we are as good as oracles and gods to you*, etc. The *notes*, the *flight*, and the *feeding* of birds were the main phenomena. [Augur, ab *avium garritu;* auspex auspicium *ab avibus speciendis;* Bochart, *ed. Leusd.* ii. 19.] Homer is full of this divination, *Il.* ώ. 310; *Od.* ὁ. 160, et passim. So the Latin classics, see Servius, Virg. Æn. iii. 361 ('aves *oscines, præpetes*'); also Cicero, *Fam.* vi. 6, 13; *De Divin.* ii. 72, etc., and Liv. x. 40 (*tripudium* solistimum). For *qualities* of various birds, see Potter, xv. and *Occult Sciences* 142, 143. This divination was much in vogue *in the East* also; so Cicero (*de Div.*) 'Arabes avium significationibus plurimum obtemperant.' So Philostratus (*Vit. Apollon.* i. 14) speaks of this, as τὸν Ἀράβιον τρόπον. Porphyrius (*De Abstin. Animal.* iii.) says Ἄραβες κοράκων ἀκούουσι. Rabbinical doctors discover *augury* among king Solomon's attainments, in such passages as Eccl. x. 20, and 1 Kings iv. 30. Rashi comments חכם בלשון העופות, *learned in the tongue of birds;* So Kimchi and the *Midbar Rabba*, xix. The root נחש has the primary sense of a *low hissing, whispering* sound; from this arises the derivative נָחָשׁ *a serpent*, of frequent occurrence in O. T. Gesenius, *Thes.* 875; *Lex*, by Robinson, 665, and Fürst, *Hebr. Wörterb.* 31, prefer to derive from the primary sense [q. d. *divinare* vel *augurari* as general terms]; but Bochart, ii. 21, 22, peremptorily derives from the secondary sense of *the serpent*, and discovers in this מְנַחֵשׁ the divination called ὀφιομαντεία. Fürst admits this as 'tolerable' (*nicht unpassend*). Classical instances of *Ophiomancy* occur in *Iliad* B. 308; *Æneid*, v. 84; Cicero, *De Div.* i. 18, 36; Valer. Maxim. i. 6, 8; Terent. *Phorm.* iv. 4, 26; Clem. Alex. *Strom.* vii.; Horat. *Carm.* iii. 27, 5. [According to Hesychius, *s. v.* οἰωνός, and Suidas, *s. v.* οἰωνιστική, omens from serpents as well as from birds formed a usual branch of the augur's art; hence probably the general phrase employed in the LXX. and other versions.] *Serpent-charming*, referred to in Psalm lviii. 5, and Jer. viii. 17, is a part of this divination. Frequent mention of this art also occurs in both ancient and modern writers. (See Kalisch on Exod. vii. 12, who [after Winer, *R-w-buch*, ii. 719] refers to Ælian, *Hist. Anim.* xvii. 5; Sil. Italic. iii. 300; Strabo, xii. 814; Gellius, *Noct. Attic.* xvi. 11; Shaw, *Travels*, 354; Niebuhr, *Travels*, i. 189; Bochart. *Hieroz.* iii. 162; *Description de l'Egypte*, viii. 108; xviii. 1, 333. [In I. 159 there is a description of the feats of some Cairo jugglers with *the serpent Haje*]; Quatremère, *Mém. sur l'Egypte*, i. 202; Minutoli, *Travels*, 226; Hengstenberg, *Mos. and Egypt*, 97-103; Lane, *Mod. Egypt*, ii. 230). The serpent was the symbol of health and healing (*Anguis Aesculapius*, Plin. xxiv. 4. 22); Moses' brazen serpent (Numb. xxi. 9), which was σύμβολον σωτηρίας (Wisdom xvi. 6, comp. John iii. 14), was at length made an object of idolatrous worship. Hezekiah, to destroy the

charm, reduced its name to its mere material (נְחֹשֶׁתָן = נְחֹשׁ הִנְחַשְׁתֶּם), 2 Kings xviii. 4.

(*c*.) מְכַשֵּׁף (LXX. φαρμακὸς; Vulg. *Maleficus*). This word has always *a bad* sense in O. T. in the twelve instances in which the verb [always *Piel*] and the noun are used. The Syriac, however, ܟܫܦܐ (*kasap*), bears the good sense of *prayer* and *public service* to God, δέησις, λειτουργιά in Acts iv. 31; xiii. 2. The Arabic, كشف (*kashaf*) suggests the meaning of the missing Kal = 'to reveal.' In Exod. vii. 11 this word describes (in plur.) the magicians of Pharaoh, who are also there called חֲכָמִים *sages*, and in vii. 22 (Cfr. Gen. xli. 8, 24), חַרְטֻמִּים, the ἱερογραμματεῖς (Clem. Al. vi. 633), *or sacred scribes* of Egypt. This latter title identifies these with the Magi, or *sacerdotes*, of the Chaldæan court (see Dan. ii. 10, 27). The prophet was himself made by the king of Babylon, רַב חַרְטֻמִּין, 'master of the magicians' (Dan. v. 11). The arts of these diviners [לַחֲטִים, Exod. vii. 11, לָטִים, ver. 22], which enabled them to withstand Moses, were doubtless *imposing*, though so inferior to the miracles by which they were ultimately foiled (viii. 19), and their gods confounded (xii. 12). The conjecture of Aben Esra, that it was 'their skill in the secrets of physical science' (quoted in Carpzov, *Apparatus*, 543), such as is attributed to the Etrurian *fulguratores* by Humboldt (*Kosmos, l. c.*), which enabled them to sustain their impious contest, is not unreasonable. The names of two of these *Chartummim* [or מְכַשְּׁפִים] are given by St. Paul, 2 Tim. iii. 8. (For Talmudic traditions about these, see Buxtorf, *Lex. Ch. Tal.* 945; Cfr. Pliny, *Hist. Nat.* xxx. 1, who associates *Jamnes* and *Jotapes* with Moses *as Jews*; Apuleius, *Apol.* 108 [ed. Casaub.], who mentions *Moses, Jannes*, etc., as *inter magos celebrati*; Numenius Pythag. in Euseb. *Præp. Evang.* ix. 8, who mentions Ἰαννῆς καὶ Ἰαμβρῆς Ἀιγύπτιοι and Μουσαῖος ὁ Ἰουδαῖος. The Moslems call these magicians *Sadur* and *Gadur*; D'Herbelot, *s. v. Mousa*; and Sale, *Koran*, 237; Schoettgen, *Hor. Hebr.* 893; Rosenmüller, on *Exod. l. c.*) The N. T. gives us the names of other diviners also—in this respect differing observably from the reserve of the O. T.—*e.g.* of Simon Magus (Acts viii. 9, μαγεύων); of Barjesus or Elymas (Acts xiii. 6, 8, ὁ μάγος); the sons of Sceva (Acts xix. 13, 14, ἐξορκισταί). We have alluded to the supposed *scientific* basis of the arts of these מכשפים, or חכמים, or חרטמים (for the identity of these see Kalisch, on *Exod.* p. 114; and Keil and Delitzsch's *Bibl. Commentar.* i. 357); by Umbreit, on Job, and Deyling (*Observ. ss.* iii. 129), the words כְּמָרְרֵי יוֹם, 'the blackness of the day,' in Job iii. 5, are taken to mean certain '*incantations* which darken the day,' practised by magicians (whom Winer, ii. 719, thinks indicated in the 8th verse by the words אֹרְרֵי יוֹם, 'that curse the day,' and) who were able, as the superstitious imagined, to change the brightest day into the darkest midnight. Popular ignorance has always connected magic power with scientific skill. The foretelling of the rise and setting of sun, moon, and stars, and the prediction of eclipses, used to invest astronomers of old with a *marvellous* reputation (hence Virg. *Æn.* iv. 489. *Vertere sidera retro, nocturnosque ciet Manes, etc.*; Ovid, *Metam.* xii. 263, *Deduxisse canendo cornua lunæ*; Horat. *Epod.* v. 45, *Quæ sidera ... lunamque cœlo deripit*; Tibull. i. 2, 42, *Hanc ego de cœlo ducentem sidera vidi* [*magico saga ministerio.*] So Shakespere's magician, Prospero, says (*Tempest*, V. 1), *By whose aid I have bedimmed the noon-tide sun*; and (*ibid.*) Caliban's mother was *a witch and one so strong she could control the moon*; so again Milton, *While the labouring moon eclipses at their charms.* In Exod. xxii. 18, the feminine מְכַשֵּׁפָה is translated *a witch* in A. V. In the Theocratic system, where women as well as men were endued with supernatural gifts (such as Deborah, Hannah, Huldah), female pretenders were to be found—indeed, according to Maimonides (*Moreh Nev.* iii. 37), and Babyl. Gemara (*Sanhed* [Ugol. Thes. xxv. 776]), more rife even than males. Their divination is referred to in Ezek. xiii. 23, and described ver. 17-22 (Cfr. H. G. Triumphii *Dissert. de pulvillis et peplis prophetissæ* [in Thes. Nov. suppl. ad Crit. Sacr. i. 972], and Ephrem Syrus, in Rosenmüller, *in loc.*, who supposes the 'pillows' to be amulets ܡܚܫܐܠ for divination fitted to their sleeves).

(*d*.) The next phrase in the Mosaic catalogue of forbidden divination is (Deut. xviii. 11), חֹבֵר חָבֶר, 'a charmer' (LXX. ἐπαείδων ἐπαοιδήν; Vulg. *Incantator*). The root of these words denotes *binding*, or *joining together*. Gesenius (by Robinson, p. 293) refers to a species of magic which was practised by *binding magic knots* (Cfr. Gordian *knot*). Carpzov, *Apparatus*, 544, quotes Rabbinical authority, and Bochart (*Hieroz.* ii. 3, 6), for a kind of divination which *drew together* noxious creatures (serpentes and scorpiones) for purposes of sorcery; and in Ps. lviii. 6, the very phrase before us is applied to *serpent charmers*. (See above under (*b*).) Gaulmin (in Carpzov) mentions δεσμὸς Θεῶν, as if the very gods might be *bound* by magic arts. The LXX. version suggests our *spell-bound*. 'Spell is a kind of incantation *per sermones vel verba*,' says Somner. Hence the frequent allusions to such a charm in poetry. The refrain in the chorus of the Furies (Æschyl. *Eumen.* 296, 318, 327), ὕμνος ἐξ Ἐρινύων δέσμιος φρενῶν, ἀφόρμικτος, αὐονὰ [a spell-blight] βρότεις, is imitated by Byron (Manfred, i. 1)—

> 'Lo! the spell now works around thee,
> And the clankless chain hath bound thee,
> O'er thy heart and brain together
> Hath the word been passed—now wither!'

So Milton (*Comus*, 852), 'She can *unlock the clasping charm and thaw the numming spell*;' Jonson's witch (in the *Sad Shepherd*), is said '*to rivet charms*;' and Beaum. and Fletcher (*The Loyal Subject*, ii. 2), 'What strange *spells these rings have!*' This last quotation directs us to the best explanation of divination by חבר. Its idea is *binding together*; the ring has always been regarded as the symbol of such conjunction [cfr. *wedding-ring*, in marriage service of Church of England.] In the phenomena of δακτυλομαντεία, or divination by ring (see Potter, ii. 18; *Occult Sciences*, 37-40, 343), we have the most exact illustration of the subject before us. Josephus (*Antiq.* viii. 2. 6), among the attributes of king Solomon's wisdom, ascribes to him much magical skill, and

with the rest, *τὴν κατὰ τῶν δαιμόνων τέχνην, ἐπῳδάς τε* [cfr. our Sept. word] *αἷς παρηγορεῖται τὰ νοσήματα καὶ τρόποις ἐξορκώσεων*, and goes on to specify an instance of exorcism by virtue of Solomon's magic *ring*, *προσφέρων ταῖς ῥισι τοῦ δαιμονιζομένου τὸν δακτύλιον, κ. τ. λ.* D'Herbelot (*s. v. Giam*, already quoted), calls Djemscheed *the Solomon of Persia*, and according to Minutoli (*Reise*, 83), Solomon is ordinarily regarded in Moslem countries as the great master of divination (see Winer, *s. v.* Zauberei).

(*c.*) שֹׁאֵל אוֹב, 'a consulter with familiar spirits' (LXX. *ἐγγαστρίμυθος*; Vulg. *Qui Pythones consulit*). Most writers treat this class of diviners as *necromancers*; so Gesenius, *Thes.* i. 34; and so the author of the art. *Divination*, in Smith's Bibl. Dict. [5.] But whatever be the close connection of the two as deducible from other passages, it is impossible to suppose that in Deut. xviii. 11, שֹׁאֵל אוֹב is synonymous with דֹּרֵשׁ אֶל הַמֵּתִים. They would not occupy two distinct and not consecutive places in the list. Sound criticism requires that the two phrases should be kept separate. Böttcher, *De Inferis*, carefully distinguishes between the two expressions. In page 108 he lays down these positions; 'אוֹב in necromantia positum proprie non necromantem ipsum neque spectrum aut daemonem, sed *ventriloqui quiddam* utri simile dictum fuisse;' and then, 'in necromantia ventriloquos non peculiariter sed potissimum versari solitos fuisse.' Böttcher identifies the אוֹב, which occurs in the plural in Job xxxii. 19 (in its primary sense of a *leathern bottle*, or waterskin), with the noun of the same form which is found in so many other passages with a different meaning. In these, the LXX. has invariably used *ἐγγαστρίμυθος*, as the best rendering. This version connects our phrase with *ventriloquism*, as a branch of the divining art.* (For the supposed connection between the primary and secondary senses of אוֹב, see Gesenius *in Thes.* i., and *Lex.* by Robinson, p. 20, also Böttcher, p. 107. The analogy is also in close consistency with the words of Job, *l. c.*, especially in the Vulgate: 'En *venter meus* quasi mustum absque spiraculo'—Umbreit, *in loc.*) Having settled the sense of the word, Böttcher goes on to draw a noticeable distinction in certain phrases where it occurs. First, אוֹב in the singular number designates the *familiar spirit* (*i.e.*, what he calls murmelbauch, *venter fremens* [in a correct sense]; or murmelwesen, *dæmon fremens* [in a superstitious sense]). Hence we have such phrases as בַּעֲלַת אוֹב, *mistress* [or owner] *of a familiar spirit*† (1 Sam. xxviii. 7); שֹׁאֵל אוֹב, *a consulter or questioner of a familiar spirit* [*i.e.*, says Böttcher, 'ventriloquus vates ipse'] (Deut. xviii. 11). Secondly, אוֹב, when governed by the particle בְּ, refers not to the *vates*, or professional consulter, but to the person who requests his aid: thus, while שֹׁאֵל אוֹב is said of the diviner, *loc. cit.*, לִשְׁאוֹל בְּאוֹב (with the particle) is applied to King Saul, who sought the familiar spirit by the aid of the *vates*, or *pythonissa* (1 Chron. x. 13). 'Idem discrimen,' says Böttcher, 'est etiam apud Targumistas et Talmudicos.' (Compare 1 Sam. xxviii. 8, '*Divine to me*, בְּאוֹב, *by the familiar spirit*.') Thirdly, אֹבוֹת, in the plural, is used in a *concrete* sense, to indicate the ventriloquists or diviners themselves, and not 'the familiar spirits' which were supposed to actuate them. (*De Inferis*, p. 101, sec. 205, where the learned writer adduces similar cases of metonymy from other languages: as *γαστέρες ἀργαί*, '*slow-bellies*,' Tit. i. 12; so our '*Wits about town*;' the German 'Witzköpfe,' 'Dickbäuche,' etc.) By this canon we discover the general accuracy of our A. V. in such passages as Lev. xix. 31, where הָאֹבֹת is well rendered, '*Them that have* familiar spirits.' Comp. Lev. xx. 6; 1 Sam. xxviii. 3, 9; 2 Kings xxiii. 24; Is. viii. 19; xix. 3. In Is. xxix. 4, the same concrete rendering is applied to אוֹב in the singular, contrary to Böttcher's first and third canons, but this rendering is inferior to what Böttcher would suggest, viz.:—'Thy voice shall be *as of a familiar spirit, out of the ground*,' etc. This is the only passage where the accuracy of our version, thus tested, seems to be at fault; it contrasts strikingly with the LXX. in this point, which maintains no distinction between the sing. and the plur. of this word, other than the mechanical one of putting *ἐγγαστρίμυθος* for אוֹב, and *ἐγγαστρίμυθοι* for אֹבוֹת. The Vulgate is more cautious, *e.g.*, it renders most of the plurals *magi*, rightly; but is, on the whole, inferior to A. V. in its accuracy, for it translates both the sing. אוֹב of 2 Kings xxi. 6, and the plur. אֹבוֹת of 2 Kings xxiii. 24, by the same word, *Pythones*, and similarly Is. viii. 19, and xix. 3. (For a description of the Delphian, Pythia, or Pythonissa, and why ventriloquist faculties were attributed to her [whence one of her designations, *ἐγγαστρίμυθος*], see Potter's *Antiqq.* c. ix. A vast amount of information touching the Hebrew *γαστρομαντεία*, and its connection with the witch of Endor, is contained in the treatises of Leo Allatius, and Eustathius Antiochen., *De Engastrimytho*; and the *Samuel redivivus* of Michael Rothard, all reprinted in *Critici Sacri*, viii. 303-458. See also St. Chrysostom, *Opera* [ed. Bened.], vol. vii. p. 445.) A concise statement is contained in Böttcher's work, pp. 111-115. The *identity* of אוֹב and אֹבוֹת with *Necromancy*, con-

* Böttcher, p. 110, sec. 221, reasonably objects to the translation of De Wette, who ('ut in ceteris fere Gesenium secutus') invariably makes אוֹב synonymous with *necromancy*, or *necromancer* ['Todtenbeschwörung,' or Todtenbeschwörer], and who in this is in direct opposition to the LXX. in every passage. The Vulg. varies between Pytho, Pythones, Pythonicus spiritus, and Magi.

† This expression occurs in Acts xvi. 16, where St. Luke's *παιδίσκη τις ἔχουσα πνεῦμα Πύθωνος*, 'a certain damsel possessed with a spirit of divination,' comes as near as possible to the בַּעֲלַת אוֹב of 1 Sam. xxviii. 7, which the Vulg. renders *mulier pythonem habens*. See the learned note of Wetstein (*Nov. Test. Græc.* ii. 555), in which quotations from the Talmud and Jewish doctors, as well as from Christian and Pagan writers, are adduced in proof of the wide-spread usage of the word *Πύθων* (*Python*), in the sense of which we treat.

trary to Böttcher's view, is maintained in D. Millii *Dissertatio*, especially in chap. vi., whom Gesenius follows, in *Thes. s. v.* אוֹב. See the *Dissertatio in Ugol. Thes.* xxiii. 517-528. For ancient Jewish opinions on the apparition of Samuel to Saul, see Josephus, vi. 14. 2, and Whiston's note *in loc.*, and Ecclesiasticus xlvi. 20. On this subject, the second letter of Sir W. Scott, '*On Demonology and Witchcraft*,' with the note in the appendix of the volume, is well worthy of perusal. Whatever *reality* God may have permitted to this remarkable case of divination, the resort to it by Saul was most offensive to the Divine Being; the king's rejection is partly ascribed to it in 1 Chron. x. 13: somewhat similar is the reason assigned for God's vengeance on Manasseh (2 Kings xxi. 11. See the remarkable canons, 61 and 65. of the Trullan [*Quinisextum*] Council; Beveregii *Synod.* i. 227, 235).

(*f*) יִדְּעֹנִי, from יָדַע, to know, is uniformly rendered in A. V. by '*Wizard*,' akin to '*wise*' and to the German verb '*wissen*' (old German *Wizan*), to know. [LXX. in four places, γνώστης, *a knowing one;* Vulg. *Ariolus*, most frequently.] This Hebrew noun occurs eleven times, and in *every instance* is coupled with אוֹב; we may thus regard it as indicating a usual concomitant (perhaps of cleverness and dexterity) with ventriloquism: this view is confirmed by the LXX., ἐγγαστρίμυθος, as the rendering of יִדְּעֹנִי in Is. xix. 3, a verse which proves the Egyptian arts of divination were substantially the same as the Hebrew in that age (comp. Böttcher, p. 115, sec. 231; and see Rawlinson's note on *Herod.* ii. 83, in explanation of a seeming discrepancy between the prophet and the historian). In another passage of Isaiah [viii. 19], there occurs a good description of the הַיִּדְּעֹנִים, in the two epithets, הַמְצַפְצְפִים, expressive of the *chirping, piping* sounds of young birds; and הַמְהֵגִים, applied to the *cooing* of the dove, in xxxviii. 14. (With the former of these, compare Horace, *Sat.* i. 8. 40, '*Loquentes umbræ resonarent triste et acutum*;' and with the latter, Virgil, *Æn.* iii. 39, 'Gemitus lacrymabilis imo auditur tumulo.' So in Homer, *Il.* ψ. 101, the shade of Patroclus departs with what Shakspere, *Hamlet*, i. 1, calls a 'squeak and gibber,' ᾤχετο τετριγυῖα. An unexpected illustration of these arts may be met with in Capt. Lyons' *Private Journal*, p. 358, where he describes the feats of the Esquimaux ventriloquist Toolemak of Igloolik. Comp. the curious account of a modern necromancy left us by Benvenuto Cellini; both of these are narrated in Sir D. Brewster's *Letters on Natural Magic*, pp. 68-75, and 176-178.) The LXX. version, much more inexact than the English, renders the יִדְּעֹנִי of Deut. xviii. 11 by τερατασκόπος; what the *prodigies* were, which, according to the extravagant belief of the Rabbinical writers, were used by these diviners, are described by Carpzov, *Apparatus*, 545, 546, where, among others, are adduced the bird *Jidoa* and the monster *Jadduа*, to account for the origin of our term.

(*g*.) The last designation used by Moses in the great passage before us, Deut. xviii. 10, 11, is דֹּרֵשׁ אֶל־הַמֵּתִים [LXX. ἐπερωτῶν τοὺς νεκρούς; Vulg. *Qui quærit a mortuis veritatem*]. This points to the famous art of Necromancy, the νεκρομαντεία, or (as they preferred to write it) νεκυομαντεία of the Greeks. This was a divination in which answers were given by the dead. It was sometimes performed by the magical use of a bone, or vein of a dead body, or by pouring warm blood into a corpse, as if to renew life in it (Lucan, *Phar.* vi. 750); sometimes they used to raise the ghosts of deceased persons by various ceremonies and invocations. Ulysses, in *Odyss.*, book ix., having sacrificed black sheep in a ditch, and poured forth libations, invites the ghosts, especially that of Tiresias, to drink of the blood, after which they become willing to answer his questions. (Comp. the evocation of the shades of Darius, for counsel, after the defeat at Salamis, in the *Persæ* of Æschylus, 630-634, Ἀλλὰ χθόνιοι δαίμονες ἀγνοί, Γῆ τε καὶ Ἑρμῆ, βασιλεῦ τ' ἐνέρων, πέμψατ' ἐνερθε ψυχὴν ἐς φῶς· κ. τ. λ. This evocation of spirits was called ψυχαγωγία; the offerings to the dead on *this* occasion were mild and unbloody—but Gregory Nazianzen (*in Orat. II. contra Julian.*) speaks also of τῶν ἀνατεμνομένων παρθένων τε καὶ παιδῶν ἐπὶ ψυχαγωγίᾳ—'virgins and boys slaughtered at the evocation of ghosts.' From Is. lxv. 4, it would appear that the ancient Jews increased the sin of their superstition by using *unclean* offerings on such occasions: 'They remain among the graves, and lodge in the monuments' [יָלִינוּ, *they spend the night* in these *adyta*]; such were the favourite haunts of the necromancers: 'they eat swine's flesh;' an idolatrous practice (comp. Ovid, *Fasti*, i. 349; Horace, *Satir.* ii. 3. 164; Varro, *de Re rust.* ii. 4); 'and broth of abominable things is in their vessels.' (We are reminded of the celebrated witch scenes in Shakspere, *Macbeth*, i. 3; iii. 5; and especially iv. 1.) Rosenmüller, *in loc.*, refers, for a like incantation, to Marco Polo, *Travels in the East*, iii. 24; and Sir J. F. Davis, in his *China* [last ed.] ii. 73, mentions certain magic spells practised by the Taou sect, 'with the blood of swine, sheep, dogs, and other impure things.' A curious case of necromancy also occurs in the story of the philosopher Chuâng-tsze and his wife, in the same vol., pp. 87, 88. In the 15th chap. of *Sketches of Imposture*, etc. [in the Family Library], 'on Sepulchral and perpetual lamps,' may be found an interesting account of the reasons which induced the Egyptians to bestow so great attention on their dead; one of them, quoted from Kircher's *Hist. of Egyptian Antiqq.*, rests on the opinion, 'that the souls of the deceased tarry with their bodies in the grave.' This, added to the conception of the more enlarged knowledge of the dead, lay at the foundation of *necromancy*. The earliest historical tale of this sort of divination which we recollect, is related by Herodotus concerning Periander of Corinth, and his wife Melissa, whose spirit he consulted for information about a hidden treasure (v. 92). In one of the most interesting dialogues of Lucian, the '*Menippus*,' or '*Necyomanteia*,' a very good description is given of various necromantic ceremonies. (For an abstract, see *Occult Sciences*, by Smedley, etc., pp. 183, 185.) In Tertullian's treatise, *De Anima*, occurs a remarkable passage on necromancy, at the conclusion of which he says, 'If certain souls have been recalled into their bodies by the power of God as manifest proofs of His prerogative, that is no argument that a similar power should be conferred on audacious magicians, fallacious dreamers, and licentious poets' (c. 56, 57). We may ob-

serve, in concluding this subject, that in confining (with Böttcher) *necromancy proper* to the last phrase on Moses' list, דֹּרֵשׁ אֶל־הַמֵּתִים, we have the authority of A. V., which limits the word *necromancer* (an ἅπαξ λεγόμενον in our Bible) to this phrase. So much for the great passage on divination contained in Deut. xviii. 10, 11. We saw the seven species, comprising that list, were introduced by the general phrase קֶסֶם קְסָמִים.

We next find this same general phrase introductory to another but much shorter catalogue; for (2.) In the remarkable passage of Ezek. xxi. 21, or 26 in Hebrew Bible, we have the three famous divinations of the king of Babylon. The prophet represents the monarch as standing 'at the parting of the way, at the head of the two ways, *to use divination* (לִקְסֹם קֶסֶם). (*a.*) He made his arrows bright' [or rather, *he shook and mingled them together*, Vulg. *commiscens sagittas*, וְקִלְקַל בַּחִצִּים]; 'each arrow having inscribed on it the name of some town to be assaulted. From the quiver the arrows were drawn one by one; and the city which was written on the first arrow drawn out was the first to be beleaguered' (St. Jerome, *in loc.*) In this instance Jerusalem was the ill-fated object of this divination, as we learn from the next verse, where *the divination for* ℣. (הַקֶּסֶם יְרוּשָׁלִַם) signifies the arrow bearing the inscription of the doomed capital, as it first emerged from the divining quiver. We have here a case of the βελομαντεία. This superstition, which is prohibited in the Koran (chap. iii. 39; v. 4), was much practised by the idolatrous Arabs. Their arrows, which were consulted before anything of moment was undertaken, as when a man was about to marry, or undertake a journey, or the like, used to be without heads or feathers, and were kept in the temple of some idol. Seven such arrows were kept at the temple of Mecca, but in divination they generally used but three.* On one of these was written أمرني ربي, *my Lord hath bidden me;* on the second was inscribed نهاني ربي, *my Lord hath forbidden me;* whilst the third was غفل, *blank.* If the first was drawn, it gave the god's sanction to the enterprise; the second prohibited it; but the third being drawn required that the arrows should again be mixed and again drawn until a decisive answer was obtained (Pocock's *Spec. Arab*, 324, *etc.;* Gesenius, *Thes.* 1224; Sale's *Koran*, *Prelim. Disc.* 90; Clodius, *Diss de Mag. Sagitt.* iii. 2). This βελομαντεία of the king of Babylon must not be confounded with the βελοβολία of Jonathan, the affectionate expedient of his secret warning to David, 1 Sam. xx. 20, etc., in which, though there were three arrows, there was no uncertain divination, but an understood sign. Again, in the shooting of arrows by Joash, king of Israel, at the command of the dying prophet (2 Kings xiii. 17, 18), there is in the three arrows only an accidental, not a real resemblance; moreover, we have in this action not an unauthorised superstition, but a symbolical prophecy (comp. the symbol with Virgil, *Æn.* ix. 52, '*En, ait, et jaculum attorquens emittit in auras; Principium pugnæ*').

(*b.*) 'He consulteth with images,' שָׁאַל בַּתְּרָפִים (LXX. ἐπερωτῆσαι ἐν τοῖς γλυπτοῖς; Vulg. *interrogavit idola*), literally, as in *the margin*, *He consulted with Teraphim.* We postpone the description of these household gods of the Shemitic nations [TERAPHIM], which are often mentioned in O. T. from the time of the Syrian Laban (Gen. xxxi. 19), to this of the Chaldee Nebuchadnezzar (see Aug. Pfeiffer, *De Teraphim*, in Ugolini Thes. xxiii. 566); who, unnecessarily indeed, suggests, on grammatical grounds, that the king of Babylon may have used these three divinations of the *Athnach* clause *previous to his leaving home.* Dr. Fairbairn [on Ezek. xxi. 21], says, 'This is the only passage where the use of teraphim is expressly ascribed to a heathen.'

(*c.*) 'He looked in the liver,' רָאָה בַּכָּבֵד (LXX. κατασκοπησάσθαι; *Alex.* ἡπατοσκοπησάσθαι; Vulg. *Exta consuluit*). Here we have a case of a well-known branch of the *Extispicium* (or art of the Haruspices), practised in Rome by the Etrurian soothsayers, and much referred to in both Greek and Latin authors. Cicero, *de Divin.* ii. 15, mentions the importance of *the liver* in divination of this kind; hence this branch was called ἡπατοσκοπία (Herodian. viii. 3. 17). See also Pliny, xi. 37; Ovid, *Metam.* xv. 136. Arrian (*Anabas.* vii. 18) mentions an evil prognostication in reference to the deaths of Alexander and Hephæstion; and Suetonius (*Aug.* xcv. 2, a happy one; *victimarum omnium jecinora replicata intrinsecùs ab ima fibra*). Strabo also, *Book III.*, p. 232 [ed. Casaub.], mentions this divination as practised by the Lusitani: not only animals offered in sacrifice, but *captives in war* furnished these barbarians with τὰ σπλάγχνα [ὑπὸ τοῦ ἱεροσκοποῦ μαντεύονται]. A still more hideous mode of divination is mentioned of the ancient Britons, who would cut down at a blow of the sword one of their human sacrifices, in order to observe the posture of his fall, his convulsions, flow of the blood, etc., etc., and so gather their predictions according to the rule of their ancestors. This is the only instance mentioned in Scripture of this superstition. (3.) The generic word קֶסֶם is once more rendered specific in 1 Sam. xxviii. 8, where Saul requests the witch of Endor 'to divine to him, בְּאוֹב, by *the familiar spirit.* But we have already considered this phrase under Deut. xviii. 10, 12 (*See above*, 1. *c*).

* Not always; Della Valla says (p. 276), 'I saw at Aleppo a Mohametan who caused two persons to sit on the ground opposite each other, and gave them *four arrows* into their hands, which both of them held with their points downward,' etc. The *two arrows* in the right hand of the Assyrian king (sculptured on one of the large slabs brought from Nimroud), are conjectured to be proofs that *divination by arrows* was practised in ancient Nineveh. The king is represented as attended by two divinities with fir-cone and basket; and therefore is in a religious and not a martial occupation (Bonomi, *Nineveh and its palaces*, 3d edit. p. 306). Three suitors of an Eastern princess decided their claims by shooting each an arrow inscribed with his own name. The most distant arrow indicated the name of the successful competitor (Roberts' *Orient. Illust.* p. 491).

What remains for us to do, is to collect the other terms of divination which lie scattered in various passages. (4.) The first of these terms is הַאֹבֹת. This word occurs in Is. xix. 3, in a passage descriptive of the idolatry and superstition of Egypt. It is derived by Gesenius and Meier from a root אָטַט, akin to Arab. طَنَّ, which signifies *to utter a dull murmuring sound.* Meier defines our noun by 'Die Lispelnden,' *murmurers* or *lispers.* If so, we have here a class of the ventriloquists already described. But the LXX. gives another turn to the word: rendering by ἀγάλματα; as if, after הָאֱלִילִים, *gods,* it meant their *shrines.* Herodotus (ii. 83) tells us the Egyptians possessed many oracles besides that of Latona at Buto, which was most esteemed of all. He adds, that 'the mode of delivering the oracles (αἱ μαντήϊαι) varied at the different shrines.' These oracular officials were probably the הַאֹבֹת of Isaiah. (5.) The 6th verse of chap. ii. of this prophet, in giving a reason why God forsook his people, the house of Jacob, charges them with being 'soothsayers,' עֹנְנִים. This word is substantially the same as that which we considered above, under (1 *a*): we have here the additional information that this species of divination was copied by the Jews from 'the Philistines;' their proneness to follow the idolatrous practices of their various neighbours was in direct defiance of God's injunctions to them, and contributed more than anything to their ruin. (6.) In Dan. ii. 2, four classes of diviners are mentioned; two were described above, in (1 *c*); of the others, אַשָּׁפִים (Chald. אַשָּׁפִין, in Dan. ii. 27) is probably allied by derivation with the word מְכַשֵּׁף, which we have already described [Meier says 'אָשַׁף=כָּשַׁף']. The noun אַשֻּׁפָה (a quiver), from the same root, suggests the notion of *concealment* and *covering.* This, the probable meaning of our term, suits very well with the idea of divination, though it ill accords with the A. V., which in all the eight* passages in Daniel, where it is found, renders it *astrologers.* Divination by the *stars* is not implied in the original. The LXX. in every place except one [and that is doubtful, see Trommii *Concord.* ii. 1], translates אשף by μάγος, and the Vulg. generally by *magus.* This suggests the association of the אשפים with the μάγοι ἀπὸ ἀνατολῶν of St. Matthew ii. 1. (Dutripon, *Concord. Bibl. Sacr.* 824.) This, added to the fact that אשפים is generally coupled with the *Chartummim* and the *Chaldæans,* probably influenced our translators in their choice of the English word.† The original, however, is much less specific. Some philologists have imagined the word σοφός is no other than אשף with the aleph dropped, and have also connected it with the Persian *Sophi.* Such a derivation would rather point to occult arts and cabalistic divination. (7.) חַרְטֻמִּים [See above, 1. *c.*] The expression used by Daniel in i. 20—הַחַרְטֻמִּים הָאַשָּׁפִים is an *asyndeton,* for other places prove the second to be a different class from the first; see ii. 2, 10. The close conjunction of the אשפים with the *Chartummim* indicates their participation of the qualities of the latter, the ἑρογραμματεῖς of both Egypt and Babylon, over whom Daniel was appointed *Rab* or Master. In the learned *Dissertatio* D. Millii *de Chartummim aliisve orientalium magis* [Ugolini *Thes.* xxiii. 529-538] nearly all the accomplishments of the divining art are attributed to this influential caste, beginning with the *genethliac* mysteries. The horoscope, which was much in use by the γενεθλιακόι, brings us back to *astrology,* which (though not implied in the designation אשפים) was no doubt a part of their wisdom. Gesenius, in *Thes.* and *Lex.*, derives the word from חֶרֶט, 'a graving tool,' and (on the authority of Creuzer, *Symbolik. u. Mythologie,* i. 245; and Jablonski, *Proleg. in Panth. Ægypt.*, p. 91, etc.) connects the arts of the *Chartummim* with the sacred *hieroglyphical* writings. Not less probably, from such a derivation, these diviners might be connected with the system of *talismans,* so rife in the East, and in Egypt in ancient times. The talisman [Arab. طلسم; Greek τέλεσμα] is defined (in Freytag, *Lex. Arab. s. v.* iii. 64) to be 'a magical image upon which, under a certain horoscope, are *engraved* mystic characters, as charms against enchantment or fascination.' Talismans, among other uses, are buried with treasures, to prevent them from being discovered. Thus this divination appears as a counterpart against another species (in rhabdomancy) which was used for the *discovery* of treasure. Equally varied are the gifts ascribed to the *Chartummim* in the translations of the LXX. and the Vulgate. In eleven of the fifteen occurrences of the word (all descriptive of the magicians of Egypt and Babylon), ἐπαοιδός and *Incantator* are used; φαρμακός and *Veneficus* in two; and in the remaining two ἐξηγητής and *Interpres.* (8.) כַּשְׂדִּים (LXX. Χαλδαῖοι; Vulg. *Chaldæi*). Here, says Cicero (*de Div.* i. 1), we have a class 'so named, not from their art, but from their nation'—'*Non ex artis, sed ex gentis vocabulo nominati.*' And only a section of the nation, the learned caste; 'the dominant race,' says Ernest Renan, 'which gave their name, though only a minority, as the Turks elsewhere, to the mass of the population, which differed from them in descent' (*Histoire des langues Sémitiques,* pp. 67, 68). They are mentioned by Herodotus (i. 181) as a *Sacerdotal* caste. Cicero, *l. c.*, notices their devotion to astrology, and 'their working out a science by which could be predicted what was to happen to each individual, and to what fate he was born.' Diodorus Siculus, after Ctesias, assigns the same office at Babylon to the Chaldæans as the priests bore in Egypt (*Hist.* ii. 29). Juvenal (*Sat.* vi. 552) and Horace (*Carm.* i. xi., *nec Babylonios tentâris numeros*) refer to the Chaldæan divination. The prophet Isaiah (xlvii. 12, 13) mentions several details of it, in terms which we have already described. (How the

* In Wigram's *Englishman's Hebrew and Chaldee Concordance, s. v.* אָשַׁף, only *six* occurrences of the word are given; Daniel i. 20; and ii. 2, should be added. Flaws of this kind are quite unusual in that very valuable and generally accurate and elaborate work.

† Saadias, Kimchi, and other authorities justify this version by rendering the word by astronomical terms. See Rosenmüller, *in loco.*

same appellation, כַּשְׂדִּים, came to designate both the *military* and the *learned* classes of Babylon [comp. 2 Kings xxiv. 5, 10, etc., with Dan. ii. 2]; and how conflicting are the views of the modern learned as to the *origin* of the Chaldæans, see Renan *l. c.*, and Sir H. Rawlinson, in note of Rawlinson's *Herod.*, vol. i. p. 319. See also CHALDÆANS, p. 467 of this work.) (9.) One name more (occurring in Dan. ii. 27; iv. 4.; and v. 7, 11) remains to be noticed descriptive of the *savans* of Babylon—גָּזְרִין [LXX. Γαζαρηνοί; Vulg. *aruspices*]. Gesenius and Rosenmüller agree in deriving this word from גָּזַר, *to divide, cut up*, etc.; but differ in the application of the idea—the former making it mean the heavens *divided* into astrological sections, of which he gives a diagram in his *Comment. on Isaiah*, iii. 555; the latter (*Schol. in Daniel, ll. cc.*) supposing it to refer to the division and inspection of the entrails of victims by *aruspices:* both these kinds of divination have been described above. Winer (*Realw.-b. s. vv.* 'Sterne,' 'Sternkunde') refers to Josephus (*Bell. Jud.* vi. 5. 3) for astronomical portents such as the *Gozrin* would interpret (see also St. August. *De Doctr. Christ.* ii. 32, etc.) St. Jerome in his Commentary *in loc.*, defends his own version, *Aruspices*, by the authority of Symmachus. The Sept. and Theodotion translate the word Γαζαρηνούς as if it were a proper noun, like כַּשְׂדִּים, Χαλδαῖοι.

We have at last exhausted the long vocabulary of the terms of divination mentioned in the O. T. and N. T., with the exception of the phrases which occur in Hosea iv. 12. These will suitably bring up the rear of our catalogue. (10.) The verse runs—'My people ask counsel at their stocks' (or *wood* בְּעֵצוֹ יִשְׁאָל); 'And their staff declareth unto them' (מַקְלוֹ יַגִּיד). Those who hold that two separate prognostications are here referred to, generally make the former a consultation of wooden idols, or *teraphim*, which has been already treated under 2 *b* (see Rosenmüller and Pocock, *in loc.*) Jeremiah reproaches the Jews for 'saying to *a stock* (עֵץ) *my Father*' (ii. 27); and Habakkuk, 'Woe unto him that saith to *the wood* (עֵץ) awake' (ii. 19). But Pocock (on Hosea iv. 12) gives reasons for supposing that only *one* sort of superstition is meant in this verse—such as the Greeks called ῥαβδομαντεία, divination by staves or rods. Many kinds of this are on record, Maimonides (*Præcept. neg.* 31) mentions the practice of 'taking a staff and striking the ground with it, and making horrid noises, while the diviners would stand in a reverie, intently looking on the ground, till they became like men struck with epileptic fits;—when reduced to this phrenzy they would utter their prophecy.' The learned Rabbi says he saw such a case himself in Barbary. Chaskuni (quoted by Drusius on Deut. xviii. 10) adduces another method by which 'the diviner measures his staff with his finger or his hand: one time he says *I will go;* another time, *I will not go;* then if it happens at the end of the staff to be, *I will not go*, he goes not.' Rabbi Moses Mikkotzi (in Pocock, *l. c.*) mentions a divination by a piece of stick, *peeled* on one side, which, thrown afar out of the hand, decided a doubt, according as the peeled or unpeeled side fell uppermost. Tacitus (*Germ.* x.) describes a similar prognostication among the Germans. Theophylact, after Cyril, on this passage of Hosea, mentions the use of two rods, set upright, with enchantments and muttering of verses. 'The rods,' says he, 'falling through the influence of demons, suggested answers to inquirers, according as they fell to the right or to the left, forward or backward.' Staves were sometimes carried about as the shrines of deities; *delubrum dicebant fustem decorticatum*, says Festus. Tibullus (I. eleg. xi. 15) refers to these 'lignei Dii,' and says:—

> 'Sed patrii servate Lares; aluistis et iidem,
> Cursarem vestros cùm tener ante pedes.
> Neu pudeat prisco *vos esse e stipite factos*
> Sic veteris sedes incoluistis avi.'

In allusion to the same superstition, Clement of Alexander, *Strom.* i. 151, mentions certain *tubes as the shrines of deities*, κίονας ἱστάντες οἱ παλαιοὶ ἔσεβον τούτους ὡς ἀφιδρύματα τοῦ Θεοῦ (comp. Euseb. *Præp. Evang.* i. 9). We mentioned, under Talismans, the *concealment* of treasure by divination; by other processes of the same were treasures *discovered*. Sir J. Chardin says it is common in India for diviners to accompany conquerors, to point out where treasures may be found; and he adduces a case at Surat; when Siragi went thither, he made his soothsayers use divining rods, struck on the ground, or on walls, etc. Harmer (ii. 282) supposes a reference to such a practice may be implied in Is. xlv. 3 (see St. Chrysostom, *Opera* [ed. Bened.], vol. xi. pp. 518, 824). Sir J. F. Davis, *China*, ii. 101, mentions a Chinese 'mode of divination by *certain pieces of wood*, in shape the longitudinal sections of a flattish oval. These are thrown by pairs, and as they turn up, a judgment is formed of a future event by consulting the interpretation afforded by a Sibylline volume, hung up in the nearest temple.' Captain Burton, *in his Eastern Africa*, mentions some not dissimilar practices of divination; nor are these 'fooleries of faith,' as he calls them, unknown among ourselves. Even now, as the writer is credibly informed, miners in the south-west of England walk with their *dowsing stick* in hand over suspected spots; a motion of this divining rod is in their view an infallible sign of a *lode*. Rudolf Salchlin has written a treatise on this curious subject: *Idolomantia et Rhabdomantia antichristiana, sive Dissertatio historico-theologia ad Hos.* iv. 12 (Berne, 1715). A good deal of information may be obtained in Jacobi Lydii *Syntag. Sacr. de re Militari*, c. 3 (Ugolini, *Thes.* xxvii. 142-146), and in Del Rio, *Disquis. Magic.*, lib. iv., cap. 2, quæst. 3, sect. 1, *sub fin.;* sect. 3, *sub init.*

In this article it has been our purpose to confine ourselves to the varied *facts* of this elaborate subject. It would have exceeded both our object and our space to have entered on the inquiry with which its treatment has been so largely encumbered—as to the *reality* of profane divination. If we reject, indeed, ninety-nine-hundredths of recorded cases from the category of credible things, we should not, by allowing the possibility that the small residue of instances were true and real (such as the achievements of Jannes and Jambres before Pharaoh, and the apparition of Saul by the agency of the witch of Endor), impeach one attribute of the Almighty. In no instance do we suppose His previous permission was refused; and in no instance do we find his subsequent approbation was ac-

corded (in 1 Sam. xv. 23, *the sin of divination*, חַטַּאת־קֶסֶם, is denounced as the climax of *rebellion* against God); while in all instances we believe that His power and wisdom were vindicated (see the crowning example, Exod. viii. 18, 19). In considering the events of Scripture history, we dismiss *à priori* conceptions, and form our judgment on the ground and testimony of holy writ alone. In coming to a conclusion on the broad question of the literal truth of the phenomena of profane divination which are recorded in the Bible, we cannot but derive much assistance from such passages as 1 Kings xx. 20-22; Job ii. 3-7; Rev. xii. 12, and xx. 3; for they clear the way, by revealing to us the mystery that God is pleased to permit, under his own limitation, the agency of the power of evil. To what extent and in what manner this agency was at any time exerted, we learn from the sacred narrative itself. (For an interesting disquisition on the *theology* of the subject, see Andr. Riveti, *Explicatio Decalogi*, in sectt. *De magicis artibus; De divinationum variis generibus; De Astrol. judiciariâ; An Dæmon interrogari possit de iis quæ facultatem ejus non excedunt?* [Opp. Roterodami, 1651, tom. i. pp. 1244, *sqq.*]; for details of the several branches of this extensive subject, the reader is referred to the numerous works mentioned *passim* in the article.)—P. H.

DIVORCE. [MARRIAGE.]

DIZAHAB (דִּיזָהָב; Sept. Καταχρύσεα). The passage in which this word occurs was long regarded as one of the most difficult, in a geographical point of view, in the Bible: 'These be the words which Moses spake unto all Israel on this side Jordan, in the wilderness, *in the plain* over against the Red Sea, between Paran, and Tophel, and Laban, and Hazeroth, and *Dizahab*' (Deut. i. 1). The object of the sacred writer is to point out definitely where Moses spake. It was '*in the plain*,' that is, as the Hebrew has it, the *Arabah*. This Arabah lay 'over against' (מוּל) the Red Sea; it began at the Red Sea and ran from it northward. It lay between Paran on the west, and Tophel, a town of Edom, on the east. Three other places are named along its borders, the last of which is *Dizahab*. The word means 'possessor (or place) of gold,' and was probably at or near gold fields. There is a place called *Dahab* ('gold') on the western shore of the Aelanitic Gulf, which Robinson, Gesenius, and others, would identify with Dizahab, but it is too far south (Robinson, *B. R.* ii. 187; Wilson, *Lands of the Bible*, i. 235; Burckhardt, *Travels in Syria*, 523).—J. L. P.

DOB (דֹּב; Sept. ἄρκτος), in Arabic *dub*, in Persic *deeb* and *dob*, is noticed in 1 Sam. xvii. 34, 36, 37; 2 Sam. xvii. 8; 2 Kings ii. 24; Prov. xvii. 12; xxviii. 15; Is. xi. 7; Lam. iii. 10; Hos. xiii. 8; Amos, v. 19, etc. Although the moderns have denied the existence of bears in Syria and Africa, there cannot be a doubt of the fact, and of a species of the genus Ursus being meant in the Hebrew texts above noted. David defended his flock from the attacks of a bear (1 Sam. xvii. 34, 35, 36), and bears destroyed the children who mocked the prophet (2 Kings ii. 24). The genus Ursus is the largest of all the plantigrade carnassiers, and with the faculty of subsisting on fruit or honey unites a greater or less propensity, according to the species, to slaughter and animal food. To a sullen and ferocious disposition it joins immense strength, little vulnerability, considerable sagacity, and the power of climbing trees. The brown bear Ursus arctos, is the most sanguinary of the species of the Old Continent, and Ursus Syriacus, or the bear of Palestine, is one very nearly allied to it,

210. Ursus Syriacus.

differing only in its stature being proportionably lower and longer, the head and tail more prolonged, and the colour a dull buff or light bay, often clouded, like the Pyrenæan variety, with darker brown. On the back there is a ridge of long semi-erect hairs running from the neck to the tail. It is yet found in the elevated woody parts of Lebanon. In the time of the first crusades these beasts were still numerous and of considerable ferocity; for during the siege of Antioch, Godfrey of Bouillon, according to Math. Paris, slew one in defence of a poor woodcutter, and was himself dangerously wounded in the encounter.—C. H. S.

DOCHAN (דֹּחַן; Arab. دخن, *dukhan*), a

211. Millet—Panicum miliaceum.

species of millet (Ezek. iv. 9). It is believed by

some to be the common millet, the *Panicum miliaceum*, but others take it to be the *durra*, or 'Turkish millet,' of which considerable quantities are imported into this country to be used in the feeding of cattle, if not also for human food (*Encycl. Brit.* xv. 17). In Arabia, Niebuhr found it in use among the people for food, but speaks of the bread produced from it as of very inferior quality (*Descript. de l'Arabie*, i. 216). It is described as growing from four to five ells in height, and as producing grain of an oval shape like rice, and brown colour. It grows also in Egypt (comp. Plin. *Hist. Nat.* xxvii. 10; Rosenmuller, *Bib. Bot.*, p. 83, E. T.; Winer, *Real W. B. s. v.* Moorhirsen).—W. L. A.

DOCUS (Δώκ, Vulg. *Doch*), a small fortress near Jericho, in which Simon Maccabæus was treacherously murdered by his son-in-law Ptolemy (1 Maccab. xvi. 15). Josephus calls it Δαγών (*Antiq.* xiii. 8. 1; *Bell. Jud.* i. 2. 3). Traces of ancient substructions, discovered by Robinson near to the fountain of Dûk, between Jericho and Bethel, are supposed to mark the site of the ancient castle (*Bib. Res.* ii. 309).—S. N.

DODAI. [DODO, 2.]

DODANIM (דֹּדָנִים; Sept. Ῥόδιοι), the descendants of the fourth son of Javan (Gen. x. 4). Bochart and other commentators on the ethnographical sketch in Gen. x. suppose that the first settlements of the Dodanim were in the south-west part of Asia Minor; where the country called by the Greeks Doris, with the neighbouring isle of Rhodes, are conceived to exhibit traces of this origin, the Hebrew letters ד (*d*) and ר (*r*) being, from their similarity, often transposed. In fact, some copies have the ר, and read Rodanim (as in the margin of the Auth. Vers.), and the Septuagint gives the same reading both in Gen. x. 4, and 1 Chron. i. 7, where it has Ῥόδιοι. It is further supposed that settlers of this family may be traced in Thessaly and Epirus, where the name is traced in the city of Dodona and in the country of Doris. But there seems much of uncertainty in all these ingenious speculations.—J. K.

DODD, WILLIAM, a clergyman of the Church of England, who, after being for many years one of the most popular preachers of the day, was induced, in order to relieve himself from debts which his extravagant habits had contracted, to forge a bond in the name of Lord Chesterfield, who had once been his pupil, and was executed for the crime at Tyburn in 1777. He was born in 1729. His father was a clergyman, and he was educated at Cambridge. Dodd was a most industrious writer and preacher, and published many volumes of sermons and commentaries, but none of any particular value, all of that peculiar style of theology and religion which prevailed in the middle of the last century, which had none of the vigour of our elder divines, and was without any originality and freshness. Of his commentary Orme says, 'This is mostly a compilation, the chief value of which consists in notes furnished from the original papers of John Locke, Dr. Waterland, Lord Clarendon, Gilbert West, and some others. Great use is made of some of the printed and long established commentaries on Scripture, such as Calmet, Houbigant, and Doddridge. . . . It is a curious fact that the notes which are ascribed to Locke do not belong to him, but to Dr. Cudworth' (*Biblioth. Bibl.* p. 152). [COKE.]

DODDRIDGE, PHILIP, D.D., born in London, where his father was an oilman, 1702; died at Lisbon, whither he had gone for the recovery of his health, in 1751, a fortnight after his arrival there. He belonged to the old dissenters of England, or those who adhered to the clergy ejected from the Church by the act of uniformity, which was passed in 1662, and prescribed the terms of ministerial conformity. These persons were both numerous and powerful, and at length succeeded, though not till after the revolution, in getting their worship protected by law under the Act of Toleration in 1689. Doddridge passed his earliest years in London, but was afterwards for a time at St. Albans, under the care of a minister named Clarke, who, upon the death of the elder Doddridge, seems to have acted like a parent to Philip, for whose support little had been left by his father. While yet young Doddridge gave evidences of predilections for the ministry, and was entered at a dissenting school kept at Kibworth in Leicestershire, by one Mr. John Jennings, the son of a clergyman, who had suffered by the Act of 1662. At this place he commenced his ministry in 1722, Jennings having left it, and dying in the following year. The academy over which he presided thus being left without a head, Doddridge began to be regarded as a person eminently qualified to carry it on. He continued, however, to preach at Kibworth and Market Harborough, and to prosecute his theological studies, and did not open his academy till 1729. It soon became celebrated, and was the nursery of many of the old dissenters of the eighteenth century. He first established it at Market Harborough, and subsequently removed to Northampton upon being chosen minister of a large congregation in that town. Here he continued till his death, discharging the duties of pastor and head of the academy for the education of ministers. Doddridge was very anxious to waken his countrymen to deeper earnestness and piety. With this aim he wrote his celebrated and excellent work, *The Rise and Progress of Religion in the Soul*, and also his equally valuable *Family Expositor*, which consists of the N. T., the gospels being arranged in harmony, with a paraphrase, critical notes, and reflections, or, as he calls them, improvements of each section, into which the whole is divided. This has been often printed, and is a monument at once of his learning and piety. The notes are original, and selected from various authors. The course of his educational lectures was published after his death, and is esteemed as a text-book of divinity (especially the later edition of Dr. Kippis, 2 vols. 8vo). It contains a body of valuable references to various writers on subjects connected with divinity. Doddridge also wrote the life of Colonel James Gardiner, and was the author of several beautiful hymns. He lived and died universally respected, and was admired even beyond the pale of his own community for his calm and placid piety. He instructed his pupils with the freedom and tenderness of a father, and never desired that they should blindly follow his sentiments, but encouraged them to judge for themselves. He would check any appearance of bigotry, and endeavour to shew them

all that could be said in support of the principles which they disliked. His works have been translated into French, German, and Dutch.—S. L.

DODO (דּוֹדוֹ, according to Fürst, contracted from דּוֹדִיָּהוּ = *Jah is friend;* LXX. Δουδὶ and Δωδωέ). 1. 'A man of Issachar,' whose grandson Tola was one of the Judges of Israel' (Judg. x. 1). 2. 'The Ahohite,' one of David's three mighty men (2 Sam. xxiii. 9; 1 Chron. xi. 12). This is believed to be the same person who is called Dodai in 1 Chron. xxvii. 4, where the words אלעזר בן, 'Eleazar, son of,' are supposed to be omitted. In 2 Sam. xxiii. 9, the K'tib is דדי, *Dodai.* 3. 'The Bethlehemite,' the father of Elhanan, who was one of the thirty of 'the valiant men of the armies' of David (2 Sam. xxiii. 24; 1 Chron. xi. 26). The name Dodo is the same as Dodavah (דּוֹדָוָהוּ, 2 Chron. xx. 37).—W. L. A.

DODSON, Michael (1732-99), an English barrister and biblical scholar of the Unitarian school. He was the treasurer and active supporter of the society for promoting the knowledge of the Scriptures; and contributed several papers to its publication, entitled 'Commentaries and Essays.' These, revised and expanded, were subsequently published under the title, *A New Translation of Isaiah, with Notes, supplementary to those of Dr. Lowth, late Bishop of London, and containing remarks on many parts of his Translation and Notes,* by a Layman, Lond. 1790, 8vo. The freedom of his censures upon Lowth led to a defence of the bishop in a pamphlet, entitled, *Short Remarks on a New Translation of Isaiah,* by John Sturges, LL.D.; and to this, Dodson replied in *A Letter to the Rev. Dr. Sturges.* 'A good deal of acuteness and candour are displayed in the pamphlets on both sides.' [Orme.]—S. N.

DOEDERLEIN, Johann Christoph, a German theologian, was born at Windsheim in Franconia, 20th January 1745. In 1764 he repaired to the University of Altorf; and in 1767 became deacon in his native city, where he devoted his leisure hours to the study of the Fathers. In 1772 he was appointed theological professor at Altorf; and in 1782 professor of theology at Jena. He died here 2d December 1792. He published *Curæ criticæ et exegeticæ; Jesaias; Sprüche Salomo's; Institutio theologiæ Christianæ; Theologische Bibliothek* 1780, etc. etc. Doederlein had an important influence in his day; and contributed much to that freer theology which gradually passed into rationalism. He formed no inconsiderable link in the chain of transition from strict orthodoxy to moderatism. He was a very accomplished man, to whom almost all branches of theology were familiar; an excellent teacher and preacher. His *Isaiah,* translated into Latin with notes, was his chief exegetical work, which passed through three editions, 1775, 1789, 3d edition; but it is almost forgotten now.—S. D.

DOEG (דֹּאֵג; Sept. Δωήκ), an Edomite, and chief overseer of King Saul's flocks, which is an important trust in Oriental courts. At Nob he was witness of the assistance which the high-priest Ahimelech seemed to afford to the fugitive David, by furnishing him with the sword of Goliath, and by supplying him with bread even from the sacred table (1 Sam. xxi. 7). Of this he failed not to inform the king, who, regardless of the explanation offered by Ahimelech, and finding that the chiefs censured him, and hesitated to lay their hands upon a person so sacred, commanded Doeg to slay him and his priests—a task which was executed with equal readiness and cruelty by the Edomite (1 Sam. xxii. 18, *sqq.*)—J. K.

DOG. [Keleb.]

DOORS. [Gates.]

DOPHKAH, an encampment of the Israelites in the Wilderness. [Wandering, the.]

DOR (דּוֹר, and דֹּאר; Sept. Δῶρα), an ancient royal city of the Canaanites (Josh. xii. 23), situated on the coast of the Mediterranean (1 Maccab. xv. 11), fourteen miles south of the promontory of Carmel, and seven north of Cæsarea. Its king joined the great confederacy under Jabin, and was, with the others, defeated by Joshua at the waters of Merom. But though the Israelites were victorious on the field, they could not obtain possession of the strong city (Josh. xvii. 12; Judg. i. 27). The district of which Dor was capital appears to have been within the allotted territory of Asher (Reland, *Pal.* 539), but was assigned to Manasseh (Josh. xvii. 11). The Israelites never expelled the old inhabitants, though they seem to have made them pay tribute in the days of Solomon (1 Kings iv. 11). After this period Dor is not mentioned in Bible history.

In Scripture we read of '*the borders* of Dor,' '*the coast* of Dor,' and '*the region* of Dor;' the same Hebrew word, נָפָה, being thus variously translated (Josh. xi. 2; xii. 23; 1 Kings iv. 11). In the Sept. it is treated as one name, Ναφεθδὼρ. Winer, Rosenmüller, and others, also make Napheth-dor the real name of the city. This, however, is an error, as may be seen from Josh. xii. 23, where 'Dor' is distinguished from '*the coast* (Napheth) of Dor.' Napheth signifies an elevated tract, and hence 'a coast' as being elevated above the water. Dor stood on a rocky promontory, behind which lies a beautiful and fertile plain, extending southward to Sharon, and northward to Carmel. Along its eastern side runs a line of wooded hills, completely enclosing it. This plain is undoubtedly the 'coast or region of Dor,' which is rightly rendered by Symmachus παραλία Δῶρα (Reland, *Pal.* 738).

In Josh. xvii. 11, Dor and Endor (עֵין־דֹּר) are mentioned together. Bertheau (*Comm. on Josh.*) and Stanley (*S. and P.*), following the Vatican Codex of the Sept., state that Endor is interpolated; and Stanley adds, 'from this, *Napheth* would appear to be a local word applied to the plains at the foot of Carmel, much as Ciccar and Geliloth were to the Jordan valley.' But we have no authority here for questioning the integrity of the sacred text, and consequently the theory about *Napheth* must be rejected. The 'three countries,' or rather 'triple district' (שְׁלֹשֶׁת הַנָּפָה), includes Endor, Taanach, and Megiddo, and has no connection with Carmel (see Keil *on Josh.* xvii. 11).

Dor was one of the Phœnician strongholds, and seats of commerce. On its rocky coast the *murex* abounded (Stephanus, Εὔνικα; Reland, *Pal.* 739). It was still a flourishing town in the Roman age; and afterwards became the seat of a bishop. It is

now represented by a little fishing village, consisting of some thirty houses. The houses are modern, but the materials are manifestly ancient. North of the village is a rocky promontory, covered for a space of half a mile with ruins and rubbish. This was the site of the old city. The most conspicuous object is a tall fragment of a tower, which forms the landmark of *Tantûra*, for such is the modern name. It is visible along the whole coast from Cæsarea to Carmel. The writer visited some rock-tombs, and an excavation resembling a small theatre. The harbour was on the south side of the promontory, and was sheltered by two or three small islands.—J. L. P.

DORCAS. [TABITHA.]

DORCAS. [TSEBI.]

DORSCHEUS, JOANNES GEORGIUS (DORSCHE, J. G.), one of the most distinguished Lutheran theologians of the sixteenth century. He was born at Strasburg, Nov. 19, 1597. After the completion of his preparatory studies, he entered upon the work of the Christian ministry as pastor at Ensisheim, in the year 1622. In 1627, he was called to the chair of theology in the university of Strasburg, and in 1654 to a similar post in the university of Rostock. He died Dec. 25, 1659. Of his numerous works, those which were published during his lifetime belong, for the most part, to polemical theology. His biblical writings are, with scarcely an exception, posthumous works; and the number of these, with the dates of their publication, some of them many years after his death, may be not unfairly taken as evidence of the great extent of his influence and reputation. The following are the most important of them:—1. *Biblia numerata; seu index specialis in vetus et novum testamentum ad singula omnium librorum capita et commata*, Francofurti, 1674, fol. This was edited by J. Grambsius, and may be described as a work giving, instead of annotations on the text of Scripture, references to passages in various authors, principally the Fathers, which elucidate the verse or paragraph. 2. *Ad entheas Jesaiæ prophetias, earumque singula capita analysis ex operose collatis pene multis optimisque tam ebræis quam Christianis interpretibus, adeo ut commentarii vicem præstare possit, præmissa ubique apodixi pœnitentiam urgente instituta*, Hamb. 1703, 4to. 3. *In quatuor evangelistas commentarius, per solidam apodixin analysin, exegesin, harmoniam item ac parallelismum verum sensum exhibens, falsum refutans*, Hamb. 1706, 4to. This is the most valuable of his exegetical works, and is edited from notes of his academical prelections found amongst his papers. Buddæus (*Isagoge*, 1472) thus characterises it: 'Nervose breviter que auctor multa complexus est, talia que simul subministrat quæ apud alios inter longas verborum ambages frustra requiras.' Prefixed to the commentary is a preface by the editor, J. F. Fechtius, in which the life and writings of Dorscheus are reviewed at length. 4. *In epistolam Paulli ad Ebræos commentarius*, Francof. et Lips., 1717, 4to. This also appears to have been derived from notes of his lectures; the latter part, from the middle of chap. x. to the end of the epistle, is by Christopher Pfaff. 5. *Fragmentum commentarii in epistolam Judæ*, Francof. et Lips., 1700, 4to, along with which is given the commentary of B. H. Gebhard on Jude. 6. *Ζητήματα in epistolas* i. *et* ii. *Joannis*, Rostochii, 1697, 4to. Of the authenticity of this work some doubt is intimated in the preface by the editor J. N. Quistorpius.—S. N.

DORYMENES (Δορυμένης), the father of Ptolemy Macron (2 Maccab. x. 12), mentioned 1 Maccab. iii. 38; 2 Maccab. iv. 45; 'probably the same who had fought against Antiochus the Great when he attacked Cœlosyria; see Polyb. v. 61' (Grimm, *Exeget. Hdb.* in loc.)—W. L. A.

DOSITHEUS (Δοσίθεος), a priest and Levite, who, according to the Apocryphal additions to the Book of Esther (LXX., c. x. *in fin.*; Vulg. *c.* xi. v. 1), carried into Egypt the letter of Mordecai respecting the feast of Purim.—S. N.

DOSITHEUS (Δωσίθεος). 1. One of the generals of Judas Maccabæus (2 Maccab. xii. 19, 24). 2. A horse soldier in the army of Judas Maccabæus, of the company of Bacenor (2 Maccab. xii. 35). 3. A renegade Jew in the camp of Ptolemy Philopator (3 Maccab. i. 3).—S. N.

DOTHAN (דֹּתָיִן, and דֹּתָן; Sept. Δωθαείμ). Dothan is only twice mentioned in Scripture, and yet there are few Bible cities round which so much of romantic interest clings. Joseph was sent from Hebron by his father to visit his brethren, then supposed to be pasturing their flocks on Jacob's property at Shechem. On reaching the plain of Shechem, he was told they had gone to *Dothan*; he followed, and found them there (Gen. xxxvii. 14-17). Among the wooded hills of Ephraim, about 14 miles north of Shechem, is a beautiful little plain, carpeted with green grass. On its southern side is a large mound or tell covered with ruins. This is the site of Dothan, and it is still called by its ancient name. At the base of the tell is a fountain; and probably beside it Joseph's brethren were grouped when they saw him in the distance approaching from the direction of Shechem. Near it, too, are some deep wells or cisterns, into one or other of which, doubtless, Joseph was let down. The word דתין (and its contracted form, דתן), is dual of the Chaldee דת, 'a well' or 'cistern.' Close by Dothan runs the great road from Bethshean and Northern Gilead to Egypt; and along this the Ishmaelites travelled (Gen. xxxvii. 25).

Dothan was the scene of another remarkable episode in Israelitish history. When the Syrian army under Benhadad invaded Samaria, Elisha the Prophet was living at Dothan, and gave full information to his countrymen of the designs and tactics of the enemy. The Syrian king knew this and determined to capture him. Accordingly one morning the people of Dothan found their village surrounded by the chariots and horsemen of Benhadad. Elisha's servant cried in dismay, 'Alas, my master! how shall we do?' 'Fear not,' was the reply, 'for they that be with us are more than they that be with them.' Still the servant doubted and trembled; but Elisha prayed, and the Lord opened the eyes of the young man; 'and he saw; and, behold, the *hill* was full of horses and chariots of fire round about Elisha.' Again he prayed, and the Syrians were smitten with 'confusion of sight,' and were then led away to Samaria (2 Kings vi. 8-23).

Dothan is mentioned several times in the Book of Judith in connection with the fortress of Bethu-

lia (iii. 11; vii. 3). In the time of Eusebius it was still inhabited, and he gives its exact position, in the twelfth mile (Roman) from Samaria (*Onomast.* s. v. *Dothaim*). From that period until within the last few years its site has remained unknown. A comparatively late tradition located it north of the Lake of Tiberias, and pointed out the well there in which Joseph was put. The discovery of the true site was made in 1852, by Dr. Robinson and M. Van de Velde. They both came upon it by accident, and at once identified it (Robinson, *B. R.*, iii. 122, 338; Van de Velde, i. 365; Reland, *Pal.* 739).—J. L. P.

DOUGHTY, JOHN, D.D. (DOUGTAEUS), was born in 1598 at Martley, near Worcester, and died at Westminster, 25th Dec. 1672. He was educated at Oxford, and was rector of Lapworth in Warwickshire at the time of the breaking out of the war between Charles I. and the Parliament. After the restoration he was made a prebendary of Westminster and rector of Cheam in Surrey. He is best known by his *Analecta Sacra; sive excursus philologici super diversis SS. locis*, etc., Lond. 1658-60. A second edition appeared at Amsterdam in 1684, to which the annotations of Knatchbul are appended. His illustrations of Scripture are chiefly drawn from the usages, etc., of heathen antiquity. Orme says he 'is more successful in elucidating the Old than the New Covenant Scriptures' (*Bib. Bib.* 156).—W. L. A.

DOVE. [YONEH.]

DOVES' DUNG. This expression occurs in 2 Kings vi. 25, as a literal translation of חריונים *chirionim* or *charvi-yonim*, which in the margin is written דביונים *dib-yonim*, both meaning the same thing; and it is curious that in the Arabic there are two words very similar to these, خرء *khurch*, and زبيل *zabil*, which also signify the same thing, that is, the dung of animals. In the above compounds, *khir* and *dib* being prefixed to *yonim*, the plural form for *doves*, the literal meaning is as above translated. By many the expression is considered to signify literally the dung of pigeons, as in the passage of 2 Kings vi. 25: 'And there was a great famine in Samaria, and behold they besieged it, until an ass's head was sold for threescore pieces of silver, and the fourth part of a cab of *doves' dung* for four pieces of silver.' Different opinions, however, have been entertained respecting the meaning of the words which are the subject of this article, namely, whether they should be taken literally, or as a figurative name of some vegetable substance. The strongest point in favour of the former view is that all ancient Jewish writers have understood the term literally. Taking it, however, in this sense, various explanations have been given of the use to which the doves' dung was applied. Some of the rabbins were of opinion that the doves' dung was used for fuel, and Josephus, that it was purchased for its salt. Mr. Harmer has suggested that it might have been a valuable article, as being of great use for quickening the growth of esculent plants, particularly melons; and he shews, what is well known, that the Persians live much on melons in the summer months, and use pigeons' dung in raising them. All travellers describe the number of pigeon-houses in Persia. Mr. Edwards, as cited by Dr. Harries, remarks that it is not likely they had much ground to cultivate in so populous a city for gardens; and is disposed, therefore, to understand it as meaning the offals or refuse of all sorts of grain, which was wont to be given to pigeons, etc. Dr. Harris, however, observes that the stress of the famine might have been so great as to have compelled the poor among the besieged in Samaria to devour either the intestines of the doves, after the more wealthy had eaten the bodies, or, as it might perhaps be rendered, the *crops*; and reference has been made in the *Edinb. Christian Instructor*, No. 122, to an abridged Chronicle of the History of England, in which it is said that in the famine which laid England waste in 1316 the poor ate *pigeons' dung*. But these explanations are not more satisfactory than the older ones.

212. Ornithogalum umbellatum.

Bochart, however, has shewn (*Hierozoicon*, ii. 37) that the term 'pigeons' dung' was applied by the Arabs to different vegetable substances. He quotes Avicenna as applying the term *stercus columbarum* to two different plants or substances. One of these is described by Avicenna and other Arab authors, under the names *kuz-kundem* and *joug-kundem*, as a light substance like moss. Secondly, this name was given to the *ashnan* or *usnan*, which appears to be a fleshy-leaved plant, that, like the *salsolas*, *salicornias*, or *mesembryanthemums*, when burnt, yields alkali in its ashes. From this Bochart has been led to consider it as identical with another plant, which occurs under the name of *kali* both in the Hebrew and Arabic languages, and which was one of the pulses used in ancient times, as at the present day, as an article of diet [KALI]. With reference to this grain it has been observed that 'large quantities of it are parched and dried, and stored in magazines at Cairo and Damascus. It is much used during journeys, and particularly by the great pilgrim-caravan to Mecca; and if this conjecture be correct it may be supposed to have been among the provisions stored up in the besieged city, and sold at the extravagant price mentioned in the text' (*Pict. Bible*). The late Lady Callcott, in her *Scripture Herbal*, 1842, adduces the *ornithogalum umbellatum*, or common Star of Bethlehem, as

the 'doves' dung' of Scripture, and assigns this, as well as 'birds' milk,' as two of its vernacular names, and infers that the *pigeons' dung* which has been mentioned above as being eaten in England in the famine of 1316 was the roots of this plant. It is a native of this country, and also of Taurus, Caucasus, and Northern Africa. Dioscorides states that its bulbs were sometimes cooked with bread, in the same way as the *melanthium*, and also that it was eaten both raw and roasted. The roots were also commonly eaten in Italy and other southern countries at an early period. Sprengel (*in Dioscor.* ii. 471), with reference to the above passage of Dioscorides on ὀρνιθόγαλον, says, 'Ebraice dicta fuit planta חרי יונים, *stercus columbinum* (2 Reg. vi. 25), ob floris albidum cum herbaceo mixtum colorem, sicut in stercore pleraruṃque avium herbivorarum ea mixtio observatur. Est enim *ornithogalum umbellatum*, quod per omnem orientem proveniens, bulbos habet edules, licet a pauperibus duntaxat petantur. Hæc Linnæi expositio biblici loci multi plus valet, quam septem et quod excedit ἐξηγήσεις, quas Bochartus enumerat.'

Having seen that the name of pigeons' dung has been, and probably still is, applied by the Arabs to different vegetable substances, we are not disposed to adopt the literal meaning of the term, as doves' dung, being devoid of nutriment, was not likely to have served as food, even during the famine, especially as we find that an ass's head was sold for sixty pieces of silver. Now if any asses remained for sale, or ass-loads of corn, as the expression has been interpreted, there is no reason for supposing that other substances may not have remained stored up in secret for those who had money to buy. But it is not easy to say what vegetable substance, serving as an article of diet, is alluded to by the name of 'doves' dung.' If the besieged had communication with the exterior, or even if any of their body could have dug in the neighbourhood of the walls for the kind of 'earth-nut' offered by the bulbs of the *ornithogalum*, or Star of Bethlehem, which is said to be abundant in the neighbourhood of Samaria, there does not appear any good reason why it should not be the substance alluded to. But it does not appear so likely to have been stored up; and we have been unable to discover any reference in the Arab authors to such a plant, under the name of *stercus columbarum*. Pulse was as likely to have been stored up in ancient times as at the present day; and it may, therefore, as shewn by Bochart, have been one of the substances to which the name was applied by the Arabs, and have been known to the Hebrews also by a similar name [KALI].—J. F. R.

DOWRY. [MARRIAGE.]

D'OYLY, GEORGE, D.D., was born October 31, 1778, in London. He was the fourth son of the Ven. Matthias D'Oyly, Archdeacon of Lewes, Sussex, and member of a family which traces its lineal descent from the D'Ouillys of Ouilly in Normandy, who helped to swell the ranks with whose aid William conquered this country. In 1796, Mr. D'Oyly proceeded to the University of Cambridge, and became a member of Bene't, or Corpus Christi College. The result of his hard study was his attainment of the high place of second wrangler and second Smith's prizeman previous to his B.A. degree in 1800. In February 1801 he was elected to a fellowship of his college. After holding the office of moderator for three years in rotation, and that of public mathematical examiner for two, and performing the duties of a select preacher during the years 1809, 1810, 1811; he became, in the November of the last-mentioned year, Christian advocate of the University, being already B.D. In this capacity he published some useful writings suitable to his office, but not for enumeration in this work. He also contributed some valuable articles to early numbers of the *Quarterly Review*, among which may be mentioned a review of the Socinian version of the N. T., and an examination of Dr. Herbert Marsh's *Lectures on Criticism and Interpretation*. Two more of his contributions to *the Quarterly* are interesting to students of Hebrew criticism, viz., two elaborate articles on 'Bellany's *Translation of the Bible*.' In them the proposed version is carefully examined, and the unsoundness of the suggested deviations from our A. V. exposed in a moderate but masterly manner. In 1813, Mr. D'Oyly was appointed domestic chaplain to the Archbishop of Canterbury, Dr. Manners Sutton. He had held the situation of chaplain a very short time when the idea was entertained among the leading members of the S.P.C.K. of a work which served eventually more than any other to gain for Mr. D'Oyly's name celebrity in the church, *i.e.*, the well-known Commentary on the Bible. The undertaking (which was first suggested, it is said, by Dr. Cleaver, Bishop of St. Asaph), was eventually entrusted to Dr. Mant, afterwards Bishop of Down, Connor, and Dromore, and Mr. D'Oyly—both chaplains of the Archbishop. The execution of his share of this useful work occupied the greater part of Mr. D'Oyly's time for the next three years. In the year 1815, he was presented to the Vicarage of Hernhill, near Feversham, in Kent, which, however, he shortly afterwards resigned on being collated by his former patron the Archbishop to the rectory of Buxted, with the chapelry of Uckfield. Towards the close of the year 1820 he was appointed by the same patron to the rectory of Lambeth, Surrey, and to that of Sundridge, Kent—preferment which he retained to the end of his life. In the management of this most important cure Dr. D'Oyly (for he had proceeded to the highest academical degree at Cambridge on this last promotion, for which he also resigned his other appointments) secured in London general respect as 'an exemplary and diligent clergyman, a distinguished scholar, and an honourable man.' His active duties did not quench his literary energy. Besides some volumes of excellent sermons, he published an interesting work, *the Life of Archbishop Sancroft*. In 1827 he became instrumental in the foundation of King's College, London. His life of usefulness was closed January 8, 1846, in his 67th year. The title-page of his chief work explains its character; 'THE HOLY BIBLE, *according to the A. V., with notes explanatory and practical; taken principally from the most eminent writers of the United Church of England and Ireland, together with appropriate introductions, tables, indexes, maps, and plans*—prepared and arranged by the Rev. George D'Oyly, D.D., and the Right Rev. Richard Mant, Bishop of Down and Connor.' This work, which was at first published in 3 volumes 4to, has been often reprinted for popular use by the S.P.C.K. (with

the text, in 3 volumes imperial 8vo, without the text, in 2 volumes). 'This work,' says Mr. Hartwell Horne (*Introduction* [9th ed.] vol. v. p. 302), 'professes to communicate only the results of the critical inquiries of learned men, without giving a detailed exposition of the inquiries themselves. These *results*, however, are selected with great judgment, so that the reader who may consult them on difficult passages will rarely be disappointed. Of the labour attending this publication some idea may be formed, when it is stated that the works of upwards of 160 authors have been consulted for it, amounting to several hundred volumes. . . . . The imperial 8vo edition is perhaps the cheapest commentary in the English language. The reprint at New York, which is very neatly executed in 2 large 4to volumes [*annis* 1818-20], was edited by the Right Rev. John Henry Hobart, D.D., Bishop of the Protestant Episcopal Church in the State of New York, who greatly enhanced the value of this work by numerous additional notes, selected from the writings of upwards of 30 of the most eminent divines (not noticed by Drs. D'Oyly and Mant), whose names are a sufficient pledge for the value of the annotations taken from their writings. . . . Many other notes are likewise selected from several of the authors cited by Dr. D'Oyly and Bishop Mant. Bishop Hobart's additional notes are twofold—1. Critical and explanatory; 2. Practical. The latter are very numerous, and are calculated greatly to increase the value of this commentary as a FAMILY BIBLE.' We are indebted for the biographical details of this article to *the Memoir of George D'Oyly*, D.D., F.R.S. etc., by his son, prefixed to two volumes of *Sermons*, etc., which were published in the year 1847.—P. H.

DRACHM (δραχμή, drachma), a principal silver coin of the Greeks, which became current among the Jews after the exile (2 Maccab. iv. 19; x. 20; xii. 43; Luke xv. 8, 9). It is of various weights, according to the use of the different talents.

1. The drachm of the Ptolemaic or Alexandrian talent weighed about 58 grains, but fell gradually to a much lower rate. This was the drachm used in Thrace and Macedon before the time of Alexander the Great. It was restored in the coinage of the kings of Egypt, and weighed about 55 grains. This talent was used in Egypt, and at Tyre, Sidon, and Berytus.

2. The drachm of the later Phœnician or Persian talent weighed about 58 to 59 grains. This talent in Palestine merged into the talent of Egypt during the sway of the Ptolemies. It was used at Aradus, and by the Persians.

3. The drachm of the Attic talent, which became almost universal after Alexander, weighed about 66·7 grains. In later times (about B. C. 27) it weighed only 61·3 grains, and thus became very nearly equal to the Roman denarius, the average weight of which was 60 grains. Under the earlier emperors it fell as low as 55 grains.

With the drachm of the Eginetan talent, which weighed about 96 grains, we have nothing to do, as the first three talents only were known to the Jews. Each of our shillings contains 80·7 grains of alloy. The earliest Attic drachm is therefore worth $\frac{48 \cdot 7}{80 \cdot 7}$ of a shilling, or 9·91 pence, which is $9\frac{3}{4} + \frac{6}{10}$ of a farthing, or may be called tenpence. The drachms mentioned in 2 Maccabees are most likely of the Seleucidæ, and therefore of the Attic standard. The later Attic drachm is worth $\frac{51 \cdot 3}{80 \cdot 7}$ of a shilling, or 9·11 pence, which is $9 + \frac{2}{3}$ of a farthing. From this the value of the latest or N. T. drachm may therefore have been about eightpence. This value is of course merely nominal, for the real value of money was far greater in the time of our Lord than at present. The ten pieces of silver (δραχμὰς δέκα) mentioned in Luke xv. 8, are most likely denarii, for the Attic drachm and the denarius were at that time identical, and the latter had almost, if not altogether, superseded the former. This accounts for the remark of Josephus, σίκλος* . . . . Ἀττικὰς δέχεται δράχμας τέσσαρας (*Antiq. Jud.* iii. 8. 2). At this same period the denarius was almost equal to the quarter of a Maccabæan shekel. Josephus is then speaking of four of the current Attic drachms, to which four Ptolemaic drachms of the shekel, and four denarii of his time, were equal.

There are also pieces struck at Ephesus a little earlier than the time of Josephus, with the inscriptions ΔΡΑΧΜΗ and ΔΙΔΡΑΧΜΟΝ, having the weight of a denarius and of two denarii. The thirty pieces of silver mentioned in Zech. xi. 12 are probably shekels, while those mentioned in Matt. xxvi. 15; xxvii. 3, 9, as also the fifty thousand pieces in Acts xix. 19, are most likely denarii, if these latter are not drachmæ of account. In all these cases the word Ἀργύριον is employed. —F. W. M.

DRAGON. [TAN.]

DRAM. [ADARCONIM.]

DREAMS. Of all the subjects upon which the mind of man has speculated, there is perhaps none which has more perplexed than that of dreaming; but whatever may be the difficulties attending the subject, we know that it has formed a channel through which Jehovah was pleased in former times to reveal His character and dispensations to His people. Under the three successive dispensations we find this channel of communication with man adopted. It was doubtless in this way that God appeared to the father of the faithful, ordering him to forsake country, kindred, and his father's house, and to go into the land that he would shew him. To this divine command Abraham paid a ready obedience. It was by a similar prompt obedience to the admonition conveyed to him in a dream that Abimelech (Gen. xx. 3), himself, and Abraham, too, were saved from the evil consequences of his meditated act.

When Jacob was, as it were, banished from his

* In the former two passages the Vulgate has didrachma.

* In Xenophon (*Anab.* i. 5, 6) there is a coin described as equal to $7\frac{1}{2}$ Attic oboli. The name is Σίγλος. The obolus weighed about 11·25 grains, and 84 grains is the full weight of the silver Darics. This does not in any way agree with the shekel of the Septuagint, equal to an Attic didrachmon, nor with the Ἑβραῖον νόμισμα, called the Shekel, and therefore we must conclude that the word Σίγλος, though the same as the Σίκλος of the Septuagint, and derived from Shekel, was applied by the Greeks of Asia to this peculiar coin, as being the principal silver currency of Persia. (Cf. Leake, Appendix, *Num. Hell.* p. 2.)

father's house, in order to avoid the effects of his brother's implacable rage, he came to a place called Luz (Gen. xxviii. 19), and, whilst there, sleeping under the canopy of heaven, he had communication by dream, not only with angels, but with God also. In Gen. xxxi. 10, Jacob informs his wives that it was God who saw how Laban oppressed him—who had directed him to take the speckled, etc., cattle for his wages, and had ordered him to return home. He obeyed; and when Laban, designing to do Jacob some harm (Gen. xxxi. 24), pursued, and after seven days overtook him, God, by a dream, prevented the meditated evil.

Joseph, whilst yet a child, had dreams *predictive* of his future advancement (Gen. xxxvii. 6-11). These dreams are *one*, and were repeated under different forms, in order, it would seem, to express the certainty of the thing they predicted. How they formed the first link in an extended chain of God's providential dealings the sacred record fully informs us. In the course of time, by being able to give an accurate interpretation of three *predictive* dreams, Joseph was raised from the prison to a participation with King Pharaoh in the government of Egypt! That the same divine mode of communicating with man was continued under the Mosaic dispensation is evident from an express word of promise (Num. xii. 6), 'If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak to him in a *dream*.' When Gideon warred with the Amalekites, and was alarmed at their vast multitudes, he was encouraged to do God's will by overhearing one of them relate his dream, and another giving the interpretation (Judg. vii.) When the spirit of Samuel (whom the witch pretended to raise up) asked Saul, 'Why hast thou disquieted me to bring me up?' Saul answered, 'I am sore distressed; for the Philistines make war against me, and God is departed from me, and answers me no more, neither by prophets, nor by *dreams:* therefore I have called thee that thou mayest make known to me what I shall do.' Again, it was in a dream that God was pleased to grant Solomon a promise of wisdom and understanding (1 Kings iii. 5, etc.) Job says (xxxiii. 14) 'God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed, then he openeth the ears of men and sealeth their instruction.' In order to guard against imposition, Moses pronounced a penalty against dreams which were invented and wickedly made use of, for the promotion of idolatry (Deut. xiii. 1-5). Thus Zachariah (x. 2) complains, 'The idols have spoken vanity, and the diviners have spoken a lie, and have told *false dreams;* they comfort in vain.' And so Jeremiah (xxiii. 25), 'I have heard what the prophets said that prophesy lies in my name, saying, I have dreamed, I have dreamed,' etc. Yet this abuse did not alter God's plan in the right use of them, for in the 28th verse of the same chapter it is said, 'The prophet that hath a *dream*, and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.'

The knowledge of visions and dreams is reckoned amongst the principal gifts and graces sometimes bestowed by God upon them that fear him (Dan. i. 17; v. 11-14).

In the N. T. we read that when Joseph designed to put Mary away because he perceived her to be with child, he was turned from his purpose by a dream, in which an angel made the truth of the matter known to him (Matt. i. 20). And in the following chapter it is stated that God in a dream warned the wise men not to return to Herod. Moreover, in verses 13 and 19, Joseph is instructed to flee into and return from Egypt with the child Jesus. Whether the dream of Pilate's wife was a divine intimation we cannot tell.

That divine dreams, which actually were imparted to God's servants, should be imitated in fictitious representation by ancient and modern writers, was consistent no less with the general objects of superstition and imposture than with those of literature. Hence divine dreams became the constant appendages of the heathen mythology, and accounts, real and fictitious, of communications in vision were interwoven in every production. Information which was superior to the vulgar philosophy of the time intimated its discoveries as suggestions imparted by *inspiration*. If a warning was to be conveyed, what so affecting as the admonition of a departed friend! Such machinery was particularly adapted to works of imagination, and the poems of antiquity, as well as those of modern times, were frequently decorated with its ornaments.

We inquire not *how* far God may have revealed himself to man beyond what Holy Scripture records. Some of the dreams, both of ancient and modern times, which lay claim to a divine character, are certainly striking, and may, for aught we know, have had, and may still have, a collateral bearing on the development of God's purposes. [DIVINATION.]—J. W. D.

DRESS. The subject of the costume of the ancient Hebrews is involved in much obscurity and doubt. Sculptured monuments and coins afford us all needful information respecting the dress of the ancient Egyptians, Babylonians, Persians, Greeks, and Romans; and even the garb worn by the barbarous nations is perpetuated in the monuments of their antagonists and conquerors. But the ancient Hebrews have left no monuments, no figures of themselves; and the few figures which have been supposed to represent Jews in the monuments of Egypt and Persia are so uncertain, that their authority remains to be established before we can rely upon the information which they convey. There are, however, many allusions to dress in the Scriptures, and these form the only source of our positive information. They are often, indeed, obscure, and of uncertain interpretation; but they are invaluable in so far as they enable us to compare and verify the information derivable from other sources. These sources are—

1. The costume of neighbouring ancient nations, as represented in their monuments.

2. The alleged costume of Jews as represented in the same monuments.

3. The present costumes (which are known to be ancient) of Syria and Arabia.

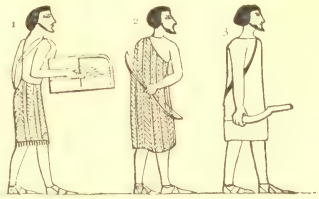
4. Tradition.

1. The range of inquiry into monumental costume is very limited. It is a common mistake to talk of 'Oriental costume' as if it were a uniform thing, whereas, in fact, the costumes of the Asiatic nations differ far more from one another than do the costumes of the different nations of Europe. And that this was the case anciently, is shewn by

the monuments, wherein the costumes of Egyptians, Babylonians, Persians, Medes, Syrians, and Greeks differ as much from one another as do the costumes of the modern Syrians, Egyptians, Arabs, Turks, and Persians. It is therefore useless to examine the monumental costume of any nation remote from Palestine, for the purpose of ascertaining the costume of the ancient Hebrews. Syria, Arabia, and Egypt are the only countries where monuments would be likely to afford any useful information: but Arabia has left no monumental figures, and Syria none of sufficiently ancient date; and it is left for Egypt to supply all the information likely to be of use. The extent and value of this information, for the particular purpose, we believe to be far less than is usually represented. That we are not disposed to undervalue the information derivable from the Egyptian monuments for the purpose of illustrating biblical history and antiquities, the pages of the present work will sufficiently evince; and its editor may indeed claim to be the first in this country to work this mine of materials for biblical illustration. But the rage for this kind of illustration has been carried to such preposterous lengths, and is so likely in its further progress to confuse our notions of the real position which the Hebrews occupied, that it may not be an unwholesome caution to remind our readers that the Egyptians and the Hebrews were an exceedingly different people—as different in *every* respect as can well be conceived; and that the climates which they inhabited were so very different as to *necessitate* a greater difference of food and *dress* than might be pre-supposed of countries so near to each other. This consideration appears to us to render of little value the very ingenious illustrations of Jewish costume which have been deduced from this source. It is true that the Jewish nation was cradled in Egypt, and this circumstance may have had some influence on ceremonial dresses, and the ornaments of women; but we do not find that nations circumstanced as the Jews were, readily adopt the costumes of other nations, especially when their residence in Egypt was always regarded by them as temporary, and when their raiment was of home manufacture, spun and woven by the women from the produce of their flocks (Exod. xxxv. 25). We find also that, immediately after leaving Egypt, the principal article of dress among the Hebrews was some ample woollen garment, fit to sleep in (Exod. xxii. 27), to which nothing similar is to be seen among the costumes of Egypt.

2. With respect to the supposed representation of Jews in ancient monuments, if any authentic examples could be found, even of a single figure, in the ancient costume, it would afford much satisfaction, as tending to elucidate many passages of Scripture which cannot at present be with certainty explained. The sculptures and paintings supposed to represent ancient Hebrews are contained in—

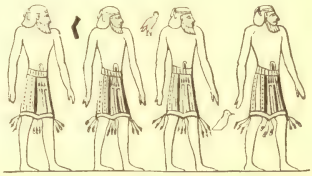
(*a*.) A painting at Beni Hassan, representing the arrival of some foreigners in Egypt, and supposed to figure the arrival of Joseph's brethren in that country. The accessories of the scene, the physiognomies of the persons, and the time to which the picture relates, are certainly in unison with that event, but other circumstances are against the notion. Sir J. G. Wilkinson speaks hesitatingly on the subject, and, until some greater certainty is obtained, we may admit the possible correctness of the conjecture. The annexed cut shews the variety of costume which this scene displays. All the men wear sandals. Some of them are clad only in a short tunic or shirt, with close sleeves (fig. 3); others wear over this a kind of sleeveless plaid or mantle, thrown over the left shoulder, and passing under the right arm (fig. 2). It is of a striped and curiously figured pattern, and looks exceedingly like the fine grass woven cloth of the South Sea. Others have, instead of this, a *fringed* skirt of the same material (fig. 1). All the figures are bareheaded, and wear beards, which are circumstances favourable to the identification. The fringed skirt of fig. 1 is certainly a remarkable circumstance.



213.

Moses directed that the people should wear a fringe at the hem of their garments (Numb. xv. 38), and the probability is that this command merely perpetuated a more ancient usage.

(*b*.) This fringe re-appears, much enlarged, in the other Egyptian sculpture in which Jews are supposed to be represented. These are in a tomb discovered by Belzoni, in the valley of Bab-el-Melook, near Thebes. There are captives of different nations, and among them four figures, supposed to represent Jews. The scene is imagined to com-



214.

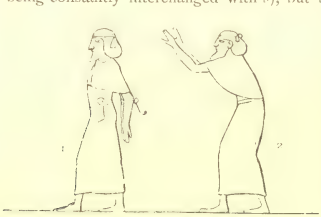
memorate the triumphs of Pharaoh-Necho in that war in which the Jews were defeated at Megiddo, and their king Josiah slain (2 Chron. xxxv. xxxvi.) It will be seen that the dress of these figures differs little, excepting in the length of the fringe, from that of the skirted figure in the earlier painting; and so far this is a corroborative circumstance in favour of both. The band round the head is the other principal difference. These figures are manifestly in what we would call undress, and the comparison being made with the similar undress figures in the earlier scene, the resemblance is greater than might be expected from the distance of time and difference of manners. The internal evidence is so far good; and if the external evidence were equally strong, there would not be much ground for hesitation.

(*c*.) The inscription and sculpture on the rock of Behistun were once presumed to have some reference to the history of the Hebrews, but, according to Col. Rawlinson, they record the personal history of Darius the son of Hystaspes. A number of captives are represented strung together by the neck, and brought before some king and conqueror. Sir R. K. Porter was led to fancy that the sculpture commemorates the subjugation and deportation of the *ten* tribes by Shalmanezer, king of Assyria (2 Kings xvii. 6). The reasons which he assigns for this conclusion are of little weight, and not worth examination. But the single fact that the figures are arrayed in a costume similar to the ancient and present garb of the people of Syria and Lebanon, inclines us to think that the figures really do represent the costume of nations west of the Euphrates, including probably that of the Jews and their near neighbours. The dress here shewn is a

215.

shirt or tunic confined around the waist by a strap or girdle; while others have a longer and larger robe, furnished with a spacious cape or hood, and probably worn over the other.

There is no reason to think that the dress of the Jews was in any important respect different from that of the other inhabitants of the same and immediately bordering countries. It would therefore be satisfactory, and would enable us to judge better of the figures which have been noticed, if we had representations of Canaanites, Phœnicians, Syrians, Moabites, etc., by the Egyptian artists, who were so exact in discriminating, even to caricature, the peculiarities of nations. At p. 227 there is a supposed figure of a Canaanite warrior from this source. The dress being military, does not afford much room for comparison in the present instance, but we at once recognize in it most of the articles which formed the military dress of the Hebrews. The following figures (No. 216), however, convey more information, as they appear to represent the inhabitants of Syria and Lebanon. The evidence for the last (fig. 2) is as conclusive as can be obtained, for not only is there the name Lebanon (*m* being constantly interchanged with *b*), but the



216.

persons thus attired are represented as inhabiting a mountainous country, and felling *fir*-trees to impede the chariots of the Egyptian invaders. The dresses are similar to each other, and this similarity strengthens the probability that the dress of the Jews was not very different; and it is also observable that it is similar to the full dress of some of the figures in the sculpture at Behistun; the figures are bearded, and the cap, or head-dress, is bound round with a fillet. The figures are arrayed in a long gown reaching to the ankles, and confined around the waist by a girdle, and the shoulders are covered by a cape, which appears to have been common to several nations of Asia. At first view it would seem that this dress is different from those already figured. But in all probability this more spacious robe is merely an outer garment, covering that inner dress which is shewn in the figures that seem more scantily arrayed.

Such is the amount of the information to be derived from ancient monuments.

217.

That to be obtained from tradition is embodied —1. In the dresses of monks and pilgrims, which may be traced to an ancient date, and which are an intended imitation of the dresses supposed to have been worn by the first disciples and apostles of Christ. 2. The garb conventionally assigned by painters to Scriptural characters, which were equally intended to embody the dress of the apostolical period, and is corrected in some degree by the notions of Oriental costume which were collected during the Crusades.

To judge of the value of these costumes, we must compare them, first, with the scanty materials already produced, and then with the modern costumes of Syria and Arabia. The result of this examination will probably be that these traditional garbs are by no means bad reminiscences of Hebrew costume; and that the dresses which the painters have introduced into Scriptural subjects are far more near to correctness than it has latterly been the fashion to suppose. It is perhaps as nearly as possible a just medium between the ecclesiastical tradition and the practical observation. No dress more suitable to the dignity of the subjects could possibly be devised; and, sanctioned as it has been by long use, and rendered venerable by Scriptural associations, we should be reluctant to see it exchanged for the existing Oriental costumes, which the French artists have begun to prefer. But this is only with regard to pictorial associations and effects; for, in an inquiry into the costume *actually* worn by the Israelites, modern

sources of illustration must be by no means overlooked. And to that source of illustration we now turn.

The value of the modern Oriental costumes for the purposes of Scriptural illustration arise from the fact that the dress, like the usages, of the people is understood to be the same, or nearly the same, which was used in very ancient times. Of the fact itself, nakedly taken, there is not the least room for doubt. But this must be understood with some limitations. The dress of the Turks is distinctive and peculiar to themselves, and has no connection with the aboriginal costumes of Western Asia. The dress of the Persians has also been changed almost within the memory of man, that of the ruling Tartar tribe having been almost invariably adopted; so that the present costume is altogether different from that which is figured by Sir Thomas Herbert, Chardin, Le Bruyn, Niebuhr, and other travellers of the seventeenth and eighteenth centuries. But with the exceptions of the foreign Turkish costume, and the modifications thereof, and with certain local exceptions, chiefly in mountainous regions, it may be said that there is one prevailing costume in all the countries of Asia between the Tigris and Mediterranean, and throughout Northern Africa, from the Nile to Morocco and the banks of the Senegal. This costume is substantially Arabian, and owes its extension to the wide conquests of the Arabians under the first caliphs; and it is through the Arabians—the least changed of ancient nations, and almost the only one which has remained as a nation from ancient times—that the antiquity of this costume may be proved. This is undoubtedly the most ancient costume of Western Asia, and while one set of proofs would carry it up to Scriptural times, another set of strong probabilities and satisfactory analogies will take it back to the most remote periods of Scriptural history, and will suggest that the dress of the Jews themselves was very similar, without being strictly identical.

218.

It would be a pleasant task to trace out these lines of proof and analogy. This cannot here be done; but it may be proper to remark—1. That the usages of the Arabians in Syria and Palestine are more in agreement with those of Scripture than those of any other inhabitants of those countries. 2. That their costume throws more light on the Scriptural intimations than any other now existing, while it agrees more than any other with the materials supplied by antiquity and by tradition. 3. That the dress which the Arabian garbs gradually superseded in Syria and Palestine was not the same as that of Scriptural times, excepting, perhaps, among the peasantry, whose dress appears to have then differed little from that of the Arabian conquerors. The Jews had for above five centuries ceased to be inhabitants of Palestine; and it is certain that during the intermediate period the dress of the upper classes—the military and the townspeople—had become assimilated to that of the Greeks of the Eastern empire. Arabia had meanwhile been subjected to no such influences, and the dress which it brought into Syria may be regarded as a restoration of the more ancient costume, rather than (as it was in many countries) the introduction of one previously unknown.

It is to be observed, however, that there are two very different sorts of dresses among the Arabians. One is that of the Bedouin tribes, and the other that of the inhabitants of towns. The distinction between these is seldom clearly understood, or correctly stated; but is of the utmost importance for the purpose of the present notice. Instead therefore of speaking of the Arabian costume as one thing, we must regard it as two things—the desert costume, and the town costume.

If, then, our views of Hebrew costume were based on the actual costume of the Arabians, we should be led to conclude that the desert costume represented that which was worn during the patriarchal period, and until the Israelites had been some time settled in Canaan; and the town costume that which was adopted from their neighbours when they became a settled people.

This is a subject which, more than any other, requires the aid of pictorial illustration to render the details intelligible. Having provided ourselves with these, our further observations will most advantageously take the form of explanations of them, and of comments upon them.

Under the notion that the desert costume belongs to the patriarchal period, the precedence is here given to it. Only the outer articles of dress are *distinctive*, those which are worn underneath being similar to other articles worn by the town and peasant classes, and which as such will be hereafter noticed.

The annexed cut (No. 219) represents, in fig. 2, a Bedouin, or desert Arab, in the dress usually worn in Asia; and fig. 1 represents a townsman in a cloak of the same kind, adopted from the Arabs, and worn very extensively as an outermost covering in all the countries from the Oxus (for even the Persians use it) to the Mediterranean. The distinctive head dress of the Bedouin, and which has not been adopted by any other nation, or even by the Arabian townsmen, is a kerchief (*keffeh*) folded triangularly, and thrown over the head so as to fall down over the neck and shoulders, and bound to the head by a band of twisted wool or camel's hair. We forbear at the moment from inquiring whether this was or was not in use among the ancient Hebrews. The cloak is called an *abba*. It is made of wool and hair, and of various degrees of fineness. It is sometimes entirely black, or entirely white, but is more usually marked with broad stripes, the colours of which (never more than two, one of which is always white) are distinctive of the tribe by which it is worn. The

cloak is altogether shapeless, being like a square sack, with an opening in front, and with slits at the sides to let out the arms. The Arab who wears it by day, sleeps in it by night, as does often the peasant by whom it has been adopted; and in all probability this was the garment similarly used by the ancient Hebrews, and which a benevolent law, delivered while Israel was still in the desert, forbade to be kept in pledge beyond the day, that the poor might not be without a covering at night (Exod. xxii. 27). This article of dress appears to have been little known to biblical illustrators, although it is the principal and most common outermost garment in Western Asia. This singular

219.

neglect has arisen from their information being chiefly derived from Shaw and others, who describe the costume of the Arab tribes or Moors of Northern Africa, where the outer garment is more generally the *hournoos* (No. 219, fig. 3), a woollen cloak, not unlike the *abba*, but furnished with a hood, and which is sometimes strangely confounded even by well-informed persons with a totally different outer garment worn in the same regions, usually called the *hyke*, but which is also, according to its materials, quality, or colour, distinguished by various other names; and writers have produced some confusion by not observing that these names refer to an article of raiment which under all these names is essentially the same. Regardless of these minute distinctions, this part of dress may be described as a large woollen blanket, either white or brown, and in summer a cotton sheet (usually blue or white, or both colours together). Putting one corner before over the left shoulder, the wearer brings it behind, and then under the right arm, and so over the body, throwing it behind over the left shoulder, and leaving the right arm free for action. This very picturesque mode of wearing the *hyke* is shewn in fig. 2 (No. 220). Another mode of wearing it is shewn in fig. 3. It is sometimes thrown over the head as a protection from the sun or wind (fig. 1), and calls to mind the various passages of Scripture in which persons are described as covering their heads with their mantles (2 Sam. xv. 30; 1 Kings xix. 13; Esther vi. 12). This article of dress, originally borrowed from the nomades, is known in Arabia, and extends westward to the shores of the Atlantic, being most extensively used by all classes of the population. The seat of this dress, and of the abba respectively, is indicated by the direction of their importation into Egypt. The hykes are imported from the west (*i.e.*, from North Africa), and the abbas from Syria. The close resemblance of the above group of real costume to those in which the traditionary ecclesiastical and traditionary artistical costumes are displayed, must be obvious to the most cursory observer. It may also be noticed that the hyke is not without some resemblance, as to the manner in which it was worn, to the outer garment of one of the figures in the

220.

Egyptian family, supposed to represent the arrival of Joseph's brethren in Egypt (No. 220, fig. 1).

We now turn to the costumes which are seen in the towns and villages of south-western Asia.

In the Scriptures *drawers* are only mentioned in the injunction that the high-priest should wear them (Exod. xxviii. 42), which seems to shew that they were not generally in use; nor have we any evidence that they ever became common. Drawers descending to the middle of the thighs were worn by the ancient Egyptians, and workmen often laid aside all the rest of their dress when occupied in their labours. As far as this part of dress was used at all by the Hebrews, it was doubtless either like this, or similar to those which are now worn in Western Asia by all, except some among the poorer peasantry, and by many of the Bedouin Arabs.

221.

They are of linen or cotton, of ample breadth, tied around the body by a running string, or band, and

always worn next the skin, not over the shirt as in Europe.

It will be asked, when the poor Israelite had pawned his outer-garment 'wherein he slept,' what dress was left to him? The answer is probably supplied by the annexed engraving (No. 221), which represents slightly different garments of cotton, or woollen frocks or shirts, which often, in warm weather, form the sole dress of the Bedouin peasants, and the lower class of townspeople. To this the abba or hyke is the proper outer robe (as in fig. 1, No. 220), but is usually, in summer, dispensed with in the day-time, and in the ordinary pursuits and occupations of life. It is sometimes (as in No. 221, fig. 2) worn without, but more usually with, a girdle; and it will be seen that the shorter specimens are not unlike the dress of one of the figures (fig. 3, No. 213) in the earliest of the Egyptian subjects which have been produced. The shirt worn by the superior classes is of the same shape, but of finer materials. This is shewn in the figure below (No. 222), which represents a gentleman as just risen from bed. If we call this a shirt, the Hebrews doubtless had it—the sole dress (excepting the cloak) of the poor, and the inner robe of the rich. Such, probably, were the 'sheets' (translated 'shirts' in some versions), of which Samson despoiled thirty Philistines to pay the forfeit of his riddle (Judg. xiv. 13, 19). It is shewn

222.

from the Talmud, indeed, that the Hebrews of later days had a shirt called חלוק *chaluq*, which it would appear was often of wool (Lightfoot, *Hor. Heb.* on Luke ix. 3), and which is described as the ordinary inner-garment, the outer being the cloak or mantle. This shews that the shirt or frock was, as in modern usage, the ordinary dress of the Jews, to which a mantle (abba, hyke, or bournoos) was the outer covering.

The Talmud enumerates eighteen several garments which formed the clothing of the Jews from head to foot (T. Hieros. *Sabb.* fol. 15; T. Bab. *Sabb.* fol. 120), mentioning, however, two sandals, two buskins, etc. This shews, at least, one thing, that they were not more sparingly clad than the modern Orientals. This being the case, we may be sure that although persons of the humbler classes were content with the shirt and the mantle, the wealthier people had other robes between these two, and forming a complete dress without the mantle, which with them was probably confined to out-of-door wear, or ceremonial use. It is of course impossible to discriminate these precisely; but in this matter we cannot be far wrong in trusting to the analogy of existing usages.

In all the annexed figures (No. 223), represent-

223.

ing persons of the superior class, we observe the shirt covered by a striped (sometimes figured) gown or caftan, of mingled silk and cotton. It descends to the ankles, with long sleeves, extending a few inches beyond the fingers' ends, but divided from a point a little above the wrist, so that the hand is generally exposed, though it may be concealed by the sleeve when necessary; for it is customary to cover the hands in the presence of a person of high rank. It is very common, especially in winter, for persons to sleep without removing this gown, but only unloosing the girdle by which it is bound. It is not unusual within doors to see persons without any article of dress outside this; but it is considered decidedly as an undress, and no respectable person is beheld out of doors, or receives or pays visits, without an outer covering. Hence persons clad in this alone are said to be 'naked' in Scripture—that is, not in the usual complete dress; for there can be no manner of doubt that this, or something like this, is the כתונת, *ketoneth*, of the Scripture (Exod. xxviii. 40; Job xxx. 18; Is. xxii. 21, etc.) A similar robe is worn by the women, as was also the case among the Israelites (2 Sam. xiii. 18, 19; Cant. v. 3). It is in the bosom of this robe that various articles are carried, and hence the Scriptural expression of giving things 'into the bosom.'

The girdle worn over this, around the waist, is usually a coloured shawl, or long piece of figured white muslin. The girdle of the poorer classes is of coarse stuff, and often of leather, with clasps. This leathern girdle is also much used by the Arabs, and by persons of condition when equipped for a journey. It is sometimes ornamented with workings in coloured worsted, or silk, or with metal studs, shells, beads, etc. Both kinds of girdles were certainly in use among the Hebrews (2 Kings i. 8; Matt. iii. 4; Mark i. 6; comp. Jer. xiii. 1). It is known to all readers of Scripture how often the 'girdle' and the act of 'girding the loins' is mentioned. It seems from 2 Sam. xx. 8 (comp. also the Syrian figure, No. 216, fig. 1), that it was usual to wear a knife or poniard in the girdle. This custom is still general, and denotes not any

deadly disposition, but the want of clasp-knives. Men of literary vocations replace it by an inkhorn, as was also the case among the Israelites (Ezek. ix. 2).

Over the gown is worn either the short-sleeved *gibbeh* (fig. 3), which is a long coat of woollen cloth; or the long-sleeved *benish* (fig. 2), which is also of woollen cloth, and may be worn either over or instead of the other. The benish is, by reason of its long sleeves (with which the hands may be covered), the robe of ceremony, and is worn in the presence of superiors and persons of rank. Over one or both of these robes may be worn the abba, bournoos, or hyke, in any of the modes already indicated. Aged persons often wrap up the head and shoulders with the latter, in the manner shewn in fig. 4.

This same hyke or wrapper is usually taken by persons going on a journey, for the purpose of being used in the same manner as a protection from the sun or wind. This is shewn in the annexed cut, representing a group of persons equipped for travel. The robe is here more succinct and compact, and the firm manner in which the whole dress is girded up about the loins calls to mind the passages of Scripture in which the action of 'girding up the loins' for a journey is mentioned.

From this it is also seen that travellers usually wear a sword, and the manner in which it is worn is correctly shewn. It would also appear that the Jews had swords for such occasional uses (Matt. xxvi. 51; Luke xxii. 36).

224.

The necessity of baring the arm for any kind of exertion must be evident from the manner in which it is encumbered in all the dresses we have produced. This action is often mentioned in Scripture, which alone proves that the arm was in ordinary circumstances similarly encumbered by the dress. For ordinary purposes a hasty tucking up of the sleeve of the right arm suffices; but for a continued action special contrivances are necessary. These are curious, as will be seen by the cut (No. 225). The full sleeves of the shirt are sometimes drawn up by means of cords, which pass round each shoulder, and cross behind, where they are tied in a knot. This custom is particularly affected by servants and workmen, who have constant occa-

225.

sion for baring the arm; but others, whose occasions are more incidental, and who are, therefore, unprovided with the necessary cords, draw up the sleeves and tie them together behind between the shoulders (fig. 2).

For the dress of females we must refer to the article WOMEN. Certain parts of dress, also, admit of separate consideration, such as the head-dress [TURBAN], and the dress of the feet [SANDALS].—J. K.

DRINK, STRONG. [SHECHAR.]

DROMEDARY. [CAMEL.]

DRUSILLA (Δρούσιλλα), youngest daughter of Herod Agrippa I. She was much celebrated for her beauty, and was betrothed to Epiphanes, prince of Commagene; but was afterwards married to Azizas, king of Emesa, whom the procurator Felix induced her to abandon, in order to live with him. She is mentioned in Acts xxiv. 24 (comp. Joseph. *Antiq.* xix. 9. 1; xx. 7. 1, 2).—J. K.

DRUSIUS, JOHANNES, a celebrated oriental and exegetical scholar, was born at Oudenarde, East Flanders, 28th June 1550. At the age of ten he was sent by his father to Ghent, to study Greek and Latin. Three years afterwards he went to Louvain. In 1567 his father was obliged to take refuge in England in consequence of his religion; and the son followed him thither. Here Drusius met with an excellent teacher of Hebrew, who treated him kindly and took him to Cambridge with him. When le Chevalier returned to his native land, Drusius remained at Cambridge for a time, whence he went back to London. In 1572 he became professor of the oriental languages in Oxford, and after remaining there four years went to Louvain to study jurisprudence, which place he soon left for London. In 1576 he returned to his native land. In 1577 he became professor of the oriental languages at Leyden. In 1585 he went to Francker as professor of Hebrew, and died there, 1616. Drusius was a very able scholar, as well as an upright and conscientious man. But his times were stormy. Theological disputes and acrimony prevailed. Peace-loving as he was he had many enemies, who embittered and disturbed the last sixteen years of his life. His fame was deservedly great, and attracted num-

bers of young Protestants from most countries in Europe to hear his lectures. His principal work is his *Annotations* on the difficult parts of the O. T., which the States-General commissioned him to write, and for which they agreed to pay him an annual sum, and to release him from the duties of his professorship by providing a substitute. He died before the work was completed. Indeed but a small portion was published in his lifetime. *Commentarii ad loca difficiliora Pentateuchi* appeared at Franeker, 1617, 4to; On Joshua, Judges, and Samuel, 1618, 4to; on the twelve minor prophets, 1627; and on Job, 1636. They are all printed in the *Critici Sacri*. He is also the author of *Alphabetum Ebraicum vetus, Interp. ex Hieronymo et Eusebio, etc.*, 1587; *Veterum interpretum Græcorum in totum vetus Testamentum fragmenta*, 1662, 4to; *Annotationum in totum Jesu Christi Testamentum, sive præteritorum libri decem*, 4to, 1612; *Ecclesiasticus Græce et Latine*, 4to, 1600; *Liber Hasmonæorum Græce et Latine*, 1600, 4to.—S. D.

DUBNO, SOLOMON B. YOEL. This distinguished poet, geographer, grammarian, and commentator was born October 12, 1738, at Dubno, whence he derived his name. Attracted by the great reformation in Judaism and in Hebrew literature which had just then commenced in Germany, under the leadership of the immortal Mendelssohn, Dubno left his native place early in life for the birthplace of modern Judaism. Being a thorough master of the *Massora*, he betook himself at the age of 26 to the editing of a work on the accents of Job, Proverbs, and the Psalms, written by Solomon ben Moses, who, because he was successively chief Rabbi of Chelm, Lemberg, and Salonika, is also called Salomo Chelmo, or Salomo Lemberger, which Dubno published with notes in 1765, under the title of שערי נעימה, *Portæ Jucunditatis*, in Frankfort-on-the-Oder, of which a second edition appeared in 1777. The great object of promoting biblical literature, which both he and Mendelssohn had at heart, soon drew these two literati together, and in 1768 we find Dubno living in the house of Mendelssohn, and writing a Commentary on the Pentateuch, which his colleague was translating. He, however, only wrote the מאור על ספר בראשית ושמות, *Commentary on Genesis and Exodus*, which was published in Berlin 1781-1783, then again in Vienna 1791, 1806, etc.; as he took some offence, and withdrew from the work, which obliged Mendelssohn to solicit the help of Hartwig, Weseley, Aaron Jaraslaw, and H. Homberg, who finished the commentary on the remaining portions of the Pentateuch [MENDELSSOHN]. About this time Dubno also wrote קיצור תיקון סופרים, *a Massoretic Commentary on Genesis and Exodus*, which was printed with Mendelssohn's translation in 1831-33, and afterwards published *the Geography of the Bible*. His commentaries are distinguished for their brevity and good sense; they abound in valuable linguistic remarks, Massoretic explanations, and geographical information, as may be seen by a casual reference to any page. It was to be expected that with his vast erudition, great independence of thought, and with a biblical library in his possession such as hardly ever fell to the lot of a private student in those days (he had 106 MSS., and 2076 printed books, as may be seen from the catalogue of his books printed in Amsterdam 1814), that he would bring forth things new and old; and he fully realized all such expectations. His Hebrew style is truly classical. Shortly after his separation from Mendelssohn, Dubno went to Amsterdam, where he died June 23, 1813.—C. D. G.

DUDAIM (דוּדָאִים). This word, in its plural form, only occurs in two places of Scripture, Genesis xxx. 14-16, and Canticles vii. 13, in both of which it is rendered by *mandrakes*. From the above passages it is evident that the *dudaim* were collected in the fields, that they were fit for gathering in the wheat harvest in Mesopotamia, where the first occurrence took place; that they were found in Palestine; that they or the plants which yielded them diffused an odour, which Michaelis paraphrases, 'Jam et somnifero odore, venerus mandragoras;' and that they were supposed to be possessed of aphrodisaic powers, or of assisting in producing conception.

From this it is manifest that there is little to guide us in determining what plant is alluded to at such early periods, especially as no similar name has been recognised in any of the cognate languages. Hence great diversities of opinion have been entertained respecting the plant and produce intended by the name *dudaim*. These Dr. Harris has thus summed up: 'Interpreters have wasted much time and pains in endeavouring to ascertain what is intended by the Hebrew word *dudaim*. Some translate it by 'violet,' others 'lilies,' 'jas-

226. Atropa Mandragora.

mins,' 'truffles or mushrooms;' and some think that the word means 'flowers,' or 'fine flowers.' Bochart, Calmet, and Sir Thomas Browne suppose the *citron* intended; Celsius is persuaded that it is *the fruit of the lote-tree;* Hiller that *cherries* are spoken of; and Ludolf maintains that it is the fruit which the Syrians call 'mauz' (that is the

plantain), resembling in figure and taste the Indian fig; but the generality of interpreters and commentators understand *mandrakes*, a species of melon, by *dudaim*.' Here, however, the author has confounded the melon '*cucumis dudaim*' with the mandrake or mandragora, adopted by the generality of authors. The grounds upon which the mandragora has been preferred are, first, 'The most ancient Greek translator interprets the Hebrew name in Gen. xxx. 14, by mandrake apples (μῆλα μανδραγορῶν); and in the Song of Solomon, by mandrakes, οἱ μανδραγόραι. Saadia's Onkelos and the Syriac version agree with the Greek translators. The first of these puts لفاح *laffach;* the two latter יברוחין *yabruchin;* which names denote the same plant' (Rosenmüller, *Bib. Bot.* p. 130, and note). The earliest notice of μανδραγόρας is by Hippocrates, and the next by Theophrastus (*Hist. Plant.* vi. 2). Both of these C. Sprengel (*Hist. Rei Herb.* i. 38, 82) supposes, intend *atropa mandragora*. Dioscorides notices three kinds: 1. the female, which is supposed to be the *mandragora autumnalis* of Berloton; 2. the male, *mandragora vernalis* of the same botanist (these two are, however, usually accounted varieties of *atropa mandragora*); 3. a kind called *morion*. It has been inferred that this may be the same as the mandragora of Theophrastus, which, by some authors, has been supposed to be *atropa belladonna*. To all of these Dioscorides ascribes narcotic properties, and says of the first, that it is also called *Circæa*, because it appears to be a root which promotes venery. Pythagoras named the mandragora *anthropomorphon*, and Theophrastus, among other qualities, mentions its soporific powers, and also its tendency to excite to love. Its fruits were called apples of love, and Venus herself Mandragorites. But it is not easy to decide whether the above all refer to the same plant or plants.

Persian authors on *materia medica* give *mandragoras* as a synonyme for يبروخ *yebrookh*, or *yabrooz*, which is said to be the root of a plant of which the fruit is called لوفاح *loofah*. This, there is little doubt, must be the above *atropa mandragora*, as the Arabs usually refer only to the plants of Dioscorides, and, on this occasion, they quote him as well as Galen, and ascribe narcotic properties to both the root and the fruit. D'Herbelot, under the article 'Abrousanam,' details some of the superstitious opinions respecting this plant, which originated in the East, but which continued for a long time to be retailed by authors in Europe.

By the Arabs it is said to be called *tufah-al-sheitan*, or devil's apple. If we look to the works of more modern authors, we find a continuance of the same statements. Thus Mariti, in his *Travels* (vol. ii. p. 195), says that the Arabs called the mandrake plant *yabrochak*, which is, no doubt, the same name as given above. 'At the village of St. John in the mountains, about six miles south-west from Jerusalem, this plant is found at present, as well as in Tuscany. It grows low, like lettuce, to which its leaves have a strong resemblance, except that they have a dark green colour. The flowers are purple, and the root is for the most part forked. The fruit, when ripe, in the beginning of May, is of the size and colour of a small apple, exceedingly ruddy, and of a most agreeable odour; our guide thought us fools for suspecting it to be unwholesome. He ate it freely himself, and it is generally valued by the inhabitants as exhilarating their spirits and a provocative to venery.' Maundrell was informed by the chief priest of the Samaritans that it was still noted for its genial virtue. Hasselquist also seems inclined to consider it the *dudaim*, for, when at Nazareth, he says, 'what I found most remarkable in their villages was the great quantity of mandrakes that grew in a vale below it. The fruit was now (May 10) ripe. From the season in which this mandrake blossoms and ripens its fruit, one might form a conjecture that it is Rachel's *dudaim*. These were brought her in the wheat harvest, which in Galilee is in the month of May, about this time, and the mandrake was now in fruit.'

Considering therefore that the earliest translators have given *mandragora* and *Yabrokhim* as the synonymous names for dudaim, and that the root and fruits of *atropa mandragora* have, from early times, been supposed to be possessed of the same properties which are ascribed to the *dudaim*, there does not appear to us any other plant, which has been yet adduced, better entitled than it to stand for the dudaim. But there does not exist sufficient collateral proof to confirm the selection by the Greek translator of the mandragora as the *dudaim*, in preference to some other plants, which might be adduced, and to which similar properties have from ancient times been ascribed.—J. F. R.

DUKE. This word is from the Latin *dux*, 'a captain or leader,' from *duco*, 'to lead.' It thus corresponds with tolerable exactness to the Hebrew אלוף *alluph*, from אלף *alaph*, to 'lead,' 'guide.' This word, *alluph*, is usually rendered by 'prince' or 'chief;' but by 'duke' in Gen. xxxvi. 15-30, where we find 'dukes of Edom.' The translator was doubtless seduced by the identity of signification into the use of a modern title.—J. K.

DUKHIPHATH (דוכיפת), an unclean bird (Lev. xi. 19; Deut. xiv. 18). As the word does not occur except in these two passages, our means of identifying the bird whose name it is with any known species are very slender. The LXX. rendering is ἔποψ, the Vulg. *upupa*, and with these the Arab. agrees. The Targum makes it the *Tetrao Urogallus*, or mountain-cock, a species of grouse. There is no probability that it is the Lapwing, which is the rendering in the A. V. Bochart argues in favour of the rendering of the ancient versions, and with him most subsequent enquirers have agreed. According to him, the word is a compound of דיך or דוך, cock, and כפא, rock; so that the word means gallus rupis, or gallus montanus; and he compares, in support of this, the explanation of Hesychius, who calls the ἔποψ ἀλεκτρυόνα ἄγριον, and the fact that Æschylus speaks of it as πετραῖον ὄρνιν (*Frag. Incert.* 23. 3). To this etymology Gesenius inclines (*Thes.* in voc.); but Fürst remarks that 'the word is not yet sufficiently explained, and the root may be דכף, *to bruise, to tear*' (*H. W. B.*, in voc.)

'The hoopoe is not uncommon in Palestine at this day, and was from remote ages a bird of mystery. The summit of the augural rod is said to have been carved in the form of an hoopoe's head; and one of the kind is still used by Indian

gosseins, and even Armenian bishops, attention being no doubt drawn to the bird by its peculiarly arranged black and white bars upon a delicate vinous fawn-colour, and further embellished with a beautiful fan-shaped crest of the same colour, tipped with white and black. Its appellations in all languages appear to be either imitations of the bird's voice, or indications of its filthy habits; which, however, modern ornithologists deny, or do not notice. In Egypt these birds are numerous; forming, probably, two species, the one permanently resident about human habitations, the other migratory, and the same that visits Europe. The latter wades in the mud when the Nile has subsided, and seeks for worms and insects; and the

227. Hoopoe.

former is known to rear its young so much immersed in the shards and fragments of beetles, etc., as to cause a disagreeable smell about its nest, which is always in holes or in hollow trees. Though an unclean bird in the Hebrew law, the common migratory hoopoe is eaten in Egypt, and sometimes also in Italy; but the stationary species is considered inedible. It is unnecessary to give further description of a bird so well known as the hoopoe, which, though not common, is nevertheless an annual visitant of England, arriving soon after the cuckoo.'—[C. H. S.] W. L. A.

DULCIMER. [MUSICAL INSTRUMENTS.]

DUMAH (דּוּמָה; Sept. Δουμά, Ἰδουμά). A son of Ishmael (Gen. xxv. 14; 1 Chron. i. 30). It is probable that he was the founder of a tribe of Ishmaelite Arabs which had its head quarters in the district called Dumah [DUMAH], where may have been a town of which he was the founder, or which was so named in honour of him by his posterity.

DUMAH (דּוּמָה; Sept. Ἰδουμαία). The name of the country colonized by the posterity of Dumah, the son of Ishmael (Gen. xxv. 14-16). No indication is given either in Genesis or Chronicles (1 Chron. i. 30) of its position. In Is. xxi. 11, Dumah is mentioned in such a way as to shew that it was closely connected in its position and in its doom with Seir or Edom. There is no other reference to it in Scripture or in ancient authors.

In the midst of the Arabian desert, about 240 geographical miles due east of Petra, is an ancient town, to which all Arab geographers give the name Dumah or Daumah (دومة); though it is now, from the peculiarity of its site, called *el-Jauf*, 'the belly.' A tradition is found in Arab writers, and is preserved orally among the Bedawin, that it was founded by Dumah, the son of Ishmael (Wallin in *Journal of Geographical Society*, vol. xxiv. 139, *sq.*) The town stands in a circular valley three miles in diameter, and is surrounded by a ridge of sandstone hills, which rise above it to the height of 500 ft. It contains a population of about 3000, composed of emigrants from Syria, and settlers from several tribes of Bedawin. Almost the only trace of antiquity appears to be the remains of a castle, built of massive stones. The gardens and orchards which fill the valley are very productive. There can be little doubt that this is the Dumah o the Bible. It is called Dumat el-Jandal to distinguish it from a Dumah in Irak, and another in the plain of Damascus.

2. A town in the mountains of Judah. In the Sept., Syr., and Vul. it is written Ruma (Ῥουμά). Eusebius describes it as a large village in Darom, belonging to the territory of Eleutheropolis, and seventeen miles from that city; but he does not say in what direction. Van de Velde would identify it with a small village called Daumah about five miles south by west of Hebron; this, however, would not agree with Eusebius, and requires confirmation.—J. L. P.

DUNASH = ADONIM BEN LABRAT or LIBRAT (לבראט) HA-LEVI, who is called by the Germano-French writers (*e. g.* Rashi, Cara, etc.) *Dunash*, and by the Italian school (*e. g.*, Ibn Ezra, Kimchi, etc.), is denominated *R. Adonim*, was one of the earliest Jewish philologists, whose writings greatly influenced the development of Hebrew lexicography and biblical exegesis. He was born in Bagdad about 920 A.D., lived at Fez, and died about 980. This profound Hebraist and charming poet was the first who introduced the Arabic metre into the modern Hebrew poetry in Spain and among the Rabbinists, and was so highly esteemed for his great knowledge that he was appointed teacher of a large number of young men when only thirty years of age. Being independent in circumstances, he prosecuted his lingual and biblical researches, and published the results without fearing or caring how they would be regarded by his co-religionists. Dunash's important contributions to lexicography and exegesis are contained in his polemical works which he wrote both against Saadia Gaon [SAADIA] and Menachem ben Saruk. [MENACHEM.] Though he was a friend, and had most probably also been a pupil of Saadia, Dunash wrote elaborate and severe strictures on his grammatical and exegetical works which the unsparing critic put forth in a volume entitled ספר תשובות *the book of animadversions*. This book has become a prey to time, but the celebrated Ibn Ezra, who espoused the cause and became the champion of Saadia, has preserved parts of it in his work called שפת יתר, which, in their present form, consist of one hundred and sixty-one numbers or articles, and contain strictures on Saadia's grammatical as well as exegetical productions. Dunash's criticisms are full of valuable matter, and shew that he understood more thoroughly the science of grammar, and had a better idea of the formation of the verb than Saadia.

Dunash's second work is also of a polemical nature and consists of a minute examination of Menachem ben Saruk's Hebrew Lexicon. It con-

sists of one hundred and sixty articles, in which he criticises Menachem's lexicon in alphabetical order, and every article concludes with some terse remark or saying in rhyme. These articles extend over nearly the whole field of grammar and Biblical exegesis, and contain very important contributions to Hebrew lexicography and to the exposition of the O. T. Dunash, 1. Properly distinguishes between *adverbs* (מלות הטעם) and *verbs*, and says that the former are unalterable, and no verbs can be formed from them. (Comp. art. כה, מה, ותהיינו). 2. He gives grammatical rules how to distinguish the servile letters of verbs from nouns of a similar form (comp. art. ובצוק). 3. He points out the proper construction of some verbs (comp. art. וענה). 4. He shews how the Chaldee and Arabic may be advantageously used in the explanation of Hebrew words (comp. art. חרב, פגרו, מרה). 5. In more than four and twenty different verses his explanations depart from the present Masoretic text, and it must be confessed that his explanations yield a better sense (comp. תשובות 50, 6; 59; 81: Ibn Ezra's שפת יתר 107-117; 120, 122). The influence which Dunash exercised over grammarians and expositors of the Bible may be seen from the fact that he is constantly quoted by the principal lexicographers and commentators of both the Germano-French (comp. Rashi Exod. xxviii. 28; Num. xi. 8; Is. xxvii. 11; Eccl. xii. 11, etc.; Joseph Cara on Hos. ii. 9; viii. 6; xiii. 7, etc.) and Spanish schools (comp. Ibn Ezra on Ps. ix. 1; xlii. 5, etc.; Kimchi, Lex. under פקד, שאר, עלה, פאר). That which has survived of Dunash's work against Saadia is contained in *Ibn Ezra's* שפת יתר published with a critical commentary and introduction by Lippman, and preface by Jost. Frankfort-on-M., 1843. His work against Menachem ben Saruk entitled ספר תשובת דונש בן לברט has been published, with notes by H. Filipowski, the editor, as well as remarks by Leopold Dukes and R. Kircheim, by the Hebrew Antiquarian Society, London and Edinburgh, 1855. Comp. Dukes, *Literarische Mittheilungen ueber die aeltesten hebraischen Exegeten Grammatiker und Lexicographen*, Stuttgart, 1844, p. 149, etc.; Steinschneider, *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana*, col. 897, etc.; Pinker, *Lickute Kadmoniot*, p. 66, and notes, p. 157, etc.; Graetz, *Geschichte der Juden*, v. 377, etc.—C. D. G.

DUNASH = ADONIM BEN TAMIM, *the Babylonian*, was born at Irak about 900 A.D., and died about 960. He was educated when a youth at Kairwan, by the celebrated Isaac Israeli, who instructed him in metaphysics, medicine, and philology. He distinguished himself in his studies at such an early period that he was enabled to write a very elaborate critique on Saadia's works at the age of twenty. Dunash even became master of the whole cycle of sciences of that day, and was the representative of Jewish literature in the Fatimite dominion. He wrote works on medicine, astronomy, and on the Indian arithmetic which had then just been introduced, as well as treatises on Hebrew grammar, in which he traced the analogies between the Hebrew and Arabic linguistic phenomena, and a commentary on the *Book of Creation*, as Saadia's work on it did not satisfy him. Though his grammatical and exegetical works are still buried somewhere, yet there is no doubt that he greatly contributed to the development of Hebrew lexicography, as is evident from the fact that he is quoted by the first expositors. He was the first who maintained that the Hebrew language has diminutives which are effected by the terminations ון and ון adducing as an instance אֲמִינוֹן, 2 Sam. xiii. 20. Ewald in his Hebrew grammar, c. 167, espouses this opinion, whilst Ibn Ezra, who quotes Dunash's interpretation of Eccl. xii. 5, disputes altogether the existence of diminutives in Hebrew. Another of Dunash's interpretations is quoted by Ibn Ezra on Gen. xxxviii. 9. Comp. Dukes, *Literarische Mittheilungen u. s. w.*, Stuttgart, 1844, p. 116; Munk, *Notice sur Aboulwalid*, p. 43-60; Graetz, *Geschichte*, v. p. 350. C. D. G.

DUNCAN, ROBERT, born 1699, and ordained minister of the parish of Tillicoultry 1728, where he died in the following year. His *Exposition of the Epistle to the Hebrews* was published in 1731. It is a simple but useful work, consisting of a running comment, never at any great length, on the whole epistle, verse by verse. He follows very much in the wake of Owen, and may be said to possess three excellences as a commentator;—his views are sound and judicious, his diction is perspicuous and correct, and the comment, in respect of amount, is well-proportioned to the importance of the passages expounded.—W. H. G.

DUNG. [This word represents several words in the original.—1. גֵּלֶל and גֵּלֶל, properly a ball or roll of dung, from גָּלַל, *to roll;* used of a heap of dung (1 Kings xiv. 10); of dung generally (Zeph. i. 17); of the human excrement specially (Job xx. 7; Ez. iv. 12). 2. דֹּמֶן, used properly of manure (2 Kings ix. 37; Ps. lxxxiii. 11; Jer. viii. 2; ix. 22). 3. חֲרָאִים, used only in the plural, and only of the human excrement (2 Kings xviii. 27; Is. xxxvi. 12). 4. סוּחָה, properly *sweepings* (Sept. κοπρία, Is. v. 25). 5. פֶּרֶשׁ, used only of the unvoided dung of the sacrifices (Exod. xxix. 14; Lev. iv. 11; viii. 17; Num. xix. 5; Mal. ii. 3). 6. צֵאִיִּים, used only in the plural from צאה, to thrust out; used of cow's dung (Ez. iv. 15). 7. Σκύβαλα (Phil. iii. 8), properly *refuse* (see Gataker, *Advers. Miscell.* ch. 43). The third of these terms seems to have become offensive to the Jews, as in the places where it occurs, there is a K'ri substituting a more refined expression.]

Among the Israelites, as with the modern Orientals, dung was used both for manure and for fuel. In a district where wood is scarce, dung is so valuable for the latter purpose, that little of it is spared for the former.

[In preparing the dung for manure, it was collected in heaps, and straw seems to have been trodden amongst the more liquid portions of it for the purpose of absorbing the liquid (Is. xxv. 10, where במי מדמנה means, 'in the water of (*i.e.*, flowing from) the dung heap'). Heaps of manure seem also to have been formed outside the gate of the town or city (comp. the dung-gate of Jerusalem, Neh. ii. 13), composed probably of the sweepings of the streets, and the refuse of the houses.] Some of the regulations connected with this use of dung we learn from the Talmud. The

heaping up of a dunghill in a public place exposed the owner to the repair of any damage it might occasion, and any one was at liberty to take it away (*Bava-kama*, i. 3. 3). Another regulation forbade the accumulation of the dung-hill to be removed, in the seventh or sabbatic year, to the vicinity of any ground under culture (*Sabb.* iii. 1), which was equivalent to an interdiction of the use of manure in that year; and this must have occasioned some increase of labour in the year ensuing.

The use of dung for fuel is collected incidentally from the passage in which the prophet Ezekiel, being commanded, as a symbolical action, to bake his bread with human dung, excuses himself from the use of an unclean thing, and is permitted to employ cows' dung instead (Ezek. iv. 12 15). This shews that the dung of animals, at least of clean animals, was usual, and that no ideas of ceremonial uncleanness were attached to its employment for this purpose. The use of cow-dung for fuel is known to our own villagers, who, at least in the west of England, prefer it in baking their bread 'under the crock,' on account of the long-continued and equable heat which it maintains. It is there also not unusual in a summer evening to see aged people traversing the green lanes with baskets to collect the cakes of cow-dung which have dried upon the road. This helps out the ordinary fire of wood, and makes it burn longer. In many thinly-wooded parts of south-western Asia the dung of cows, camels, horses, asses, whichever may happen to be the most common, is collected with great zeal and diligence from the streets and highways, chiefly by young girls. They also hover on the skirts of the encampments of travellers, and there are often amusing scrambles among them for the droppings of the cattle. The dung is mixed up with chopped straw, and made into cakes, which are stuck up by their own adhesiveness against the walls of the cottages, or are laid upon the declivity of a hill, until sufficiently dried. It is not unusual to see a whole village with its walls thus garnished, which has a singular and not very agreeable appearance to a European traveller. Towards the end of autumn, the result of the summer collection of fuel for winter is shewn in large conical heaps or stacks of dried dung upon the top of every cottage. The usages of the Jews in this matter were probably similar in *kind*, although the *extent* to which they prevailed cannot now be estimated.—J. K.

DUNGEON. [PRISON.]

DUPIN, LOUIS ELLIES, a distinguished French writer, was born on the 17th June 1657, at Paris. After studying in the College of Harcourt at a very early age, he entered the Sorbonne with a view to the ecclesiastical profession; devoted himself there to the study of the ecclesiastical writers of antiquity, and became lecturer on moral philosophy in the University of Paris. His life was a troubled one. He died at Paris, June 6th, 1719, at the age of 62. Dupin was a good theologian, a laborious and learned writer. His spirit was good and moderate in religious matters; his sentiments in advance of his church. But he had a flexibility in retracting obnoxious sentiments which cannot be justified. His principal work is *Nouvelle Bibliotheque des auteurs ecclesiastiques, contenant l'historie de leur vie, le catalogue, la critique, la chronologie de leurs ouvrages*, 43 vols. 8vo, 1688, *et seq.*; reprinted in 21 vols. 4to. To this may be added a continuation by Gouget, containing the 18th century, 3 vols. 8vo. The plan of this work is excellent, and the author's judgments generally just and impartial. Mistakes and marks of haste are numerous. In biblical literature he produced *Liber psalmorum, cum notis quibus eorum sensus litteralis exprimitur*, 1691, 8vo; *Le livre de psaumes traduits selon l'hebreu*, 1691 and 1710, 12mo; *Note in Pentateuchum*, 1701, 8vo. He published many other works, theological and not theological; and edited the writings of Gerson, Chancellor of Paris, as well as those of Optatus of Milevi.—S. D.

DURA (דּוּרָא; Sept. Δεειρά), a plain in the province of Babylon where Nebuchadnezzar set up his golden image (Dan. iii. 1). The word means 'a plain' or 'circuit'; and it would seem from the narrative in Daniel that it was not far distant from Babylon. There is a spacious plain still called Dura on the left bank of the Tigris, about 70 geographical miles north of Bagdad; but, as it is at least 120 miles distant from Babylon, it could scarcely be that referred to in the Scriptures. Another Dura is mentioned by Polybius (v. 48) as situated on the Euphrates, near the mouth of the river Chaboras, but it is also too far distant. The true site of Dura must be sought in the neighbourhood of Babylon (Layard, *Nineveh and Babylon* 469, *sq.*)—J. L. P.

DURELL, DAVID. An English divine, born in 1728, in Jersey. He was educated at Oxford, and in 1757 became principal of Hertford College. He published, in 1763, a work, called *The Hebrew text of the parallel prophecies of Jacob and Moses relating to the twelve tribes, with a translation and notes, and the various readings of near 40 MSS. To which are added*—1. *The Samaritan Arabic version of those passages, and part of another Arabic version made from the Samaritan text, neither of which have been before printed.* 2. *A map of the land of promise.* 3. *An appendix, containing four dissertations on points connected with the subjects of these prophecies.* Oxford, 4to. In 1772, he published another work of considerable learning, called *Critical Remarks on the books of Job, Psalms, Ecclesiastes, and Canticles.* Oxford, 4to. In the preface to this work he argues for a new translation of the Bible. He died in 1775.—H. W.

DURHAM, JAMES, born 1622, ordained to the ministry in Blackfriar's Church, Glasgow, 1647, and appointed professor of divinity in the university of the same city in 1650. He could not enter on the discharge of this office, however, as he had to attend the king in the capacity of royal chaplain. Ultimately he was settled as one of the ministers of Glasgow, where he died in 1658.

Though cut off by death after so brief a course on earth, Durham has left several works behind him which amply vindicate the esteem in which he was held as a divine. His expository works are—*An exposition of the book of Job*, 1659, 12mo; *Clavis Cantici, or an exposition of the Song of Solomon*, 1669, 4to; *A commentary on the book of Revelation*, 1660, 4to; *The law unsealed, or an exposition of the Ten Commandments*, 1675, 4to; and to these may be added, *Christ Crucified, or the marrow of the Gospel evidently set forth in 72 sermons on Is. liii.*, 1683. The last work was republished in 1792,

with a strong recommendation prefixed to it by various divines, among whom appear such well-known names as Ridgeley, Watts, Wilcox, and Bradbury. On the principle of interpretation adopted, no commentary on the Song of Solomon yet exceeds in value that of Durham. The preliminary discussion on the nature and scope of the book is shrewd and sensible, while the exposition itself is characterized at once by sobriety of tone and depth of evangelical feeling. The allegory is pursued to the utmost minuteness of the figure, but the whole is briefly given, and the spiritual instruction of the reader is not sacrificed to the enforcement of a mere conceit. In the commentary on the Revelation, the details of the interpretation are loosely stated, but a great amount of practical instruction is elicited from every part of the book. Generally, under the seals he treats of the early persecutions to which the church of Christ was subjected; under the trumpets he finds the early heresies which corrupted the simplicity of the faith, and which reached their consummation in the great antichristian apostacy of Rome; and under the vials he holds that the downfall of the Romish antichrist is predicted. Passages of considerable power occur in the writings of this author, and though some of his works have been more than once republished, it may be questioned if Durham has been appreciated to the extent he deserves. Dr. Owen speaks in warm terms of his *Law unsealed* as 'a complete Christian directory in our walking before God in all the duties of obedience.' —W. H. G.

DUST. For storms of dust, etc., see STORM; for throwing dust on the head, see MOURNING.

E.

EAGLE. [NESHER.]

EARING (חָרִישׁ; Sept. ἀροτρίασις), the time of ploughing (Gen. xlv. 6; Ex. xxxiv. 21). The verb to *ear* (חָרַשׁ) is also used (1 Sam. viii. 12; Deut. xxi. 4; Is. xxx. 24). So Shakespeare says 'to ear the land that has some hopes to grow' (*Richard II.* iii. 2). The root *ar* is one of wide use in all the Indo-European languages (see Müller, *Science of Language*, p. 239). It may be doubted, however, whether the Semitic חר has the slightest affinity with this.—W. L. A.

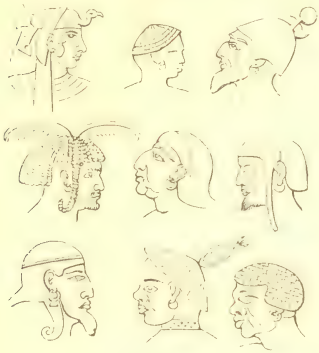
EARNEST. Ἀρραβών is evidently the Hebrew עֵרָבוֹן in Greek characters. With a slight alteration in the letters, but with none whatever in the sense, it becomes the Latin *arrhabo*, contr. *arrha;* French *arres;* English *earles* and *earnest*. These three words occur in the Hebrew, Septuagint, and Vulgate in Gen. xxxviii. 17, 18, and in ver. 20, with the exception that the Vulgate there changes it to *pignus*. The use of these words in this passage clearly illustrates their general import, which is, that of an earnest or pledge, given and received, to assure the fulfilment of an engagement. Hesychius explains ἀρραβών by πρόδομα, somewhat given beforehand. This idea attaches to all the *particular* applications of the word, as anything given by way of warrant or security for the performance of a promise, part of a debt paid as an assurance of paying the remainder, part of the price of anything paid beforehand to confirm the bargain between buyer and seller, part of a servant's wages paid at the time of hiring for the purpose of ratifying the engagement on both sides. The idea that the earnest is either to be returned upon the fulfilment of the engagement, or to be considered as part of the stipulation, is also included. The word is used three times in the N. T., but always in a figurative sense; in the first (2 Cor. i. 22), it is applied to the *gifts* of the Holy Spirit, which God bestowed upon the *apostles*, and by which He might be said to have hired them to be the servants of his Son, and which were the earnest, assurance, and commencement of those far superior blessings which He would bestow on them in the life to come as the wages of their *faithful* services; in the two latter (2 Cor. v. 5; Eph. i. 13, 14), it is applied to the gifts bestowed on *Christians generally*, upon whom, after baptism, the Apostles had laid their hands, and which were to them an *earnest* of obtaining an heavenly habitation and inheritance, upon the supposition of their fidelity. This use of the term finely illustrates the augmented powers and additional capacities promised in a future state. Jerome, in his comment on the second passage exclaims, Si arrhabo tantus, quanta erit possessio; 'If the earnest was so great, how great must be the possession.' See Kypke, Macknight, and Middleton on these passages. Le Moyne, *Not. ad Var. Sacr.*, pp. 460-80.—J. F. D.

EAR-RINGS. No custom is more ancient or universal than that of wearing ear-rings, from which it would appear to be a very natural idea to attach such an ornament to the pendulous lobe of the ear. There are two words in Hebrew denoting ear-rings, viz., עָגִיל *agil*, which is applied to any kind of ring, particularly to ear-rings (Num. xxxi. 50; Ezek. xvi. 12). The name implies *roundness*, and it is a fact that nearly all the ancient ear-rings exhibited in the sculptures of Egypt and Persepolis are of a circular shape. The other word is נֶזֶם *nezem*, and, as this word is also applied to a nose-jewel, we may suppose that it was a kind of ear-ring, different from the round 'agil,' and more similar to the nose-jewel. It most certainly denotes an ear-ring in Gen. xxxv. 4, but in Gen. xxiv. 47; Prov. xi. 22; Is. iii. 21, it signifies a nose-jewel, and it is doubtful which of the two is intended in Judg. viii. 24, 25; Job xlii. 11. Ear-rings of certain kinds were anciently, and are still in the East instruments or appendages of idolatry and superstition, being regarded as talismans and amulets. Such probably were the ear-rings of Jacob's family, which he buried with the strange gods at Bethel (Gen. xxxv. 4).

No conclusion can be formed as to the shape of the Hebrew ear-rings, except from the signification of the words employed, and from the analogy of similar ornaments in ancient sculpture. Those worn by the Egyptian ladies were large, round, single hoops of gold, from one inch and a half to two inches and one-third in diameter, and frequently of still greater size, or made of six single rings soldered together. Such, probably, was the round 'agil' of the Hebrews. Among persons of high or royal rank the ornament was sometimes in the shape of an asp, whose body was of gold, set with precious stones [AMULETS]. Silver ear-rings have also been found at Thebes, either plain hoops like

the ear-rings of gold, or simple studs. The modern Oriental ear-rings are more usually jewelled drops or pendents than circlets of gold. But the writer has seen a small round plate of silver or gold suspended from a small ring inserted into the ear. This circular plate (about the size of a halfpenny) is either marked with fanciful figures or set with small stones. It is the same kind of thing which, in that country (Mesopotamia), is worn as a nose-jewel, and in it we perhaps find the Hebrew ear-ring, which is denoted by the same word that describes a nose-jewel.

The use of ear-rings appears to have been confined to the women among the Hebrews. That they were not worn by men is implied in Judg.



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viii. 24, where gold ear-rings are mentioned as distinctive of the Ishmaelite tribes.* The men of Egypt also abstained from the use of ear-rings; but how extensively they were worn by men in other nations is shewn by the annexed group of heads of different foreigners, collected from the Egyptian monuments. By this also the usual forms of the most ancient ornaments of this description are sufficiently displayed.—J. K.

EARTH. There are two words in Hebrew which are translated sometimes by *earth*, and sometimes by *land*. These are ארץ *eretz*, and אדמה *adamah*, both of which are rendered by γῆ in the Septuagint, and by 'earth,' 'land,' 'ground,' in the A. V. The word *adamah*, however, is applied chiefly to the very *substance* of the earth, as soil, ground, clay, although sometimes denoting a region, land, or country; whereas *eretz* more generally denotes the *surface* of the earth, and is hence, in the earlier parts of the Bible, opposed to שמים *shamayim*, 'the heavens.'

Besides the ordinary senses of the word or words rendered 'earth' in our translation—namely, as denoting mould, the surface of the earth, and the terrestrial globe—there are others in Scripture which require to be discriminated. 1. 'The earth' denotes '*the inhabitants of the earth*' (Gen. vi. 11; xi. 1). 2. *Heathen countries*, as distinguished from the land of Israel, especially during the theocracy; *i.e.*, all the rest of the world excepting Israel (2 Kings xviii. 25; 2 Chron. xiii. 9, etc.) 3. In the N. T. especially, 'the earth' appears in the A. V. as applied to the land of Judæa. As in many of these passages it might seem as if the habitable globe were intended, the use of so ambiguous a term as 'the earth' should have been avoided, and the original rendered by 'the land,' as in Lev. xxv. 23; Is. x. 23, and elsewhere. This is the sense which the original bears in Matt. xxiii. 35; xxvii. 45; Mark xv. 33; Luke iv. 25; xxi. 23; Rom. ix. 28; James v. 17. For the cosmological uses of the term, see GEOGRAPHY.

EARTHENWARE. [POTTERY.]

EARTHQUAKE (רעש). There is good reason for holding that earthquakes are closely connected with volcanic agency. Both probably spring from the same cause; and may be regarded as one mighty influence operating to somewhat dissimilar results. Volcanic agency, therefore, is an indication of earthquakes, and traces of the first may be taken as indications of the existence (either present or past, actual or possible) of the latter.

Syria and Palestine abound in volcanic appearances. Between the river Jordan and Damascus lies a volcanic tract. The entire country about the Dead Sea presents indubitable tokens of volcanic agency. Accordingly these countries have not unfrequently been subject to earthquakes. The first visitation of the kind, recorded to have happened to Palestine, was in the reign of Ahab (B.C. 918-897), when Elijah (1 Kings xix. 11, 12) was directed to go forth and stand upon the mountain before Jehovah: 'and behold Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind; and after the wind *an earthquake*: but Jehovah was not in the earthquake: and after the earthquake, a fire; but Jehovah was not in the fire; and after the fire a still small voice.' A terrible earthquake took place 'in the days of Uzziah, king of Judah' (B.C. 811-759), which Josephus (*Antiq.* ix. 10. 4) says, 'shook the ground, and a rent was made in the Temple, so that the rays of the sun shone through it, which, falling upon the king's face, struck him with the leprosy,' a punishment which the historian ascribes to the wrath of God consequent on Uzziah's usurpation of the priest's office. That this earthquake was of an awful character, may be learnt from the fact that Zechariah (xiv. 5) thus speaks respecting it—'Ye shall flee as ye fled from before the earthquake in the days of Uzziah, king of Judah:' and also that it appears from Amos (i. 1) that the event was so striking, and left such deep impressions on men's minds, that it became a sort of epoch from which to date and reckon; the prophet's words are 'two years before the earthquake.'

That earthquakes were among the extraordinary phenomena of Palestine in ancient times is shewn in their being an element in the poetical imagery of the Hebrews, and a source of religious admonition and devout emotion. In Ps. xviii. 7, we read, 'Then the earth shook and trembled; the foundations also of the hills moved and were shaken, be-

* [The statement here referred to, however, is not conclusive on this point, for it may have been the *golden* ear-ring, and not the mere ornament itself, that distinguished the Ishmaelites; see Bertheau *in loc.*]

cause he was wroth' (comp. Hab. iii. 6; Nah. i. 5; Is. v. 25). It was not an unnatural transition that any signal display of the will, sovereignty, or goodness of Providence, should be foretold in connection with, and accompanied as by other signs in the heavens above or on the earth below, so by earthquakes and their fearful concomitants (see Joel ii. 28; Matt. xxiv. 7, 29). The only earthquake mentioned in the N. T. is that which happened at the crucifixion of the Saviour of mankind (Matt. xxvii. 50, 51; Luke xxiii. 44, 45; Mark xv. 33). This darkness has been misunderstood, and then turned to the prejudice of Christianity [DARKNESS]. The obscuration was obviously an attendant on the earthquake. Earthquakes are not seldom attended by accompaniments which obscure the light of day during (as in this case from the sixth to the ninth hour, that is, from twelve o'clock at noon to three o'clock P.M.) several hours. If this is the fact, then the record is consistent with natural phenomena, and the darkness which sceptics have pleaded against speaks actually in favour of the credibility of the Gospel. Now it is well known to naturalists that such obscurations are by no means uncommon. It may be enough to give the following instances. A very remarkable volcanic eruption took place on the 19th of January 1835, in the volcano of Cosegüina, situated in the Bay of Fonseca (usually called the Coast of Conchagua), in Central America. The eruption was preceded by a rumbling noise, accompanied by a column of smoke which issued from the mountain, increasing until it assumed the form and appearance of a large dense cloud, which, when viewed at the distance of thirty miles, appeared like an immense plume of feathers, rising with considerable velocity, and expanding in every direction. In the course of the two following days several shocks of earthquakes were felt; the morning of the 22d rose fine and clear, but a dense cloud of a pyramidal form was observed in the direction of the volcano. This gradually ascended, and by eleven o'clock A.M. it had spread over the whole firmament, entirely obscuring the light of day, the darkness equalling in intensity that of the most clouded night: this darkness continued with little intermission for three days; during the whole time a fine black powder continued to fall. This darkness extended over half of Central America. The convulsion was such as to change the outline of the coast, turn the course of a river, and form two new islands. Precisely analogous phenomena were exhibited on occasions of earthquakes that took place at Cartago, in Central America, when there prevailed a dense black fog, which lasted for three days (*Recreations in Physical Geography*, p. 382).

In the case of the volcanic eruption which overwhelmed Herculaneum and Pompeii (A.D. 79), we learn from the younger Pliny that a dense column of vapour was first seen rising vertically from Vesuvius, and then spreading itself out laterally, so that its upper portion resembled the head, and its lower the trunk of a pine. This black cloud was pierced occasionally by flashes of fire as vivid as lightning, succeeded by darkness more profound than night, and ashes fell even at Misenum. These appearances agree perfectly with those witnessed in more recent eruptions, especially those of Monte Nuovo in 1538, and Vesuvius in 1822. Indeed earthquakes appear to exert a very marked influence on our atmosphere: among other effects Lyell (*Principles of Geology*, i. 400) enumerates sudden gusts of wind, interrupted by dead calms, evolution of electric matter, or of inflammable gas, from the soil, with sulphureous and mephitic vapours; a reddening of the sun's disk and a haziness in the air often continued for months (Joel ii. 30, 31).

An earthquake devastated Judæa some years (31) before the birth of our Lord, at the time of the battle of Actium, which Josephus (*Antiq.* xv. 52) reports was such 'as had not happened at any other time, which brought great destruction upon the cattle in that country. About ten thousand men also perished by the fall of houses.' Jerome writes of an earthquake which, in the time of his childhood (about A.D. 315), destroyed Rabbath Moab (Jerome *on Is.* xv.) The writers of the middle ages also speak of earthquakes in Palestine, stating that they were not only formidable, but frequent. In 1834 an earthquake shook Jerusalem, and injured the chapel of the nativity at Bethlehem. As late as the year 1836 (Jan. 1) Jerusalem and its vicinity were visited by severe shocks of earthquake, yet the city remains without serious injury from these subterranean causes.—J. R. B.

EAST. This is the rendering in the A. V. of two Hebrew words מִזְרָח and קֶדֶם, and of the Greek ἀνατολή ἀνατολαί.

1. מזרח properly denotes the *sun-rising*, from זרח. It is used tropically for the east indefinitely (Ps. ciii. 12; Dan. viii. 9; Am. viii. 12, etc.); also definitely, for some place in relation to others, thus —'The land of the east,' *i.e.*, the country lying to the east of Syria, the Elymais (Zech. viii. 7); 'the east of Jericho' (Josh. iv. 19); 'the east gate' (Neh. iii. 29), and adverbially 'eastward' (1 Chron. vii. 28; ix. 24, etc.) Sometimes the full expression מִן שֶׁמֶשׁ is used (indefinitely, Is. xli. 25; definitely, Judg. xi. 18).

2. קדם properly means *what is in front of, before* (comp. Ps. cxxxix. 5; Is. ix. 11 [12]). As the Hebrews, in pointing out the quarters, looked towards the east, קדם came to signify the east, as אחור *behind*, the west, and ימין, *the right hand*, the south. In this sense it is used (*a*) indefinitely, Gen. xi. 2; xiii. 11, etc.; (*b*) relatively, Num. xxxiv. 11, etc.; (*c*) definitely, to denote the regions lying to the east of Palestine (Gen. xxix. 1; Num. xxiii. 7; Is. ix. 11; sometimes in the full form, ארצ ק׳ (Gen. xxv. 6), the inhabitants of which are denominated בני קדם [BENEI KEDEM]. In Is. ii. 6, the house of Jacob is said to be 'replenished from the east' (מלאו מקדם), which some explain as referring to witchcraft, or the arts of divination practised in the East, while others, with greater probability, understand it of the men of the East, the diviners and soothsayers who came from the east. There seems no reason for altering the reading to מקסם, as suggested by Brentius.

3. Ἀνατολή. This word usually occurs in the plural, and without the article. When, therefore, we read, as in Matt. ii. 1, 2, that 'μάγοι ἀπὸ ἀνατολῶν came to Jerusalem saying we have seen his star ἐν τῇ ἀνατολῇ,' we are led to suspect some special reason for such a variation. The former phrase is naturally rendered as equivalent to Oriental Magi, and the indefinite expression is to be explained by reference to the use of קדם in the O. T. The latter phrase offers greater difficulty. If it be taken='in the east,' the questions

arise, why the singular and not the customary plural should be used? why the article should be added? and why the wise men should have seen the star in the *east* when the place where the child was lay to the *west* of their locality (for that ἐν τῇ ἀνατολῇ relates to the star and not the wise men themselves, seems too obvious to be questioned). Pressed by the difficulties thus suggested, the majority of recent interpreters take ἐν τῇ ἀνατολῇ literally=*in its rise*, and trace a correspondence of this with the τεχθεὶς of the preceding clause: they enquired for the child, whom they knew to be born, because they had seen the *rising* of his star, the signal of his birth. Alford objects to this, that for such a meaning we should expect αὐτοῦ, if not in ver. 2, certainly in ver. 9; but the construction falls under the case where the article, by indicating something closely associated with the subject, supersedes the use of the demonstrative pronoun. W. L. A.

EAST WIND. [WIND.]

EASTER (πάσχα), Acts xii. 4. [PASSOVER; FESTIVALS OF THE JEWS].

EBAL (עֵיבָל; Sept. Γαιβάλ). In the midst of the mountains of Samaria lies the beautiful upland plain of Mukhna. The ridge which shuts it in on the west is steep and rocky, and towards its northern end is cleft asunder at right angles to its course by the picturesque vale of Shechem. On each side of the opening of the vale the ridge rises several hundred feet, thus forming two distinct peaks, overtopping all the neighbouring summits. That on the south is Gerizim, and that on the north *Ebal*. They are not isolated mountains, but culminating points of a chain. Their declivities facing the vale bear a singular resemblance to each other. They are equally rugged and bare; the limestone strata here and there project, forming bold bluffs and precipices; but the greater portion of the slopes, though steep, are formed into terraces, partly natural and partly artificial. For this reason both mountains appear more barren from below than they are in reality, the rude and naked supporting walls of the terraces being then alone visible. The soil, though scanty, is rich, and, to a large extent, is still cultivated. In the bottom of the vale are olive groves; and a few straggling trees extend some distance up the sides. The broad summits and upper slopes have no trees, yet they are not entirely bare. The steeper banks are here and there scantily clothed with dwarf shrubbery; while in spring and early summer rank grass, brambles, and thistles, intermixed with myriads of bright wild flowers—anemones, convolvolus, tulips, and poppies—spring up among the rocks and stones. The summits of both Ebal and Gerizim are distinctly marked; their sides towards the vale and the plain of Mukhna are steep and often precipitous; but the western slopes are very gradual, leaving sections of high table-land, which, though stony, is cultivated. The elevation of the sister peaks is about equal. To the writer, Gerizim seemed to be a little higher than Ebal; others, however, have thought differently. The height of Ebal has never been measured; that of Gerizim, according to barometrical measurement, is 2700 feet, and about 900 feet above the vale of Shechem (Van de Velde, *Memoir*, p. 178).

Ebal has not been so often ascended nor so fully explored as Gerizim. It does not possess so much of interest for the traveller or the antiquary. Bartlett went up it from Nabulus, and passed the small *wely*, or tomb, of Sitty Salamîyeh, from which the mountain takes one of its modern names, *Jebel Salamîyeh*. He says, 'I reached the summit, and ranged for more than a mile over its rugged surface without encountering a living soul, or even a solitary flock. There were traces of old habitations, but I could discover nothing which afforded any sort of evidence that Ebal, like Gerizim, had been a site of importance. The prospect was very fine—the hills of Gilead beyond Jordan, Gerizim with its ruins, the vale of Nabulus melting into the plains of the sea-coast; and the dim blue Mediterranean stretching lazily away, till lost in a distant cloud' (*Walks about Jerusalem*, p. 251). The writer of this article ascended Gerizim twice, and spent many hours on its summit. He directed special attention to the appearance of Ebal, and examined its sides and summit minutely by the aid of a telescope. It presented nothing worthy of special note. Some have imagined that because the curses were pronounced upon Ebal, that mountain should bear some marks of them in its greater barrenness; and some travellers have even thought that they could perceive the barrenness of Ebal as compared with Gerizim (Benjamin of Tudela, and Maundrell, in *Early Travels in Palestine*, pp. 82, 433; Wilson, *Lands of the Bible*, ii. 71); but there is no ground for any such expectation; and assuredly the closest scrutiny has failed to detect any difference in the quality of the soil or general physical aspect of the two mountains. In the cliffs along the base of Ebal are a number of ancient rock tombs. This was, doubtless, the necropolis of Shechem (Robinson, iii. 131; Van de Velde, ii. 290).

The first reference to Ebal in Scripture is where Moses gives the charge to the Israelites regarding the reading of the Law in solemn assembly upon their entrance into Canaan—'Thou shalt put the blessing upon Mount Gerizim and the curse upon Mount Ebal' (Deut. xi. 29). The position of the mountains is then defined: 'Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?' This passage is not very definite, and has given rise to considerable difference of opinion. It has been thought that the Ebal and Gerizim here referred to must have been situated 'in the Arabah opposite Gilgal,' as it is in Hebrew בערבה מול הגלגל. So Eusebius and Jerome affirm. The latter says, 'Sunt autem juxta Hierichum duo montes vicini contra se invicem respicientes, è quibus unus Garizim, alter Gebal dicitur. Porrò Samaritani arbitrantur hos duos montes juxta Neapolim esse, sed vehementer errant; plurimùm enim inter se distant, nec possunt invicem benedicentium seu maledicentium inter se audiri voces, quod Scriptura commemorat' (*Onomast.* s. v. *Gebal*). The latter arguments regarding the distance of the mountains from each other are of no weight, as the tribes were ranged, not on the summits, but on the lower slopes; and that Ebal and Gerizim are actually meant is proved by the last clause of the verse, where it is said they are 'beside the plains (or *terebinths*, אלוני) of

Moreh;' which we know, from Gen. xii. 6, was at Shechem. The mention of Gilgal and Arabah is connected with the whole territory of the Canaanites, and not with the immediate situation of these mountains. It is farther argued that in Josh. viii. 30-33, where the fulfilment of the command is narrated, there is no reference to any journey of the people from Gilgal, where they had established their camp, to Shechem. This is true; but then it must be remembered that only the leading events are detailed.

The selection of this spot for one of the most solemn assemblies of the Israelites was not without a reason. When Abraham first entered Canaan he encamped on the plain of Moreh, and there the Lord appeared to him, and he built an altar (Gen. xii. 6, *sq.*) When Jacob returned from Haran, this also was his first resting-place in Canaan; and here he bought 'a parcel of a field . . . . . and erected an altar, and called it El-Elohe-Israel' (xxxiii. 18-20). It is not strange, therefore, that the same spot should have been selected for the first great national assembly of the Israelites, and the renewal of their covenant with the Lord, on their taking possession of the land. The exact scene was doubtless near the mouth of the vale of Shechem, immediately below the highest peaks of both mountains. The vale is here about 200 yards wide; and the roots of the mountains, though steep, are not precipitous. The ark, with the attendant priests and Levites, was placed in the centre of the vale. Six tribes were ranged along the lower slopes of Ebal on the one side, and six along the corresponding slopes of Gerizim upon the other. Every individual of that vast assemblage could thus both hear and see all that passed. Each command was read 'with a loud voice' by the Levites, with its annexed blessing and curse; to the blessing the tribes ranged on Gerizim responded 'Amen;' and to the curse the tribes ranged on Ebal responded 'Amen.' The whole scene must have been singularly grand and impressive (Deut. xxvii. 11, *sq.*)

Moses also commanded the Israelites to 'set up great stones' on Mount Ebal, 'and plaster them with plaster; and write upon them all the words of this law;' and also to build an altar there, and offer burnt-offerings (Deut. xxvii. 1, *sq.*) Joshua (viii. 30) relates how the command was obeyed; and it seems from his words that the altar was not on the summit of the mount, but at the place of the assembly. In this passage the Samaritan Pentateuch reads *Gerizim* instead of *Ebal*. All critics of eminence, with the exception of Kennicott, regard this as a corruption of the Sacred text; and when it is considered that the invariable reading in Hebrew MSS. and ancient versions, both in this passage and the corresponding one in Josh. viii. 30, is 'Ebal,' it seems strange that any scholar would for a moment doubt its correctness. Kennicott takes an opposite view, maintaining the integrity of the Samaritan reading, and arguing the point at great length; but his arguments are neither sound nor pertinent (*Dissertations on the Hebrew Text*, ii. 20, *sq.*) The Samaritans had a strong reason for corrupting the text, seeing that Gerizim was their sanctuary; and they desired to make it not merely the mountain of blessing, but the place of the altar and the inscribed Law.

In addition to the works above referred to, the reader may consult with advantage, Ritter, *Palästina und Syrien;* Olin, *Travels in the Holy Land;* *Handbook for Syria and Palestine;* Wilson, *Lands of the Bible.*—J. L. P.

EBED (עֶבֶד). This word, which properly designates a servant who is the property of his master, is used frequently in Scripture as the first part of proper names, of which the latter part describes some person who is the object of reverence or worship. Hence in such combinations עבד has the sense of worshipper or devotee. It is thus combined in such words as Abednego, *worshipper of Nego* (*Nebo*); Ebedmelech, *devotee of Moleeh;* Abdeel, *worshipper of God;* Abdi, and (in the form עובד) Obadiah, *worshipper of Jah*, etc. Ebed, Obed, and Abdon occur as proper names, without any addition (Judg. ix. 26; Ezra viii. 6; Ruth iv. 17; 1 Chron. ii. 37; Judg. xii. 13; 1 Chron. viii. 23, etc.)—W. L. A.

EBEDMELECH (עֶבֶד־מֶלֶךְ, *worshipper of Melech* or *Moleeh;* Sept. Ἀβδεμέλεχ), a servant of King Zedekiah, through whose intervention Jeremiah was delivered from the dungeon into which he had been cast (Jer. xxxviii. 7, ff.), and who, for his piety, was assured of deliverance when the judgments of God came on the Jewish state (xxxix. 15-18). He was an eunuch and a Cushite; and had probably the charge of the king's harem (comp. xxxviii. 22, 23), an office which would give him the privilege of free private access to the king. His name may have reference simply to this = *servant of the king.*—W. L. A.

EBEN-EZEL (אֶבֶן הָאֵזֶל, *stone of departure*); an old stone of testimonial, mentioned in 1 Sam. xx. 19. The circumstance which it commemorated is not known.

EBEN-EZER (אֶבֶן הָעֶזֶר, *stone of help*), the name given to a stone which Samuel set up between Mizpeh and Shen, in witness of the divine assistance obtained against the Philistines (1 Sam. vii. 12).

EBER. [HEBER.]

EBIASAPH. [ABIASAPH.]

EBODA, one of the stations of the Israelites in the wilderness. [WANDERING, THE.]

EBONY. [HABENIM.]

EBRONAH, prop. ABRONAH (אַבְרֹנָה; Sept. Ἐβρωνά), a station of the Israelites between Jotbathah and Ezion-gaber (Num. xxxiii. 34, 35). This Ezion-gaber, Knobel thinks, cannot be the port of that name at the head of the Elanitic gulf, for, as the next station mentioned is Kadesh, this was too far from the north end of the gulf to be reached in one march (*Exeget. Hob.* in loc.)—†

ECBATANA. [ACHMETHA.]

ECCLESIASTES, THE BOOK OF, one of the three canonical volumes, the other two being *Proverbs* and *the Song of Songs*, which have come down to us by tradition as the production of Solomon the son of David.

1. *The Title of the Book and its Signification.*—This book is called in Hebrew קֹהֶלֶת, *Coheleth*, after its hero, who calls himself by this name. The

name occurs seven times in this book, three times in the beginning (i. 1, 2, 12), three times at the end (xii. 8, 9, 10), and once in the middle of it (vii. 27), and is *an appellative*, as is evident from the fact that it has *the article* in xii. 8, and more especially from its being construed with *a feminine verb* in vii. 27.

The signification of קהלת will best be seen from an analysis of its form, and the meaning of its root. It is participle feminine Kal, from קָהַל kindred with קוֹל, Greek καλέω, Latin *calo*, and our English word *call*, which primarily signifies *to call*, then *to call together*, *collect*, *to assemble*, and is INVARIABLY used for assembling or gathering people, especially for religious worship, as may be seen from the following references to the passages where the verb occurs—Ex. xxii. 1; xxv. 1; Lev. viii. 3, 4; Num. i. 18; viii. 9; x. 7; xvi. 3, 19; xvii. 7; xx. 2, 8, 10; Deut. iv. 10; xxi. 12, 28; Josh. xviii. 1; xxii. 12; Judg. xx. 1; 2 Sam. xx 4; 1 Kings viii. 1, 2; xii. 21; 1 Chron. xiii. 5; xv. 3; xxviii. 1; 2 Chron. v. 2, 3; xi 1; xx. 26; Esth. vii. 11; ix. 2, 15, 16, 18; Jer. xxvi. 9; Ezek. xxxviii. 7, 13; Job xi. 10. So also its derivatives, קָהָל, קְהִלָּה, מַקְהֵלִים, מִקְהָלוֹת and מִקְוֵה, *without exception*, denote assemblies or gatherings of *people*. Accordingly קֹהֶלֶת signifies *a collectress* or *assembleress of people into the presence of God*, *a female gatherer of the community to God*. That Solomon is meant by this designation is evident from the fact that he was the only son of David who was king of Israel in Jerusalem (*vide* i. 1, 12). He has this feminine and symbolic appellation because he *personifies wisdom* (comp. vii. 27) who appears herself in Prov. 1, 10; viii. 1, etc., as *Coheleth*, or *the female gatherer* of the people; and because it is both descriptive of the design of the book and connects Solomon's labours here with his work recorded in 1 Kings viii. Solomon, who in 1 Kings viii. is described *as gathering* (יִקְהֲלוּ) the people to hold communion with the Most High in the place which he erected for this purpose, is here again represented as *the gatherer* (קֹהֶלֶת) of the far-off people to God. It must, however, be borne in mind that though Solomon is animated by and represents wisdom, he does not lose his individuality. Hence he sometimes describes his own experience (comp. i. 16, 17; ii. 9. 12; vii. 23, etc.), and sometimes utters the words of Wisdom, whose organ he is: just as the apostles are sometimes the organs of the Holy Ghost (comp. Acts xv. 28).

Against the common rendering of קהלת by *preacher* or *Ecclesiastes*,—which is derived from the Midrash, where we are told that Solomon obtained this title because his discourses were delivered before the congregation (נאמרין בקהל), hence the Sept. ἐκκλησιαστής, the Vulg. *ecclesiastes*: St. Jerome's explanation ἐκκλησιαστής *Græco sermone appellatur qui cœtum, i.e., ecclesiam congregat* (*Comment. in loco*), Luther, Coverdale, the Geneva Bible, the Bishops' Bible, the A. V., and many modern commentators, and which is supported by Desvœux, Gesenius, Knobel, Herzfeld, Stuart, etc., who account for *the feminine gender* by saying that persons holding certain *ranks* and *offices* are designated in Hebrew by *feminine* and *abstract* nouns,—is to be urged—1. The verb קָהַל does not at all include the idea of *preaching*. 2. It ascribes to Solomon the office of *preacher* which is nowhere mentioned in the Bible, it is too modern a title, and is quite inconsistent with the contents of the book. 3. It destroys the connection between the design of the book, and the import of this symbolic name. Moreover, *a*. Coheleth is neither a name of *rank* nor of *office*, but simply describes the act of gathering the people together, and can, therefore, not come within the rule which the advocates of the rendering *preacher* or *Ecclesiastes* are obliged to urge. *b*. The construction of the feminine verb with it in vii. 27, is utterly incompatible with this view. *c*. Abstracts are never formed from *the active participle*; and *d*. There is not a single instance to be found *where a concrete is first made an abstract, and then again taken in a personal sense*. The other explanations of Coheleth, viz., *Gatherer* or *Acquirer of wisdom*, and Solomon is called by this name because he gathered much wisdom (Rashi, Rashbam, etc.); *Collector*, *Compiler*, because he collected in this book divers experience, views, and maxims, for the good of mankind (Grotius, Mayer, Mendelssohn, etc.); *Eclectic*, ἐκλεκτικός, a name given to him by his father because of his skill in selecting and purifying from the systems of different philosophers the amassed sentiments in this book (Rosenthal); *Accumulated wisdom*, and this appellation is given to him because wisdom was accumulated in him (Ibn Ezra); *The Re-united, the Gathered Soul*, and it describes his re-admission into the church in consequence of his repentance (Cartwright, Bishop, Reynolds, Granger, etc.); *The Penitent*, and describes the contrite state of his heart for his apostacy (Coccejus, Schulten, etc.); *An assembly*, *an academy*; and the first verse is to be translated 'The sayings of the academy of the son of David' (Döderlein, Nachtigal, etc.); *An old man*; and Solomon indicates by the name Coheleth his weakness of mind when, yielding to his wives, he worshipped idols (Simonis, Lex. Heb. *s.v.* Schmidt, etc.); *Exclaiming voice*, analogous to the title assumed by John the Baptist; and the words of the inscription ought to be rendered, 'The words of the voice of one exclaiming' (de Dieu); *Sophist*, according to the primitive signification of the word, which implied a combination of philosophy and rhetoric (Desvœux); *Philosopher* or *Moralist* (Spohn, Gaab, etc.); *The departed spirit of Solomon* introduced as speaking throughout this book in the form of a shadow (Augusti, *Einleit in d. A. T.*, p. 240); and Coheleth is the feminine gender, because it refers to נפש *the intellectual soul*, which is understood (Rashi, Rashbam, Ewald, etc.), it is to shew the great excellency of the preacher, or his charming style which this gender indicates (Lorinus, Zirkel, etc.), because a preacher travails, as it were, like a mother, in the spiritual birth of his children, and has tender and motherly affection for his people, a similar expression being found in Gal. iv. 19 (Pineda, Mayer, etc), it is to describe the infirmity of Solomon, who appears here as worn out by old age (Mercer, Simonis, etc.); it is used in a neuter sense, because departed spirits have no specific gender (Augusti), the termination ת is not at all feminine, but, as in Arabic, is used as an *auxesis*, etc., etc., etc., we believe that the simple enumeration of these views will tend to shew the

soundness of the interpretation we defend, and at the same time indicate the history of the interpretation of this book.

2. *Design and Method of the Book.*—The design of this book, as has already been remarked, being indicated by the symbolic title of its hero, is to gather together God's people, who were distracted and led astray by the inexplicable difficulties in the moral government of the world, into the community of the Lord, by shewing them that the only true wisdom under these perplexing circumstances is to enjoy our lot in this life in resignation to the dealings of Providence, and in the service of the Most High, and to look forward to a future state of retribution, when all the present mysteries shall be solved, and when the righteous Judge shall render to every man acording to his deeds.

The method adopted by the sacred writer is most striking and effective. Solomon is represented as recounting his perplexities arising from these unfathomable dealings in the moral government of God, telling us how he had vainly striven to divert the longings of his soul by various experiments, and the conclusion at which he ultimately arrived.

3. *Division and Contents of the Book.*—The book consists of *a Prologue, four sections*, and *an Epilogue.* The prologue and epilogue are distinguished by their beginning with the same phrase (i. 1; xii. 8), ending with two marked sentences (i. 11; xii. 14), and embodying the grand problem and solution proposed by the sacred writer, whilst the four sections are indicated by the recurrence of the same formula, giving the result of each effort to satisfy the cravings of the soul (ii. 26; v. 19; and viii. 15).

(*a.*) THE PROLOGUE (i. 2-11) gives the theme or problem of the disquisition. Assuming that there is *no hereafter* in the face of the condition of mankind, Coheleth declares that all human efforts to satisfy the cravings of the soul are utterly vain (2, 3), that conscious man is more deplorable than unconscious nature: he must speedily quit this life whilst the earth abides for ever; (4), the objects of nature depart, and retrace their course again, but man vanishes and is for ever forgotten (5-11).

(*b.*) THE FIRST SECTION (i. 12. ii. 26) recounts how Coheleth, under these desponding circumstances, with all the resources of a monarch at his command (12), applied himself assiduously to discover, by *the aid of wisdom*, the nature of earthly pursuits (13), and found that they were all fruitless (14), since they could not rectify destinies (15), Reflecting, therefore, upon the large amount of wisdom he had acquired (16), he came to the conclusion that it is all useless (17), since the accumulation of it only increased his sorrow and pain (18). He then resolved to try *pleasure*, to see whether it would satisfy the longings of his aching soul, but found that this, too, was vain (ii. 1), and hence denounced it (2), for after he had procured every imaginable pleasure (3-10) he found that it was utterly insufficient to impart lasting good (11). Whereupon he compared wisdom with pleasure, the two experiments he had made, and though he saw the former had a decided advantage over the latter (13, 14 a), yet he also saw that it does not exempt its possessor from death and oblivion, but that the wise man and the fool must both die alike and be forgotten (14 b-16). This melancholy consideration made him hate both his life and the wealth which, though acquired by industry and wisdom, he must leave to another, who may be a reckless fool (17-21), convincing him that man has nothing from his toil but wearisome days and sleepless nights (22, 23); that there is, therefore, nothing left for him but to enjoy himself (24, a); yet this, too, he found was not in the power of man (24 b-25). God gives this power to the righteous, and withholds it from the wicked, and it is after all but transitory (26). Thus Coheleth concludes the first portion of his disquisition, by shewing that wisdom, knowledge, and enjoyment of earthly blessings, which are the best things for short-lived man, cannot calm the distracted mind which dwells upon the problem that whilst the objects of nature depart and retrace their course again, man vanishes and is for ever forgotten.

(*c.*) THE SECOND SECTION (iii. 1.–v. 19) describes the inability of *industry* to avert this doom. All the events of life are immutably fixed (iii. 1-8), hence the fruitlessness of labour (9). God has, indeed, prescribed bounds to man's employment in harmony with this fixed order of things, but man, through his ignorance, often mistakes it (10, 11); thus again shewing that there is nothing left for man but the enjoyment of the things of this world in his possession, and that even this is a gift of God (12, 13). The cause of this immutable arrangement in the events of this life is that man may fear God, and feel that it is he who orders all things (14, 15). The apparent success of wickedness does not militate against this conclusion (17); but even if, as affirmed, all terminates *here*, and man and beast have the same destiny (18-21), this shews all the more clearly that there is nothing left for man but to enjoy life, since this is his only portion (22). The state of suffering (iv. 1), however, according to this view, becomes desperate, and death, and not to have been born at all, are preferable to life (2, 3). The exertions made despite the prescribed order of things often arise from jealousy (4), and fail in their end (5, 6), or are prompted by avarice (7, 8) and defeat themselves (9-16). Since all things are thus under the control of an omnipotent God, we ought to serve him acceptably (17—v. 6), trust to his protection under oppression (7, 8), remember that the rich oppressor, after all, has not even the comforts of the poor labourer (9-11), and that he often brings misery upon his children and himself (12-16). Having thus shewn that all things are immutably fixed (iii. 1-22), and that the mistaken exertions made by men to alter their destinies arise from impure motives, and defeat themselves (iv. 1; v. 16), Coheleth again concludes this section by reiterating that in the face of this mournful problem there is nothing left for man but to enjoy the few years of his existence, this being the gift of God (17-19).

(*d.*) THE THIRD SECTION (vi. 1–viii. 15) shews the impotency of wealth to secure lasting happiness in the face of this melancholy problem (vi. 1-9), since the rich man can neither overrule the order of Providence (10), nor know what will conduce to his well-being (11, 12), as well as the utter illusiveness of *prudence*, or what is generally called *the common sense view of life.* Coheleth thought that to live so as to leave a good name (vii. 1-14), to listen to merited rebuke (5-9), not to indulge in a repining spirit, but to submit to

God's Providence (10-14), to be temperate in religious matters (15-20), not to pry into everybody's opinions (21, 22), such being the lessons of prudence or common sense, as higher wisdom is unattainable (23, 24); to submit to the powers that be, even under oppression, believing that the mightiest tyrant will ultimately be punished (viii. 1-9), and that, though retribution is sometimes withheld (10), which, indeed, is the cause of increased wickedness (11), yet that God will eventually administer rewards and punishments (12, 13); that this would satisfy him during the few years of his life. But as this did not account for the melancholy fact that the fortunes of the righteous and the wicked *are often reversed all their lifetime*, this common sense view of life, too, proved vain (14), and Coheleth therefore recurs to his repeated conclusion that there is nothing left for man in the face of this mournful problem, that whilst the objects of nature depart and retrace their course again, man vanishes and is for ever forgotten, but to enjoy the things of this life (15).

c. THE FOURTH SECTION (viii. 16-xii. 7) gives a *résumé* of the investigations contained in the foregoing three sections, and states the final conclusion at which Coheleth arrived. Having found that it is impossible to fathom the work of God by wisdom (viii. 16, 17), that even the righteous and the wise are subject to this inscrutable providence, just as the wicked (ix. 1, 2); that all must alike die, and be forgotten (3-5), and that they have no more participation in what takes place here (6); that we are therefore to indulge in pleasures here whilst we can, since there is no hereafter (7-10); that success does not always attend the strong and the skilful (11-12); and that wisdom, though decidedly advantageous in many respects, is often despised and contravened by folly (13 x. 3); that we are to be patient under sufferings from rulers (4), who, by virtue of their power, frequently pervert the order of things (5-7), since violent opposition may only tend to increase our sufferings (8-11); that the exercise of prudence in the affairs of life will be more advantageous than folly (12-20); that we are to be charitable, though the recipients of our benevolence appear ungrateful, since they may, after all, requite us (xi. 1, 2); that we are always to be at work, since we know not which of our efforts may prove successful (3-6), and thus make life as agreeable as we can (7), for we must always bear in mind that this is the only scene of enjoyment, that the future is all vanity (8); but as this, too, did not satisfy the cravings of the soul, Coheleth at last came to the conclusion that enjoyment of this life, together with the belief in a future judgment, will secure real happiness for man (9, 10), and that we are therefore to live from our early youth in the fear of God and of a final judgment, when all that is perplexing now shall be rectified (xii. 1-7).

THE EPILOGUE (xii. 8-14) gives the solution of the problem contained in the prologue. All human efforts to obtain real happiness in the face of the assumption therein stated are vain (xii. 8); this is the experience of the wisest and most painstaking Coheleth (9, 10); the sacred writings alone are the way to it (11, 12); there is a righteous Judge who marks, and will, in the great day of judgment, judge everything we do; we must therefore fear him, and keep his commandments (13, 14).

4. *Author, date, and form of the Book.*—That the symbolic Coheleth, to whom the words of this book are ascribed, is intended for Solomon, is evident from the fact that he was the only son of David who was king over Israel. This is moreover corroborated by the unquestionable allusions made throughout the book to particular circumstances connected with the life of this great monarch. Comp. chap. i. 16, etc., with 1 Kings iii. 12; chap. ii. 4-10 with 1 Kings v. 27-32; vii. 1-8; ix. 7-19; x. 14-29; chap. vii. 20 with 1 Kings viii. 46; chap. vii. 28 with 1 Kings xi. 1-8; chap. xii. 9 with 1 Kings iv. 32. But this by no means declares that Solomon was the *real author* of the book, it may simply denote *personated* authorship. This well-known form of personated authorship, which was used by Plato, Cicero, and other Greek and Roman writers as a legitimate mode of expressing different opinions, or the quasi-dramatic representation of character employed by some of the best writers of this day without any *animus decipiendi*, may have been used by the inspired writer, since other figures of speech, *involving the same principle*, are employed both in the O. T. and N. T. The fact that the concurrent voice of tradition declares against this figure of speech as applied to this book, and speaks for the Solomonic authorship, does not decide the question. It is now acknowledged by all expositors of note that tradition has no power to determine points of criticism. Clement of Alexandria, Origen, Tertullian, Cyprian, Athanasius, Cyril, Epiphanius, Eusebius, Augustine, Isidore, etc., have handed down the Book of Wisdom as the inspired work of Solomon, the third council of Carthage in 397, the council of Sardica in 347, of Constantinople, in Trullo, in 629, the eleventh of Toledo in 675, that of Florence in 1438, and the fourth session of the council of Trent declared it canonical [WISDOM OF SOLOMON]; most of the Fathers also declared that *Ecclesiasticus* was an inspired work of Solomon [ECCLESIASTICUS], yet all Protestant expositors, and even some Catholic critics reject the traditional opinion, and maintain that these works are neither Solomonic nor canonical. Internal evidence alone must determine the question of authorship, which is of a purely critical nature. Now, the following objections are urged against the Solomonic and for the personated authorship of this book:—1. All the other reputed writings of Solomon have his name in the inscription (comp. Prov. i. 1; Song of Songs i. 1; Ps. lxxii., lxxvii.), whereas in this book the name of Solomon is studiously avoided, thus shewing that it does not claim him as its actual author. 2. The symbolic and impersonal name *Coheleth* shews that Solomon is simply introduced in an ideal sense, as the representative of wisdom. 3. This is indicated by the sacred writer himself, who represents Solomon as belonging *to the past*, inasmuch as he makes this great monarch say, '*I was* (הָיִיתִי) king,' but had long ago ceased to be king when this was written. That this is intended by the præterite has been acknowledged from time immemorial (comp. Midrash Rabba, Midrash Jalkut *in loco*; Talmud, Gittin, 68 b; the Chaldee paraphrase, i. 12; Midrash, Maase, Bi-Shloma, Ha-Melech, ed. Jellinek in Beth Ha-Midrash, ii. p. 35; Rashi on i. 12). 4. This is moreover corroborated by various statements in the book, which would otherwise be irreconcilable, *e.g.*, Coheleth comparing himself with

a long succession of kings who reigned over Israel in Jerusalem (i. 16, ii. 7); the term king *in Jerusalem* (*ibid.*) shewing that at the time when this was written there was a royal residence in Samaria; the recommendation *to individuals* not to attempt to resent the oppression of a tyrannical ruler, but to wait for *a general revolt* (viii. 2-9); a doctrine which a monarch like Solomon is not likely to propound; the description of a royal spendthrift, and of the misery he inflicts upon the land (x. 16-19), which Solomon would not give unless he intended to write a satire upon himself. 5. The state of oppression, sufferings, and misery depicted in this book (iv. 1-4; v. 7; viii. 1-4, 10, 11; x. 5-7, 20, etc.), cannot be reconciled with the age of Solomon, and unquestionably shews that the Jews were then groaning under the grinding tyranny of Persia. 6. The fact that Coheleth is represented as indulging in sensual enjoyments, and acquiring riches and fame *in order to ascertain what is good for the children of men* (ii. 3-9; iii. 12, 22, etc.), making philosophical experiments to discover *the summum bonum*, is utterly at variance with the conduct of the historical Solomon, and is an idea of a much later period. 7. The admonition not to seek divine things in the profane books of the philosophers (xii. 12), shews that this book was written when the speculation of Greece and Alexandria had found their way into Palestine. 8. The doctrine of a future bar of judgment, whereby Coheleth solves the grand problem of this book when compared with the vague and dim intimations respecting a future state in the pre-exile portions of the O. T., most unquestionably proves that it is a *post-exile* production. 9. The strongest argument, however, against the Solomonic authorship of this book is its vitiated language and style. To quote examples would be to quote the whole book, as it is written throughout in the Rabbinic language which developed itself long after the Babylonish captivity. So convincing is this fact, that not only have Grotius, J. D. Michælis, Eichhorn, Döderlein, Spohn, Jahn, J. E. C. Schmidt, Nachtigal, Kaiser, Rosenmüller, Ewald, Knobel, Gesenius, De Wette, Noyes, Hitzig, Heiligstedt, Davidson, Meier, etc., relinquished the Solomonic authorship, but even such unquestionably orthodox writers as Umbreit, Hengstenberg, Gerlach, Vaihinger, Stuart, Keil, Elster, etc., declare most emphatically that the book was written after the Babylonish captivity; and there is hardly a chief Rabbi or a literary Jew to be found who would have the courage to maintain that Solomon wrote Coheleth. Dr. Herzfeld, chief rabbi of Brunswick, Dr. Philippson, chief rabbi of Magdeburg; Dr. Geiger, rabbi of Breslau; Dr. Zunz, Professor Luzzatto, Krochmal, Steinschneider, Jost, Graetz, Fürst, and a host of others, affirm that this book is one of the latest productions in the O. T. canon. And be it remembered that these are men to whom the Hebrew is almost vernacular, and that some of them write better Hebrew, and in a purer style, than that of Coheleth.

The *date* cannot be definitely settled, inasmuch as the complexion of the book, and the state of society indicated therein, might be made to harmonize with almost any period of the Jewish history after the return from Babylon to the advent of Christ. Hence, though most scholars, as we have seen, agree that it is a post-exile production, yet they differ in their opinion as to its real age. The following table will shew the different periods to which it has been assigned—

	B.C.
Nachtigal, between Solomon and Jeremiah	975-588
Schmidt, Jahn, etc., between Manasseh and Zedekiah	699-588
Grotius, Kaiser, Eichhorn, etc., shortly after the exile	536-500
Umbreit, the Persian period	538-333
Van der Hardt, in the reign of Xerxes II. and Darius	464-404
Rosenmüller, between Nehemiah and Alexander the Great	450-333
Hengstenberg, Stuart, Keil	433
Ewald, a century before Alexander the Great	430
Gerlach, about the year	400
De Wette, Knobel, etc., at the end of the Persian and the beginning of the Macedonian period	350-300
Bergst, during Alexander's sojourn in Palestine	333
Bertholdt, between Alexander and Ant. Epiphanes	333-164
Zirkel, the Syrian period	312-164
Hitzig, about the year	204
Nachtigal, the time of the Book of Wisdom	150

We believe that the language and complexion of the book would fully justify us in regarding it as the latest composition in the O. T. canon.

The *form* of the book is *poetico-didactic*, without the sublimity of the beautiful parallelism and rhythm which characterise the older poetic effusions of the inspired writings. The absence of vigour and charm is manifest even in the grandest portion of this book (xii. 1-7), where the sacred writer rises infinitely above his level.

5. *Canonicity of the Book and its position.*—The earliest catalogues which the Jews have transmitted to us of their sacred writings give this book as forming part of the canon (Mishna, *Jadaim*, iii. 5; Talmud, *Baba Bathra*, 14). All the ancient versions, therefore—viz., the Septuagint, which was made before the Christian era; the versions of Aquila, Symmachus, and Theodotion, which belong to the second century of Christianity, as well as the catalogue of Melito, Bishop of Sardis (fl. 170 A.D.)—include Coheleth. It is true that its inspiration was questioned at a very early period in the Jewish church. Thus, when the Mishna, amongst other things, declared that both the Song of Songs and Coheleth are canonical, this as usual called forth a division of opinion. 'R. Jehudah said the Song of Songs is canonical, but Coheleth is disputed; R. Josi affirmed that Coheleth is not canonical, and the Song of Songs is disputed; whilst R. Simon remarked that Coheleth is one of those points upon which the school of Shammai is more heterodox, and the school of Hillel more orthodox, whereupon R. Simon b. Assai declared: I have received it from the mouth of the seventy-two elders, on the day when R. Eliezer was inducted Patriarch, that both the Song of Songs and Coheleth are canonical' (*Jadaim*, iii. 5). In the Thossefta (*ibid.*, c. ii., cited in the *Bab. Megilla*, 7, *a*) is added, 'Simon b. Menassiah said the Song of Songs is written by the inspiration of the Holy Ghost; but Coheleth emanates from Solomon's own

wisdom.' A bolder remark is to be found in the Babyl. Talmud (*Sabbath*. 30, *a*), where a Talmudist apostrophises Solomon with respect to Coheleth—'Where is thy wisdom, where thy prudence? Not enough that thy words contradict those of thy father David, but they also contradict each other!' These apparent contradictions are then explained and reconciled in the Hagadic manner; and it is added—'The sages wanted to declare Coheleth apocryphal, because its statements contradict each other; but they abstained from doing it, because it begins and ends with the words of the law' (comp. also Midrash Vayikra Rabba, c. xxviii., and St. Jerome, *Comment*. xii. 13, who relates the same thing in the name of a Jewish rabbi). Again, in the Mishna (Edaijoth, v. 3), R. Ismael, or, according to another reading, R. Simon, mentions *Coheleth* as one of those things upon which the school of Shammai are more heterodox, and the school of Hillel more orthodox, inasmuch as the former regard this book as not belonging to the canon, whilst the latter maintain its canonicity (קהלת אינן מטמא את הידיים כדברי ב"ש ובה"א מטמא את הידים.)

Now, in examining these discussions, it will be seen that, so far from impairing the canonicity of this book, they shew, beyond all doubt—1. That Coheleth *was included* in the canon from a very early period, inasmuch as the whole question hinges upon *retaining* it among the number of sacred books. 2. That the objections to its canonicity were based upon difficulties which arose from the ancient mode of trying to find some heavenly lessons in every detached sentence of the Bible, without due regard to the position which every such apparently heterodox sentence occupies in the whole argument—a proceeding which has no weight with us. 3. That these objections have been so satisfactorily answered by the Rabbins themselves, that, when the apparent contradictions of the Book of Proverbs were urged against retaining it in the canon, Coheleth was adduced as a warning against accepting contradictions too rashly (Sabbath 30, *b*); and 4. That the cavilling school of Shammai, who persisted in regarding this book as uncanonical, were looked upon as lax in their notions upon this point as they were on several other questions.

Coheleth is the fourth of the *five Megilloth* or books (חמש מגילות) which are annually read in the synagogue at five appointed seasons. Its occupying *the fourth* position in the present arrangement of the Hebrew canon, is owing to the fact that the Feast of Tabernacles, on which it is read, is *the fourth* of these occasions.

6. *Literature on the Book.*—Of primary importance to the literary history of this book are the ancient versions—viz., the Sept., the fragments of Aquila, Theodotion, and Symmachus, the Vulgate, St. Jerome's translation and commentary (*Opp.* tom. ii.) The long neglected Syriac version in Walton's Polyglot, and separately published by the Bible Society, is the best of all, and is of inestimable value for the interpretation of this book; the translator often reproducing in his version the very roots, and following the order of the original Hebrew. The Chaldee Paraphrase, too, is very valuable, inasmuch as it embodies the Hagadic mode in which this book was interpreted, and thus furnishes us with the sources whence the ancient versions derived their deviations from the text. From St. Jerome down to the time of the Reformation, nothing is to be found in the Christian Church of any value to the elucidation of this book. The Jews, however, both in the East and in Europe, were busily engaged during this time in explaining the word of God; and as results of these labours we have the Commentary of the immortal Rashi (1040-1105 A.D.), the founder of the Germano-French school of interpreters (in the Rabbinic Bibles); the elegant exposition of this book by the cultivated and far-seeing Rashbam (1085-1155), edited by Dr. Adolph Jellinek, Leipzig, 1855; the thoroughly grammatical commentary by the erudite Ibn Ezra (1092-1167 A.D.), given in the Rabbinic Bibles; and a host of others, some still unpublished, and dispersed through the public libraries of Europe, and some published, but not of sufficient importance to be enumerated. With the Reformation, we have the revival of biblical literature, and as its result Luther's excellent Latin commentary on this book (Wurtenberg, 1532), which was so highly regarded that it was translated the following year into German by the reformer's friend Justus Jonas (Wurtenberg, 1533). This was followed by Melanchthon's valuable commentary (Wurtenberg, 1556). In our own country the reformers were more dependent upon the Germans for their biblical knowledge, and the first commentary on Ecclesiastes in the English language is a translation of Luther's work (*printed by John Daye, dwellyng ouer Aldersgate*, 1573); we then have the more independent but less valuable translation of Ecclesiastes, with an introduction by 'the far-famed Hebraist' Hugh Broughton, 'for the instruction of Prince Henry, our hope' (1605). And now the Roman Catholics were fairly roused by the Protestant zeal for elucidating the Bible, and the result of it was the unparalleled commentary of the Jesuit Pineda (Antwerpiæ, 1620). In this most elaborate work, Pineda gives a thorough digest of all that the Fathers and others have said upon each verse, nine different versions in nine parallel columns at the end of each chapter—viz., the Vulg., the Venice version, that of our countryman Robert Shirwode (1523), translations of the Sept., Syriac, Arabic, the Brylinger version (1582), and two versions of the Chaldee Paraphrase, the one by Zomara from the Complutensian Bible, and the other by Peter Costus, published in 1554; and a catena of the Greek Fathers. This work is indispensable to the historico-critical expositor. Passing over a number of minor works, we come to the commentary of Grotius (1644), which gave a new tone to the interpretation of Ecclesiastes. This was followed by the excellent commentary on Ecclesiastes by Bishop Reynolds, in what is called 'the Assembly's Annotations,' and afterwards reprinted separately (London, 1669). It is impossible to enumerate in our brief space the commentaries on this book which now began to issue from the press. The most important for the biblical student are the commentaries of Desvoeux (London, 1760); Mendelssohn, translated by Preston (Cambridge, 1853); Rosenmüller (*Scholia in Vet. Test.*, p. 9, vol. ii.); Knobel (Leipzig, 1836); Herzfeld (Brunswick, 1838); Ewald (Göttingen, 1837); Noyes (Boston and London, 1846); Cahen (*La Bible*, tom. xvi., Paris, 1848); Hitzig (*Exeget. Handb.* vii., Leipzig, 1847); Heiligstedt's continuation of Maurer (Leipzig, 1848); Stuart

(New York, 1851); Philippson (*Die Israelitische Bibel*, vol. iii., Leipzig, 1854); Elster (Göttingen, 1855); Vaihinger (Stuttgart, 1858); and Hengstenberg, translated into English in Clark's Foreign Theological Lib. (Edinburgh, 1860). For a further analysis of these commentaries, as well as for a more extensive treatment upon the points handled in this article, we must refer to our Historical and Critical Commentary on Ecclesiastes (Longman, 1861).—C. D. G.

ECCLESIASTICUS one of the most important and most esteemed of the Apocryphal books of the O. T.

1. *The title of the Book.*—The original Hebrew title of this book, according to the authority of the Jewish writings, and St. Jerome (*vide infra*, sec. 3) was משלים *Proverbs*, or more fully משלי ישוע בן סירא *the Proverbs of Jesus, son of Sira*, which was abbreviated according to a very common practice, into בן סירא *Ben Sira*, סירוק *Sirach*, which we find in a few later writers, evidently originated from a desire to imitate the Greek Σιράχ. Hence all the quotations made from this book in the Talmud and Midrashim are under these titles. (Comp. Mishna, Iadaim, iii. 15; Chagiga, 15; Midrash Rabba, 6, *b.*; Tanchuma, 69, *a*, etc. etc.) The Greek MSS. and Fathers, however, as well as the prologue to this book, and the printed editions of the Sept., designate it Σοφία Ἰησοῦ υἱοῦ Σι (ει, η) ραχ, *The wisdom of Jesus, the son of Sirach*, or by way of abbreviation, Σοφία Ξιράχ, *The wisdom of Sirach*, or σοφία ἡ πανάρετος, or simply ἡ πανάρετος, *The book of all virtues*, because of the excellency and diversity of the wisdom it propounds, with which the Syriac ܚܟܡܬܐ ܕܒܪܣܝܪܐ agrees. The name *Ecclesiasticus*, by which it has been called in the Latin Church ever since the second half of the fourth century, and which has been retained in many versions of the Reformers (*e.g.*, the Zurich Bible, Coverdale, the Geneva version, the Bishops' Bible, and the auth. version) is derived from the *old Latin version*, adopted by St. Jerome in the Vulg., and is explained to mean *church-reading book*. The appellation *libri ecclesiastici* was given by the ancients to those books which were read in the churches for edification, to distinguish them from *libri canonici*; and as this book was especially esteemed and read more generally for ecclesiastical purposes, it was κατ' ἐξοχήν called *Ecclesiasticus*. Calmet, however, is of opinion (*Preface*) that this name was given to it because of its resemblance to *Ecclesiastes*. But as this title is very vague it is rightly rejected by Luther, and almost all modern critics.

2. *The Design and Method of the Book.*—The design of this book is to propound the true nature of wisdom, and to set forth the religious and social duties which she teaches us to follow through all the varied stages and vicissitudes of this life; thus teaching the practical end of man's existence by reviewing life in all its different bearings and aspects.

In addition to the fact that no Palestinian production, whether inspired or uninspired, can be reduced to a logically developed treatise according to Aristotelian rules, there are difficulties in tracing the plan of this book, arising from the peculiar circumstances of the author as well as from the work itself. Ben Sira brings to the execution of his plan the varied experience of a studious and practical life, and in his great anxiety not to omit any useful lesson which he has gathered, he passes on, after the manner of *an Eastern* logic, from the nature of heavenly wisdom to her godly teachings, from temptation in its varied forms to filial duties; he discloses before the eyes of his readers the inward workings of the heart and mind, he depicts all the passions and aspirations, all the virtues and vices, all the duties towards God and man in proverbs and apothegms, in sayings which have been the property of the nation for ages, and in maxims and parables of his own creation, with a rapidity and suddenness of transition which even an Eastern mind finds it at times difficult to follow. Add to this that the original Hebrew is lost, that the Greek translation is very obscure, that it has been mutilated for dogmatic purposes, and that some sections are transposed beyond the hope of readjustment, and the difficulty of displaying satisfactorily the method or plan of this book will at once be apparent, and the differences of opinion respecting it will be no matter of surprise. Believing Fritzsche's development of the plan of Ben Sira to be the most satisfactory we have no hesitation in adopting it. The book, according to this painstaking and learned critic, is divisible into *seven* parts or sections, as follows:—

Section I., comprising chaps. i.–xvi. 21, describes the nature of wisdom, gives encouragements to submit to it, as well as directions for conducting ourselves in harmony with its teachings.

II.—xvi. 22–xxiii. 17—shews God in the creation, the position man occupies with regard to his Maker, gives directions how he is to conduct himself under different circumstances, and how to avoid sin.

III.—xxiv. 1–xxx. 24, xxxiii. 12–xxxvi. 16a, xxx. 25-27—describes wisdom and the law, and the writer's position to the former, gives proverbs, maxims, and admonitions about the conduct of men in a social point of view.

IV.—xxx. 28–xxxiii. 11, xxxvi. 16b-22—describes the wise and just conduct of men; the Lord and his people.

V.—xxxvi. 23–xxxix. 11—instructions and admonitions about social matters.

VI.—xxxix. 12–xlii. 14—God's creation, and the position man occupies with regard to it.

VII.—xlii. 15–l. 26—the praise of the Lord, how He had glorified himself in the works of nature, and in the celebrated ancestors of the Jewish people.

Whereupon follows an epilogue, chap. l. 27-29, in which the author gives his name, and declares those happy who will ponder over the contents of this book, and act according to it; as well as an appendix, chap. li. 1-30, praising the Lord for deliverance from danger, describing how the writer has successfully followed the paths of wisdom from his very youth, and calling upon the uneducated to get the precious treasures of wisdom.

3. *The unity of the Book.*—The peculiar difficulties connected both with the plan of the book, and the present deranged condition of its text pointed out in the preceding section, will have prepared the reader for the assertions made by some that there is no unity at all in the composition of this book, and that it is in fact a compilation of divers national sayings, from various sources, belonging to different

ages. Encouragement is sought for these assertions from the statement in the spurious prologue of this book οὐ μόνον τὰ ἑτέρων τῶν πρὸ αὐτοῦ συνετῶν ἀνδρῶν ἀπαφθέγματα συνήγαγεν, ἀλλὰ καὶ αὐτὸς ἰδιά τινα ἀπεφθέγξατο, as well as from the remark of St. Jerome: Quorum priorem [*παναρετον* Jesu filii Sirach librum] Hebraicum reperi, non *Ecclesiasticum* ut apud Latinos, sed *Parabolas* prænotatum, cui juncti erant Ecclesiastes et Canticum Canticorum, ut similitudinem Salomonis] non solum librorum numero, sed etiam materiarum genere cœquaret (*Præf. in Libr. Solom.*), which seems to imply that the Book of Ben Sira was intended to answer to all the three reputed works of Solomon. So also Luther. Eichhorn can see in it three different books: *the first* book consists of chaps. i.-xxiii., comprising desultory remarks upon life and morals, and is divisible into two sections, viz., *a*, i.-ix., and *b*, x.-xxiii.; *the second* book comprises xxiv.-xlii. 14, begins with a vivid description of wisdom, whereupon follow remarks and maxims without any order; and *the third* book comprising xlii. 15-l. 24, is the only portion of Sirach carefully worked out, and contains praise of God and the noble ancestors of the Hebrews (*Einleitung in d. Ap.* 50, etc.) Ewald again assures us that Ben Sira made two older works on Proverbs the basis of his book, so that his merit chiefly consists in arranging those works and supplementing them. The first of these two books originated in the fourth century before Christ, extends from chap. i. to xvi. 21, and contains the most simple proverbs, written with great calmness. The second book originated in the third century before Christ, extends from xvi. 22 to xxxvi. 22, and displays the excitement of passions as well as some penetrating observations, and has been greatly misplaced in its parts, which Ewald rearranges. The *third* book, which is the genuine work of Ben Sira, extends from xxxvi. 23 to li. 30, with the exception of the song of praise contained in xxxix. 12-35 which belongs to the author of the second work (*Geschichte d. V. Isr.* iv. p. 300, etc.; *Jahrb.* iii., p. 131, etc.) These must suffice as specimens of the opinions entertained by some respecting the unity of this book. Against this, however, is to be urged—1. That the difference in form and contents of some of the constituent parts by no means precludes the unity of the whole, seeing that the writer brought to the illustration of his design the experience of a long life, spent both in study and travelling. 2. That this is evidently the work of the author's life, and was written by him at different periods. 3. That the same design and spirit pervade the whole, as shewn in the foregoing section; and, 4. That the abruptness of some portions of it is to be traced to the Eastern style of composition, and more especially to the present deranged state of the Greek translation.

4. *The Author and Date of the Book.*—This is the only apocryphal book the author of which is known. The writer tells us himself that his name is *Jesus* (Ἰησοῦς, יֵשׁוּעַ יְהוֹשֻׁעַ, *i.e.*, *Jeshua*), *the son of Sirach*, and that he is of *Jerusalem* (l. 27). So that we have here the production of a Palestinian Jew. This is also corroborated by the whole complexion of the work. We cannot pause to discuss the various speculations advanced about the personal character, acquirements and position of the author, for these we must refer to the article *Jesus son of Sirach*. That the book should have been ascribed by the Latin Church to Solomon, notwithstanding this plain declaration of the book itself, the discreditable terms in which Solomon is spoken of, the reference to Solomon's successors, to prophets and other great men who lived before and after the Babylonish captivity, the mention of the twelve minor prophets (xlix. 10), the citation from the prophet Malachi (comp. xlviii. 10, with Mal. iv. 6), and the description of the high-priest Simon (chap. l.), only shews what the Fathers can do.

The age of the book has been, and still is, a subject of great controversy. The life-like description of the high-priest Simon contained in chap. l., which indicates that the writer had seen this high functionary officiate in the temple, would have been sufficient to determine beyond dispute the date of this book, but for the fact that there were two high-priests of the same name, viz., Simon, son of Onias, surnamed *the Just*, or *the Pious*, who lived about 370-300 B.C. [SIMON THE PIOUS]; and Simon II., son of Onias, who lived in the reign of Ptolemy Philopator, 217-195 B.C. (3 Maccab. i. 2). Some interpreters, therefore, are of opinion that Simon I. is described by Ben Sira, whilst others think that Simon II. is intended. The lives and acts of these two pontiffs, however, as well as the esteem in which they were respectively held by the people, as recorded in their national literature, must shew to which of these two high-priests the description of Ben Sira is applicable. 1. The encomiums shew beyond doubt that one of Israel's *most renowned* high-priests is described; whereas Simon II. was so little distinguished that Josephus cannot relate a single good thing about him. 2. Ben Sira characterises him as *the deliverer of his people from destruction;* whereas in the time of Simon II. no deliverance of either the people or the temple was necessary. 3. In the time of Simon II., Hellenism, the great enemy of Judaism, which was represented by the sons of Tobias, had made great progress; and if Ben Sira had written about this time, we should have had some censures from this pious poet of these thoughtless and godless innovations; whereas there is no allusion to these throughout the whole of this book. This appears surpassing strange, when it is borne in mind that Simon II. himself sided with these faithless sons of Tobias, as Josephus distinctly declares (*Antiq.* xii. 4. 11). 4. It is utterly impossible that such a man as Simon II. should be described in such extraordinary terms in the catalogue of national benefactors; and that Simon I., the personification of goodness, nobility, and grandeur, whom the nation crowned with the title, *the Just*, *the Pious*, should be passed over with silence; and 5. No Jew, on reading so sublime a description of the high-priest, would ever think, with his national traditions before him, of applying it to any one else but *the* Simon, unless he were *distinctly told* that it was intended for another Simon. These considerations, therefore, shew that Ben Sira's life-like description refers to Simon I., and that the author was his contemporary. Now, as Simon I. died about 300 B.C., Ben Sira must have written his work about 290-280, as chap. l. implies that this high-priest was dead. See also *infra*, sec. 8.

5. *The Original Language of the Book.*—The translator of this book into Greek most distinctly declares, in his preface, that it was written in Hebrew, and St. Jerome assures us that he *had*

seen the Hebrew original (*vide supra*, sec. 3). That, by the term Ἑβραϊστί, is meant *Hebrew*, and not *Aramean*, is evident from the numerous quotations made from this book both in the Talmud and the Midrashim—comp.

Ben Sira.	*Talmud and Midrashim.*
Chap. iii. 20 . .	(Chagiga, 13; Bereshith Rab. 10.)
vi. 10 . .	Sanhed. 10, 100; Jebamoth, 63, *b*; Erub., 65, *a*.
vii. 34 . .	Derech Eretz, 19, *c*. 4.
ix. 8 . .	Sanhed. 100, *b*; Jebamoth, 63.
ix. 12 (Syriac)	Aboth, i. 5.
xi. 1 . .	Jer. Berach. 29, *a*; Nazir, 18, *a*; Beresh. Rab. 78, *b*.
xi. 27 . .	Sanhed. 100.
xiii. 15 . .	Baba Kama, 92, *b*.
xiii. 25 . .	Bereshith Rabba, 82.
xiii. 31 . .	Bereshith Rabba, 64, *b*.
xiv. 11 . .	Erubin, 54, *a*.
xiv. 17 . .	Erubin, 71.
xv. 8 . .	Pesachim, 66; Erubin, 55, *a*.
xviii. 23 . .	Tanchuma Vajikra, 41, *b*.
xxv. 3, 4 .	Pesachim, 113.
xxv. 13 . .	Sabbath, 11, *a*.
xxvi 1. .	Sanhed. 100; Jebamoth, 63, *b*.
xxvi. 20. .	Nida, 70.
xxvii. 9 . .	Baba Kama, 92, *b*.
xxviii. 14 .	Vajikra Rab. 153, *a*.
xxx. 21 . .	Sanded. 100, *b*.
xxx. 25 . .	Jebamoth, 63, *b*.
xxxviii. 1 .	J. Sanded. 44; J. Taanith, 9, *a*; Shemoth. R. 106, *b*.
xxxviii. 4, 8	Beresh. Rab. 8, *a*; Jalkut Job, 148.
xxxviii. 16-23	Moed Katon, 27.
xl. 28 . .	Betza. 32, *b*; Jalkut Job, 149.
xlii. 9, 10 .	Sanhedrin, 100, *b*.

Almost all of these quotations are in *Hebrew*, though the works in which they are found are in *Aramean*; thus shewing beyond doubt that the book of Ben Sira was written in genuine Hebrew. Besides, some of the blunders in the Greek can only be accounted for from the fact that the original was Hebrew. Thus, for example, in xxiv. 25, we read, 'He maketh knowledge to come forth as light, as Gihon in the days of vintage,' where the parallelism Γηών = גִּיחוֹן (Gen. ii. 13), whereby *the Nile* was designated in later times, which the Sept. also understands by שִׁיחוֹר (Jer. ii. 18), shews that ὡς φώς in the first hemistich, originated from the translator's mistaking the Hebrew כיאור, *like a stream*, for כאור, *like light*. Comp. also xlix. 9, which is most unintelligible in the Greek, through the translator's mistaking the Hebrew בזעם for בזרם. Bishop Lowth, indeed, went so far as to assert that the translator 'seems to have numbered the words, and exactly to have preserved their order, so that, were it literally and accurately to be retranslated, I have very little doubt that, for the most part, the original diction would be recovered.' The learned prelate has actually retranslated chap. xxiv. into Hebrew (*Hebrew Poet. Lect.* xxiv. Oxford ed., 1821, p. 254). This retranslation is also printed by Fritzsche, who has added some corrections of his own, and who also gives a translation of chap. l.

6. *The Greek and other translations of this book.*—The Greek translation of this book, incorporated in the Sept., was made by the grandson of the author (ὁ πάππος μου Ἰησοῦς), who tells us that he came from Palestine into Egypt in his thirty-eighth year, 'in the reign of Euergetes' (ἐν τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει ἐπὶ τοῦ Εὐεργέτου βασιλέως). But there were two kings who have borne this name—Euergetes I., son and successor of Ptolemy II., Philadelphus, B.C. 247-222; and Euergetes II., *i. e.*, Ptolemy VII., known by the nickname Physcon, the brother of Ptolemy VI. B.C. 145-116; and the question is, which of these two is meant? Now, Ben Sira, as we have seen, wrote about 290-280 B.C., when an old man, and if we take ὁ πάππος μου to mean *great-grandfather*, a sense which it frequently has, and that the translator was born after the death of his illustrious ancestor, his arrival in Egypt in his thirty-eighth year would be *circa* 230 B.C., *i. e.*, in the reign of Euergetes I. The date of the author of this book, therefore, shews which Euergetes the translator meant.

The present state of this translation, however, is very deplorable; the text as well as the MSS. are greatly disfigured by numerous interpolations, omissions, and transpositions. The *Old Latin* version which St. Jerome adopted in the Vulgate without correcting it, was made from this Greek translation, and besides being barbarous in style, is also greatly mutilated, and in many instances cannot be harmonized with its original. The Syriac alone is made direct from the Hebrew, and contains a quotation made by Jose ben Jochanan about 150 B.C. (comp. Aboth. i. 5 with Ben Sira ix. 12), which the secondary versions have not, because it was dropped from the Greek. Notwithstanding the ill treatment, and the changes which this version has been subjected to, it is still one of the best auxiliaries for the restoration of the old text. The Arabic seems to have been made from the Syriac; whilst the old English version of Coverdale, as usual, follows the Zurich Bible and the Vulgate [COVERDALE], the Bishops' Bible again copies Coverdale; the Geneva version, as is often the case, departs from the other English version for the better. The present A. V. chiefly follows the Complutensian edition of the Greek and the Latin Vulgate.

8. *The Canonicity of the Book.*—Though this book has been quoted in the Jewish Church as early as 150 and 100 B.C., by Jose b. Jochanan (Aboth. i. 5), and Simon b. Shetach (Jer. Nazir. v. 3), and references to it are dispersed through the Talmud and Midrashim (*vide sup.* sec. 5), yet the Talmud and Midrashim declare most distinctly that it is not canonical. Thus Thos. Jadaim, c. ii. says, ספר בר סירא וכל ספרים שנכתבו מכאן ואילך אינן מטמאין את הידים, *the book of Ben Sira, and all the books written from its time and afterwards, are not canonical.* We also learn from this remark that Ben Sira is *the oldest* of all apocryphal books, thus confirming the date assigned to it in sec. 4. Again, the declaration made by R. Akiba, that he who studies uncanonical books will have no portion in the world to come (ר' עקיבא אומר אף הקורא בספרים החיצונים, *Mishna Sanhed.* x. 1), is explained by the Jer. Talmud to mean כגון סיפרי בן סירא ובן לעגה, *the books of Ben Sira and Ben*

Laanah. So also the Midrash on Coheleth xii. 12, remarks, כל המכנים בתוך ביתו יותר מכ"ד ספרים מהומה הוא מכנים בביתו כגון בן סירא וספר בן תגלא, *whosoever introduces into his house more than the* 24 *books* (*i.e.*, the Sacred Scriptures, see Art. CANON), *as, for instance, the books of Ben Sira and Ben Tiglah, brings confusion into his house.* Accordingly, Ben Sira is not included in the Canon of Melito, Origen, Cyril, Laodicea, Hilary, Rufinus, etc.; and though St. Augustine, like the Talmud and the Midrashim, constantly quotes it, yet he also, like the ancient Jewish authorities, distinctly says that it is not in the Hebrew Canon (*De Civit.* xviii. 20). So also St. Jerome (*Prol. in Lib. Solom.*)

9. *The Literature on this Book.*—Camerarius, *Sententiæ et Sapientiæ Siriacidæ*, Lips. 1570; De Rossi, *Meor Enaim, Imre Bina*, c. ii. p. 29; Bartolocci, *Bibliotheca Magna Rabbinica*, i. p. 678, etc.; Drusius, *Ecclesiasticus, etc.*, Franck. 1596; Linde, *Glaubens-und-Sittenlehre Jesu des Sohns Sirach*, Leipz. 1782, 2d ed. 1795; also by the same author, *Sententiæ Jesu Sir. Græc. textum ad fidem Codd. et Verss. emend. illust.*, Gedani, 1795; Eichhorn, *Einleitung in d. Apokr. Schriften d. A. T.*, p. 28, etc.; Ben Zeb, *Choshmeth Jeshua Ben Sira*, last edition, Vienna, 1844; Arnald, *Critical Commentary upon the Apocryphal Books*, etc.; Zunz, *Gottesdienstlichen Vorlesungen*, p. 100, etc.; Delitzsch, *Zur Geschichte der jüdischen Poesie*, Leipz. 1836, pp. 20, 204, etc.; Duke's *Rabbinische Blumenlese*, Leipzig, 1844, pp. 24-32, 67-84; Bretschneider, *Liber Jesu Siracidæ, Græce, ad fidem Codd. et Verss. emend. et Perpet. Comm. illust.*, Ratisbonæ, 1806; Ewald, *Geschichte d. Volkes Israel.*, iv. p. 298, etc.; Jahrbuch, iii. 125, etc.; Davidson, *The Text of the Old Testament Considered*, p. 1024, etc.; Geiger, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, xii. 536, etc.; and especially the very masterly commentary of Fritzsche, *Kurzgefasstes Exeg. Handbuch z. d. Apokryphen des Alten Testamentes*, part. v., Leipzig, 1859. See also articles JESUS THE SON OF SIRACH, and SIMON.—C. D. G.

ECDIPPA. [ACHZIB.]

ECK, JOHN, properly JOHANN MAIER VON ECK, was born at Eck, a village of Suabia, 13th Nov. 1486, and died at Ingoldstadt, where he was professor of theology, 8th Feb. 1543. The keen antagonist of Luther on the field of polemical theology, he sought to rival him also in the department of biblical literature. He issued a translation of the Bible, 'nach dem Texte in der Heil. Kirche gebraucht, auf hochdeutsch verdolmetscht,' Ingoldst. 1537, fol., of which he executed the O. T. and Emser the N. T. To this work not much value is attached. Eck follows the Vulgate, and sometimes borrows from Luther. He was, however, a respectable Hebrew scholar, and but for party reasons might have translated the O. T. from the original. One of his earlier works is a Translation of and Commentary on the Prophet Haggai, in which the Hebrew and Greek texts are inserted, Salingiaci, 1538. In the dedication of this work he says of himself, 'plus viginti annis in lingua sancta sum versatus.' The book is of no great value, but it gives one the impression that its author was a man of considerable learning as well as polemical power. The pervading spirit is bigoted and bitter in the extreme. The work is a beautiful specimen of early printing, and is now very rare.—W. L. A.

ECKERMANN, JACOB CHRIST. RUD, D.D. and professor of theology and church law at Kiel, was born 6th Sept. 1754, and died 6th May 1836. He was the author of a commentary of some note on the N. T., under the title of *Erklärung aller dunkeln Stellen des N. T.*, 3 vols. 8vo, Kiel, 1806-8. He published also a metrical translation of Joel, with a commentary, Leipz. 1786. His miscellaneous writings have been collected in 6 vols. 8vo of *Theolog. Beiträge*, Altona, 1790-99, and in two additional vols. of *Vermischte Schriften*, Ibid. 1799, 1800.—W. L. A.

ECLIPSE. It has been supposed that such expressions as 'I will cause the sun to go down at noon, and I will darken the earth in the clear day' (Am. viii. 9; comp. Jer. xv. 9), 'And it shall come to pass in that day that the light shall not be clear nor dark' (Zech. xiv. 6), 'The sun and the moon shall be dark' (Joel ii. 10; iii. 15), contain allusions to eclipses of the sun and moon. This is possible, and in some of the instances probable. The passages, however, are highly figurative, and the language they present may simply be used to convey vigorously the sentiment of the prophet without having been suggested by any physical phenomenon. All attempts to refer the allusions in these passages to eclipses historically recorded are futile. The darkness at the crucifixion has often been ascribed to an eclipse, but without reason. [DARKNESS; EARTHQUAKE.]—W. L. A.

ED (עֵד), a word supplied in the A. V. (Josh. xxii. 24), on the authority of the Arab. and Syr. versions, but which does not appear in the Hebrew text except in a few codices, in most of which it precedes למזבח, and in one follows it with the omission of the second עד, evident indications of a mere connection. The LXX. and the Chald. accord with the received text of the Heb., and the Vulg. is not decided. The passage may be rendered, 'The sons of Reuben and the sons of Gad called the altar, A witness is this between us that Jehovah is God,' *i. e.*, they inscribed this on it; or it may be rendered, 'gave a name to it, for (said they) it is a witness,' etc. (comp. Knobel and Maurer *in loc.*)—W. L. A.

EDAR, TOWER OF (מִגְדַּל עֵדֶר, Sept., Cod. Alex., πύργος Γαδέρ), a place at which Jacob first pitched his tent after the death of Rachel (Gen. xxxv. 21). It seems to have been near Bethlehem; Jerome says (*De locc. Heb.* s. v. Bethlehem) it was distant from that place about 1000 paces. He says it means *turris gregis*, and finds in the name a prophetic anticipation of the announcement to the shepherds of the birth of Christ. It may have been the place called afterwards Eder.—W. L. A.

EDEN (עֵדֶן). [PARADISE.]

EDEN (עֵדֶן, Sept. Ἐδέμ), a place mentioned along with Haran, and Canneh, and Sheba, as supplying Tyre with cloths and embroidered garments (Ezek. xxvii. 23). It is supposed to be the place now called Aden, on the southern coast of Arabia, where Haran and Canneh also were. [BETHEDEN.]—†

EDOM. [ESAU.]

EDOMITES. [IDUMÆA.]

EDREI (אֶדְרֶעִי; Sept. Ἐδραείν), one of the ancient capitals of Bashan, and the residence of Og, the last of its giant kings (Deut. i. 4; Josh. xii. 4). Beside it Og assembled his forces to oppose the Israelites, and there his army was defeated, and he himself slain (Deut. iii. 1). Edrei, with the other cities of Bashan then fell into the hands of the Israelites (ver. 10), and was allotted to the half tribe of Manasseh (Josh. xiii. 12, 31). It is doubtful whether it was ever occupied by the conquerors, at least for any lengthened period, as there is not a single reference to it in their subsequent history. Its singular position may probably account for this.

There are two ancient towns in Bashan which now claim the honour of being the representatives of Edrei. The one is called *Edhra* (أذرع), and is situated on the south-west angle of the rocky district of Lejah, the Argob of the Hebrews, and the Trachonitis of the Greeks. The other is called *Dera* (درعا), and stands in a shallow wady in the open plain of Hauran, about fourteen miles south of Edhra. Most modern geographers have assumed, apparently without much investigation, that Dera marks the real site of Edrei (Reland, *Pal.*, p. 547; Ritter, *Pal. und Syr.* ii. 834; Burckhardt and Leake, in *Travels in Syria*, pp. 12, and 241). The writer has been led to form a different opinion, and it may be necessary to state the grounds for it.

1. The name *Edrei*, which signifies 'strength,' and the fact that it was the capital of an ancient and warlike nation, naturally lead to the belief that it was a very strong city. Ancient cities were always, when possible, built on the tops of hills, or in rocky fastnesses, so as to be easily defended. Edhra stands on a ridge of jagged rocks, and is so encompassed with cliffs and defiles as to be almost inaccessible. Dera, on the contrary, is in the open plain, and has no traces of old fortifications (G. Robinson, *Travels in Palestine*, ii. 168).

2. Dera has neither well nor fountain to attract ancient colonists to an undefended site. Its supply of water was brought by an aqueduct from a great distance (Ritter, *Pal. und Syr.* ii. 834).

3. The ruins of Edhra are more ancient, more important, and much more extensive than those of Dera. None of the buildings in the latter seem older than the Roman period (Dr. Smith in Robinson's *B. R.* iii. app. 152, 1st ed.)

The identification of Dera and Edrei can be traced back to Eusebius. He says Edrei is now called Adara (Ἀδαρά), and is a noted city of Arabia, twenty-four miles from Bostra (*Onomast.* s. v. *Esdrai*). In another place he gives the distance at twenty-five miles (Id. s. v. *Astaroth*). Adara is laid down in the Peutinger Tables as here indicated (Reland, *Pal.*) There can be no doubt that the city thus referred to is the modern Dera; but the statement of Eusebius is not sufficient to counterbalance the other evidence in favour of Edhra. Dera was probably better known to him as lying on a great road leading to the metropolis of the province; and the similarity in name gave rise to the error which has since been propagated.

The ruins of Edhra are among the most extensive in Hauran. The site is a strange one. It is a rocky promontory projecting from the Lejah (TRACHONITIS), having an elevation of some thirty feet above the plain which spreads out beyond it smooth as a sea, and of unrivalled fertility. The ruins are nearly three miles in circuit, and have a strange wild look, rising up in black shattered masses, from the midst of black rocks. A number of the ancient houses still remain, though half buried beneath heaps of more modern ruins. Their walls, roofs, and doors are all of stone; they are low, massive, and simple in plan; and they bear the marks of the most remote antiquity. Some of them are doubtless as old as the time of the Rephaim; and they are thus specimens of primeval architecture such as no other country could produce. At a later period Edhra was adorned with many public edifices, now mostly in ruins. A large church still stands at the northern end of the town. A Greek inscription over the door informs us that it was originally a heathen temple, was converted into a church, and dedicated to St. George in A.D. 516. There are the walls of another church of St. Elias; and, in the centre of the town, a cloistered quadrangle, which appears to have been at first attached to a *forum*, and afterwards to a cathedral. On the public buildings and private houses are many Greek inscriptions. Some were copied by Burckhardt, and some by the writer of this article. These shew that Edhra was a most important place from the time of the Roman conquest; and that it, and not Dera, was the episcopal city referred to by Epiphanius, and in the *Notitiæ Ecclesiasticæ*, as ranking next to Bostra (Reland, *Pal.* pp. 219, 223, 548; St. Paul's *Geogr. Sac.* p. 295). It was still a strong place at the time of the Crusades (*Gesta Dei per Francos*, pp. 895, 896, 1031); and was one of the capitals of Hauran in the days of Abulfeda (*Tabula Syr.*, p. 97). When visited by the writer in 1854 it contained about fifty families, a few of which were Christian, and worshipped in the old church of St. George. An account of the ruins will be found in the writer's *Damascus*, ii. 219; *Handbook for S. and P.* 532; Burckhardt's *Syria*, 57 *sq.*; Ritter, *ut supra*.

2. A town in the mountains of Naphtali, near Kedesh (Josh. xix. 37). About three miles south of the ruins of Kedesh is a conical hill called *Khuraibeh*, 'the ruin,' which was anciently occupied by a small fortified town. This may perhaps mark the site of Edrei. (*Handbook for S. and P.* 442.)—J. L. P.

EDUCATION. As this subject is intimately connected with the question of *schools* and mode of *instruction*, which cannot be well dealt with separately, we propose to discuss historically these three topics in the present article.

1. *Education from the Exodus of Egypt to the Return from Babylon.*—Being under a theocracy, and engaged almost exclusively in pastoral and agricultural pursuits, it was most important that the Hebrews, in the early stages of their existence, should educate their youth in a pre-eminently religious, practical, and simple manner. The parents upon whom the education of the children at first devolved, were therefore strictly enjoined to instruct their off-

spring in the precepts of the Law, in the fear of God (Deut. iv. 9, 10; xxxi. 13; xxxii. 46), and in the symbols which represented the dealings of Providence with their nation in past days, and which were evidently designed to excite the curiosity of the children, and to elicit inquiry; thus furnishing the parents with pictorial illustrations to facilitate the education of those committed to their care (Exod. xii. 26, 27; xiii. 8, 14, 15; Deut. vi. 8, 9, 20, etc.) This work of education was not to be put off for certain occasions, but was to be prosecuted at all times; no opportunity was to be lost, the father was enjoined in sitting down with his family at the table, at home, abroad, before retiring in the evening, and after getting up in the morning, to train his children in the nurture and admonition of the Lord (Deut. vi. 7). The law of God powerfully supported the authority of parents in this task by the injunction of filial obedience contained in the Decalogue, as well as by the heavy punishment inflicted upon refractory children (Exod. xx. 12; xxi. 15; Lev. xx. 9; Deut. xxi. 18-21). Still the rigour of parental authority was not to be the sole operative power in the education of children. Parents are reminded that their example may lead their children to happiness or misery (Exod. xx. 5, 6; Deut. iv. 10; v. 9; xxx. 19; xxxii. 46, 47). The force of example in the education of children is most beautifully described in the praise of a royal mother who, with 'the law of love upon her tongue,' instilled noble sentiments into the heart of her children (Prov. xxxi. 1-9, 25); and such loving words are represented as producing an indelible impression in the picture of a son who, with pious gratitude, dwells upon the wholesome lessons which his father imparted to him in early youth (*ibid.* iv. 3, etc.) Parents are, moreover, advised not to adopt the same indiscriminate process of teaching with all children, but to adapt their instruction to every youth (על פי דרכו) according to his age and inclination, so that he may abide thereby (*ibid.* xxii. 6).

That *reading* and *writing* must have formed part of education from the very settlement in Palestine is evident from the fact that the Israelites were commanded to *write* the precepts of the law upon the door-posts and gates of their respective houses [MEZUZA], in order to be continually reminded of their obligations to their Creator (Deut. vi. 9; xx. 20); they were, moreover, enjoined to write the injunctions upon great stones (באר הטב) '*very plainly*,' immediately upon their crossing the Jordan (Deut. xxvii. 2-8) so that they might easily be read by every Israelite. Now these admonitions unquestionably presuppose that the people at large could read plain writing; that the deciphering of these memorials was a religious duty, and that it must therefore have formed an essential part in the strictly religious education of children. Besides, the manner in which some parts of the sacred oracles were written clearly indicates that the inspired writers reckoned upon the ability of the people to read. Thus, the frequent play upon words, as for instance, in Gen. vi. 8, where 'Noah found favour,' is obtained by a transposition of the letters in the name נח into חן; Gen. xxxviii. 7, where 'Er . . . was wicked,' is obtained by a transposition of the letters in the name ער into רע; the alphabetical portions of the O. T. (Ps. ix., x., xxv., xxxiv., xxxviii., cxi., cxii., cxix., cxlv.; Prov. xxxi. 10, etc.; the Lament.) which were intended to assist the memory and mark the gradation of ideas; the substitution of ששך for בבל (Jer. xxv. 26; li. 4), לב קמי for כשדים (*ibid.* li. 1), by taking the letters of the alphabet in their reverse order, would have been utterly useless and most unintelligible had not the people for whom they were intended been able *to read*. If we bear in mind that the understanding of the sacred oracles was not the peculiar prerogative of the priestly caste, but was enjoined upon *every* Israelite, it becomes self-evident that the knowledge of reading and writing which, as we have seen, is so inseparable from the understanding of the Scriptures, must have formed a prominent part in the education of children whose sole training was the understanding of the Scriptures. For the same reason *arithmetic* must have been taught; as the days of the week, the months, the festivals, etc., were not designated by proper names, but by *numerals*. The numbers occurring in the O. T. reach to hundreds of thousands, and we have, moreover, instances of *addition* (Num. i. 22, etc.; xxvi. 7, etc.), *subtraction* (Lev. xxv. 27; xxviii. 18; Num. iii. 19, 43 with 46), *multiplication* (Lev. v. 8; xxvii. 16-18; Num. iii. 46-50) and *division* (Lev. xxv. 27-50). In fact, every art or science which occurs or is alluded to in the O. T., and upon the understanding of which depended the understanding of the Scriptures, must to some extent have formed a part of the strictly religious Jewish education.

We have already seen that the education of the children devolved upon the parents. They were *the teachers* in ordinary cases. This natural duty must have been a pleasant task, a welcome occupation, and a pastime to a people who led a rural life, and whose Sabbaths and festivals freed them from labour a *sixth* part of the year [FESTIVALS]. In these leisure hours the parents who were strictly forbidden to engage in any secular work were in constant contact with their children; and the many symbols, rites, and ceremonies on those occasions were used by them as so many illustrated narratives of the dealings of God. We need, therefore, not wonder that the name *school* does not occur in the Bible previous to the Babylonish captivity,* before the Jews were entangled in foreign affairs, before commercial transactions with other nations and other matters had taken so many of the people away from their homes and deprived their children of their natural teachers.

But though there were no national or elementary schools before the exile, there were cases in which professional teachers had to be restorted to; *e.g.*, when the high position or official duties of the parents rendered parental teaching impossible, or when the parents were in any way incapacitated, when the child's abilities to learn surpassed the father's capabilities to teach, or where the son was preparing himself for a vocation different from that of his father. For such exceptional cases teachers existed from a very early period. Bating the proper name חנוך, *Enoch*, which denotes *teacher*, and

* The traditional opinion that by שבת תחכמני, 2 Sam. xxiii. 8, is meant a sort of *academy* (the Midrash, the Chaldee Paraphrase, Kimchi, etc.), or that דלתתי, Prov. viii. 34, denotes בית המדרש (*vide* Rashi *in loco*) is purely gratuitous.

occurs already in Gen. iv. 17, and Enoch ii., the son of Jared (Gen. v. 21) whom tradition celebrates as *the teacher* of several sciences [ENOCH], we find that Bezaleel and Aholiab were qualified by God as *teachers* (ולהורת נתן בלבו) in certain departments; the Psalmist speaks of his having had *many teachers* (מכל מלמדי השכלתי, cxix. 99); both teachers and pupils are mentioned in connection with the Temple choir (1 Chron. xv. 22; xxv. 8), and the prophets who, by virtue of their superior piety, high attainments, large acquaintance with the political affairs of the world, delivered public lectures on the festivals (2 Kings iv. 22, 23) instructed young men who aspired to a better education in order to fit themselves for public service (1 Sam. x. 5, 10, etc.; 2 Kings ii. 3, etc.; iv. 38, etc.; vi. 1, etc.) As for the so-called *school* of prophets, no such term occurs in the O. T.

2. *Education from the return from Babylon to the close of the Talmud.*—A new epoch in the education of the Jews began with their return from Babylon. In the captivity, the exiled Jews had to a great extent forgotten their vernacular Hebrew, and they became incompetent to understand their sacred oracles. Ezra, the restorer of the Law, as he is called, found it therefore necessary, immediately on their return to Jerusalem, to gather around him those who were skilled in the Law, and with their assistance trained a number of public teachers. The less distinguished of these teachers went into the provincial towns of Judæa, gathered disciples, and formed synagogues; whilst the more accomplished of them remained in Jerusalem, became members of *the Great Synagogue*, and collected large numbers of young men, whom they instructed in all things appertaining to the Law, in the prophets, and in the sayings of the sages of old (Ecclus. ii. 9-11; Mishna, Aboth. i. 1). Scrolls were given to children, upon which were written passages of Scripture, such as *Shema* (*i.e.*, Deut. vi. 4), or the *Hallel* (*i.e.*, Ps. cxiv.–cxviii., cxxxvi.), the history of the creation to the deluge (Gen. i.–viii. 1), or Lev. i. 18 (comp. Jer. Megilla, iii. 1; Gittin, 60, a; Soferim, v. 6). The course of study pursued in the metropolis was more extensive (Prolog. to Ecclus., and Ecclus. xxxviii. 24, etc.; xxxix. 1, etc.), that of provincial towns more limited, whilst the education of the small and more remote places or villages almost exclusively depended upon what the inhabitants learned when they came up to Jerusalem to celebrate the festivals, and was therefore very insignificant. Hence the phrase, עם הארץ, *country people*, came to denote the *uneducated*, *the illiterate;* just as *paganus*, or *pagan*, a countryman or villager, is for a similar reason used for *heathen;* whilst *urbanus*, *urbane*, or *an inhabitant of a city*, denotes an *educated man*.

The schools now began to increase in importance, and the intercourse of the Jews with the Babylonians, the Persians, and the Greeks, widened their notions of education, and made them study foreign languages and literature, and Hebraize their philosophy (Eccl. xii. 12). The Essenes, who found it necessary to separate themselves from the nation because of their foreign innovations [ESSENES], also devoted themselves to the education of the children; but their instruction was confined to the divine law and to morals (Joseph. *Bell. Jud.* xi. 8. 12). Simon b. Shetach, 80 B.C., has the merit of having introduced superior schools into every large provincial town, and ordained that all the youths from the age of sixteen should visit them (Kethuboth, Jer. viii. 11), introducing Government education. So popular did these schools become, that whilst in the pre-exile period the very name of schools did not exist, we now find in a very short time no less than *eleven* different expressions for school, *e.g.*, אליסום = ἄλσος, or אליסם = ἰλεός (Midrash Coh. 91); אסכולא, or אסכולי = σχολή (Midrash Shir Hashir, 15, a); בי מדרשא, or more frequently בית המדרש (Jebam. 24, b; Aboth. v. 14); בית אולפן, *house of learning* (Jonath. Exod. xxxiii. 7); בית הספר, *the house of books* (Midrash Echa, 70, b); בית סופר, *the house of the teacher* (*ibid.* 77, b); בית רבן, *the house of the master* (Baba Bathra, 21, a); בית תלמוד, *the house of instruction* (Gittin, 58, a); ישיבה, or מתיבתא, *the seat*, *i.e.*, where the disciples sat at the feet of their master; כרם, *the vineyard* (Rashi on Jebam. 42, b); and סדרא, *an array*, where the disciples were arrayed according to their seniority and acquirements (Chulin, 173, b). The etymologies of some of these words, and the signification of the others, give us, in a very striking manner, the progressive history of Jewish education, and tell us what foreign elements were introduced into Jewish pedagogy. Some idea may be formed of the deep root juvenile education had struck in the hearts of the Jews from the following declaration in the Talmud:—'The world is preserved by the breath of the children in the schools.' 'A town in which there is no school must perish.' 'Jerusalem was destroyed because the education of children was neglected' (Sabbath 119, 6).

As the national education of this period is that which the apostles and the first disciples of Christ received, and as this must be of the utmost importance and interest to Christians of the present day, we shall now briefly state what the Talmud and the Midrashim consider to constitute the proper education of a respectable Jew, and give their notions of schools and the mode of instruction. We must begin with the schools. A school or teacher was required for every five and twenty children; when a community had only forty children they might have one master and an assistant (Baba Bathra, 21, a). Schools must neither be established in the most densely crowded parts of the town (Pesachim, 112, a), nor near a river which has to be crossed by an insecure bridge (Baba Bathra, 21), so as not to endanger the health or lives of the children. The proper age for a boy to go to school is six years (Kethuboth, 50, a); before that time the father must instruct his son. Thus it is related, that R. Chija b. Abba would never eat his breakfast before he had repeated with his son the lesson which he gave him on the previous day, and taught him at least one new verse (Kiddush, 30, a). At the age of five a boy had to study the Bible, at ten the Mishna, and at fifteen the Talmud (Aboth. v. 21). Great care was taken that the books from which instruction was imparted should be correctly written (Pesachim, 112, a), and that the lessons taught, especially from the Bible, should be in harmony with the capacities and inclinations of the children (Aboda Zara, 19, a; Berach. 63, a), practical (Kiddush. 40, b),

few at a time, but weighty (Vajikra Rabba, ciii.) The parents never ceased to watch that their children should be in the class at the proper time. We are told that Rabba b. Huna never partook of his breakfast till he had taken his son to school (Kiddush. 30, a). Josephus therefore did not at all exaggerate, when, writing against Apion, he said, 'our principal care of all is, to educate our children' (Cont. Apion, i. 12).

Besides these elementary schools, which were chiefly intended for popular education, there were also superior *colleges*, at first confined to Jerusalem, under the management of the presidents and vice-presidents of the Sanhedrin, the *Sopherim*, or 'scribes,' and 'doctors,' as they are called in the N. T., and members of the Sanhedrin, who made it one of their principal objects to train young men destined to become the teachers and judges of Israel, and the bearers of 'the traditions of the fathers' (Aboth. i. 1). Gradually these academies were multiplied in the metropolis, and spread over all the countries where the Jews resided. Akbara, Lydda, Ushach, Sepphoris, Tiberias, Iabne, Nares, Nahardea, Machuza, Selki, Shakan-Zib (El-Sib), Pumbadita, Sora, and Alexandria, in the process of time became distinguished for their seats of learning. The following are the presidents and vice-presidents of the colleges, who were the depositories of the traditions of the fathers, and the supreme arbiters in the sphere of morals and education, together with the most distinguished masters and disciples under each presidency, both in Palestine and Babylon, to the close of the Talmud, in their chronological order :—

THE TANAIM EPOCH.	B.C.
SIMON the Just or Pious - -	-300
ANTIGONUS of Soho - - -	200-170
a { JOSE b. Joeser of Zereda, and	B.C.
a { Jose b. Jochanan of Jerusalem, the first pair (זוגות) - - -	170-140
b { JEHOSHUAH b. Perachja, and	
b { NATAI of Arabela - - -	140-110
c { SIMON b. Shetach, their pupil, and	
c { JEHUDAH b. Tabai - - -	110-65
d { SHEMAJA, and	
d { ABTALION* - - - - -	65-30
HILLEL I., the Great, the Babylonian, in whose family the Presidency became hereditary for fifteen generations (A.D. 10-415). He was first with MENACHEM, and then with SHAMMAI, who founded a separate school - -	B.C. 30-10 A.D.
The former was designated *the school of Hillel*, which had eighty disciples, called (זקני בית הילל) *the elders of the house of Hillel*, amongst whom were Jonathan ben Uziel the Targumist, Dossa b. Harchinas, Jonathan his brother, and Jochanan b. Zakkai; whilst the latter was denominated *the school of Shammai*, the immediate disciples or elders of which (זקני בית שמי) were Baba b. Buta, Dotai of Stome, and Zadok, the originator of the Zealots.	A.D.
SIMON b. Hillel I. - - -	10-30
GAMALIEL I. b. Simon I., called *Ha-Zaken the elder*, the teacher of the apostle Paul - - - -	30-50
SIMON II. b. Gamaliel I. - -	50-70
JOCHANAN b. Zakkai,† founder of the school of Jabne or Jamina.‡ -	68-80

PALESTINE.		BABYLON.
GAMALIEL II. of Jabne b. Simon II. and Eleazar b. Azzariah, who was for a little time president in the place of Gamaliel. Here are to be mentioned Eliezer b. Hyrkanus, brother-in-law of Gamaliel, and founder of the school at Lydda, which continued the only seat of learning in Southern Judæa for several centuries; Josuah b. Chananja, who established a school at Bekiin, in the valley between Jabne and Lydda; Ismael b. Eliesa, the founder of the school known by the name *Be-R. Ismael;* Aquila, the translator of the Bible, R. Ilai, R. Chalifta, Bar-Cochba, the false Messiah. . .	A.D. 80-116	Nahardea, the centre of learning since the Babylonian exile, and the seat of the Rector-General of all the Babylonian colleges. It was destroyed through the adventurer Papa b. Nazar, in the year 259 A.D.
SIMON II., b. Gamaliel II., and R. Nathan, vice-president, author of the Mishna or Tosiffta, which goes by his name, and of a commentary on Aboth.		R. Chanina, nephew of R. Josuah, formed a college in Nachor-Pacor, in the neighbourhood of Nahardea, of which he became president; and

* Graetz is of opinion that Shammai and Abtalion had the presidency only to B.C. 37; that between this year and Hillel's becoming president six years and six months intervened, and that the *Bene Bethræ* (בני בתירא), which he does not take to be *patronymic*, but regards as *gentilic*, denoting inhabitants of Bethyra, were presidents (comp. Frankel, Monatschrift, 1852, p. 112, etc.)

† He lived upwards of a hundred years, survived four presidents—viz., Hillel I., Simon I., Gamaliel I., and Simon II.; and also exerted himself in behalf of the deposed president Gamaliel II., in whose place R. Jochanan was elected, and officiated a few years, but whose reinstalment he at last brought about, so that he was actually the contemporary of *five* presidents.

‡ A town near the coast of the Mediterranean Sea, between Joppa and the once Philistian town Ashdod.

PALESTINE—*Continued.*

The distinguished men of this presidency are, R. Judah b. Ilai of Ushah; R. Jose b. Chalafta, of Sepphoris, author of the history called *Seder Olam*; R. Jochanan, of Alexandria; R. Simon b. Jochai of Galilee, the reputed originator of the Kabala, and author of the far-famed *Zohar*. . 140-163

JEHUDAH I., the Holy, Ha-Nasi, b. Simon III., editor of the Mishna, and called *Rabbi*. His celebrated disciples, who also became heads of schools, were called *semi-Tanaim*, and perfected their master's work, the Mishna; these were R. Janai, whose school was at Akbara; R. Chija = Achija, Ushaja the elder, surnamed 'the father of the Mishna;' and Abba Areka, surnamed *Rab*, the founder of the school at Pumbadita. . . 163-193

GAMALIEL III. b. Jehudah I., in whose presidency the college was transferred from Jabne to Tiberias. . . . 193-220

THE AMORAIM EPOCH.

JEHUDAH II. b. Simon III., also called *Rabbi*, the teacher of Origen. The teachers of this period were, R. Chaninah, the most distinguished disciple of Jehudah I., who founded a school at Sepphoris; R. Simlai, the celebrated Haggadist, who reduced the law of Moses to 613 commandments (תריג מצות); R. Jose of Maon; R. Chaggai, R. Jehudah b. Nachmani, etc. . 220-270

BABYLON—*Continued.*

A.D.

R. Nechanja or Achija was vice-president. 138-140

R. Shila was the Rector-General at Nahardea; R. Nathan, the last *Tana*, and R. Chija, were both educated here. Abba Areka, who also was a student here, and afterwards went to Palestine to finish his studies under Jehudah I., brought with him on his first return to Babylon (189 A.D.) the complete Mishna of his master. . . . *circa* 140-190

Samuel the astronomer, also called Mar-Samuel, Arioch, and Jarchini, succeeded R. Shila as rector of the college at Nahardea. . . . 190-247

ABBA AREKA, surnamed *Rab*, having returned to his native place a second time, founded a school at Sora, which maintained its celebrity for nearly 800 years, and which attracted about 1200 students in the lifetime of its founder. He was the president of it twenty-eight years. . 219-247

SAMUEL JARCHINI, rector of the college at Nahardea, is elected rector-general of all the schools in Babylon. . . . 247-257

R. HANA became rector-general; he had only 800 students, as, during his rectorate, R. Jehudah b. Jecheskel founded a school at Pumbadita, and R. Chasda founded another school at Sora, which attracted many of his disciples. Nahardea is destroyed (259); the students emigrate into the neighbourhood of the Tigris, and found a school. 257-297

Tiberias. A.D.

GAMALIEL IV. b. Jehudah II. 270-300

HILLEL II. b. Gamaliel IV. introduced the new calendar, and is said by Epiphanius to have embraced Christianity. The distinguished teachers of this period were R. Jona, R. Jose, and Tanchuma, b. Abba, the renowned Haggadist, and reputed author of the Midrash Tanchuma. . 330-365

Sora. A.D.

CHASDA of Kafri, founder of this school, is rector. . 293-309

RABBA b. Huna, succeeded *Chasdi* to the rectory, and when he died the college was without a rector for nearly 50 years. . . 309-320

PUMBADITA.

R. JEHUDAH b. Jesheskel, founder of the school at Pumbadita, is elected rector-general of all the colleges, and officiates two years. 297-299

CHASDA of Kafri, founder and rector of the school at Sora, is elected rector-general. 299-309

RABBA b. Nachmani, who succeeded Chasda, revived the college to such a degree that he obtained 1200 students. 309-330

JOSEPH b. Chija the blind. He translated the prophets of the O. T. into Chaldee. 330-333

ABAJI b. Cajili, surnamed Nachmani, the nephew of Rabba, succeeded R. Joseph the blind. . . 333-338

RABBA b. Joseph, b. Chama, who founded the school at Machuza, was elected rector after Abaji. 338-352

NACHMAN b. Isac held the rectorate four years. . 352-356

Tiberias—Continued.

	A.D.
GAMALIEL V. b. Hillel II. The teachers of this period were R. Jeremiah, R. Jacob b. Abun, etc. etc.	365-385
JEHUDAH IV. b. Gamaliel V.	385-400
Gamaliel the last (בתראה) b. Jehudah IV.	400-425

Sora—Continued.

	A.D.
ASHI b. Simai, surnamed Rabban (*our teacher*), resuscitated the college of Sora, and was its rector 52 years, during which time seven rectors died in Pumbadita. Ashi immortalized his name by collecting the Babylonian Talmud	372-417
R. JEMAR, or *Mar-Jemar*, contracted Maremar, succeeded R. Ashi as rector of the college, and officiated about 5 years.	427-432
R. IDI b. Abin, a disciple of R. Ashi, officiated as rector for 20 years.	432-452
R. NACHMAN b. Huna.	452-455
MAR bar R. Ashi, who continued collecting the Talmud, which his father began.	455-468
RABBA TUSFAN. Sora, where one of the oldest Jewish universities stood, was now destroyed by the Persian king Firuz.	468-474
RABINA II., who, with R. Jose and his colleagues, completed the Talmud.	468-540

PUMBADITA—*Continued.*

	A.D.
R. CHAMA of Nahardea, Nachmani's successor, held the rectorate 19 years.	356-377
R. ZEBID b. Ushaja.	377-385
R. DIMI b. Chanina of Nahardea.	385-388
RAFREM b. Papa.	388-400
R. KAHANA. The celebrated men of this period were Mar-Sutra, Huna b. Nathon, etc.	400-411
MAR-SUTRA.	411-414
R. ASHA b. Raba.	414-419
R. Gebiha of Be-Katil.	419-433
REFREM II.	433-443
R. RECHAMAI.	443-456
R. SAMA b. Raba.	456-471
R. JOSI.	471-520
R. Samuel b. Abahu.	

At first the organization of these schools or colleges was very simple. Besides the president or rector, who was the chief teacher, and an assistant, there were no offices or ranks. Gradually, however, superior and subordinate ranks involuntarily developed themselves, and ultimately assumed the following form. The college which met during certain months of the year, and was generally called *Methiba* (מתיבא), *seat of learning*, was presided over by the chief Rabbi, who was called *Resh-Methiba* (ראש מתיבא), and was elected by the school. Next to this *Resh-Methiba* or rector came the *Resh-Kalla* (ראש כלה), *the chief of the assembly*, whose office it was to expound or simplify to the students during the first three weeks of the session the theme upon which the rector had determined to lecture. In later times there were seven *Rashe-Kalloth* (ראשי כלות), such interpreters composed of the associates (חברים) and members of the Sanhedrin, varying in rank. The president or teacher occupied a raised seat, the interpreters sat next to the rector on lower seats, whilst the disciples sat below them, at *the feet* of their teachers (Acts xii. 3).

The *mode* or manner in which instruction was communicated was chiefly catechetical. After the master had delivered his dicta or theme, the disciples in turn asked different questions (Luke ii. 46), which he frequently answered by parables or counter questions, a line of conduct also pursued by Christ in accordance with the custom of the time (comp. Matt. xxii. 17-22; Luke xx. 2-4, etc.) Sometimes the teacher introduced the subject by simply asking a question connected with the theme he proposed to propound, the replies given by the different disciples constituted the discussion, which the master at last terminated by declaring which of the answers was the most appropriate. Thus R. Jochanan b. Zakkai (B.C. 30) on one occasion wanted to inform his disciples what was the most desirable thing for man to get; he then asked them, 'What is the best thing for man to possess?' One replied, 'a kind nature;' another, 'a good companion;' another, 'a good neighbour;' another, 'the power to foresee consequences;' whilst R. Eleazer said, 'a good heart.' Whereupon R. Jochanan remarked, 'I prefer R. Eleazer's answer to yours, for in it all your answers are comprehended' (Aboth. ii. 9). Who is not reminded thereby of the questions put by the Saviour to his disciples in Mark viii. 27-30?

Allegories, riddles, stories, etc., formed another channel whereby instruction was communicated in these schools. The oppressive heat of the Eastern climate, which was especially felt in the crowded college, where, as we have seen, 1200 disciples were sometimes present, tended to make the students drowsy when a hard subject was discussed. The wise teacher, therefore, when he perceived that the attention began to fag, at once introduced a merry anecdote, or a monstrous story, or propounded a ludicrous riddle, which immediately aroused the disciples, and enabled the master to go on with his theme. Hence the abundance of both sublime and ridiculous parables and stories dispersed throughout the Talmud and Midrashim, which record these lectures; and hence also the parabolic mode of teaching adopted by our Saviour.

The *extent* of instruction, or what constituted education in these schools, can hardly be defined. An unbiassed reader will see from a most cursory glance at any of the discussions recorded in the Talmud, that all manner of subjects were brought forward in these colleges. Theology, philosophy, jurisprudence, astronomy, astrology, medicine, botany, geography, arithmetic, architecture, were all themes which alternately occupied the attention of masters and disciples. In fact the Talmud, which has preserved the topics discussed in the colleges, is an encyclopædia of all the sciences of that time, and shews that in many departments of science these Jewish teachers have anticipated

modern discoveries. It would require far more space than the limits of this article allow to quote instances in confirmation of this; we can, therefore, only refer the reader to the treatises quoted below.

Besides the abstruse theological and scientific subjects, *etiquette* occupied a prominent part in the lectures of the college, and was regarded as forming an essential part of education. The most minute directions are given as to the behaviour of students towards their parents, their teachers, their superiors in age or rank. Every one met in the street must be saluted (Aboth. iv. 10); not to respond to a salutation is characterised as committing a robbery (Berach. 6, b). An ordinary man is to be saluted with the words, 'Peace be with thee;' a teacher, 'Peace be with thee, my teacher and my master!' (Rashi Berach. 27, b); and a king, 'Peace be with thee, my king! peace!' (Gittin, 62, a). Salutations in the house of prayer are not allowed (Derech Eretz, 10). One must rise before a learned man (Kethuboth, 103, b), and before the hoary head, even if he be a non-Israelite (Kiddush, 33, b). When three persons walk together, the superior is to walk in the middle (Erub. 54, b); the teacher must always be on the right of the pupil in walking (Joma, 37, a). One must not leave a friend without asking his permission (Derech Eretz, 2); when leaving one's teacher, the disciple must say, 'I am dismissed;' whereupon the response is, 'Depart in peace' (Berach. 64, a). Never enter a house suddenly and without notice (Keth. 62, b); nor sit down before the superior has seated himself (Jerusal. Keth. 25); nor lean in the company of superiors (Derech Eretz, sec. vi.) 'Seven things are seen in the conduct of an educated man, and seven in the behaviour of an uneducated person. 1. An educated man will be quiet in the presence of one more educated than himself; 2. Will not interrupt any one speaking; 3. Will not give a hasty reply; 4. Will ask appropriate questions; 5. Will give suitable answers; 6. Will answer the first thing first, and the last thing last; and 7. Will candidly say when he does not know anything. The reverse of these things will be seen in the uneducated' (Aboth. v. 10).

Another most essential part of education was the learning of *a trade*. Thus R. Gamaliel declares, כל תורה שאין עמה מלאכה סופה בטלה וגורמת עון, *learning, no matter of what kind, if unaccompanied by a trade, ends in nothing and leads to sin* (Aboth. ii. 2). R. Judah b. Ilai, called 'the wise,' 'the first orator,' had a trade, and used to say, 'labour honours the labourer' (Nedarim, 49, b). R. Ismael, the great astronomer and powerful opponent of Gamaliel II., was *a needle-maker* (Jer. Berach. iv. 1); R. Jose b. Chalafta of Sepphoris was *a tanner* (Sabbath, 49, b). These Rabbins, like the Apostle Paul, gloried in the fact that they could maintain themselves, and teach independently of payment, and hence took a pride in their respective trades which were attached to their names, viz., *Rabbi Jochanan, the shoemaker* (ר יוחנן הסנדלר); *Rabbi Simon, the weaver* (ר שמעון שזורי); *Rabbi Joseph, the carpenter* (ר יוסף הנגר). This will account for the apparent anomaly that the apostle Paul, a thorough student, should have been *a tent-maker*.

Though female education was necessarily limited, owing to the position which women occupied in the East, yet it must not be supposed that it was altogether neglected. The fact that mothers had to take part in the education of their children would, of itself, shew that their own education must have been attended to. We are, however, not confined to this inference. The 31st chapter of Proverbs gives us a description of what was the education of a woman and a housewife in the O. T. In the Talmud we find the daughters of R. Samuel were even first-rate students of *the Halacha* (Kethuboth, 23, a; Jer. *ibid.* ii. 6). R. Jochanan b. Napucha not only urges the study of Greek as a necessary part of a man's education, but recommends it also for women as a desirable accomplishment (Jerusal. Sota, towards the end). To shew the desirableness of uniting with Hebrew the study of Greek, this celebrated rabbi, in accordance with the ancient practice, illustrates it by a passage of Scripture (Gen. ix. 23):—'Because the two sons of Noah, Shem and Japheth, unitedly covered the nakedness of their father with one garment; Shem (representing the Jews) obtained the fringed garment, *the Talith;* Japheth (representing the Greeks) got the philosopher's garment, *i.e., Pallium,*' which ought to be united again (Midrash Rabba, Gen. xxxvi.) Heme R. Abuha was not only himself a consummate Greek scholar, but had his daughter instructed in this classical language, since he regarded it as necessary to a good female education, and quoted R. Jochanan as an authority upon this subject (Jerusal. Sabbath, iii. 1; Sota, towards the end).

Literature.—The best literature upon this subject is the Talmud and Midrashim, but, as these are not generally accessible, we must mention the masterly works of Zunz, *Die Gottesdienstlichen Vorträge der Juden*, Berlin, 1832; Frankel, *Der Gerichtliche Beweis*, Berlin, 1846; Monatschrift, i. 509, etc.; Wunderbar, *Biblisch-Talmudische Medicin*, Riga und Leipzig, 1850-60; Lewysohn, *Die Zoologie des Talmuds*, Frankfurt-am-Main, 1858; Graetz, *Geschichte der Juden*, vols. iii. and iv.; *Ben-Chananja*, vol. i. 417, 460, 512; vol. ii. 66, 167, 210, 258; vol. iii. 539.—C. D. G.

EDWARDS, John (1637-1716). He was of St. John's College, Cambridge, and became minister of Trinity Church in that city in 1664, and vicar of St. Peter's, Colchester, in 1676. He was a most voluminous writer. Of his biblical works, the following are the most valuable:—*Discourse concerning the authority, stile, and perfection of the books of the O. and N. T. With a continued illustration of difficult texts*, 3 vols. 8vo, Lond. 1693; *Enquiry into Four Remarkable Texts of the N. T.*, Camb. 1692; *Further Enquiry into Remarkable Texts of the O. and N. T.*, Lond. 1694; *Exercitations, Critical, Philosophical, Historical, Theological, on several Important Places of the O. and N. T.*, Lond. 1702. In all Edwards' writings there are the marks of an acute and vigorous mind. 'He must be no ordinary scholar,' says Orme (*Bibl. Bib.*, p. 163), 'who does not find instruction in them.' —W. L. A.

EDWARDS, Thomas, was born at Coventry in 1729, and died at Nuneaton, of which he was vicar, in Dec. 1785. He wrote *Prologomena in Libros V. T. poeticos*, Cantab. 1762, in which he defended Hare's views of Hebrew versification,

sometimes with ingenuity, but seldom satisfactorily (Orme). He is the author also of a *Translation of the Psalms*, Lond. 1755, and of a Dissertation designed to shew that the various readings in the texts of Scripture do not affect its divine authority. Cantab. 1798.—W. L. A.

EGHEL (עֶגֶל), the proper Hebrew name for *calf*, of which the feminine is *Egh'lah*, usually rendered *heifer* in the A. V. (Gen. xv. 9; Deut. xxi. 3, 4, 6; Judg. xiv. 18; 1 Sam. xvi. 2; Jer. l. 11; Hos. x. 11), sometimes *young cow* (Is. vii. 21). The Eghel is called בֶּן בָּקָר (Lev. ix. 2; 'young calf,' A. V.) Maimonides says that 'wherever עגל is used, it denotes a bull of a year old' (*De Sacrif.* c. 1, sec. xiv., quoted by Bochart, *Hieroz.* ii. 28); but as the feminine is used to denote an animal three years old (Gen. xv. 9), and one fit for putting to the plough (Judg. xiv. 18), it is probable that Eghel had also the same extent of application. In the cases, however, where it is actually used in the Bible, it is always the young calf that is intended. Various derivations of the word עגל have been suggested. Bochart derives it from עגול, 'rotundus quia præ cæteris pecudibus formæ est maxime teretis præcipue cum saginatur;' Simonis traces it to עגל, in the sense of *spring*, *leap*, *bound* (comp. Ps. xxix. 6), and of this Fürst approves (*H. W. B.*, in loc.); Gesenius prefers deriving it from a word retained in the Ethiopic, denoting *fœtus*, *embryo*, hence the young of animals; and others deduce it from עגל, in the sense of to break through, hence to be born, hence that which is born. For calf-worship, see MOSCHOLATRY.—W. L. A.

EGLAH (עֶגְלָה), one of David's wives, mother of Ithream. She was with David in Hebron (2 Sam. iii. 5; 1 Chron. iii. 3).

EGLAIM (אֶגְלָיִם; Sept. Ἀγαλείμ). A place named only in Is. xv. 8, where it is referred to as on the boundary of Moab. It is supposed by some (Hitzig, Knobel, etc.) to be the same as *En-Eglaim* (Ezek. xlvii. 10). Gesenius and Von Raumer follow the Onomasticon in identifying it with *Agallim*, a place eight Roman miles to the south of Areopolis, and probably that mentioned by Josephus under the name of Ἄγαλλα (*Antiq.* xiv. 1. 4); but this lies too far within the boundaries of Moab to answer the conditions of the passage in Isaiah. En-Eglaim, at the southern extremity of the Dead Sea, would be on the border of Moab.—W. L. A.

EGLON (עֶגְלוֹן; Sept. Ἐγλώμ), a king of Moab, who, assisted by the Ammonites and Amalekites, subdued the Israelites beyond the Jordan, and the southern tribes on this side the river, and made Jericho the seat, or one of the seats, of his government. This subjection to a power always present must have been more galling to the Israelites than any they had previously suffered. It lasted eighteen years, when (B.C. 1428) they were delivered, through the instrumentality of Ehud, who slew the Moabitish king (Judg. iii. 12-30).—J. K.

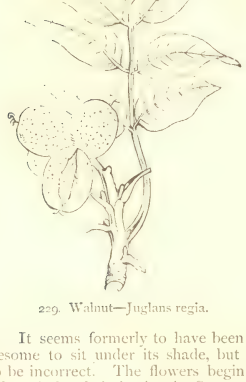
EGLON (עֶגְלוֹן; Sept. Ἐγλώμ), one of the fine Canaanitish towns which formed the confederacy against the Gibeonites, under the king of Jerusalem (Josh. x. 3). It lay in the Shephelah or plain of Philistia, near Lachish (xv. 33, 39). After the victory at Gibeon, and the death of the five kings at Makkedah, Joshua captured in succession Lachish, *Eglon*, and other cities, along the southern border of Palestine (x. 34, *sq.*) In the Vatican text of the Septuagint the name Eglon is not found, Ὀδολλὰμ being mostly substituted for it. The Alexandrine codex reads Εγλὼμ in Josh. xii. 12, and xv. 39; and Ὀδολλὰμ elsewhere. Eusebius and Jerome affirm that the two places were identical (*Onomast.* s. v. *Eglon*); but a comparison of Josh. xv. 35 and 39 proves that this is an error. The error probably originated in the careless manner in which the translators or copyists of the Septuagint wrote the proper names.

On the road from Eleutheropolis to Gaza, nine miles from the former and twelve from the latter, are the ruins of *Ajlan*, which mark the site of the ancient Eglon. The site is now completely desolate. The ruins are mere shapeless heaps of rubbish, strewn over a low, white mound. The absence of more imposing remains is easily accounted for. The private houses, like those of Damascus, were built of sun-dried bricks; and the temples and fortifications of the soft calcareous stone of the district, which soon crumbles away. A large mound of rubbish, strewn with stones and pieces of pottery, is all we can now expect to mark the sites of an ancient city in this plain. (Robinson, *B. R.* ii. 49; Thomson, *The Land and the Book*, 563.)—J. L. P.

EGOZ (אֱגוֹז). This word occurs in the Song of Solomon, vi. 11, 'I went into the garden of *nuts*,' where probably 'walnuts' are intended. The Hebrew name is evidently the same as the Persian گوز *gowz*, which has been converted by the Arabs into جوز *jowz*, by a process common in the case of many other words beginning with the interchangeable letters *gaf* and *jim*. In both languages these words, when they stand alone, signify the walnut, *gouz-bun* being the walnut-tree: when used in composition they may signify the nut of any other tree; —thus *jouz-i-boa* is the nutmeg, *jouz-i-hindi* is the Indian or cocoa-nut. etc. So the Greeks employed κάρυον, and the Romans *nux*, to denote the walnut; which last remains in modern languages, as Ital. *noce*, Fr. *noix*, Span. *nuez*, and Ger. *nusz*. The walnut was, however, also called κάρυον βασιλικόν (Diosc. i. 179), royal nut, and also Περσικόν, or Persian, from having been so highly esteemed, and from having been introduced into Greece from Persia: the name *juglans* has been derived from Jovis, glans. That the walnut was highly esteemed in the East we learn from Abulpharagius, who states that Al Mahadi, the third caliph of the Abassides, 'sub juglande sub qua sedere solebat, sepultus est.' That it is found in Syria has been recorded by several travellers. Thevenot found it in the neighbourhood of Mount Sinai, and Belon says of a village not far from Lebanon, that it was 'bien ombragé d'ormeaux et de noyers.' That it was planted at an early period

is well known, and might be easily proved from a variety of sources.

The walnut, or *juglans regia* of botanists, belongs to the natural family of juglandeæ, of which the species are found in North America and in Northern Asia. The walnut itself extends from Greece and Asia Minor over Lebanon and Persia, probably all along the Hindoo Khoosh to the Himalayas, and is abundant in Cashmere (*Him. Bot.* p. 342). The walnut-tree is well known as a lofty, wide-spreading tree, affording a grateful shade, and of which the leaves have an agreeable odour when

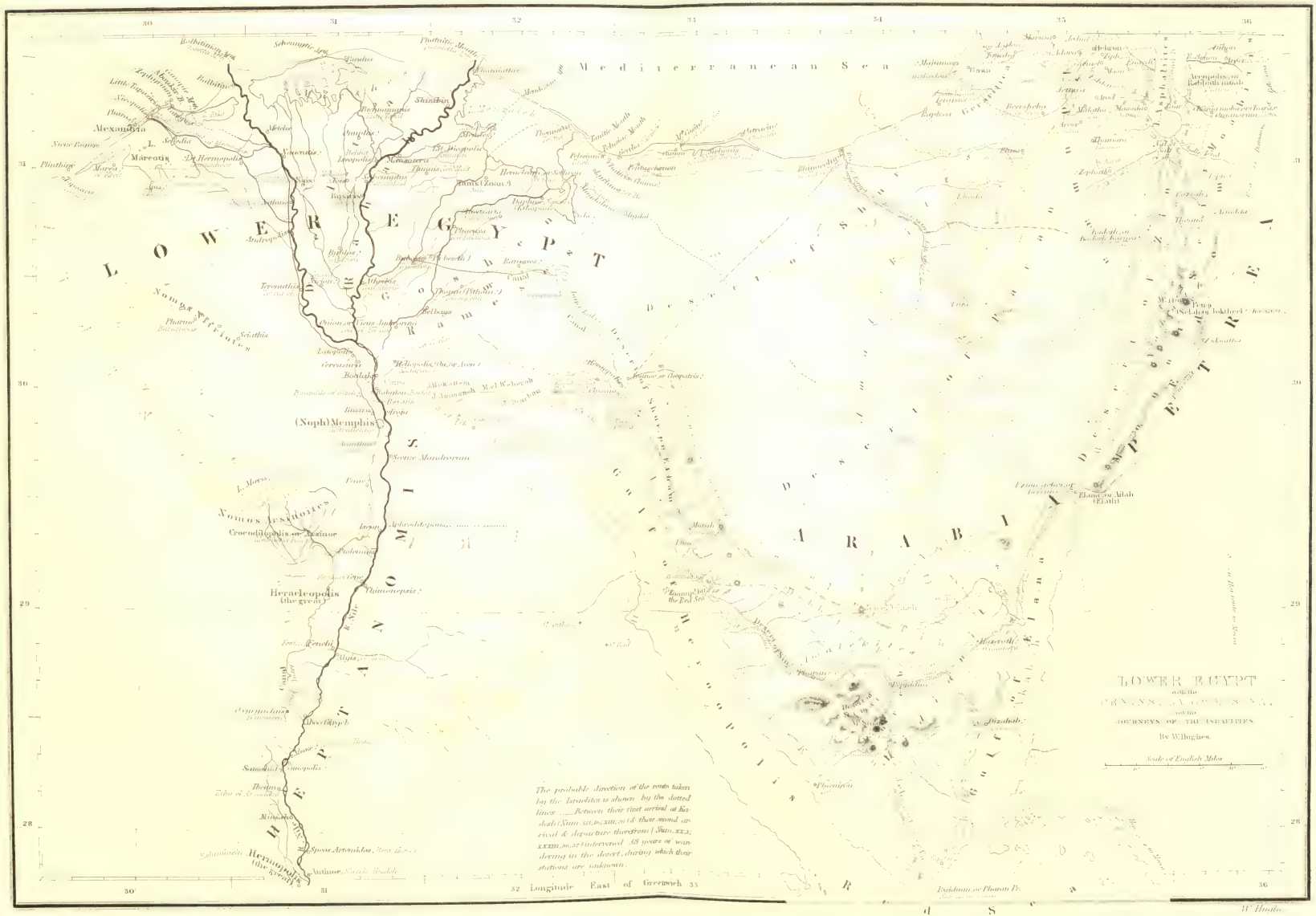


229. Walnut—Juglans regia.

bruised. It seems formerly to have been thought unwholesome to sit under its shade, but this appears to be incorrect. The flowers begin to open in April, and the fruit is ripe in September and October. The tree is much esteemed for the excellence of its wood; and the kernel of the nut is valued not only as an article of diet, but for the oil which it yields. Being thus known to, and highly valued by, the Greeks in early times, it is more than probable that, if not indigenous in Syria, it was introduced there at a still earlier period, and that therefore it may be alluded to in the above passage, more especially as Solomon has said, 'I made me gardens and orchards, and planted trees in them of all kind of fruits' (Eccles. ii. 5).—J. F. R.

EGYPT.—The name by which Egypt is commonly known in the Bible appears in a dual form, מִצְרַיִם, perhaps with reference to the two great divisions of the country into Upper and Lower; or the part through which the Nile flows in one undivided stream, and that which is comprehended within the two branches it assumes a little below Cairo. The word מָצוֹר, occurring 2 Kings xix. 24, and Is. xxxvii. 25, which some render 'Egypt,' is better translated, as by the A. V., 'besieged places.' Nowhere is this word rendered by the A. V. 'Egypt;' perhaps, however, in Is. xix. 6, and Micah vii. 12, it may have that meaning. In Gen. x. 6, Mizraim is mentioned among the sons of Ham; and in Ps. cv. 24, Egypt is called אֶרֶץ חָם, 'the land of Ham.' In Ps. lxxviii. 51, mention is made of 'the tents of Ham;' and from this patriarch may be derived the hieroglyphic name of Egypt KEM, with which also are to be compared the Coptic forms ⲭⲏⲙⲓ, ⲭⲏⲙⲓⲓ in the Memphitic dialect; ⲕⲏⲙⲉ, ⲕⲏⲙⲏ in the Theban; and ⲕⲏⲙⲓ in the Bashmuric. This name of Egypt, 'Chemi,' is possibly the origin of *alchemy*, *chemistry*. But it must also be observed, that in the ancient Egyptian language Kem or Khem signifies a dark red colour generally, and the chief character with which it is written is the tail of the crocodile, which varies from a slaty to a reddish brown. The Arabic term for the country, which is in use at the present day, is مصر, *misr*, which, according to some, means 'red mud.' Gesenius mentions a derivation of Mizraim from the Coptic ⲙⲉⲧⲟⲩⲣⲟ, or 'kingdom,' which some have proposed with small probability. For Αἴγυπτος, he suggests the Sanskrit águpta, *mumitus*, with as little. Better is that given by Mr. Poole—viz., αἶα γυπτος, the latter being a proper name perhaps equivalent to Coptos, the Coptic ⲕⲉⲡⲧⲟ, and Arabic قفت, a town in Upper Egypt. In hieroglyphics, Coptos is Kebthor, etc. It is singular that among the sons of Mizraim are mentioned the Caphtorim, and in Jer. xlvii. 4, אי־כפתור, the habitation or country of Caphtor, which is very near Αἴγυπτος. Upper Egypt, it is supposed, was also known in Scripture by the name of Pathros (Jer. xliv. 15); in reality, Pathros and Caphtor were two districts, both probably of Upper Egypt. Rahab, רהב, also, is supposed to be a name of Egypt in the Bible; if so, it perhaps occurs as early as Job, xxvi. 12. According to M. Jacotin, Egypt contains 115,200 square geographical miles, of which not more than 9582 are ever watered or fertilized by the Nile, and of these only about 5626 are under cultivation.* The country lies between 31° 37′ and 24° 1′ N. lat., and 27° 13 and 34° 12′ E. long. In the time of Ezekiel (*vide* xxx. 6), we find that the boundaries on the E. and S. were considered to be Migdol and Syene according to the marginal rendering, which is to be preferred. In the earliest times, the natural division of the country obtained—Upper Egypt, commenced above Memphis, comprising the narrow valley as far as the first cataract. Lower Egypt was the plain containing the Delta, the cultivated land on either side of it, and the few miles intervening between the point of the Delta and Memphis. The commencement of the Delta was not anciently so far north of Memphis as it is at present north of its site, owing to the deposits of the river in many centuries, and the decay of the Pelusiac Branch, now only a canal. Egypt, according to Ptolemy, was divided into 44 nomes; according to Pliny, into 46. There is no reference to these in the Bible;

* *Description de l'Egypte*, 2e edit., tom. xviii. 2., p 101, *seq.*; calculated by Mr. Poole, *Enc. Brit.*, art. Egypt.


LOWER EGYPT
with the
GENERAL ROUTE
and the
JOURNEYS OF THE ISRAELITES
By W. Hughes.
Scale of English Miles
The probable direction of the route taken by the Israelites is shown by the dotted lines ..... Between their first arrival at Kadesh (Num. xii. 16; xiii. 26) & their second arrival & departure therefrom (Num. xx. 1; xxxiii. 36, 37) intervene 38 years of wandering in the desert, during which their stations are unknown.
Longitude East of Greenwich
Mediterranean Sea
Alexandria
Marcotis
Memphis
Heracleopolis (the great)
Heroopolis
Arabia
Desert of Sin
Gulf of Suez
Red Sea
Mount Sinai
Kadesh
Elath
Ezion Geber
Pithom
Rameses
Succoth
Zoan
Goshen
Tanis
Bubastis
Heliopolis
Sais
Sebennytus
Phthnitic Mouth
Bolbitine Mouth
Sebennytic Mouth
Tanitic Mouth
Pelusiac Mouth
Canopic Mouth
Canal
Nomos Heracleopolites
Nomos Arsinoites
Nomos Pelusiotes
Nomos Sethroites
Nomos Tanites
Nomos Bubastites
Nomos Heliopolites
Nomos Saites
Nomos Mendesius
Nomos Sebennytes
Nomos Phthnites
Nomos Pharbaites
Nomos Thinites
Nomos Leontopolites
Nomos Cynopolites
Nomos Hermopolites
Nomos Lycopolites
Nomos Diospolites
Nomos Coptites
Nomos Tentyrites
Nomos Ombites
Nomos Apollinopolites
Nomos Hermonthites
Nomos Latopolites
Nomos Thebaites
Nomos Antaeopolites
Nomos Hermopolites
Nomos Cyn

but in Is. xix. 2, the LXX. render ממלכה by νόμος; at that time, however, there was probably more than one *kingdom*. At the time of the earlier Cæsars, the country was divided into the Delta, Heptanomis, and Thebaïs. Of these, the Heptanomis extended from the point of the Delta to the Thebaïca Phylace, and the Thebaïs from thence to the first cataract. About 400 A.D., Egypt was divided into four provinces, Augustamnica Prima and Secunda, and Ægyptus Prima and Secunda. The Heptanomis was called Arcadia, from the emperor Arcadius, and Upper Egypt was divided into Upper and Lower Thebaïs. The general appearance of Egypt is remarkably uniform. The Delta is a richly cultivated plain, varied only by the mounds of ancient cities and occasional groves of palms. Other trees are seldom met with. The valley in Upper Egypt is also richly cultivated. It is, however, very narrow, and shut in by low hills, rarely higher than 300 feet, which have the appearance of cliffs from the river, and are not often steep. They, in fact, form the border of the desert on either side, and the valley seems to have been, as it were, cut out of a table-land of rock. The valley is rarely more than twelve miles across. The bright green of the fields, the reddish brown or dull green colour of the great river, the tints of the bare yellow rocks, and the deep blue of the sky, always form a pleasant view, and often one of great beauty. The climate is very equable, and to those who can bear great heat, also healthy; indeed, in the opinion of some, the climate of Egypt is one of the finest in the world (Cf. allusions to Egypt in Gen. xiii. 10; Deut. xi. 10, 11; Zech. xiv. 18). There are, however, unwholesome tracts of salt marsh which are to be avoided. Rain seldom falls except on the coast of the Mediterranean. At Thebes a storm will occur, perhaps, not oftener than once in four years. The rock-formations of the valley of the Nile are limestone until a little above Thebes, where sandstone prevails. At the first cataract the peculiar red granite, anciently known by the name of syenite, from Syene, bursts through the sandstone in the bed of the Nile, forming numerous islands, and causing the rapids. From the time at which the great Pyramid was built to the Persian invasion, or a period, according to moderate chronology, of nearly 2000 years, Egypt was more densely populated and more extensively cultivated than at the present day. Under the Romans, even, it was one of their most productive provinces, and the granary of the world. For the two regions of Egypt there were two different crowns—that of Upper Egypt was white; that of Lower Egypt, red; together, they composed what was called the Pschent. The sovereign of Upper Egypt was called Suten, *king;* of Lower Egypt, Shebt or *bee;* as ruling over the whole country he was called Suten-shebt. Upper Egypt appears to have ranked before Lower Egypt, and in the Pschent the crown of the former is uppermost. The first sign in the hieroglyph which is read Suten, is a bent reed, which perhaps suggested the comparison of Pharaoh to a broken reed in Scripture.

The Nile.—Three terms are applied to the Nile in Scripture. It is called נָהָר מִצְרַיִם, or, 'the river of Egypt' (Gen. xv. 18, etc.) The word יאר, or יְאוֹר, is applied to it Ex. ii. 3, etc. This is probably the Coptic ⲓⲁⲣⲟ. In Jer. ii. 18, the Nile is called שִׁיחוֹר, which is derived from שָׁחַר, to be black, and means turbid or black. The words נחל מצרים have been thought also to mean the Nile, in which case נחל will be a proper name, and the phrase will be 'the Nile of Egypt.' It seems unlikely, however, that the Nile should be so specified, and if נחל is not a proper name, the words will read, the 'brook or torrent of Egypt,' supposed to be a mountain stream, usually dry, on the borders of Egypt and Palestine, near the modern El-Areesh (Numb. xxxiv. 5; Josh. xiii. 3, etc.) Some have thought that נחל is the origin of the word Nile; others have been anxious to find it in the Sanskrit *Nîla*, which means dark blue. The Indus is called Nil âb, or 'the blue river;' the Sutlej also is known as 'the blue river.' It is to be observed that the Low Nile was painted blue by the ancient Egyptians. The river is turbid and reddish throughout the year, and turns *green* about the time when the signs of rising commence, but not long after becomes red and very turbid. The Coptic word is ⲓⲟⲙ, 'sea,' which corresponds to the Arab name for it, *bahr*, properly, sea; thus Nahum iii. 3, 'Populous No (Thebes), whose rampart was the *sea*.' The hieroglyphic name is Hapi, *abyss*, or Hapi-mou, *abyss of waters*. At Khartoom, 160 miles north of Sennâr, the Nile becomes divided into two rivers, called Bahr el-Abiad, and Bahr el-Azrak, or the white and blue river, the former flowing from the west, the latter from the east. The blue river is the smaller of these, but it possesses the same fertilizing qualities as the Nile, and is of the same colour. The sources of this river were discovered by Bruce; those of the white river are still undiscovered. There is good reason to suppose that it flows from mountains south of the Equator. Most ancient writers mention seven mouths of the Nile; beginning from the east—1, Pelusiac or Bubastite; 2, Saïtic or Tanitic; 3, Mendesian; 4, Bucolic or Phatmetic (now of Damietta); 5, Sebennytic; 6, Bolbitine (now of Rosetta); 7, Canopic or Heracleotic, cf. 'He shall smite it in the *seven* streams' (Is. xi. 15), if the Nile be meant: two streams only are now navigable throughout their extent, and these Herodotus says were originally canals. Some speak of even more than seven.

Chronology.—It is quite impossible to give anything more than a very summary account of Egyptian chronology and history here, and yet it is equally difficult to pass it by without notice of any kind. It appears that from very early times the Egyptians were in the habit of dividing the year into three seasons, each containing four months. It has been supposed that they had a tropical year from this division, which evidently follows natural phenomena. The Egyptians had what is called the *vague* year, which consisted of 12 months of 30 days, or 360 days, to which they added after the twelfth month five epagomenæ or intercalary days. This year was in use as early as about 1500 B.C., and was not abandoned till it was made a Ju'ian year by Augustus, B.C. 24. Another year used by the ancient Egyptians for astronomical and religious purposes, was called the Canicular or Sothic year. It began on the 20th July, or the day of the

heliacal rising of Sothis or Sirius, *i.e.*, when Sothis rose about one hour before the sun, and consisted of 365¼ days. Various cycles of time were in use among the Egyptians. It is supposed that they had a tropical cycle of 1500 years, or thereabouts, but as to its commencement great difference of opinion obtains. The Sothic cycle was a period of 1460 Sothic or Julian, and 1461 Vague years, and its commencement was marked by an heliacal rising of Sothis on the first day of the Vague year. A cycle of this kind was known to have commenced July 20, 1322 B.C., when it is probable the period was instituted.

History.—All that we knew of Egyptian history prior to the Persian invasion was (until the hieroglyphics were deciphered) contained in the fragments of Manetho, which have survived the ravages of time. Manetho was an Egyptian priest of the age of Ptolemy Lagus, who wrote a work on the history of Egypt, and is said to have pointed out and corrected many errors in the narrative of Herodotus. Fragments of this work have been preserved by Julius Africanus and Eusebius, but little more is contained in them than the names of various kings who are arranged in thirty or thirty-one dynasties, extending from the first mortal sovereign of Egypt till the subjugation of the country by Darius Ochus or the conquest by Alexander.* It may readily be imagined that so many dynasties of kings must have required a very prolonged series of years in which to flourish, and it was this fact that so long caused the fragments of Manetho to be received with discredit by scholars. Late years, however, have put us in possession of so many results obtained from the monuments that we are able to form a better judgment of the trustworthiness of Manetho. And in proportion as we have become acquainted with these results, has our respect for the native historian increased. It is certain that very many of the names preserved by him have been found on the monuments of Egypt, and far more corroboration has thus been afforded than could have been anticipated. Still there remained the chronological difficulty of the thirty dynasties to be explained: owing, however, to the ingenuity of Mr. Lane and his nephew, Mr. Stuart Poole, much has been done to remove it. A suggestion, first made some thirty years ago by Mr. Lane and adopted and worked out by his nephew, has shewn us that many of these dynasties were not successive but contemporaneous. In numerous instances the kings of Manetho did not succeed one another, but ruled together over different parts of Egypt. Thus, while one dynasty was ruling at Memphis, another would be flourishing at Thebes. This contemporaneousness applies mainly to the first seventeen dynasties. Under the eighteenth dynasty, Egypt was an undivided kingdom, and nearly all of the subsequent dynasties were consecutive. It may be well to mention here another theory of arrangement which has been adopted by Bunsen and his followers, who formed their system of chronology upon a date preserved by Syncellus, and attributed by him to Manetho, but, in all probability, the invention of some person bearing his name, and called the Pseudo-Manetho. This date ascribes a duration of 3555 years to the thirty dynasties, and Bunsen lends himself entirely to the scheme of chronology which he bases on this number, and which necessarily claims for the Egyptian monarchy a very high antiquity. The date of Menes, the first king therefore, according to Bunsen, is earlier by several centuries than that which we are disposed to prefer as more consistent with the Bible narrative, and less opposed to abstract probability. Dr. Lepsius, indeed, demands a considerably higher epoch than even Bunsen himself. This extravagant chronology, however, seems to be contradicted by positive monumental evidence. The scheme of dynasties, according to the arrangement of Mr. Poole, is as follows:—

I. Thinites 2717 Menes.	III. Memphites. 2650					
II. 2470	IV. 2440	V. Elephantinites. 2440				
	VI. 2200		IX. Hermonthites. 2200		XI. Diospolites. 2200	
	VII. 1800				XII. 2080	XIV. Xoites. 2080
	VIII. 1800				XIII. 1920	
			X. 1750		XVIII. 1525	

Shepherds.
XV. and XVI. 2080
XVII. 1680

Menes, the first mortal king of Egypt, according to Manetho, Herodotus, Eratosthenes, and Diodorus, and preceded, according to the first, by gods, heroes, and Manes (?), νέκυες, is accepted on all hands as an historical personage. His hieroglyphic name reads Menee, and is the first on the list of the Rameseum of El-Kurneh. It is also met with in the hieratic of the Turin Papyrus of Kings. Strong reasons are given by Mr. Stuart Poole for fixing the date of his accession at B.C. 2717 (*Horæ Ægyptiacæ*, 94-98). As one step in his argument involves a very ingenious elucidation of a well known statement of Herodotus, we cannot forbear to mention it. Herodotus says, that, in the interval from the first king to Sethon, the priest of Hephæstus, the priests told him that 'the sun had four times moved from his wonted course, twice rising where he now sets, and twice setting where he now rises.' Upon this Mr. Poole remarks: 'It is evident that the priests told Herodotus that great periods had elapsed since the time of Menes, the first king, and that, in the interval from his reign to that of Sethon, the solar risings of stars—that is to say, their manifestations had twice fallen on those days of the vague year on which their settings fell in their time, and *vice versâ*; and that the historian, by a natural mistake, supposed they spoke of the sun itself.' Menes appears to have been a Thinite king, of the city of This, near Abydus, in Upper Egypt. Herodotus ascribes the building of the city of Memphis to him, while Manetho says that he made a foreign expedition and acquired renown, and that eventually he was killed by a hippopotamus. Menes, after a long reign, was succeeded by his son Athothis, who was the second king of the first dynasty. Manetho says that he built the palace at Memphis, that he was a physician, and left anatomical books; all of these statements

* Josephus preserves two historical fragments.

implying that even at this early period the Egyptians were in a high state of civilization. About the time of Athothis, the 3d dynasty is supposed, according to the scheme we think most reasonable, to have commenced, and Memphis to have become independent, giving its name to five dynasties of kings, 3d, 4th, 6th, 7th, and 8th. The first Thinite dynasty probably lasted about two centuries and a half. Of the 2d very little has reached us; under one of the kings it was determined that women could hold the sovereign power; in the time of another it was fabled, says Manetho, that the Nile flowed mixed with honey for the space of eleven days. The duration of this dynasty was probably between 300 and 400 years, and it seems to have come to a close at the time of the shepherd invasion. The 3d (Memphite) dynasty, after having lasted about 200 years, was succeeded by the 4th, one of the most famous of the lines which ruled in Egypt; while the 5th dynasty of Elephantinite kings arose at the same time. This was emphatically the period of the pyramids, the earliest of which was probably the northern pyramid of Aboo-Seer, supposed to have been the tomb of Soris or Shura, the head of the 4th dynasty. He was succeeded by two kings of the name of Suphis, the first of whom, the Cheops of Herodotus, the Khufu of the monuments, was probably the builder of the great pyramid. On these wondrous monuments we find traces at that remote period of the advanced state of civilization of later ages. The cursive character scrawled on the stones by the masons proves that writing had been long in common use. Many of the blocks brought from Syene are built together in the pyramids of Geezeh in a manner unrivalled at any period. The same manners and customs are portrayed on them as on the later monuments. The same boats are used, the same costume of the priests, the same trades, such as glass-blowing and cabinet-making. At the beginning of the 4th dynasty, moreover, the peninsula of Sinai was in the possession of the Egyptians, and its copper mines were worked by them. The duration of this dynasty probably exceeded two centuries, and it was followed by the 6th. The 5th dynasty of Elephantinites, as aforesaid, began the same time as the 4th. The names of several of its kings occur in the necropolis of Memphis. The most important of them is Sephres, the Shafra or Khafra of the monuments, the Chephren of Herodotus and Khephren of Diodorus. This dynasty lasted nearly 600 years. Its last sovereign, Unas, is shewn by an inscription to have been contemporary with Assa, the fifth king of the 15th dynasty of shepherds ruling at Memphis. Of the 6th dynasty, which lasted about 150 years, the two most famous sovereigns are Phiops or Papa and Queen Nitocris. The former is said to have ruled for a hundred years. With the latter the dynasty closed; for at this period Lower Egypt was invaded by the Shepherds, who entered the country from the north-east, about 700 years after Menes, and eventually drove the Memphites from the throne. Of the 7th and 8th dynasties nothing is known with certainty; they probably followed the 15th. To the former of them, one version of Manetho assigns a duration of seventy days, and 150 years to the latter. The 9th dynasty of Heracleopolites, or more properly of Hermonthites, as Sir G. Wilkinson has suggested (Rawlinson's *Herod.* ii. 348), arose while the 6th was in power. Little is known of either the 9th or 10th dynasties, which together may have lasted nearly 600 years, ending at the time of the great Shepherd war of expulsion, which resulted in the overthrow of all the royal lines except the Diospolite or Theban. With the 11th dynasty commenced the Diospolite kingdom, which subsequently attained to greater power than any other. Amenemha I. was the last and most famous king of this dynasty, and during part of his reign he was co-regent of Osirtasen or Sesertesen I., head of the 12th. An epoch is marked in Egyptian history by the commencement of this dynasty since the Shepherd rule, which lasted for 500 years, is coeval with it. The three Sesertesens flourished in this dynasty, the last of whom is probably the Sesostris of Manetho. It began about Abraham's time, or somewhat earlier. In ancient sculptures in Nubia we find kings of the 18th dynasty worshipping Sesertesen III. as a god, and this is the only case of the kind. There is reason for dating his reign about B.C. 1986. The third Sesertesen was succeeded by Amenemha III., supposed to be the Mœris of Herodotus, who built the labyrinth. After the reigns of two other sovereigns, this dynasty came to a close, having lasted about 160 years. It was followed by the 13th, which lasted some 400 years from B.C. 1920. The kings of this dynasty were of little power, and probably tributary to the Shepherds. The Diospolites, indeed, did not recover their prosperity till the beginning of the 18th dynasty. The 14th, or Xoite dynasty, seems to have risen with, or during the 12th. It was named from Xois, a town of Lower Egypt, in the northern part of the Delta. It may have lasted for nearly 500 years, and probably terminated during the great Shepherd war. The 15th, 16th, and 17th dynasties, are those of the Shepherds. Who these foreigners were who are said to have subdued Egypt without a battle, is a question of great uncertainty. Their name is called Hycsôs by Manetho, which is variously interpreted to mean shepherd kings,* or foreign shepherds. They have been pronounced to have been Assyrians, Scythians, Æthiopians, Phœnicians, and Arabs. The kings of the 15th dynasty were the greatest of the foreign rulers. Salatis was the first king of it, and Assa the last but one has already been mentioned as contemporary with Unas of the 5th dynasty. The kings of the 16th and 17th dynasties are very obscure. Mr. Poole says there are strong reasons for supposing that the kings of the 16th were of a different race from those of the 15th, and that they may have been Assyrians. Having held possession of Egypt 511, or according to the longest date, 625 years, the Shepherds were driven out by Ames, or Amosis, the first king of the 18th dynasty; and the whole country was then united under one king, who rightly claimed the title of lord of the two regions, or of Upper and Lower Egypt. With the 18th dynasty, about B.C. 1525, a new period of Egyptian history commences,

* There is great doubt as to the time of the shepherd invasion. If they were in Egypt 500 years, they must probably have come at the beginning of, or before the 12th dynasty. If they are put after that dynasty, their period must be shortened.

both as regards the numerous materials for reconstructing it, and also its great importance. No great monuments remain of Ames the first king, but from various inscriptions we are warranted in supposing that he was a powerful king. During his reign we first find mention of the horse, and as it is often called by the Semitic name *sûs*, it seems probable that it was introduced from Asia, and possibly by the Shepherd kings. If so, they may have been indebted to the strength of their cavalry for their easy conquest of Egypt. It is certain, that while other animals are frequently depicted on the monuments, neither in the tombs near the pyramids, nor at Benee-Hasan, is there any appearance of the horse, and yet, subsequently, Egypt became the great depôt for these animals; insomuch that, in the time of Solomon, they were regularly imported for him, and for 'all the kings of the Hittites, and for the kings of Syria;' and when Israel was invaded by Sennacherib, it was on Egypt that they were said to put their trust for chariots and for horsemen. Amenoph I., the next king, was sufficiently powerful to make conquests in Ethiopia and in Asia. In his time we find that the Egyptians had adopted the five intercalary days, as well as the twelve hours of day and night. True arches, not 'arches of approaching stones,' also are found at Thebes, bearing his name on the bricks, and were in common use in his time. Some of the more ancient chambers in the temple of Amen-ra, or El-Karnak, at Thebes, were built by him. In the reign of his successor, Thothmes I., the arms of Egypt were carried into Mesopotamia, or the land of 'Naharayn;' by some, Naharayn is identified with the Nairi, a people south-west of Armenia. Libya also was subject to his sway, while a monument of his reign is still remaining in one of the two obelisks of red granite which he set up at El Karnak, or Thebes. The name of Thothmes II. is found as far south as Napata, or Gebel Berkel, in Ethiopia. With him and Thothmes III. was associated a queen, Amen-numt, who seems to have received more honour than either. She is thought to have been a Semiramis, that name, like Sesostris, probably designating more than one individual. Thothmes III. was one of the most remarkable of the Pharaohs. He carried his arms as far as Nineveh, and received a large tribute from Asiatic nations over whom he had triumphed. This was a common mode of acknowledging the supremacy of a conqueror, and by no means implied that the territory was surrendered to him; on the contrary, he may only have defeated the *army* of the nation, and that beyond its own frontier. The *Punt*, a people of Arabia, the *Kufa*, supposed to be of Cyprus, and the *Ruten*, a people of the Euphrates or Tigris, thus confessed the power of Thothmes; and the monuments at Thebes are rich in delineations of the elephants and bears, camelopards and asses, the ebony, ivory, gold, and silver, which they brought for tribute. Very beautiful specimens of ancient Egyptian painting belong to the time of this king; indeed, his reign, with that of Thothmes II. preceding it, and those of Amenoph II., Thothmes IV. (whose name is borne by the sphinx at the Pyramids), and Amenoph III. following it, may be considered as comprising the best period of Egyptian art; all the earlier time shewing a gradual improvement, and all the later a gradual declension. In the reign of Thothmes IV., according to Manetho, the Shepherds took their final departure. The conquests of Amenoph III. were also very extensive; traces of his power are found in various parts of Ethiopia. From his features, he seems to have been partly of Ethiopian origin. His long reign of nearly forty years was marked by the construction of magnificent temples. Of these, the greatest were two at Thebes; one on the west bank, of which little remains but the two great colossi that stood on each side of the approach to it, and one of which is known as the vocal Memnon. He likewise built, on the opposite bank, the great temple, now called that of El-Uksor, which Rameses II. afterwards much enlarged. The tomb of this king yet remains at Thebes. For a period of about thirty years after the reign of Amenoph III., Egypt was disturbed by the rule of stranger kings, who abandoned the national religion, and introduced a pure sun-worship. It is not known from whence they came, but they were regarded by the Egyptians as usurpers, and the monuments of them are defaced or ruined by those who overthrew them. Sir G. Wilkinson supposes that Amenoph III. may have belonged to their race; but if so, we must date the commencement of their rule from the end of his reign, as then began that change of the state religion which was the great peculiarity of the foreign domination. How or when the sun-worshippers were destroyed or expelled from Egypt, does not appear. Horus, or Harem-heb, who succeeded them, was probably the prince by whom they were overthrown. He was a son of Amenoph III., and continued the line of Diospolite sovereigns. The records of his reign are not important; but the sculptures at Silsilis commemorate a successful expedition against the negroes. Horus was succeeded by Rameses I., with whom commences the 19th dynasty, about B.C. 1324. His tomb at Thebes marks the new dynasty, by being in a different locality from that of Amenoph III., and being the first in the valley thenceforward set apart as the cemetery of the Theban kings. After a short and unimportant reign, he was succeeded by his son Sethee I. He is known by the magnificent hypostyle hall in the great temple of El-Karnak, which he built, and on the outside of the north wall of which are sculptured the achievements of his arms. His tomb, cruelly defaced by travellers, is the most beautiful in the Valley of the Kings, and shews that his reign must have been a long one, as the sepulchre of an Egyptian king was commenced about the time of his accession, and thus indicated the length of his reign. He conquered the Kheta, or Hittites, and took their stronghold Ketesh, now held to be Emesa, on or near the Orontes. His son Rameses II., who was probably for some time associated with him in the throne, became the most illustrious of the ancient kings of Egypt. It is he who is generally intended by the Sesostris of classic writers. He built the temple which is erroneously called the Memnonium, but properly the Rameseum of El-Kurneh, on the western bank of the Nile, one of the most beautiful of Egyptian monuments, and a great part of that of El-Uksor, on the opposite bank, as well as additions to that of El-Karnak. Throughout Egypt and Nubia, are similar memorials of the power of Rameses II., one of the most remarkable of which is the great rock-temple of Aboo Simbel, not far north of the second cataract. The temple of Ptah, at Memphis, was also adorned

by this Pharaoh, and its site is chiefly marked by a very beautiful colossal statue of him, fallen on its face, and partly mutilated, belonging to this country, but left there to be burnt for lime by the Turks. Numerous monuments celebrate his wars with the Kheta, whom he reduced to tribute, and with many other nations. He was succeeded by Meneptah. The head of the 20th dynasty, perhaps, was Sethee II., who was probably the son of Meneptah. The monuments tell us little of him or of his successor Merer-ra, who was followed by his son Rameses III., who may have been head of the 20th dynasty. With that sovereign the glories of the Theban line revived, and a series of great victories by land and sea raised Egypt to the place which it had held under Rameses II. He built the temple of Medeenet-Haboo, on the western bank at Thebes, the walls of which are covered with scenes representing his exploits. Among his vanquished enemies were a nation whom Mr. Poole connects with the Cherethim of Scripture, and identifies with the Cretans; and the Pelesatu, or the Philistines. Several kings, bearing the name of Rameses, succeeded this monarch, but their tombs alone remain. At the close of the reign of the last Rameses the supreme power fell into the hands of a ruler of the 21st dynasty, and of military Pontiffs, of whom, however, but few records remain. It was during the reign of a king of this age that 'Hadad, being yet a little child,' fled from the slaughter of the Edomites by David, and took refuge, together with 'certain Edomites of his father's servants,' at the court of Pharaoh, who 'gave him to wife the sister of his own wife, the sister of Tahpenes the Queen,' 1 Kings xi. 17-19. The 22d dynasty was of Bubastite kings; the name of one of them has been found among the sculptured remains of the temples of Bubastis, they were probably not of unmixed Egyptian origin, and may have been partly of Assyrian or Babylonian race. The first king was Sheshonk I., the contemporary of Solomon, and in his reign it was that 'Jeroboam arose and fled into Egypt unto Shishak King of Egypt, and was in Egypt until the death of Solomon,' 1 Kings xi. 40. In the 5th year of Rehoboam, Sheshonk invaded Judæa with an army of which it is said 'the people were without number that came with him out of Egypt, the Lubims, the Sukkiims, and the Ethiopians'—and that having taken the 'fenced cities' of Judah, he 'came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house,' and 'the shields of gold which Solomon had made.' The record of this campaign,' says Sir G. Wilkinson, 'which still remains on the outside of the great temple of Karnak, bears an additional interest from the name of *Yuda-Melchi* (kingdom of Judah), first discovered by Champollion in the long list of captured districts and towns put up by Sheshonk to commemorate his success.' The next king, Osorkon I., is supposed by some to have been the Zerah whom Asa defeated (2 Chron. xiv. 9); but, according to others, Zerah was a king of Asiatic Ethiopia; of the other kings of this dynasty we know scarcely more than the names. It was followed by the 23d dynasty of Tanite kings, so called from Tanis, the Zoan of Scripture. They appear to have been of the same race as their predecessors. Bocchoris the Wise, a Saite, celebrated as a lawgiver, was the only king of the 24th dynasty. He is said to have been burnt alive by Sabaco the Ethiopian, the first king of the 25th or Ethiopian dynasty. It is not certain which of the Sabacos—Shebek, or his successor Shebetok—corresponded to the So or Seva of the Bible, who made a treaty with Hoshea, which, as it involved a refusal of his tribute to Shalmaneser, caused the taking of Samaria, and the captivity of the ten tribes. The last king of this dynasty was Tirhakah, or Tehrak, who advanced against Sennacherib to support Hezekiah, King of Judah. It does not appear whether he met the Assyrian army, but it seems certain that its miraculous destruction occurred before any engagement had been fought between the rival forces. Perhaps Tirhakah availed himself of this opportunity to restore the supremacy of Egypt west of the Euphrates. With him the 25th dynasty closed. It was succeeded by the 26th, of Saite kings. The first sovereign of importance was Psammetichus, or Psametik I., who, according to Herodotus, had previously been one of a dodecarchy which had ruled Egypt. Rawlinson finds in Assyrian history traces of a dodecarchy before Psammetichus. This portion of the history is obscure. Psammetichus carried on a war in Palestine, and is said to have taken Ashdod or Azotus, *i.e.*, according to Wilkinson, Shedeed 'the strong,' after a siege of 29 years. It was probably held by an Assyrian garrison, for a Tartan, or general of the Assyrian king, had captured it apparently when garrisoned by Egyptians and Ethiopians in the preceding century, Is. xx. Psammetichus was succeeded by his son Neku, the Pharaoh-Necho of Scripture, in the year B.C. 610. In his first year he advanced to Palestine, marching along the seacoast on his way to Carchemish on the Euphrates, and was met by Josiah, king of Judah, whom he slew at Megiddo. Neku was probably successful in his enterprise, and on his return deposed Jehoahaz, the son of Josiah, and set up Jehoiakim in his stead. He apparently wished by this expedition to strike a blow at the failing power of the Assyrians, whose capital was shortly after taken by the combined forces of the Babylonians and Medes. The army, however, which was stationed on the Euphrates by Neku met with a signal disaster three years afterwards, being routed by Nebuchadnezzar at Carchemish (Jer. xlvi. 2). The king of Babylon seems to have followed up his success, as we are told, 2 Kings xxiv. 7, that 'the king of Egypt came not again any more out of his land, for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.' Neku either commenced a canal to connect the Nile and the Red Sea, or else attempted to clear one previously cut by Rameses II.; in either case the work was not completed. The next sovereign of note was Uahphrah, called Pharaoh-Hophra in the Bible, and, by Herodotus, Apries. He took Gaza and Sidon, and defeated the king of Tyre in a sea-fight. He also worsted the Cyprians. Having thus restored the power of Egypt, he succoured Zedekiah, king of Judah, and when Jerusalem was besieged, obliged the Chaldæans to retire (Jer. xxxvii. 5, 7, 11). He was so elated by these successes, that he thought 'not even a God could overthrow him.' In Ezek. xxix. 3, he is called 'the great dragon (*i.e.*, crocodile?) that lieth in the midst of his rivers, which hath said my river is mine own, and I have made it for myself.' At last, however, Amasis, who had been crowned in a military revolt, took him prisoner and strangled

him, so that the words of Jeremiah were fulfilled, 'I will give Pharaoh-Hophra, king of Egypt, into the hand of his enemies, and into the hand of them that seek his life,' Jer. xliv. 30. There seems little doubt that at the time of this rebellion, and probably in conjunction with the advance of Amasis, Egypt was invaded and desolated by Nebuchadnezzar. The remarkable prophecies, however, in Ezekiel xxix. xxxi. may refer for the most part to the invasion of Cambyses, and also to the revolt of Inarus under Artaxerxes. Amasis or Aah-mes reigned nearly 50 years; he was succeeded by his son Psammenitus, held to be the Psametik III. of the monuments B.C. 525. Shortly after his accession this king was attacked by Cambyses, who took Pelusium, or 'Sin, the strength of Egypt,' and Memphis, and subsequently put Psammenitus to death. With Cambyses began the 27th dynasty of Persians, and Egypt became a Persian province, governed by a satrap. The conduct of Darius Hystaspis to the Egyptians was favourable, and he caused the temples to be adorned with additional sculptures. The large temple in the Great Oasis was principally built by him, and in it is found his name, with the same honorary titles as the ancient kings. [In hieroglyphics the king's name is always written in an oval or cartouch, thus :—This reads Shura or Soris.] Before the death of Darius, however, the Egyptians rebelled, but were again subdued by Xerxes, who made his brother Achæmenes governor of the country. Under Artaxerxes Longimanus they again revolted, as above referred to, and in the 10th year of Darius Nothus contrived to throw off the Persian yoke, when Amyrtæus the Saïte became the sole king of the 28th dynasty. After having ruled 6 years, he was succeeded by the first king of the 29th or Mendesian dynasty. Of the four kings comprising it little is known, and the dates are uncertain. It was followed by the last, or 30th dynasty of Sebennyte kings. The first of these was Nectanebo, or Nekht-har-heb, who successfully defended his country against the Persians, had leisure to adorn the temples, and was probably the last Pharaoh who erected an obelisk. His son, Teos or Tachos, was the victim of a revolt, from which he took refuge in the Persian court, where he died, while his nephew Nectanebo II., or Nekht-nebf, ascended the throne as the last native king of Egypt. For some time he successfully opposed the Persians, but eventually succumbed to Artaxerxes Ochus, about B.C. 350, when Egypt once more became a Persian province. 'From that time till our own day,' says Mr. Poole, 'a period of 22 centuries, no native ruler has sat on the throne of Egypt, in striking fulfilment of the prophecy 'There shall be no more a prince of the land of Egypt,' Ezek. xxx. 13.'

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Country, etc.—We shall not attempt to pursue the history of Egypt further, since under the Ptolemies and thenceforth it becomes of classical rather than of Biblical interest, but some description of the country and its monuments may now be acceptable. The northern coast of Egypt is low and barren, presenting no features of interest, and affording no indication of the character of the country which it bounds. It is a barrier generally of sand-hills, but sometimes of rock, for the most part destitute of vegetation, except a few wild and stunted date palms. Immediately behind are desolate marshy tracts of extensive salt-lakes, and then the fertile country, consisting of a wide plain intersected by the two branches of the Nile and by many canals, of which some were anciently branches of the river, and having a soil of great richness, though in this particular it is excelled by the valley above. The deserts which enclose the plain on either side are rocky tracts of very slight elevation, having their surface overspread with sand, pebbles, and débris. Of the towns on the northern coast the most western is Alexandria or El-Iskendereyeh, founded B.C. 332, by Alexander the Great, who gave it the form of a Macedonian chlamys or mantle. Proceeding eastward, the first place of importance is Er-Rasheed or Rosetta, on the west bank of the branch of the Nile named after this town. In ascending the Rosetta branch the first spot of interest is the site of the ancient Saïs, on the eastern bank, marked by lofty mounds and the remains of massive walls of crude brick. It was one of the oldest cities of Egypt, and gave its name to the kings of the 26th dynasty. The goddess Neith, supposed to be the origin of Athene, was the local divinity, and in her honour an annual festival was held at Saïs, to which pilgrims resorted from all parts of Egypt. On the eastern side of the other branch of the Nile, to which it gives its name, stands the town Dimyát or Damietta, a strong place in the time of the Crusades, and then regarded as the key of Egypt. It has now about 28,000 inhabitants. To the eastward of Damietta is the site of Pelusium, the Sin of Scripture, and the ancient key of Egypt, towards Palestine. No important remains have been found here. Between this site and the Damietta branch are the mounds of Tanis or Zoan, the famous Avaris of the Shepherds, with considerable remains of the great temple, of which the most remarkable are several fallen obelisks, some of them broken. This temple was as ancient as the time of the 12th dynasty, and was beautified by Rameses II. Tanis was on the eastern bank of the Tanitic branch of the Nile, now called the canal of El-Moïzz. A little south of the modern point of the Delta, on the eastern bank of the river, is the site of the ancient Heliopolis, or On, marked by a solitary obelisk, and the ruins of a massive brick wall. The obelisk bears the name of Seserstesen I., the head of the 12th dynasty. At a short distance south of Heliopolis stands the modern capital, Cairo or El-Káhireh. The ancient city of Memphis, founded by Menes, stood on the western bank of the Nile, about ten miles above Cairo. The kings and people who dwelt there chose the nearest part of the desert as their burial-place, and built tombs on its rocky edge or excavated them in its sides. The kings raised pyramids, round which their subjects were buried in smaller sepulchres. The site of Memphis is marked by mounds in the cultivated tract. A few blocks of stone and a fine colossus of Rameses II. are all that remains of the great temple of Ptah, the local deity. There is not space here for a detailed account of the pyramids, suffice it to say that the present perpendicular height of the great pyramid is 450 ft. 9 in., and its present base 746 ft. It is about 30 ft. lower than it was originally, much of the exterior having been worn off by age and man's violence. Like all the other pyramids it faces the cardinal points. The surface

presents a series of great steps, though when first built it was cased, and smooth, and polished. The platform on the summit is about 32 ft. square. The pyramid is almost entirely solid, containing only a few chambers, so small as not to be worthy of consideration in calculating its contents. It was built by Khufa (Cheops), or Shufu (Suphis). The second pyramid stands at a short distance south-west of the great pyramid, and is not of much smaller dimensions. It is chiefly remarkable for a great part of its casing having been preserved. It was built by Khafra or Shafra (Chephren), a king of the same period. The third pyramid is much smaller than either of the other two, though it is constructed in a more costly manner. It was built by Mycerinus or Mencheres, the fourth ruler of the 4th dynasty. Near the three pyramids are six smaller ones, three of them are near the east side of the great pyramid, and three on the south side of the third pyramid. They are supposed to be the tombs of near relatives of the kings who founded the great pyramid. To the east of the second pyramid is the great sphinx, 188 feet in length, hewn out of a natural eminence in the solid rock, some defects of which are supplied by a partial stone casing, the legs being likewise added. In the tract between the pyramids of Sakkárah and Aboo-Seer are the remains of the Serapeum, and the burial-place of the bulls Apis, both discovered by M. Mariette. They are inclosed by a great wall, having been connected, for the Serapeum was the temple of Apis. The tomb is a great subterranean gallery, whence smaller passages branch off, and contains many sarcophagi in which the bulls were entombed. Serapis was a form of Osiris, his name being Osir-hapi or Osiris Apis. In ascending the river we arrive at the ancient Ahnas, supposed by some to be the Hanes of Isaiah, and about sixty miles above Cairo, at Benee-Suweyf, the port of the province of the Feiyoom. In this province are supposed to be the remains of the famous Labyrinth of Mœris, probably Amen-em-ha III., and not far off, also, may be traced the site of the Lake Mœris, near the ancient Arsinoe or Croiodilopolis, now represented by Medeenet-el-Feiyoom. The next objects of peculiar interest are the grottoes of Benee-Hasan, which are monuments of the 12th dynasty, dating about 2000 B.C. Here are found two columns of an order which is believed to be the prototype of the Doric. On the walls of the tombs are depicted scenes of hunting, fishing, agriculture, etc. There is also an interesting representation of the arrival of certain foreigners, supposed to be Joseph's brethren; at least illustrative of their arrival. In the town of Asyoot, higher up the river, is seen the representative of the ancient Lycopolis. It was an important place 3500 years ago, and has thus outlived Thebes and Memphis, Tanis and Pelusium. Further on, a few miles south-west of Girga, on the border of the Libyan desert, is the site of the sacred city of Abydus, a reputed burial-place of Osiris, near which, also, must have been situated the very ancient city of This, which gave its name to the 1st and 2d dynasties. About forty miles from Abydus, though nearly in the same latitude, is the village of Denderah, famous for the remains of the temple of Athor, the Egyptian Venus, who presided over the town of Tentyra, the capital of the Tentyrite nome. This temple dates from the time of the earlier Cæsars, and the names of the last Cleopatra and Cæsarion her son, are found in it. About twenty miles higher than Denderah, and on the western bank of the Nile, are the ruins of Thebes, the No-Amon of the Bible. In the hieroglyphic inscriptions the name of this place is written Ap-t, or with the article prefixed T-ap, and Amen-ha, the abode of Amen. The Copts write the former name ⲦⲀⲠⲈ, which becomes, in the Memphitic dialect, ⲐⲀⲂⲀ, and thus explains the origin of the Greek Θῆβαι. The time of its foundation is unknown, but remains have been found which are ascribed to the close of the 11th dynasty, and it probably dates from the commencement of that first Diospolite line of kings. Under the 18th and two following dynasties it attained its highest prosperity, and to this period its greatest monuments belong. The following description of this celebrated locality by Mr. Poole will be read with interest:—'The monuments of Thebes, exclusive of its sepulchral grottoes, occupy a space on both sides of the river, of which the extreme length from north to south is about two miles, and the extreme breadth from east to west about four. The city was on the eastern bank, where is the great temple or rather collection of temples, called after El-Karnak, a modern village near by. The temple of El-Karnak is about half a mile from the river, in a cultivated tract. More than a mile to the south-west is the temple of El-Uksur on the bank of the Nile. On the western bank was the suburb bearing the name Memnonia. The desert near the northernmost of the temples on this side almost reaches the river, but soon recedes, leaving a fertile plain generally more than a mile in breadth. Along the edge of the desert, besides the small temple just mentioned as the northernmost, are the Rameseum of El-Kurneh, and that of Medeenet-Habou less than a mile farther to the south-west, and between them, but within the cultivated land, the remains of the Amenophium, with its two gigantic seated colossi. Behind these edifices rises the mountain which here attains a height of about 1200 feet. It gradually recedes in a south-westerly direction, and is separated from the cultivated tract by a strip of desert in which are numerous tombs, partly excavated in two isolated hills, and two small temples. A tortuous valley, which commences not far from the northernmost of the temples on this bank, leads to those valleys in which are excavated the wonderful tombs of the kings near the highest part of the mountain which towers above them in bold and picturesque forms." EGYPT, *Encyclopædia Britannica*, p. 506. At the entrance to the temple of El-Uksur stood two very fine obelisks of red granite, one of which is now in the centre of the Place de la Concorde. There is also a portal with wings 200 feet in width, covered with sculptures of the highest interest, illustrating the time of Rameses II. Within is a magnificent avenue of 14 columns, having capitals of the bell-shaped flowers of the papyrus. They are sixty feet high and elegantly sculptured. These are of the time of Amenoph III. On a south portal of the great temple of El-Karnak is a list of countries subdued by Sheshonk I. or Shishak, the head of the 22d dynasty. Among the names is that of the kingdom of Judah as before mentioned. The great hypostyle hall in this temple is the most magnificent

work of its class in Egypt. Its length is 170 feet, its width 329; it is supported by 134 columns, the loftiest of which are nearly 70 feet in height and about 12 in diameter, and the rest more than 40 feet in height and about 9 in diameter. The great columns, 12 in number, form an avenue through the midst of the court from the entrance, and the others are arranged in rows very near together on each side. There is a transverse avenue made by two rows of the smaller columns being placed further apart than the rest. This great hall is, therefore, crowded with columns, and the effect is surpassingly grand. The forest of pillars seems interminable in whatever direction one looks, producing a result unequalled in any other Egyptian temple. This great hall was the work of Sethee I., the head of the 19th dynasty, who came to the throne cir. B.C. 1340, and it was sculptured partly in his reign and partly in that of his son and successor, Rameses II. It is impossible here to enter further into a description of this magnificent temple. The reader is referred to the numerous accounts given of it elsewhere. The Rameseum remains to be briefly noticed. This temple on the edge of the desert is perhaps the most beautiful ruin in Egypt as Karnak is the grandest. It also records the glories of Rameses II., of whom there is in one of its courts a colossal statue hewn out of a single block of red granite, supposed to weigh nearly 900 tons, and transported thither from the quarries of Syene. This temple is also noted for containing the celebrated astronomical ceiling, one of the most precious records of ancient Egyptian science. Not the least interesting among the monuments of Thebes are the tombs of the kings. The sepulchres are 20 or 21 in number. Nineteen are sculptured, and are the mausolea of kings, of a queen with her consort, and of a prince, all of the 18th, 19th, and 20th dynasties. The paintings and sculptures are almost wholly of a religious character, referring chiefly to the future state. Standing on the resting-places of kings and warriors who figured in the history of Egypt while the world was yet young, and long before the age of others whom we are accustomed to consider heroes of antiquity, it seems as though death itself were immortalised; and proudly indeed may those ancient Pharaohs, who laboured so earnestly to preserve their memory on earth, look down upon the paltry efforts of later aspirants, and their slender claims to be regarded as either ancient or immortal. About twenty miles further south is the village of Adfoo, representing the town called by the Greeks Apollinopolis Magna, where is still found in a comparatively perfect state a temple of the Ptolemaic period. Above Adfoo, at Gebel-es-Silsileh, the mountains on either side, which have for some time confined the valley to a narrow space, reach the river, and contract its course; and higher still, about 30 miles, is the town of Aswân, which represents the ancient Syene, and stands among the palm trees on the eastern bank opposite to the island of Elephantine. The bed of the river above this place is obstructed by numerous rocks and islands of granite, which form the rapids called the first cataract. During the inundation boats are enabled, by a strong northerly wind to pass this cataract without aid, and in fact at other times the principal rapid has only a fall of five or six feet, and that not perpendicular. The roaring of the troubled stream, and the red granite islands and rocks which stud its surface, give the approach a wild picturesqueness till we reach the open stream, less than two miles further, and the beautiful island of Philæ suddenly rises before our eyes, completely realizing one's highest idea of a sacred place of ancient Egypt. It is very small, only a quarter of a mile long and 500 feet broad, and contains monuments of the time of the Ptolemies. In the desert west of the Nile are situate the great and little wahs (oases), and the valley of the Natron lakes, containing four Coptic monasteries, the remains of the famous anchorite settlement of Nitria, recently noted for the discovery of various Syrian MSS. In the eastern desert the chief town of importance is Es-Suweys or Suez, the ancient Arsinoë, which gives its name to the western gulf of the Red Sea.

Religion.—Herodotus states that the Egyptians had three orders of gods—the first, second, and third—whereof the first was the most ancient. *Num*, *Nu*, or *Kneph*, was one of the most important of the gods, corresponding to the 'soul' of the universe, to whom was ascribed the creation of gods, men, and the natural world. He is represented as a man with the head of a ram and curved horns. The chief god of Thebes was *Amen*, or *Amen Ra*, or *Amen Ra Khem*, also worshipped in the great oasis, and sometimes portrayed under the form of Kneph. He was the Jupiter Ammon of the classics. The goddess *Mut*, or 'the mother,' is the companion of Amen, and is represented as a female wearing the crowns of Upper and Lower Egypt, and the vulture head-dress of a queen. *Khem* was the god by whom the productiveness of nature was symbolised. His name reminds us of the patriarch Ham. The Greeks identified him with Pan, and called Chemmis, a city in the Thebaïs, where he was worshipped, Panopolis. He is accompanied by a tree or a flower on the sculptures, which may have been, as supposed by Mr. Poole, the asherah or sacred grove spoken of in the Bible. *Ptah* was the god of Memphis, and worshipped there under the form of a pigmy or child; but as his temples have been destroyed little is known of his worship.* The goddess *Neit* or *Neith* is often associated with Ptah. She was the patron deity of Saïs in the Delta; and the Greeks say that Cecrops, leading a colony from thence to Athens, introduced her worship into Greece, where she was called Athene. This name may be derived from the Egyptian, if we suppose the latter to have been sometimes called Thenei, with the article prefixed like the name of Thebes. She is represented as a female with the crown of Lower Egypt on her head. *Ra*, or the sun, was worshipped at Heliopolis. His common figure is that of a man with a hawk's head, on which is placed the solar disk and the royal asp. *Thoth* was the god of science and letters, and was worshipped at Hermopolis Magna. His usual form is that of a man with the head of an ibis surmounted by a crescent. Bast was called Bubastis by the Greeks, who identified her with Artemis. She is represented as a lion or cat-headed female with the globe of the sun on her head. There is a similar goddess called

* His name is now proved to be the same as the word 'open;' and, therefore, the root is equivalent to the Heb. פתח.

Pasht. *Athor* was the daughter of Ra, and corresponded to the Aphrodite of the Greeks; the town of Tentyra or Denderah was under her protection. *Shu* represented solar or physical light, and *Ma-t* or Thma (Themis) moral light, truth, or justice. *Sebak* was a son of Ra. He has a crocodile's head. *Osiris* is the most remarkable personage in the Egyptian Pantheon. His form is that of a mummied figure holding the crook and flail, and wearing the crown of Upper Egypt, generally with an ostrich feather on each side. He was regarded as the personification of moral good. He is related to have been on earth instructing mankind in useful arts, to have been slain by his adversary Typhon (Set or Seth), by whom he was cut in pieces; to have been bewailed by his wife and sister Isis; to have been embalmed; to have risen again, and to have become the judge of the dead, among whom the righteous were called by his name, and received his form:—a wonderful forefeeling of the Gospel narrative, and most likely symbolising the strife between good and evil. *Isis* was the sister and spouse of Osiris, worshipped at Abydus, and the island of Philæ. *Horus* was their son. *Apep*, Apophis of the Greeks, an enormous serpent, was the only representative of moral evil. The worship of animals is said to have been introduced by the second king of the second dynasty, when the bull Apis at Memphis, and Mnevis at Heliopolis, and the Mendesian goat, were called gods. The cat was sacred to Pasht, the ibis to Thoth, the crocodile to Sebak, the scarabæus to Ptah and a solar god Atum. In their worship of the gods, sacrifices of animals, fruit, and vegetables were used, as well as libations of wine and incense. No decided instance of a human sacrifice has been found. A future life and the immortality of the soul were taught by the priests. After death a man was brought before Osiris: his heart weighed against the feather of truth. He was questioned by 42 assessors as to whether he had committed 42 sins about which they inquired. If guiltless he took the form of Osiris, apparently after long series of transformations and many ordeals, and entered into bliss, dwelling among the gods in perpetual day on the banks of the celestial Nile. If guilty he was often changed into the form of some base animal, and consigned to a fiery place of punishment and perpetual night. From this abstract it may be seen that the Egyptian religion is to be referred to various sources. There is a trace of some primæval revelation in it. There is a strong Sabæan element,

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and it is remarkable that the verb to adore is expressed by the symbol of a man in a posture of worship with a star. There is also much of cosmic religion or nature worship in its higher and lower forms apparent in it. It is, however, to be observed, that this subject is not yet understood as we may hope to understand it.

The Exodus.—With respect to the much vexed question as to the date of the Exodus, it will perhaps be advisable to mention the various opinions which have been held. Sir Gardiner Wilkinson, *Anc. Egypt.* i. 42, supposes Joseph to have arrived in Egypt during the 12th dynasty, in the reign of Osirtasen or Sesertesen I. The 'new king who knew not Joseph' he takes to be Ames, or Amosis, the first of the 18th dynasty, and finally believes the Exodus to have occurred under Thothmes III. He thinks the change of dynasty under Ames the Diospolite very likely to have been accompanied by that enmity and oppression which are attributed to the 'king who knew not Joseph.' The Israelites, on their first arrival, may have obtained a grant of land from the Egyptians, on condition of certain services being performed by them and their descendants. As long as the Memphite dynasty lasted this compact would be respected, but when the Thebans came to the throne it would not improbably be broken, while the service would be still required, and would rapidly be changed into bondage. Sir G. Wilkinson places the Exodus in the fourth year of Thothmes III., whom he supposes to have survived the destruction of his army in the Red Sea, on the ground of there being, as he perhaps somewhat rashly observes, no authority in the writings of Moses for believing that Pharaoh was himself drowned. The next view is that of the present Duke of Northumberland, also given in the 1st vol. of *Anc. Egyptians*, p. 77; he supposes the 'new king who knew not Joseph' to have been Rameses I., and that the Pharaoh of the Exodus was Meneptah, Ptahmen, or Ptahmenoph, son of Rameses II., the last king of the 18th dynasty; cogent reasons are advanced in support of this view, which are accepted by Bunsen and Lepsius, and may be seen as above. The third opinion is that of Mr. Stuart Poole, who believes that Joseph's Pharaoh was Assa, or Assis, the fifth king of the 15th dynasty of Shepherds, and that the Exodus occurred under later Shepherds. He considers it more likely that a race of foreign kings than one of pure Egyptians should have been the patrons of the Israelites in the time of Joseph. He thus places the Exodus as high as 1652 B.C. See his argument in Smith's *Dictionary of the Bible.* Such are the various theories on this disputed and perhaps unascertainable point. We believe that the preponderance of evidence is now considered to be in favour of the latest date for the Exodus, or about 1300 B.C. The French Egyptologer, M. Chabas, has recently found a name, apparently of foreign captives, employed by the Egyptians in building and quarrying under the 19th and later dynasties. This name he reads Aperui, and shews that it may reasonably correspond with עברים, the Hebrews, but this people is found as late as Rameses IV., probably B.C. cir. 1200, certainly after 1300, and this necessitates the supposition that if the Hebrews are meant, some must have been left at the Exodus or some of the 'mixed multitude.' In this case the earlier occurrence under the 19th dynasty proves nothing.

It is hoped that the following chronological summary of names and events will be found useful:—

Dynasty.	Date B.C.	Name of King.	Event.
I.	3643 Bunsen. 2717 Poole.	Menes.	Memphis built.
IV.	...	Shura.	Pyramids.
XII.	...	Diospolites.	The Osirtasens and Amenemhas.
XV. } Shepherds.			
XVI. } Shepherds.			
XVII. } Shepherds.			
XVIII.	1650 B. 1520 P.	Amosis, 1st king.	The horse first mentioned.
		Amenoph I. Thothmes I. II. III.	The last probably Joseph's Pharaoh.
		Amenoph II. Thothmes IV. Amenoph III.	The Sphinx erected by him. El-Uksur. Vocal Memnon.
XIX.	1324.	Rameses I. Sethee I.	War with Khita, etc. Great hall of Karnak.
		Rameses II. Meneptah.	Rameseum. Red Sea canal. Sesostris? Exodus.
XX.	1232.	Sethee II. Rameses III.	Medinet Habou. Khairetana = Cretans?
XXI.	...	Military Pontiffs and Lower Egyptian kings.	
XXII.	990.	Sheshonk I.	Shishak, Solomon.
		Osorkon I. II. Sheshonk II. Osorkon III. Sheshonk III.	The latter perhaps Zerah.
XXIII. } Partly contemporary.		Sheshonk IV.	
XXIV. } Partly contemporary.		Bocchoris the Wise, of Sais.	
XXV. } Partly contemporary.		Sabaco = So?	
XXVI. } Partly contemporary.	664.	Tehrak = Tirhakah. Psammetichus. Neco. Psammis. Apries = Hophra. Amasis.	
XXVII.	525.	Cambyses and Persians.	
XXX.	380.	Nectanebo I.	

The principal *prophecies* relating to Egypt are as follows:—Is. xix.; Jer. xliii. 8-13, xliv. 30, xlvi.; Ezek. xxix.-xxxii., inclusive. In the course of what has been said several allusions have been made to portions of these prophecies—we cannot pretend to investigate them all, but it may be observed that the main reference in them seems to be to the period extending from the times of Nebuchadnezzar to those of the Persians, though it is not easy to elucidate them to any great extent from the history furnished by the monuments. Nebuchadnezzar appears to have invaded Egypt during the reign of Apries, and Sir G. Wilkinson thinks that the story of Amasis' rebellion was invented or used to conceal the fact that Pharaoh-Hophra was deposed by the Babylonians. It is not improbable that Amasis came to the throne by their intervention. The 40 years' desolation of Egypt, Ezek. xxix. 10, is a point of great difficulty, and for the illustration or interpretation of this, as well as others, we must be content to wait. Mr. Poole thinks it may refer to the condition of the country under Inaros.

Language.—The language of the ancient Egyptians was entirely unknown until the discoveries made by Dr. Young from the celebrated Rosetta stone, now preserved in the British Museum. This stone is a slab of black marble which was found by the French in August 1799, among the ruins of Fort St. Julien, on the western bank, and near the mouth of the Rosetta branch of the Nile. It contains a decree in three different kinds of writing, referring to the coronation of Ptolemy V. (Epiphanes), and is supposed to have been sculptured cir. B.C. 195. As part of the inscription is in Greek, it was easily deciphered, and was found to state that the decree was ordered to be written in Sacred, Enchorial, and Greek characters. Thence, by carefully comparing the three inscriptions, a key was obtained to the interpretation of the mysterious hieroglyphics. The language which they express closely resembles that

which was afterwards called Coptic when the people had become Christians. It is monosyllabic in its roots, and abounds in vowels. There were at least two dialects of it—spoken respectively in Upper and Lower Egypt. The Coptic has three, viz., the Memphitic, that of Lower Egypt; the Sahidic or Theban, that of Upper Egypt, and the Bashmuric, perhaps spoken in the oases,* and therefore to be considered provincial. The Coptic is a language which stands very much by itself, and is not readily to be assigned to any one of the great families of languages. It somewhat resembles the Semitic in its grammar, but not at all in its vocabulary.

Botany.—Egypt is a country without timber. There is scarcely a grove to be seen excepting of date-palms. The commonest trees are acacias, sycamore fig-trees, and mulberry trees. The most beautiful are the date-palm and banana trees. The lowest branches of the palm are cut off every year, and on this account the ancient Egyptians adopted the palm as a symbol of the year. When it is allowed to grow wild, its ragged branches reach to the ground, and it has a much less beautiful appearance. The Theban palm is a very different tree, growing in two great stems, each of which divides into many branches. The weeping willow, myrtle, elm, and cypress grow under cultivation, and the tamarisk abounds everywhere. The commonest fruit is dates. The Feiyoom is celebrated for its grapes, from which the market of Cairo is chiefly supplied. The vines are trailed on trellis-work in the form of avenues in the gardens of Cairo. An Egyptian garden is said to be like a miniature Egypt, being intersected by numerous small channels filled by a water-wheel. The water is thus spread over the garden, which is divided into many square compartments, bordered with ridges of earth. Besides dates and grapes, figs, pomegranates, apricots, peaches, oranges, citrons, lemons, limes, olives, and various kinds of melons are met with. The cactus, bearing the Indian fig, is extremely common, and forms the hedges of gardens and plantations. The flowers are the rose, jasmin, narcissus, lily, oleander, chrysanthemum, convolvulus, geranium, dahlia, basil, the hinné plant or Egyptian privet, the helianthus, and the violet. The vegetables, for which the Israelites longed in the desert are very common, and of various kinds. The principal are peas, beans, vetches, lentils (of which pottage is made that is the common food of the Nile boatmen), lupins, mallows, spinach, leeks, onions, garlic, celery, parsley, chicory, cress, radishes, carrots, turnips, lettuce, cabbage, fennel, gourds, cucumbers, tomatas, caraway, coriander, cumin, and aniseed. The commonest field-produce is wheat, barley, millet, maize, rice, oats, clover, the sugar cane, cotton, and two species of the tobacco plant. The sugar-cane is much cultivated, and excellent sugar is made from it. There are fields of roses in the Feyoom which supply the market with rose-water. Madder, woad, indigo, hemp, and flax are also grown. The lotus, which was richly prized for its flowers by the ancient Egyptians, is not now common, and the byblus or papyrus (*Cyperus Papyrus*) has entirely disappeared.*

Zoology.—The absence of jungle or forest prepares us for a paucity of beasts of prey as well as of birds of beautiful plumage. The camel† thrives better in the dry climate of Egypt than elsewhere out of his native deserts. It has but one hump, and has erroneously been called the dromedary, which is merely a swift camel, being to the common camel what a saddle-horse is to a cart-horse. Camel's flesh is eaten by the peasants and desert Arabs. The Copts consider it unlawful food. It is singular that no representation of the camel is found in the sculptures and paintings of the monuments. In Gen. xii. 16, Ex. ix. 3, camels are mentioned as belonging to the Pharaohs. Mr. Poole thinks that the Shepherds were dominant at the time referred to, and that the camel, from its probable connection with them, was omitted on the monuments as a beast of ill omen. In old times the horses of Egypt were famous, though the Egyptian 'cavalry' probably consisted of chariots. The modern horses are of an indifferent breed. The ass in Egypt is of a very superior kind, tall, handsome, docile, and swift. Buffaloes are common, and not wild. Sheep and goats abound, and the flesh of the former is the ordinary butchers' meat. The dogs are half wild, being considered unclean by the Muslims, and therefore neglected. Cats are as numerous, but more favoured. The wolf, fox, jackal, and hyæna, the wild cat, weasel, ichneumon, jerboa, and hare, are also found. Antelopes, wild asses, and wild boars inhabit the deserts on either side of the Nile. The hippopotamus is not now found below the first cataract, and rarely below the second; judging from the monuments, it was once common in Egypt. The crocodile, also, has retreated in like manner, and is seldom seen till the traveller is many miles above Cairo. From the name of the island Elephantine, which has the same meaning in hieroglyphics as in Greek, it is probable that at an early period elephants were found in Upper Egypt, though at present they are not seen north of Abyssinia. Vultures, eagles, falcons, and kites abound. Quails migrate to Egypt in great numbers. Serpents and snakes are very common, including the deadly cerastes and the cobra di capello. The dangerous scorpion is frequently met with. Beetles of various kinds are found, including that which was accounted sacred, the scarabæus. The locust is not often though occasionally seen in Egypt. Bees and silkworms are kept, but the honey is not so good as our own, and the silk is inferior to that of Syria.

Ancient Inhabitants and their Customs.—It has now been ascertained that the ancient Egyptians were more nearly allied to the Caucasian than to the negro type. Their faces appear to have been oval in shape, and narrower in the men than in the

* The word oasis is merely a Greek modification of the local term *wáh*, which is probably Coptic in its origin.

* Sir G. Wilkinson and Mr. Poole quote, in allusion to this fact, the words of Is. xix. 7, 'The paper reeds by the brooks . . . . shall wither, be driven away, and be no more.' It is, however, by no means certain that the word means *paper reeds*.

† It is often said that the Arabs call the camel 'the ship of the desert.' This is a mistake; it is the ship which is called after the camel, *markab* from *Rakaba*, 'to ride.' [See art. CAMEL.]

women. The forehead was well-shaped, but small and retiring; the eyes were almond-shaped and mostly black; the hair was long, crisp, and generally black; the skin of the men was dark brown, chiefly from exposure; that of the women was olive-coloured or even lighter. The Egyptians, for the most part, were accustomed to shave their heads, indeed, except among the soldiers, the practice was probably almost universal. They generally wore skull caps. Otherwise they wore their own hair, or wigs falling to the shoulders in numerous curls, or done up in the form of a bag. They also shaved their faces; kings, however, and other great personages, had beards about three inches long and one inch broad, which were plaited. The crown of Upper Egypt was a short cap, with a tall point behind, which was worn over the other. The king often had the figure of an asp, the emblem of royalty, tied just above his forehead.* The common royal dress was a kilt which reached to the ankles; over it was worn a shirt, coming down to the knees, with wide sleeves, as far as the elbows: both these were generally of fine white linen. Sandals were worn on the feet, and on the person, armlets, bracelets, and necklaces. The upper and middle classes usually went barefoot; in other respects their dress was much the same as that of the king's, but of course inferior in costliness. The priests sometimes wore a leopard's skin tied over the shoulders, or like a shirt with the forelegs for the sleeves. The queen had a particular head-dress, which was in the form of a vulture with expanded wings. The beak projected over the forehead, the wings fell on either side, and the tail hung down behind. She sometimes wore the uræus or asp. The royal princes were distinguished by a side-lock of hair elaborately plaited. The women wore their hair curled or plaited, reaching about halfway from the shoulders to the waist.

It is hardly needful to observe that the ancient Egyptians had attained to high degrees of civilization and mental culture. This is evidenced by many facts. For instance, the variation of the compass may even now be ascertained by observing the lateral direction of the pyramids, on account of their being placed so accurately north and south. This argues considerable acquaintance with astronomy. Again, we know that they were familiar with the duodecimal, as well as the decimal, scale of notation, and must, therefore, have made some progress in the study of mathematics. There is proof that the art of painting upon plaster and panel was practised by them more than 2000 years before Christ; and the sculptures furnish representations of inkstands that contained two colours, black and red; the latter being introduced at the beginning of a subject, and for the division of certain sentences, shewing this custom to be as old as that of holding the pen behind the ear, which is often portrayed in the paintings of the tombs. Alabaster was a material much used for vases, and as ointment was generally kept in an alabaster box, the Greeks and Romans applied the name *alabastron* to all vases made for that purpose, and one of them found at Thebes, and now in the museum at Alnwick Castle, contains some ointment perfectly preserved, though from the Queen's name in the hieroglyphics it must be more than 3000 years old. In architecture they were very successful, as the magnificent temples yet remaining bear evident witness, though in ruins. The Doric order is supposed to have been derived from columns found at Benee-Hasan, and the arch is at least as old as the 16th century B.C. In medical science,* we know from the evidence furnished by mummies† found at Thebes, that the art of stopping teeth with gold, and probably cement, was known to the ancient Egyptians, and Cuvier found incontestible proof that the fractured bone of an ibis had been set by them while the bird was alive. Their knowledge of glass-blowing has been alluded to, and a glass bead inscribed with the name of a queen of the 18th dynasty, proves it to be as old as 3200 years ago. The Egyptians were in the habit of eating much bread at table, and fancy rolls or seed cakes were in abundance at every feast. Those who could afford it ate wheaten bread, the poor alone being content with a coarser kind made of doora flour or millet. They ate with their fingers, though they occasionally used spoons. The table was sometimes covered with a cloth, and in great entertainments among the rich each guest was furnished with a napkin. They sat upon a carpet or mat upon the ground, or else on stools or chairs round the table, and did not recline at meat like the Greeks and Romans. They were particularly fond of music and dancing. The most austere and scrupulous priest could not give a feast without a good band of musicians and dancers, as well as plenty of wine, costly perfumes and ointments, and a profusion of lotus and other flowers. Tumblers, jugglers, and various persons skilled in feats of agility, were hired for the occasion, and the guests played at games of chance, at *mora*, and the game of latrunculi, resembling draughts. The latter was the favourite game of all ranks, and Rameses III. is more than once represented playing it in the palace at Thebes. The number of pieces for playing the game is not exactly known. They were of different colours on the opposite sides of the board, and were not flat as with us, but about an inch and a half or two inches high, and were moved like chessmen, with the thumb and finger. Sacred music was much used in Egypt, and the harp, lyre, flute, tambourine, cymbals, etc., were admitted in divers religious services of which music constituted an important element. Sacred dancing was also

* Hence is derived the term basilisk, Βασιλίσκος, as applied to the asp, it being the royal emblem, so *ouraus*, from *ouro*, 'king,' in Coptic. Sir G. Wilkinson thinks that the story of Cleopatra and the asp may have originated in this use of the emblem: her statue carried in the triumph of Augustus would have an asp on it (Rawlinson's *Herod.* ii. 123, *n.*)

* They were celebrated as physicians (cf. Jer. xlvi. 11). 'O Virgin! daughter of Egypt, in vain shalt thou use many medicines' (Hom. *Od.* iv. 229). Herodotus says—'Cyrus and Darius sent to Egypt for doctors.' Pliny ascribes to them *post-mortem* examinations (xix. 5). Herod. mentions that each physician treated a single disorder, and, no more; their accoucheurs were women (cf. Exod. i. 15). Animal-doctors also are depicted on the monuments healing quadrupeds and birds.

† It may be interesting to mention that the word 'mummy' is derived from the Persian *múm*, 'wax.' Some, however, believe it to be an Egyptian word.

common in religious ceremonies, as it seems to have been among the Jews (Ps. cxlix. 3). Moses found the children of Israel dancing before the golden calf (Ex. xxxii. 19), in imitation probably of rites they had often witnessed in Egypt. The dinner hour was usually the middle of the day, as Joseph's brethren dined with him at noon. The fine linen of Egypt was greatly celebrated; and that this was not without cause is proved by a piece found near Memphis and by the paintings (cf. Gen. xli. 42; 2 Chron. i. 16, etc.) The looms of Egypt were also famed for their fine cotton and woollen fabrics, and many of these were worked with patterns in brilliant colours, sometimes being wrought with the needle, sometimes woven in the piece. Some of the stripes were of gold thread, alternating with red ones as a border. Specimens of their embroidery are to be seen in the Louvre, and the many dresses painted on the monuments of the 18th century shew that the most varied patterns were used by the Egyptians more than 3000 years ago, as they were subsequently by the Babylonians, who became noted for their needle-work. Sir G. Wilkinson states that the secret of dyeing cloths of various colours by means of mordents was known to the Egyptians, as proved by the manner in which Pliny has described the process, though he does not seem to have understood it. They were equally fond of variety of patterns on the walls and ceilings of their houses and tombs, and some of the oldest ceilings shew that the chevron, the chequer, the scroll, and the guilloche, though ascribed to the Greeks, were adopted in Egypt more than 2000 years before our era. A gradual progress may be observed in their choice of fancy ornament. Beginning with simple imitations of real objects, as the lotus and other flowers, they adopted, by degrees, conventional representations of them, or purely imaginary devices; and it is remarkable that the oldest Greek and Etruscan vases have a similarly close imitation of the lotus and other real objects. The same patterns common on Greek vases had long before been introduced on those in Egypt; whole ceilings are covered with them, and the vases themselves had often the same elegant forms we admire in the cilix and others afterwards made in Greece. They were of gold and silver, engraved and embossed; those made of porcelain were rich in colour, and some of the former were inlaid or studded with precious stones, or enamelled in brilliant colours. Among their most beautiful achievements in the art of glass-blowing were their richly-coloured bottles with waving lines and their small inlaid mosaics. In these last, the fineness of the work is so great that it must have required a strong magnifying power to put the parts together, especially the more minute details, such as feathers, the hair, etc. 'They were composed,' says Sir G. Wilkinson, 'of the finest threads or rods of glass (attenuated by drawing them when heated to a great length), which, having been selected according to their colour, were placed upright side by side, as in an ordinary mosaic, in sufficient number to form a portion of the intended picture. Others were then added until the whole had been composed; and when they had all been cemented together by a proper heat, the work was completed. Slices were then sawn off transversely, as in our Tunbridge ware; and each section presented the same picture on its upper and under side.' The more wealthy Egyptians had their large town houses and spacious villas, in which the flower-garden and pleasure-grounds were not the least prominent features. Avenues of trees shaded the walks, and a great abundance of violets, roses, and other flowers, was always to be had, even in winter, owing to the nature of their climate and the skill of their gardeners. A part also was assigned to vines and fruit-trees, the former were trained on trelliswork, the latter were standards. It is a curious fact that they were in the habit of employing monkeys, trained for the purpose, to climb the upper branches of the sycamore trees, and to gather the figs from them. The houses generally consisted of a ground floor and one upper storey; few were higher. They were often placed round an open court, in the centre of which was a fountain or small garden. Large houses had sometimes a porch with a flight of steps before the street door, over which latter was painted the name of the owner. The wealthy landed proprietors were grandees of the priestly and military classes (Mr. Birch and M. Ampère may be said to have proved the non-existence of castes, in the *Indian sense*, in Egypt); but those who tended cattle were looked down upon by the rest of the community. 'Every shepherd was an abomination to the Egyptians,' both from his occupation and from the memory of the Shepherd kings who had oppressed Egypt.* This contempt is often shewn in the paintings, by their being drawn unshaven, and squalid, and dressed in the same covering of mats that were thrown over the beasts they tended. None would intermarry with swineherds. It was the custom for the men to milk, as it is still among some Arab tribes, who think it disgraceful for a woman to milk any animal. Potters were very numerous, and the wheel, the baking of cups, and the other processes of their art were prominent on the monuments. It is singular, as affording illustration of Scripture language, that the same idea of fashioning the clay was also applied to man's formation; and the gods Ptah and Num, the creative agencies, are represented sitting at the potter's wheel turning the clay for the human creation.

The Egyptians were familiar with the use of iron from a very remote period, and their skill in the manufacture of bronze was celebrated. They were acquainted also with the use of the forceps, the blow-pipe, the bellows, the syringe, and the siphon. Leather was sometimes used for writing purposes, but more frequently paper made from the papyrus, which grew in the marsh-lands of the Delta. The mode of making it was by cutting the pith into thin slices lengthwise, which being laid on a table were covered with similar layers at right angles, and the two sets being glued together and kept under pressure a proper time formed a sheet. The dried flower heads of the papyrus have been found in the tombs. As illustrating Scripture, it may be mentioned that the gods are sometimes represented in the tombs holding the *Tau* or sign of life (☥), which was adopted by some of the early Christians

* It is curious that while, according to Manetho, Hyksos is compounded of Hyk, *king*, and sos *shepherd*, in Coptic ϣⲱⲥ means *dedecus*, *opprobrium*, 'abomination.'

in lieu of the cross, and is mentioned by Ezek. ix. 4, 6, as the 'mark (Tau) set upon the foreheads of the men' who were to be preserved alive. Christian inscriptions at the great oasis are headed by this symbol; it has been found on Christian monuments at Rome.

Egyptian edicts seem to have been issued in the form of a *firmán* or written order; and from the word used by Pharaoh in granting power to Joseph ('According to thy word shall all my people be ruled:' Hebrew *kiss*, Gen. xli. 40, alluding evidently to the custom of kissing a *firmán*), we may infer that the people who received that order adopted the usual eastern mode of acknowledging their obedience to the Sovereign. And besides the custom of kissing the signature attached to these documents, the people were doubtless expected to 'bow the knee,' Gen. xli. 43,* in the presence of the monarch and chiefs of the nation, or even to prostrate themselves before them. The sculptures represent them thus bowing with the hand stretched out towards the knee.

The account of brick-making in Exod. v. 7-19 is illustrated in a remarkable degree by a painting in a tomb at Thebes, in which the hardness of the work, the tale of bricks, the straw, and the native taskmasters set over foreign workmen, are vividly portrayed. The making of bricks was a monopoly of the crown, which accounts for the Jews and other captives being employed in such numbers to make bricks for the Pharaohs.

Certain injunctions of the Mosaic law appear to be framed with particular reference to Egyptian practices, *e.g.*, the fact of false witness being forbidden by a distinct and separate commandment becomes the more significant when we bear in mind the number of witnesses required by the Egyptian law for the execution of the most trifling contract. As many as sixteen names are appended to one for the sale of a part of certain properties, amounting only to 400 pieces of brass. It appears that bulls only, and not heifers, were killed by the Egyptians in sacrifice. Cf. with this the law of the Israelites, Num. xix. 2, commanding them to 'bring a red heifer, without spot, wherein was no blemish.' It was on this account that Moses proposed to go 'three days' journey into the desert,' lest the Egyptians should be enraged at seeing the Israelites sacrifice a heifer (Exod. viii. 26); and by this very opposite choice of a victim they were made unequivocally to denounce and to separate themselves from the rites of Egypt. The Egyptian common name for Heliopolis was AN,† from which was derived the Hebrew On or Aon, pointed in Ez. xxx. 17, Aven, and translated by Bethshemesh, Jer. xliii. 13. So also the Pi-beseth of the same place in Ezekiel, is from the Egyptian article Pi, prefixed to Bast, the name of the goddess there worshipped, and is equivalent to Bubastis, a city named after her, supposed to correspond to the Grecian Artemis. The Tahpanhes of Scripture, Jer. xliii. 8, Ezek. xxx. 18, was perhaps a place called Daphnæ, sixteen miles from Pelusium. Enough has probably been said to shew how much light is thrown on the Bible history by the monuments of ancient Egypt. If it occasions surprise that the details of that history, such as the marvels connected with the Exodus, etc., are not corroborated by them, it must be borne in mind that they are in no way impugned by them, and that it is not the object of any people to record their misfortunes on sculpture or painting; witness, for example, the picture-gallery at Versailles. It may also be observed that if the Israelitish sojourn fell during the Shepherd domination, it is precisely this period of which next to no monuments are found.

The writer is under great obligations to the article on Egypt in the *Encyclopædia Britannica*, 8th edit., of which the parts treating of the ancient history and the description of the country are by Mr. Stuart Poole, and those on the modern history and modern inhabitants by Mr. Stanley Poole. He is also greatly indebted to the valuable papers and notes on Egyptian antiquities, in the 2d vol. of Rawlinson's *Herodotus*. Sir G. Wilkinson, *Ancient Egyptians; Popular Account of Ditto; The Egyptians in the time of the Pharaohs; Modern Egypt and Thebes; Handbook for Egypt;* Bunsen, *Ægyptens Stelle;* Hengstenberg, *Egypt, and the Books of Moses;* Kenrick's *Ancient Egypt;* R. S. Poole, *Horæ Ægyptiacæ*, etc., etc. See also an excellent little book by two ladies, *Early Egyptian History for the Young*, London, 1861.—S. L.

EGYPT, PLAGUES OF. In the 7th, 8th, 9th, 10th, and 12th chapters of Exodus, we have an account of a series of inflictions brought upon the Egyptians through the instrumentality of Moses and Aaron, for the purpose of constraining the ruling Pharaoh to allow the Israelites to leave his country, and escape from the bondage under which they had long been held there. These inflictions were ten in number, and are commonly spoken of as 'the plagues of Egypt.' We propose briefly to describe them in order, and then to offer some observations of a general kind on the narrative as a whole.

I. Moses having given the Pharaoh, in compliance with his own request, a sign of his divine commission, and consequent right to demand the liberation of the Israelites in the name of God; and the Pharaoh, in despite of this, having refused his demand, God commanded him to appear before the monarch as he walked by the side of the Nile, and threaten him, in case of his persisting in his refusal, with a judgment by which the waters of the river should be turned into blood. This was the first of the plagues; for the Pharaoh having hardened his heart against the divine threatening, Aaron, at the command of Moses, 'smote the waters that were in the river . . . and all the waters that were in the river were turned into blood.' In the first instance this was probably confined to the waters of the Nile, else where could the magicians have found water on which to try their art, as we are told they did? But as the king continued in his obduracy, the plague spread until the judgment fell on 'their streams, upon their rivers, and upon their ponds, and upon all their pools of water,' and even on the water which they had in the artificial reservoirs and cisterns connected with their houses. There was thus (as is proleptically stated in ver. 21) 'blood throughout all the land of Egypt.' In consequence of this the fish in the

* It is somewhat remarkable that the Arabs at this day use the same word here attributed to Pharaoh (abrek) when requiring a camel to kneel and receive its load.

† The sacred name was HA-RA, 'the city of the sun,' with which compare the Heres of Is. xix. 18.

river died, and the water became putrid, so that no one could drink it; and the Egyptians, to whom the waters of the Nile are especially delicious (see Harmar, *Observations*, iii. 564, etc.), were forced to turn from it with loathing. It would appear, however, that the water, when filtered through the earth on the bank of the river, was restored to its salubrity, for the Egyptians, by digging round about the river, were able to supply themselves with water they could drink. This plague lasted for seven days, after which the water returned to its former state (Ezek. vii. 10-25). An interval having elapsed, Moses was again commissioned to demand the liberation of the people, and, in case of the monarch's refusing, to threaten to smite all his borders with frogs. Aaron was accordingly instructed to 'stretch forth his rod over the streams, over the rivers, and over the ponds,' and having done so, 'the frogs came up and covered the land of Egypt.' This miracle also was imitated by the magicians; they 'did so by their enchantments.' This probably served, as before, to confirm the Pharaoh in his obduracy; but to him and his people the visitation itself seems to have been peculiarly distressing; so much so that he was constrained to humble himself before Moses and ask him to 'entreat the Lord to take away the frogs,' and promised to let the people go (viii. 1-8). The species of reptile which was made the instrument of this infliction is probably the small frog of Egypt called by the natives *dofda*, the *rana Mosaica* of Seetzen (*Reisen*, iii. 245, 350, etc.) [TSEPARDEA.]

In compliance with the request of Moses God removed the frogs from the dwellings of the Egyptians. But as the king, when he saw there was respite, again hardened his heart, and refused to let the people go, God sent on him a third plague, that of כִּנִּים, rendered in the A. V. 'lice.' Aaron, in obedience to the divine command, smote the dust of the earth, and it became lice in man and in beast throughout all the land of Egypt. The magicians tried to rival this also but could not, and were compelled to acknowledge that 'this was the finger of God.' The rendering in the A. V. is supported by many high authorities, Bochart among the rest; but the majority of more recent scholars follow the LXX. and the Vulg., which translate כנים by σνῖφες and *sciniphes*, and regard the insect in question as a species of gnat or mosquito. [KINNIM.]

The next plague was that of the עָרֹב, which the LXX. render by κυνόμυια, or *dog-fly*, while others make it the *scarabæus*, and others, with the A. V., *a swarm of flies* (from ערב to *mix*) [AROB]. The last has as much in its favour as any of the others, and all travellers concur in attesting that even now one of the greatest pests of Egypt is the multitude of flies which at certain seasons infest the country, and torment both man and beast. By the invasion of this insect the land was corrupted, *i.e.*, what before was pleasant and useful was spoiled, and became noisome (comp. Barhebr. *Chronic. Syr.* p. 343); and the Pharaoh was again brought to promise the liberation of the Israelites, and entreat the offices of Moses to plead with God for the removal of the plague (viii. 20-28).

The removal of the infliction was the signal for the monarch's recall of his promise, and his relapsing into his former obduracy. A fifth plague was therefore sent on his land, that of a virulent pestilence (דבר), by which the cattle of the Egyptians were destroyed, while those of the Israelites escaped. On this, the Pharaoh, hardened by his repeated acts of resistance to the divine will and judgments, seems to have looked with a feeling almost of indifference, and Moses was consequently commanded to inflict a severe personal affliction upon the Pharaoh and his people; he was 'to take handfuls of ashes of the furnace, and sprinkle it toward the heaven in the sight of Pharaoh,' and as the result of this there came 'a boil, breaking forth with blains, upon man and upon beast,' and affecting even the magicians, so that they 'could not stand before Moses' (ix. 8-12). The boil (שחין *sheheen*) was a scab or pustule, which might or might not break out into an ulcerous sore (Lev. xiii. 18, ff.) With this, in one of its worst forms, Job was afflicted (ii. 7), and by this Hezekiah was brought to the verge of life (2 Kings xx. 7; Is. xxxviii. 21); it was an eruption of a very painful kind, accompanied with a burning itch, and tending to produce a permanent state of foul and wasting disease. One species of it which seized upon the legs and knees, and was regarded as incurable, was peculiar to Egypt, and was hence called 'the botch of Egypt' (Deut. xxviii. 27, 35). In the case before us this eruption had a tendency to break out into larger swellings (אגעבעת, from unused בוע, *to boil up*, *to swell*), and became probably the disease called elephantiasis, a disease said to be peculiar to Egypt (Winer, *R. W. B.* s. v. Aussatz), or the black leprosy, a disease which also affects cattle under the name of *melandria* (Jahn, *Archaeol.* Th. I. i. 381, ff.) It was something evidently more severe and deadly than the endemic Nile-fever, or eruption which visits Egypt periodically about the time of the overflowing of the Nile, and with which some writers would identify it.

When this painful visitation was withdrawn, the Pharaoh was found still obdurate and fixed in his resolution not to let the people go. An impression, however, seems to have been made on some of the people, for we read that before inflicting another plague God gave warning of it to the nation, and the effect of this was to make it apparent that whilst some treated the warning with indifference, there were others who feared the Lord, and took the means suggested for the protection of their servants and cattle from the threatened judgment. This consisted in a fearful storm of hail, accompanied with thunder and lightning, such as had never before been witnessed in that land, and by which immense destruction, both of vegetable produce and animal life, was produced. In Goshen, however, where the Israelites were, the storm was not felt; in it 'was there no hail.' This was the first of a series of severer and more appalling visitations than those which had preceded; God was now about to send *all* his plagues upon the heart of the Pharaoh, that he might know that there is none like Jehovah in all the earth (ix. 14), *i.e.*, He would now by the terror of his judgments compel that submission which the less awful inflictions previously sent had failed to effect (ix. 13-26).

Appalled by the awful scene before him, and throughout his land, the Pharaoh once more promised submission to the command of God if the visitation were withdrawn. But no sooner had this taken place than his heart was again hardened, and he again refused to let the people go. This brought on him and his people the eighth plague, that of locusts. The prospect of this fearful inflic-

tion [ARBEH] alarmed the servants of the Pharaoh, and they suggested a compromise with Moses, proposing that the *men* should be allowed to go with him to offer sacrifice to Jehovah in the wilderness, while by retaining the females they made sure of the men's returning to their servitude. This proposal, when communicated to Moses by the king, was indignantly rejected, and both parties separated in anger. Then came the threatened infliction; Moses stretched his rod over the land of Egypt, and 'the Lord brought an east wind upon the land all that day and all that night, and when it was morning the east wind brought the locusts.' This was so terrible an infliction that the Pharaoh was bowed before it; he 'called for Moses and Aaron in haste, and he said I have sinned against the Lord your God, and against you; now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God that He take away from me this death only.' His request was complied with, and the locusts were removed; but only to give the king another opportunity of shewing how insincere was his penitence, and how obdurate his heart. This brought on him the ninth plague, that of darkness. This darkness, which was of the intensest kind, lasted three days, and spread over the whole land of Egypt, with the exception of the part inhabited by the Israelites. Moses was again summoned before the king, but no agreement was come to between them, and they again parted in anger, to see each other no more (Exod. x.) Then came the final infliction on Egypt, the death of the first-born throughout the land, 'from the first-born of Pharaoh that sat on the throne, unto the first-born of the captive that was in the dungeon, and all the first-born of cattle.' This appalling visitation broke the yoke of Israel; the Egyptians literally 'thrust away' the people whom they had so long kept in cruel bondage.

II. i. In proceeding to offer a few observations of a general nature on this series of inflictions, we start with the observation that they were of a miraculous character. As such, the historian obviously intends us to regard them, and they are elsewhere spoken of as the 'wonders' (מופתים) which God wrought in the land of Ham (Ps. cv. 27), as his miracles (נפלאותים) in Egypt (Ps. cvi. 7), as his signs and prodigies (אתות ומופתים) which he sent into the midst of Egypt (Ps. cxxxv. 9), etc. It is only under this aspect that we can accept the narrative as historical. It is true that many of them appear to have been of the same kind with phenomena natural to the country; but this cannot be said of all of them; and in the case of those of which it can be said, the presence of the supernatural is seen not only in the unparalleled degree to which the infliction reached, but still more in the complete command which was exercised by Moses as the agent of Jehovah over the coming and going of the visitation. The exemption of the Israelites from the general calamity is also clearly assigned to the miraculous. The only alternative, therefore, allowed to us, is to reject the whole narrative as mythic, or to accept it as miraculous. The attempts made by Eichhorn and the older rationalists, to give natural explanations of these plagues, only exhibit the deplorable expedients to which an unsound hypothesis may compel able men to resort.

ii. Of the deeds performed by Moses some were imitated by the magicians of the Pharaoh. To account for this, various hypotheses have been resorted to. 1. It has been supposed that they were enabled to do this by diabolic aid. But this assumes the position that men can enter into agreement or compact with evil spirits so as to receive their aid—a position which has never been proved, and consequently cannot be legitimately assumed to explain an actual phenomenon. This hypothesis assumes also that evil spirits can work miracles, a position no less gratuitous and improbable. 2. It has been maintained that the magicians were aided by God to do what they did; that they were instruments in his hand, as was the witch who raised Samuel, and were probably as much surprised at their own success as she was; and that God thus employed them probably to shew in the most decisive manner that the agency at work was His, and that it was just as he gave the power or withheld it that the miracle was performed. For this hypothesis there is much to be said. At the same time it is open to objection, for—1. Whilst Moses distinctly asserts that it was by Divine power that he and Aaron wrought, he never hints, even in the most distant way, that it was by this that the magicians succeeded in their attempts; and 2. It is expressly said, on the contrary, that what they did they did by means of their 'enchantments.' The word here used (להט) means a secret art, hence magical arts, enchantments, and may be properly used to designate the covert tricks or juggling artifices by which practisers of legerdemain impose upon others. This leads us to the 3d hypothesis, which is, that the achievements of the magicians were merely clever tricks by which they imposed upon the people, and tended to confirm the Pharaoh in his obduracy. This hypothesis has in its favour the fact that the magicians of Egypt, and of the East generally, have always, down to our own day, possessed an unparalleled and almost incredible dexterity in artificial magic (see Lane's *Modern Egyptians*, p. 352, ff.) It is to be borne in mind, also, that in the cases before us these magicians were allowed time to *prepare* themselves, and to go through those introductory *processes*, by means of which jugglers mainly succeed in cheating the beholders; and, moreover, it is important to keep in view that they performed before witnesses who were interested in believing in their success. Above all, in the three feats in which they succeeded, there was really nothing but what the jugglers of the present day could easily do. The jugglers of India will, for a few pence, do tricks with serpents far more wonderful than making them rigid so as to resemble staves; and any juggler could make water in a basin or a tank resemble blood, or, when the country was already swarming with frogs, could cover some place that had been cleared for the purpose, with these reptiles, as if he had suddenly produced them. The performances of these magicians are really below par as compared with those which may be witnessed in the room of any travelling conjuror among ourselves. Let it be noted, also, that they failed as soon as they were required to perform the miracle on the instant, as in the case of the plague of lice, for their attempts to imitate which no time was allowed; and as a consequence of this it is emphatically said, 'they could not.' When to all this it is added that they were impotent not only to remove the infliction, but even to exempt themselves

from it, there seems abundant reason for concluding that these magicians attained to nothing beyond the performance of a few successful tricks (Scot *Congregational Lecture*, p. 210-226; Wardlaw *On Miracles*, p. 231, ff.)

iii. It has been asked, What period of time was occupied in the infliction of these successive plagues? In answer to this, some contend for a year; but they have no better reason for this than that it enables them to compare the plagues with certain natural phenomenon, occurring at fixed seasons of the year in Egypt. This has been done with considerable ingenuity, though not without some rather violent straining in particular cases; but without some better reason than this we should not feel justified in accepting a hypothesis which the general tone of the narrative does not suggest. Each plague, according to the historian, lasted only for a short time; and unless we suppose an interval of several weeks between each, a few months would afford sufficient time for the happening of the whole.

iv. A more important inquiry respects the *design* of these inflictions. That their ultimate design was the effecting of the liberation of the Israelites from their cruel bondage lies on the surface of the narrative; but with this, there may, and probably were other ends contemplated. We may suppose—1. That God designed to produce an effect on the mind of Moses himself, tending to educate and discipline him for the great work on which he was about to enter, the conduct and rule of the people during their passage through the wilderness. For such a task, great fortitude and implicit confidence in the power and majesty of Jehovah were required; and as Moses, timid at first, and ready to retire on the first rebuff, gradually acquired courage and determination as the manifestations of God's power in the chastisements inflicted on the Pharaoh and his land proceeded, it is very probable that the series of inflictions of which he was the instrument, were designed to confirm him in faith, obedience, and confidence, and so fit him for his great work. 2. We may suppose that a salutary effect was intended to be produced on the minds of the Israelites, the mass of whom had, under their long protracted debasement, sunk low in religious and intellectual life. The marvellous manner in which God interposed for their deliverance, and the mighty power by which He brought them forth, could not but arouse them to thought, and elevate and quicken their religious emotions. 3. It appears that a salutary religious effect was produced on many of the Egyptians themselves, as is evidenced by the multitudes who united themselves to the Israelites when they made their escape; and also on the surrounding nations, as is attested by Jethro, the father-in-law of Moses (Exod. xviii. 10, 11). We may presume, therefore, that this also was part of the design of these inflictions, especially as we find God expressly declaring to Moses that these judgments were intended to make the Egyptians know that He was God (Exod. vii. 5). 4. But these ends were included in the great end of demonstrating the vanity of those idols in which the Egyptians trusted. 'Against all the gods of Egypt,' said the Lord to Moses, 'I will execute judgment: I am Jehovah' (Exod. xii. 12). On these idols, God would pour contempt; and in connection with this, it is noticeable that nearly every miracle performed by Moses, had relation to some object of idolatrous worship among the Egyptians. The devouring of the serpents by the serpent into which the rod of Moses had been turned, was directed against the serpent-worship of Egypt; the turning of the water into blood, was an assault on their sacred river the Nile; the plague of the frogs, the gnats, the flies or scarabei, all tended to bring objects of idolatrous worship among the Egyptians into contempt; the murrain on the cattle was directed against their Apis-worship; the plague of boils, brought on by the casting of ashes from the altar into the air, a rite which they followed to arrest evil, shewed how God could reverse their omens, and make what they used for good to turn to evil; the hail and storm plague was directed against their worship of the elements or of deities supposed to preside over them; the plague of locusts shewed that this great scourge which they were accustomed to trace to the wrath of their deities was entirely in the power of Jehovah; the plague of darkness poured contempt on their worship of the sun-god; and the death of the first-born wound up this terrible series, by shewing that in the hand of Jehovah alone was the life of all his creatures. A mighty and memorable lesson was thus read out before both Egyptians and Israelites, which could not but have its effect in weakening among the former the attachment of many to their idols, and confirming the latter in their reverence for Jehovah as the only true God. (Stackhouse, *Hist. of the Bible*; Bryant, *Observations on the plagues inflicted on the Egyptians*, Lond. 1794; Eichhorn, *De Egypti anno mirabili*, in the *Comment. Soc. Reg. Scient. Göttingen. Recention.*, vol. iv. 45; Rosenmüller, *Scholia*, in loc.; Knobel, *in loc.*; Hengstenberg, *Egypt and the Books of Moses*; Winer, *R.W.B.*, art. Moses.)—W. L. A.

EGYPTIAN VERSIONS. After the death of Alexander the Great, the Greeks multiplied in Egypt, and obtained important places of trust near the throne of the Ptolemies. The Greek language accordingly began to diffuse itself from the court among the people; so that the proper language of the country was either forced to adapt itself to the Greek, both in construction and in the adoption of new words; or was entirely supplanted. In this way originated the Coptic, compounded of the old Egyptian and the Greek. There is a version in the dialect of Lower Egypt usually called the *Coptic*, or, better, the *Memphitic* version; and there is another in the dialect of Upper Egypt, termed the *Sahidic*, and sometimes the *Thebaic*.

1. The *Memphitic* version of the Bible.—The O. T. in this version was made from the Septuagint and not the original Hebrew. It would appear from Münter (*Specim. verss. Dan. Copt.*, Romæ, 1786) that the original was the Hesychian recension of the LXX. then current in the country. There is little doubt that all the O. T. books were translated, though many of them have not yet been discovered. The Pentateuch was published by Wilkins (Lond. 1731, 4to) and by Fallet (Paris, 1854, *et seqq.*); the Psalms at Rome (1744 and 1749) by the Propaganda Society. In 1837, Ideler published the Psalter more correctly; and in 1844 the best critical edition, by Schwartze, appeared. The twelve minor prophets were published by Tattam, Oxon, 1836, 8vo; and the major prophets by the same, 1852. Bardelli published Daniel (Pisa, 1849). A few small pieces of other

books were printed at different times by Mingarelli, Quatremere, and Münter. The N. T., made from the original Greek, was published by Wilkins, at Oxford, with a Latin translation, A.D. 1716. In 1846 a new and more correct edition was begun by Schwartze, and continued, but in a different manner, after his death by Bötticher (1852, etc.) In 1848-52 the Society for Promoting Christian Knowledge published the N. T. in Memphitic and Arabic, 2 vols. fol. The text was revised by Lieder. Its readings, as may be inferred from the place where it was made, coincide with the Alexandrine family, and deserve the attention of the critic. Unfortunately the version is not yet correctly edited. It belongs perhaps to the third century.

2. The *Thebaic.*—This version was also made from the Greek, both in the O. and N. T., and probably in the second century. Only some fragments of the O. T. part have been printed by Münter, Mingarelli, and Zoega. In the N. T. it agrees generally, though not uniformly, with the Alexandrine family. Not a few readings, however, are peculiar; and some harmonise with the Latin versions. Fragments of it have been published by Mingarelli, Giorgi, Münter, and Ford.

3. The *Bashmuric* or *Ammonian.*—Only some fragments of such a version in the O. and. N. T. have been published, and very little is known concerning it. Scholars are not agreed as to the nature of the dialect in which it is written; some thinking that it does not deserve the name of a dialect; while others regard the Bashmuric as a kind of intermediate dialect between those spoken in Upper and Lower Egypt. Hug and De Wette are inclined to believe that it is merely the version of Upper Egypt transferred into the idiom of the particular place where the Bashmuric was spoken. The origin of this version belongs to the third or fourth century.—S. D.

EHI (אֵחִי; Sept. Ἀγχίς). One of the sons of Benjamin, and chief of one of the clans or septs of that tribe (Gen. xlvi. 21). In Num. xxvi. 38 he is called Ahiram, which probably is the full name. It is doubtful whether the same person is intended by Huram, 1 Chron. viii. 5, or Ehud, in the next verse.—W. L. A.

EHUD (אֵהוּד; Sept. Ἀώδ), of the tribe of Benjamin, one of the 'Judges' of Israel, or rather of that part of Israel which he delivered from the dominion of the Moabites by the assassination of their king Eglon. These were the tribes beyond the Jordan, and the southern tribes on this side the river. Ehud obtained access to Eglon as the bearer of tribute from the subjugated tribes, and being left-handed, or rather ambidextrous, he was enabled to use with a sure and fatal aim a dagger concealed under a part of his dress, where it was unsuspected, because it would there have been useless to a person employing his right hand. The Israelites continued to enjoy for eighty years the independence obtained through this deed of Ehud (Judg. iii. 15-30).—J. K.

EICHHORN, Johann Gottfried, was born 16th October 1752, at Dorenzimmern, and died at Göttingen, 25th June 1827. He was successively rector of the Gymnasium at Ordruff in the Grand Duchy of Gotha, professor of Oriental languages at Jena, and professor of the same at Göttingen. He was a man of extensive and varied culture, of a vivid and versatile genius, possessed of immense powers of application, and capable of employing these powers with success in various departments of literature. His fertile ingenuity often betrayed him into untenable hypotheses, which, though plausibly defended by him, have tended considerably to detract from his permanent reputation and influence. His writings are very numerous; they are chiefly in the department of ancient history, literary history, and Biblical literature. In this last branch his works are:—*Einleitung in das Alte Testament*, 3 vols. 8vo. Leipz. 1780-83, best edition, Gött. 1820-24, 5 vols.; *Einleit. in die Apocryph. Schriften des A. T.*, Gött. 1795; *Einleit. in das N. T.*, Gött. 2 vols. 1804-10, best edition, Leipz. 1820-27, 5 vols.; *Commentarius in Apocalypsin Johannis*, 2 vols. Gött. 1791; *Die Hebr. Propheten*, 3 vols. Gött. 1816-20. To this branch, also, belong his *Repertorium für Bibl. und Morgenlandische Literatur*, 18 vols. Leipz. 1777-86; and his *Allgemeine Bibliothek der Biblischen Literatur*, 10 vols. Leipz. 1787-1801. As a theologian, Eichhorn belonged to the rationalist school, and may be regarded as one of its most influential leaders. His works on Biblical Introduction produced a great effect, both on the treatment of that subject, and on the views of his countrymen in regard to the questions coming under it. Nothing so painstaking, so copious, so exact, or so systematic, had before appeared on the subject; and to this day his works remain the most valuable repertory of facts to which the student can betake himself. It is when Eichhorn resorts to hypotheses that he becomes misleading; and yet it would be unfair to say that even by this he has not contributed largely to the advance of Biblical science. His inquiry into the origin of the three synoptic gospels is a most elaborate piece of investigation; and though his conclusion has met with but few to adopt it, there can be no doubt that the interest his inquiry excited has tended much to advance the question at issue towards a satisfactory solution. His discussion of the canon of the O. T., though containing some peculiar and untenable views, is still of great value to the student. The only books of the N. T. whose genuineness he calls in question are Jude, 2 Peter, and the Pastoral epistles; respecting these last, he was the first to suggest that, though not written by Paul, Pauline ideas lie at their basis. As an exegete, Eichhorn's great defect is his want of spiritual sympathy with the sacred writers, and the consequently purely literary and superficial character of his exegesis. The æsthetic element in the prophetical writings he fully appreciates, but their religious and theocratic elements he almost wholly misses, while of their relation to Christianity he seems to know nothing. Had the Bible not been a divine book, Eichhorn's writings on it might have occupied the same place of authority as all will concede to his *Geschichte der Literatur von ihren anfange bis auf die neuesten zeiten*, and his other works on literary history; but as it is, his works on Scripture only afford another illustration, among many, how incompetent are mere genius and scholarship to do justice to them, apart from that teaching of the Spirit by which alone the things that are 'spiritually discerned' can be apprehended.—W. L. A.

EKRON (עֶקְרוֹן; Sept. Ἀκκαρών), one of the royal cities of the Philistines. Its situation is pointed out with considerable minuteness in Scripture. It is described as lying on the northern border of Philistia (Josh. xiii. 3), and of the territory allotted to Judah (xv. 11). It stood on the plain between Bethshemesh and Jabneel (*Id.*) Jerome locates it on the east of the road leading from Azotus (Ashdod) to Jamnia (Jabneel, *Onomast.* s. v. *Accaron*). From these notices we can have no difficulty in identifying it with the modern village of Akîr. Akîr stands on the southern slope of a low, bleak ridge or swell which separates the plain of Philistia from Sharon. It contains about fifty mud houses; and has not a vestige of antiquity except two large and deep wells, and some stone water-troughs. Wady Surar, which lies below it, and the great plain beyond, are rich and fertile; yet the higher ground around the village and northward has a barren aspect, and may perhaps have suggested the name (*Ekron*, 'wasteness'). The houses are built on the accumulated rubbish of past ages; and like their predecessors, if left desolate for a few years, they would crumble to dust (Robinson, *B. R.* ii. 227; Van de Velde, ii. 168; *Handbook for S. and P.* 275).

Ekron was within the territory of Judah; but was one of the cities allotted to Dan (Josh. xix. 43). The most interesting event in its history was the sending of the ark to Bethshemesh. A new cart was made, and two milch kine yoked to it, and then left to choose their own path; 'and they took the straight way to the way of Bethshemesh;' the position of which can be seen in a gorge of the distant mountains eastward (1 Sam. v.) The deity worshipped at Ekron was called Baal-zebub; and we may conclude from the story of Ahaziah that his oracle had a great reputation even among the degenerate Israelites (2 Kings i.) The doom of Ekron was predicted by the prophets in connection with the other cities of Philistia; and Ekron is now 'rooted up'—every trace of royalty, riches, and power is gone (Amos i. 8; Zeph. ii. 4). It appears, however, never to have been completely deserted. It was a large village in the days of Jerome; and also in the age of the crusades (*Onomast.* ut sup.; *Gesta Dei per Francos*, p. 404).—J. L. P.

ELAH (אֵלָה; Sept. Ἠλά). 1. One of the dukes of Edom (Gen. xxxvi. 41; 1 Chron. i. 52). 2. The father of one of Solomon's officers for providing for his household (1 Kings iv. 18). 3. A son of Caleb, son of Jephunneh (1 Chron. iv. 15); 4. A son of Uzzi, a Benjamite (1 Chron. ix. 8). 5. Son of Baasha, king of Israel. After a reign of two years (B.C. 930-929) he was assassinated while drunk, and all his kinsfolk and friends cut off, by Zimri, 'the captain of half his chariots.' He was the last king of Baasha's line, and by this catastrophe the predictions of the prophet Jehu were accomplished (1 Kings xvi. 6-14). 6. Father of Hoshea, last king of Israel (2 Kings xv. 30; xvii. 1).

ELAH (עֵמֶק הָאֵלָה; Sept. κοιλὰς τῆς δρυός, and Ἠλά). 'The valley of Elah' is only mentioned as the scene of David's combat with Goliath (1 Sam. xvii. 2, 19; xxi. 9). *Elah* signifies a 'terebinth tree,' and is so rendered in the Sept. and Vulg. versions of 1 Sam. xvii. 19. There can be little doubt, however, that the word is used as a proper name, though most probably arising from some remarkable terebinth which grew in the valley. The valley is now called *Wady-es-Sumpt.* ('Acacia valley'), because it abounds in acacias. It is a remarkable fact, and tends to throw light on the origin of the ancient name, that one of the largest terebinths in Palestine may be seen in a branch of the valley only a few miles distant from the scene of the battle. It was noticed by Dr. Robinson (*B. R.*, ii. 21), and has since been visited by the writer (*Handbook for S. and P.* 280.)

An old ecclesiastical tradition affirms that Wady Beit Hanina, eight miles north of Jerusalem, is the Elah of Scripture; but it so happens that the incidental references in Scripture afford sufficient data to prove that this is altogether erroneous (Kitto's *Pictorial Palestine*, 121). 'The Philistines gathered together *at Shochoh, which belongeth to Judah*, and pitched between Shochoh and Azekah' (1 Sam. xvii. 1). Wady Beit Hanina is in Benjamin; and Shochoh and Azekah were on the borders of the Shephelah, or plain of Philistia, some twelve miles south-west of Jerusalem (Josh. xv. 33, 35). The sites of both are now known, and serve not only to identify the valley, but to mark the exact scene of the battle. Wady es-Sumpt runs in a north-westerly direction from the mountains of Judah, through the low hills at their base, into the plain of Philistia, which it enters a little north of the site of Gath. The ruins of Shochoh, now called *Shuweikeh*, cover a natural terrace on the left bank of the valley; and Azekah appears to have stood on a conical hill some two miles distant on the same bank. Between there, on the slope of the ridge, the Philistines encamped; and opposite them on the right bank were the Israelites. The distance between the armies was about a mile; and the vale beneath is flat and rich. Through the centre winds a torrent bed, the banks fringed with shrubbery of acacia, and the bottom covered with rounded 'smooth stones.' The ridges on each side rise to the height of about 500 feet, and have a steep uniform slope, so that the armies ranged along them could see the combat in the valley. The Philistines when defeated fled down the valley towards Gath and Ekron (*Handbook for S. and P.* 249; Robinson, *B. R.* ii. 21 *sq.*)—J. L. P.

ELAM (עֵילָם; Sept. Ἐλάμ), the oldest son of Shem (Gen. x. 22), who, like the other early patriarchs, was the founder of a nation, and gave his name to the country which they colonized (xiv. 1). The position of Elam is defined by Daniel. It lay along the river Ulai, the modern Karûn (Layard, *Nineveh and Babylon*, 146; Loftus, *Chaldæa and Susiana*, 424, *sq.*); and Shushan (now *Shush*), one of the most powerful and magnificent cities of the primeval world, was its capital (Dan. viii. 2; SHUSHAN). The name Elam occurs in the cuneiform inscriptions found on the bulls in Sennacherib's palace at Nineveh. The country was also called *Nuvaki*, as we learn from the monuments of Khorsabad and Bisutun (Layard, *N. and B.*, 452).

The extent and boundaries of ancient Elam cannot now be ascertained. Rosenmüller says it had Persis on the east, Babylonia on the west, Media on the north, and the Persian Gulf on the south (*Biblical Geography*, i. 188). Rawlinson's description is substantially the same. 'Susiana, the

Elam of Scripture, was bounded on the north by Assyria, on the east by the Zagross mountains and the river *Tab* (Oroatis), on the south by the Persian Gulf, and on the west by the Tigris.' It was thus about 300 miles long, and averaged about 90 wide (Herodotus, i. 570). This may apply to the Greek province of Elymais or Susiana, but is not strictly accurate as regards the Elam of early biblical history. The name Elam appears to have been given at a very early period, perhaps somewhat indefinitely, to the country lying along the northern shore of the Persian Gulf, and extending westward into Arabia, and northward into the mountains of Luristan. It thus embraced a considerable portion of what was afterwards consolidated into the Persian empire under Cyrus. The king of Elam seems to have been in the time of Abraham one of the most powerful monarchs of Western Asia. He received tribute from the richest cities of Canaan, while the rulers of Ellasar (Chaldæa), and Shinar (Babylonia), were either subject to his authority, or in close alliance with him (Gen. xiv. 4). When the Assyrian empire rose to such a pitch of power, Elam remained in a great measure unnoticed, though still a distinct and important kingdom (Is. xxi. 2; xxii. 6). The warlike monarchs of Babylon subsequently extended their conquests over all the neighbouring nations (BABYLON); but that great empire fell in its turn under the power of the Medo-Persians, who subdued nearly all Western Asia (Esther i.; Dan. v. and vi.; Ezra iv. 9). The power of Elam was thus broken; it became a mere province, and its chief city Shushan, or Susa, was made one of the capitals of the Persian empire (Dan. viii. 2). These historic facts illustrate the prophecy of Jeremiah (xlix. 35-39), 'and upon Elam will I bring the four winds from the four quarters of heaven, and I will scatter them towards all these winds.' The situation of the country exposed it to the invasions of Assyrians, Medes, and Babylonians; and it suffered from each in succession before it was finally embodied in the Persian empire. Then another part of the prophecy was also singularly fulfilled: 'I will set my throne in Elam, and I will destroy from thence the king and princes.' The present state of the Persian empire, in which Elam is included, may be a fulfilment of the concluding words of the passage: 'But it shall come to pass in the latter days, that I will bring again the captivity of Elam' (Vaux, *Nineveh and Persepolis*, 85, *sq.*)

Herodotus gives the name Cissia to the province of which Susa was the capital (iii. 91); Strabo distinguishes between Susiana and the country of the Elymæans. The latter he extends northwards among the Zagros mountains (xi. p. 361; xv. p. 503; xvi. p. 507). Pliny says Susiana is separated from Elymais by the river Eulæus; and that the latter province extends from that river to the confines of Persis (*Hist. Nat.* vi. 27). Ptolemy locates Elymais on the coast of the Persian Gulf, and regards it as part only of Susiana (*Georgr.* vi. 3). According to Josephus the Elymæans were the progenitors of the Persians (*Antiq.* i. 6. 4); and Strabo refers to some of their scattered tribes as far north as the Caspian Sea. From these various notices, and from the incidental allusions in Scripture, we may conclude that there was a little province on the east of the Lower Tigris called Elymais; but that the Elymæans as a people were anciently spread over, and ruled a much wider district, to which their name was often attached. They were a warlike people, trained to arms, and especially skilled in the use of the bow (Is. xxi. 2; Jer. xlix. 35); they roamed abroad like the Bedawin, and like them, too, were addicted to plunder (Strabo, xi. p. 361). Josephus mentions a town called Elymais, which contained a famous temple dedicated to Diana, and rich in gifts and votive offerings (*Antiq.* xii. 9. 1); Appian says it was dedicated to Venus (Bochart, *Opp.* i. 70, *sq.*) Antiochus Epiphanes attempted to plunder it, but was repulsed (1 Maccab. vi.) It is a remarkable fact that little images of the goddess, whose Assyrian name is Anaitis, were discovered by Loftus in the mounds of Susa (Loftus, p. 379). The Elamites who were in Jerusalem at the feast of Pentecost were probably descendants of the captive tribes who had settled in Elam (Acts ii. 9).

The fullest account of Elam, its physical geography, ruins, and history, is given in Loftus' *Chaldæa and Susiana.* The southern part of the country is flat, and towards the shore of the Gulf marshy and desolate. In the north the mountain ranges of Backhtiari and Luristan rise gradually from the plain in a series of calcareous terraces, intersected by ravines of singular wildness and grandeur. Among these mountains are the sources of the Ulai (Loftus, pp. 308, 347, *sq.*) The chief towns of Elymais are now Shuster ('little *Shush*') and Dizful; but the greater part of the country is overrun by nomad Arabs.—J. L. P.

ELASAH (אֶלְעָשָׂה; Ἐλεασὰν Vat.; Ἐλεασὰρ Alex.; *Elasa*). The son of Shaphan, one of the bearers of a letter from the prophet Jeremiah to the captive Jews in Babylon, Jer. xxix. 3 (Jer. xxxvi. 3, Sept.)

2. (Ἠλασά.) One of the sons of Pashur mentioned in the list of priests who had married Gentile wives, and were required by Ezra to put them away (Ezra x. 18, 22).—J. E. R.

ELATH (אֵילַת), termed in the Sept. Αἰλών; in Joseph. (*Antiq.* viii. 6. 4) Αἰλανή; in Jerome, *Ailath*; by the Greeks and Romans, Ἐλάνα. It is now called Ailah. These several names are only variations of the original Hebrew word. It was a city of Idumæa, having a port on the eastern arm or gulf of the Red Sea, which thence received the name of Sinus Elaniticus (Gulf of Akaba). According to Eusebius, it was ten miles east from Petra. It lies at the extremity of the valley of Elghor, which runs at the bottom of two parallel ranges of hills, north and south, through Arabia Petræa, from the Dead Sea to the northern parts of the Elanitic Gulf.

The first time that it is mentioned in the Scriptures is in Deut. ii. 8, where, in speaking of the journey of the Israelites towards the Promised Land, these words occur—'When we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongeber.' These two places are mentioned together again in 1 Kings ix. 26, in such a manner as to shew that Elath was more ancient than Eziongeber, and was of so much repute as to be used for indicating the locality of other places: the passage also fixes the spot where Elath itself was to be found: 'and King Solomon made a navy of ships in Eziongeber, which is beside Elath, on the shore (Num. xxxiii. 35) of the

Red Sea, in the land of Edom.' The use which David made of the vicinity of Elath shews that the country was at that time in his possession. Accordingly, in 2 Sam. viii. 14, we learn that he had previously made himself master of Idumæa, and garrisoned its strongholds with his own troops. Under his successor, Joram (2 Kings viii. 20), the Idumæans revolted from Judah, and elected a king over themselves. Joram thereupon assembled his forces, 'and all the *chariots* with him,' and, falling on the Idumæans by night, succeeded in defeating and scattering their army. The Hebrews, however, could not prevail, but 'Edom revolted from under the hand of Judah unto this day;' thus exemplifying the striking language employed (Gen. xxvii. 40) by Isaac—'by the sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.' From 2 Kings xiv. 22, however, it appears that Uzziah recovered Elath, and, having so repaired and adorned the city as to be said to have built, that is rebuilt, it, he made it a part of his dominions. This connection was not of long continuance; for in ch. xvi. ver. 6 of the same book, we find the Syrian king Rezin interposing, who captured Elath, drove out the Jews, and annexed the place to his Syrian kingdom, and 'the Syrians came to Elath, and dwelt there unto this day.' At a later period it fell under the power of the Romans, and was for a time guarded by the tenth legion, forming part of Palæstina Tertia (Jerome, *Onom.* s. v. *Ailath;* Strabo, xxi. 4. 4; Reland, p. 556). It subsequently became the residence of a Christian bishop. Bishops of Elath were at the council of Chalcedon (A.D. 451), and that of Constantinople (A.D. 536). At the council of Chalcedon, Beryllus thus wrote his designation as bishop, Αἴλᾶ τῆς Παλαιστίνης τρίτης. In the days of its prosperity it was much distinguished for commerce, which continued to flourish under the auspices of Christianity. In the sixth century it was spoken of by Procopius as being inhabited by Jews subject to the Roman dominion (*De Bell. Pers.* i. 19). In A.D. 630, the Christian communities of Arabia Petræa found it expedient to submit to Mohammed, when John, the Christian governor of Ailah, became bound to pay an annual tribute of 300 gold-pieces (Abulfeda, *Ann.* i. 171). Henceforward, till the present century, Ailah lay in the darkness of Islamism. It is merely mentioned by the supposed Ibn Haukal, perhaps in the eleventh century; and, after the middle of the twelfth, Edrisi describes it as a small town frequented by the Arabs, who were now its masters, and forming an important point in the route between Cairo and Medina. In A.D. 1116, King Baldwin of Jerusalem took possession of it. Again was it wrested from the hands of the Christians by Saladin I., A.D. 1167, and never again fully recovered by them; although the reckless Rainald of Chatillon, in A.D. 1182, seized, and for a time held, the town. In Abulfeda's day, and before A.D. 1300, it was already deserted. He says, 'In our day it is a fortress, to which a governor is sent from Egypt. It had a small castle in the sea, but this is now abandoned, and the governor removed to the fortress on the shore.' Such as Ailah was in the days of Abulfeda, is Akaba now. Mounds of rubbish alone mark the site of the town, while a fortress, occupied by a governor and a small garrison under the Pasha of Egypt, serves to keep the neighbouring tribes of the desert in awe, and to minister to the wants and protection of the annual Egyptian Haj, or pilgrim caravan. This place has always been an important station upon the route of the Egyptian Haj. Such is the importance of this caravan of pilgrims from Cairo to Mecca, both in a religious and political point of view, that the rulers of Egypt from the earliest period have given it convoy and protection. For this purpose a line of fortresses similar to that of Akaba has been established at intervals along the route, with wells of water and supplies of provisions (Robinson's *Biblical Researches*, vol. i. p. 250).

The first Frank who visited this place in modern times, was Rüppell, in 1822. Laborde (*Journey through Arabia Petræa*, London, 1836) was well received by the garrison and inhabitants of the castle of Akaba, of which he has given a view (vol. i. p. 116). The fortress, he states, is built on a regular plan, and is in a pretty good condition, though within several good habitations have been suffered to fall to decay. It has only two guns fit for service.—J. R. B.

EL-BALCHI, CHAVILA, so called after his native town Balchi (אל בלכי), in Bactria, a celebrated rationalistic philosopher, commentator, and grammarian, who flourished about 880 A.D. He published a translation of the Pentateuch into Arabic, with an elaborate commentary, which created as much excitement in the East as Voltaire's attacks upon the Bible created in Europe. And if we had not been convinced that the French infidel was ignorant of Hebrew and Arabic, we should have been tempted to believe that he copied the Jewish rationalist. El-Balchi's commentary has not as yet come to light, but Ibn Ezra, with other expositors, constantly quotes extracts from it, and refutes them in a most masterly manner.

El-Balchi's grand work, however, in which he intended to explain away all revelation, and to reduce the miracles of the Bible to mere poetical figures of speech and hyperboles, is *The book of Animadversions* (ספר שענות), consisting of two hundred arguments against the inspiration of the Scriptures and revealed religion. This production, too, is still hid in some libraries; but copious quotations from it are dispersed through the biblical commentaries of the greatest Jewish philologians, who endeavour to refute them. We abstain from giving specimens from this work, because the arguments which El-Balchi uses are exactly the same as those which the Deists of the 17th century advanced, and which are urged by the neologists and rationalists of the present day. El-Balchi's works rapidly circulated in Persia, Babylon, and Egypt, and became the favourite studies in the Jewish schools. Such was their fearful popularity, and such the baneful influence which they exercised over the minds of young students, that Saadia, Salomon ben Jerocham, Ibn Ezra, and the most distinguished Jewish commentators, were constrained formally to refute them. We dwell upon this point because the exegetical productions of these learned interpreters, abounding as they do with quotations from and allusions to El-Balchi and his associates, will sometimes hardly be understood by the biblical student, unless he bears in mind this rationalistic fraternity. By way of contempt some writers, according to an Eastern conceit, have transposed the letters כ and ב in the

name אל בלבי, and thus obtained the opprobrious nickname הכלבי, *the dog*. The identity of these names must be borne in mind by the student of Jewish exegesis.—C. D. G.

ELDAD and MEDAD (אֶלְדָּד וּמֵידָד; Sept. Ἐλδάδ καὶ Μωδάδ), two of the seventy elders appointed by Moses to assist him in the government of the people. Although not present with the others at the door of the tabernacle, they were equally filled with the divine spirit, and began to 'prophesy' in the camp. Joshua thinking this irregular, requested Moses to forbid them, and received an answer eminently characteristic of the great lawgiver:—'Enviest thou for my sake? Would to God that all the Lord's people were prophets, and that the Lord would put his spirit upon them' (Num. xi. 24-29).

ELDAD, BEN MALCHI, of Southern Arabia, or as some will have it, of Media, also called Eldad Ha-Dani, Abu-Dâni, and Daud Ha-Dani, that is, of the tribe of Dan, a very celebrated Jewish traveller and philologian who flourished about 830–890 A.D. For the sake of those Biblical students who speculate on unfulfilled prophecy and the whereabouts of the ten tribes, as well as to shew the state of the Hebrew text of the Scriptures at that time, we subjoin a summary of Eldad's famous work.

He embarked with another Israelite (about 860 A.D.) on the other side of the river Cush (מעבר לנהרי כוש), when they were suddenly wrecked in the middle of the night, but saved themselves by clinging to a board which drifted them on the shores of a cannibal country. His companion being in good condition was immediately devoured, but he being ill and lean was spared. Providentially a foreign troop came upon these cannibals, killed many, and captured some, and he was taken with the prisoners. After remaining four years with his captors, who were fire worshippers, he was at last bought by a Jewish merchant of the tribe of Issachar, who took him home; and thus Eldad came to the territory of this tribe, which lies among the mountains or borders of Media and Persia. The tribe of Issachar are very peaceful, and only dispute about the import of the Bible. They are engaged in agricultural pursuits, have large flocks, but no weapons of war; they are exceedingly honest, are governed by a judge whose name is Nahashon, and speak both Hebrew and Persian.

The tribe of Zebulon live on the other side of the mountains of Paran (פארן), extending to Armenia, and reaching to the river Euphrates. They are engaged in business; whilst the tribe of Reuben occupy the other side of the mountains. These two tribes live in brotherly love, speak Hebrew and Persian, have the Bible, the Mishna, the Talmud, and the Agadah; they read the Scriptures every Sabbath in Hebrew, and expound in Persian. The tribe of Ephraim, and half the tribe of Manasseh, live in Arabia, not far from Mecca, are warlike, and subsist on plunder. The tribe of Simeon and the other half of Manasseh live in Chorazin, six months' journey from Jerusalem, are the most numerous of all, exact tribute from twenty-five states, as well as from some Mohammedans. 'The tribes of Judah and Benjamin are you who are dispersed through the Roman, Greek, and Mohammedan dominions, and we are the tribe of Dan.'

Now the tribe of Dan at first lived in the land of Israel, and being the most warlike were urged to fight against the sons of Judah, when Jeroboam, son of Nebat, sinned and divided the house of David; whereupon they chose to quit the country rather than participate in the fratricidal war; they then emigrated to Cush (כוש), conquered this fertile country, whose inhabitants would not suffer them to settle down peacefully, made the aborigines tributary, lived with them many years, and multiplied exceedingly. The tribes of Reuben, Gad, and half of Manasseh, whom Sennacherib took as captives after his first conquest, were led to Halla, Habar, the river Gozan and Media; whilst the tribes of Asher and Naphthali, who were taken by him after the second conquest, were brought to Cush (כוש). These four tribes live now in ancient Havila, where the gold is. They regularly make war every year upon the seven neighbouring nations, have plenty of gold, silver, precious stones, and flocks. They cultivate the land, which abounds in fertile corn fields and vineyards; they have a king whose name is Uziel ben Michael, of the tribe of Asher, and a prince whose name is Elizaphon, of the tribe of Dan; their banner is white, upon which is written in black, 'Hear, O Israel, the Lord our God is one God.' The valiant men of each of these four tribes in their turn guard the frontiers three months, fight the battles, and divide the spoil with the others, whilst those who are unable to take up arms are engaged in studying the Scriptures. The tribe of Levi,* too, were miraculously guided into the land of Havila. They are, however, separated from the other tribes, and protected from all hostile nations by the river *Sambation* or *Sabbation*, which surrounds their territory, and flows violently with stones and sand all the six days of the week, so that no one can cross it. On the Sabbath, however, the river is quiet and resting,† but is enclosed in a dense fog, and is thereby rendered unnavigable. Their land is exceedingly fruitful; there are two harvests in the year, the flocks too are very productive, there are no wild beasts there, the people are all Levites, there are

* The chosen ones of this tribe the Jewish tradition calls *Ben Moshe* (בני מישה), because they did not worship the golden calf, responded to the call of Moses, siding with him against those who worshipped the image. They are said to be the Levites who hung their harps upon the willows of the Euphrates, and would not sing the song of Zion in a strange land, and who, when compelled to play by the Chaldæans, bit off their fingers. For this faithfulness tradition says God rewarded them in the manner described by Eldad.

† Hence its name Sambation, *i.e.*, *Sabbatic river*, the river that rests on the Sabbath. Josephus already believed in it, though the story was not so embellished in his time (*De Bell. Jud.* vii. 5. 1); and allusion is also made to it in 4 Esdras xiii. 40, etc. The Chaldee paraphrase of Jonathan distinctly mentions it on Exod. xxxiv. 10; the Talmud, too, and the Midrashim speak of it repeatedly; comp. Sanhedrin lxv. 6; *ibid.* Jerusal. x. 6; Bereshilt Rabba, chaps. ii., lxxii.; Jalkut on the prophets, sec. 331; and Pliny, *Nat. Hist.* xxxi. 11. Dean Trench has made a beautiful poem of this Jewish tradition.

no grades of society, no servants amongst them; they have the Bible, the Mishna, the Talmud, and the Agadah; but their Talmud is in Hebrew, and they trace their laws direct to Moses. They do not know the sages or the Rabbins, since these lived in the time of the second temple, when this tribe was no more in Judæa; they speak nothing but Hebrew, they never use an oath, and live from 100 to 120 years, and are engaged in cultivating the land; they are seen by none, except by those brethren of the four neighbouring tribes; they generally go to the same spots on the two opposite shores of the river, and talk across the water about their mutual affairs.

That which is most of interest to the Biblical critic, in connection with this story, is the reply of the Gaon or Rector of the academy at Sora to the inquiry of the Jews at Kairwan, to whom Eldad related all this, and who felt perplexed by his assertion that the Talmud which the other tribes possessed was different from theirs. Mar-Zemash b. Chajim, the Rector (889–898 A.D.), after stating to the Kairwan Jews that he knew Eldad from the highest authorities, and that they were to believe without hesitation the description of the Hebrew speaking tribes, goes on to say 'Marvel not at the differences which Eldad told you exists between the oral traditions of those tribes and yours, since the very text of the Bible which is written down, and is plain, differs in Babylon from the text of Palestine in the orthography, divisions of chapters and verses, the Massora, and other points, how much more easily will differences arise in the oral law, which is very profound?' This shews us most unquestionably that the text of the Hebrew Scriptures was not definitely settled in the ninth century [BEN-ASHER]. Eldad is quoted as an authority on lingual difficulties by the greatest Hebrew grammarians and lexicographers (Ibn Ganach, Ibn Coreish, Kimchi, etc.) Whatever we may think of his lucubrations on the ten tribes, be it remembered that the greatest Jewish writers of his time and afterwards implicitly believed these stories and many others far more marvellous about their lost brethren. Graetz, is, therefore, too severe upon Eldad.

The above epitome of Eldad's account has been made from *the two* different recensions of his work published by Dr. Adolph Jellinek in *the Beth-Ha-Midrash*, vol. ii. p. 102, etc., and vol. iii. p. 6, etc., Leipzig, 1853–1855. Comp. Bartoloccii, *Bibliotheca Magna Rabbinica*, vol. i. 101–130; Fürst, *Bibliotheca Judaica*, i. p. 30, etc.; Steinschneider, *Catal. Libl. Heb. in Bibl. Bodleiana*, col. 923–925; and Graetz, *Geschichte der Juden*, vol. v. 288–294; 522–529.—C. D. G.

ELDER (זָקֵן; Sept. πρεσβύτερος), literally, one of the older men, and because, in ancient times, older persons would naturally be selected to hold public offices, out of regard to their presumed superiority in knowledge and experience, the term came to be used as the designation for the office itself, borne by an individual, of whatever age. Such is the origin of the words γερουσία (a council of elders), senatus, alderman, etc. But the term 'elder' appears to be also expressive of respect and reverence in general, as *signore*, *seigneur*, *señor*, etc. The word occurs in this sense in Gen. l. 7, 'Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt;' Sept. πρεσβύτεροι, Vulg. *seniores*. These elders of Egypt were, probably, the various state-officers. The elders of Israel, of whom such frequent mention is made, may have been, in early times, the lineal descendants of the patriarchs (Exod. xii. 21). To the elders Moses was directed to open his commission (Exod. iii. 16), τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ; Aq. reads τοῦς πρεσβύτας. They accompanied Moses in his first interview with Pharaoh, as the representatives of the Hebrew nation (ver. 18); through them Moses issued his communications and commands to the whole people (Exod. xix. 7; Deut. xxxi. 9); they were his immediate attendants in all the great transactions in the wilderness (Exod. xvii. 5); seventy of their number were selected to attend Moses, Aaron, Nadab, and Abihu, at the giving of the law (Exod. xxiv.) on which occasion (ver. 11) they are called the *nobles* (אצילי) of the children of Israel, who did eat and drink before God, in ratification of the covenant, as representatives of the nation. In Num. xi. 16, 17, we meet with the appointment of seventy elders to bear the burden of the people along with Moses; these were selected by Moses out of the whole number of the elders, and are described as being, already, officers over the children of Israel. It is the opinion of Michaelis, that this council, chosen to assist Moses, should not be confounded with the Sanhedrim, which, he thinks, was not instituted till after the return from the Babylonish captivity. [SANHEDRIM]. He observes that these seventy elders were not chosen to be *judges* of the people, who had already more than 60,000 judges. He also argues that the election of seventy additional *judges* would have done but little towards suppressing the rebellion which led Moses to adopt this proceeding; but that it seems more likely to have been his intention to form a supreme senate to take a share in the government, consisting of the most respectable persons, either for family or merit, which would materially support his power and influence among the people in general; would unite large and powerful families, and give an air of aristocracy to his government, which had hitherto been deemed too monarchical. He further infers that this council was not permanent, not being once alluded to from the death of Moses till the Babylonish captivity; that Moses did not fill up the vacancies occasioned by deaths, and that it ceased altogether in the wilderness. After the settlement in Canaan the elders seem to have been the administrators of the laws in all the cities (Deut. xix. 12; xxi. 3, 6, 19; xxii. 15, 16, 18). The continuance of the office may be traced during the time of the judges (Judg. ii. 7); during that of Samuel (1 Sam. xvi. 4); under Saul (1 Sam. xxx. 26); and David (1 Chron. xxi. 16). The elders of Israel are mentioned during the captivity (Ezra x. 14), consisting either of those who had sustained that office in their own land, or were permitted by the Babylonians to exercise it still among their countrymen. We meet with them again at the restoration (Ezra v. 5), and by them the Temple was rebuilt (vi. 14). After the restoration and during the time of the Maccabees, the Sanhedrim, according to Michaelis, was instituted, being first mentioned under Hyrcanus II. (Joseph. *Antiq.* xiv. 9. 3); but elders are still referred to in 1 Maccab. vii. 33. Among the members of the Sanhedrim

were the πρεσβύτεροι. Thus we find ὁ ἀρχιερεύς, or more frequently οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, also 'chief priests and elders,' 'elders and scribes,' and various other collocations. Like the scribes, they obtained their seat in the Sanhedrim by election, or nomination from the executive authority. The word elder, with many other Jewish terms, was introduced into the Christian church. In the latter it is the title of inferior ministers, who were appointed overseers *among* not *over* the flock; Gr. ἐν ᾧ, Vulg. 'in quo' (Acts xx. 17, 28; Tit. i. 5, 7; 1 Pet. v. 1-5). The term is applied even to the apostles (2 John; 3 John). So also πρεσβυτέριον certainly includes even St. Paul himself (comp. 1 Tim. iv. 14 and 2 Tim. i. 6). Still the apostles are distinguished from the elders elsewhere (Acts xv. 6). The elder was constituted by an apostle or some one invested with apostolic authority (Acts xiv. 23; see also the epistles to Timothy and Titus). The elders preached, confuted gainsayers (Tit. i. 9), and visited the sick (James v. 14). The word elders is sometimes used in the sense of ancients, ancestors, predecessors, like the word ἀρχαῖοι (Matt. v. 21; Heb. xi. 2). It is used symbolically (Rev. iv. 4, etc.) The term πρεσβύτερος is plainly the origin of our word '*priest*;' Saxon, *preoster* and *preste*, then *priest*; High and Low Dutch, *priester*; French, *prestre* and *pretre*; Ital., *prete*; Span., *presbytero* (Jahn, *Biblisches Archäol*, sec. 244; Mede's *Works*, fol. p. 27; Gesenius, *Wörterbuch*, s. v.)—J. F. D.

ELEALEH (אֶלְעָלֶה; Sept. Ἐλεαλή). A town of the Mishor, or high plateau of Moab, east of the Jordan. It is situated a mile north-east of Heshbon (*Onomast.* s. v.), on the summit of a conical hill commanding a wide extent of country. Hence its name, *El-Aleh*, which may be rendered 'God's height.' Its ruins still bear a name similar in sound, though somewhat different in import—El-'âl العال 'the height.' The city was once strongly fortified; and the remains of the old wall can be traced. Within all is ruin and desolation. 'Among the ruins are a number of large cisterns, fragments of walls, and the foundations of houses; but nothing worth particular notice' (Burckhardt, *Travels in Syria*, 365).

Elealeh was rebuilt and occupied by the Reubenites on the approach of the Israelites to Palestine (Num. xxxii. 37). It lay close to the border of Reuben and Gad (Josh. xiii. 26). On the decline of Jewish power, Elealeh, with the whole Mishor, fell into the hands of the Moabites, and is thus included in the woes pronounced by Isaiah on Moab (xvi. 9); 'I will water thee with my tears, O Heshbon, and Elealeh; for the alarm is fallen upon thy summer fruits, and for thy harvest is fallen.' Elealeh was still a large village in the time of Jerome (*Onomast.* s. v.); but now it is in ruins, and the whole surrounding plain is desolate. The statements of all travellers who have visited it shew how fully the prophetic curses have been executed (Irby and Mangles, 1st ed., p. 471; Burckhardt; Ritter, *Pal. und Syr.* ii. 1172; G. Robinson's *Palest. and Syr.* ii. 180, *sq.*)—J. L. P.

ELEASA (Ἐλεασά Vat.; Ἀλασά Alex.; *Laisa*) (1 Maccab. ix. 5). The place where Judas Maccabæus was defeated by Bacchides, and lost his life. In Josephus the place is said to have been Bethzetho (Βηθζηθώ; *Antiq.* xii. 11. 1). But elsewhere (*De Bell. Jud.* i. 1. 6) he states that Judas lost his life in a battle with the generals of Antiochus Eupator at Adasa, which Grotius and Reland suppose to be the same as Alasa.—J. E. R.

ELEAZAR (אֶלְעָזָר, *God the Helper*; Sept. Ἐλεάζαρ). This was an exceedingly common name among the Hebrews, being borne by a considerable number of persons in Scripture (as well as in the Apocrypha and Josephus), of whom the principal are the following.

1. Eleazar, the son of Aaron (Exod. vi. 23, 25), who acted in his father's lifetime as chief of the tribe of Levi (Num. iii. 32), and at his death succeeded him in the high-priesthood (Num. xx. 25, *sq.*) His pontificate was contemporary with the military government of Joshua, whom he appears to have survived. A perfectly good understanding seems at all times to have subsisted between Eleazar and Joshua, as we constantly trace that co-operation and mutual support which the circumstances of the time and of the nation rendered so necessary. Eleazar is supposed to have lived twenty-five years after the passage of the Jordan, and the book of Joshua concludes with a notice of his death and burial.

2. Eleazar, who was set apart to attend upon the ark while it remained under the roof of his father Abinadab (1 Sam. vii. 1).

3. Eleazar, one of the three most eminent of David's heroes, who 'fought till his hand was weary' in maintaining with David and the other two a daring stand against the Philistines after 'the men of Israel had gone away.' He was also one of the same three when they broke through the Philistine host, to gratify David's longing for a drink of water from the well of his native Bethlehem (2 Sam. xxiii. 9, 10, 13).

4. Eleazar, the fourth of the Maccabæan brothers, sons of the priest Mattathias (1 Maccab. ii. 5). He was crushed to death by the fall of an elephant which he stabbed under the belly in the belief that it bore the king, Antiochus Eupator (1 Maccab. vi. 43-46).

5. Eleazar, an aged and venerable scribe who, 'as became his age, and the excellency of his ancient years, and the honour of his grey head,' chose rather to submit to the most cruel torments than conform to the polluting enactments of Antiochus Epiphanes (2 Maccab. vii. 18-31).

ELECTA or Eclecta (Ἐκλεκτή). According to Grotius, Wetstein, and some other critics, this word is used as a proper name in the address of John's second epistle, Ὁ Πρεσβύτερος Ἐκλεκτῇ, κυρίᾳ—'*The Presbyter to the Lady Eclecta.*' This meaning is advocated by Bishop Middleton in his treatise on the *Doctrine of the Greek Article* (2d ed. Cambridge, 1828, pp. 626-629). He adduces in support of it several epistolary inscriptions from Basil, in which the name precedes, and the rank or condition in life is subjoined, such as Εὐσταθίῳ ἰατρῷ—Λεοντίῳ σοφιστῇ—Βοσπορίῳ ἐπισκόπῳ—Μαγνηματιανῷ κόμητι: none of these, however, are purely honorary titles. To meet the objection that the sister of the person addressed is also called Eclecta in ver. 13, he suggests that the words τῆς Ἐκλεκτῆς are a gloss, explanatory of σου. But this is mere conjecture, unsupported by a single manuscript; and such a gloss, if occasioned (as Bishop

Middleton supposes) by the return to the singular number, would more naturally have been inserted after σε, in which position, however unnecessary, it would at least produce no ambiguity. Some writers, both ancient and modern, have adopted a mystical interpretation, though contrary to the *usus loquendi*, and to all apostolic usage, and supposed with Jerome that the term ἐκλεκτῇ referred to the church in general, or with Cassiodorus, to some particular congregation. The last named writer (b. A.D. 470, d. 562), in his *Complexiones in Epistolas*, etc. (Lond. 1722, p. 136), says, 'Johannes—electæ dominæ scribit ecclesiæ, filiisque ejus, quas sacro fonte genuerat.' Clemens Alexandrinus, in a fragment of his *Adumbrationes*, attempts to combine the literal and the mystical meanings—'Scripta vero est ad quandam Babyloniam Electam nomine, significat autem electionem ecclesiæ sanctæ' (*Opera*, ed. Klotz. iv. p. 66). The A. V. translates the words in question '*the elect lady*,' an interpretation approved by Castalio, Beza, Mill, Wolf, Le Clerc, and Macknight. Most modern critics, however, Schleusner and Breitschneider in their Lexicons, Bourger (1763), Vater (1824), Goeschen (1832), and Tischendorf (1841), in their editions of the N. T., Neander (*History of the Planting of the Christian Church*, vol. ii. p. 71, Eng. transl.), De Wette (*Lehrbuch*, p. 339), and Lücke (*Commentary on the Epistles of St. John*, pp. 314-320, Eng. transl.), agree with the Syriac and Arabic Versions in making Κυρίᾳ a proper name, and render the words '*to the elect Cyria*.' Lardner has given a copious account of critical opinions in his *History of the Apostles and Evangelists*, c. xx.; *Works*, vi. 284-288.—J. E. R.

ELEPH is the rendering in the A. V. and the Vulgate of הָאֵלֶף, the name (with its prepositive art.) of one of the second group of cities which fell within the tribe of Benjamin; it occurs in Josh. xviii. 28. The LXX. version unites the preceding צֶלַע (*Zela*) with this name of *Eleph*, under the compound form Σηλαλέφ.* But in that case there would be one wanting in the *fourteen*† cities assigned to this group. From the occasional use of אלף in the *bucolic* sense of 'ox,' it has been conjectured that 'Eleph and its villages' was a pastoral district. The extremely frequent *numerical* sense, however, of אלף, *a thousand*, points rather to the *populousness* of these towns which lay in the neighbourhood of Jebus or Jerusalem. Schultens (*Prov. Solom.* ii. 17), refers to the Arabic الف, *conjunctio*, in illustration of both the *numerical* and the *domestic* sense of the Hebrew root. (See further Meier, *Hebr. W. w. b.* p. 379). Simon, in his *Onomasticon* (p. 141), refers to the name of the Cilician town Μυριάνδρος in illustration, and to Deut. i. 11, Ps. xci. 7, etc., for an indefinite use of אלף, to designate *a great multitude*. Fürst, in his *Hebräisches Wörterb.* (i. 91, 98), finds in Zech. ix. 7 another mention of our town Eleph, under the form אַלּוּף or אָלֶף; which, like *Jebusi*, he makes a frontier city belonging to Benjamin and Judah. He quotes from *Jephet* (or *Jefet ben Ali*), a Jewish commentator who lived at Jerusalem in the 10th century, a statement that the words of Josh. xviii. 28, צֶלַע הָאֶלֶף הַיְבוּסִי, are in fact the designation of but a single city—or still less, apparently, than even that, for he further quotes Jefet as saying that in his time a *ward* of Jerusalem bore that aggregate name, in which was the sepulchre of Zechariah. We reject this view as not only doing violence to the distinct enumeration of the group of cities given in Josh. xviii. 28, but as disturbing the sense of the passage in Zech. ix. 7 (see Hengstenberg, *Christol.* iii. [Clark] 392-394). The phrase אֶלֶף בִּיהוּדָה (*tribe-prince in Judah*), used by the prophet in this passage, is by him repeated twice (see Zech. xii. 5, 6). In the Pentateuch and 1 Chron. the same noun, אֶלֶף, in the plural, designates the chieftains or 'dukes' of Edom.

For some valuable remarks on the phrase, as indicating the *genuineness* of the passages in Zechariah, see also Hengstenberg, iv. 67, note. No modern traveller has identified the site of Eleph.—P. H.

ELEPHANT (ἐλέφας) occurs only in 1 Maccab. vi. 34, etc. Bochart imagined שׁנהבים *shenhabbim* to be a contraction of שׁן־קהבים *shenkahabbim*, because *alikhaban* is one of the Arabic names of the elephant; and thence inferred that *schin* denoting *tooth*, the remaining part of the word, *habbim* or *habbchim*, was in Hebrew, like *khaban* in Arabic, to be referred to elephant. However this may be, all the nations of the south and west of Asia have for many ages generally used the word *fil*, *feel*, *pheel*, *phil*, פיל; for we find it in the Chaldee, Syriac, Persian, Arabic, and Turkish, extending to the east far beyond the Ganges, where, nevertheless, in the indigenous tongues *anei*, *waranam*, and *hatti* are existing names.

The animals of this genus consist at present of two very distinct species, one a native of Southern Asia, once spread considerably to the westward of the Upper Indus, and the other occupying southern and middle Africa to the edge of the great Sahara. In a fossil state there are, besides, six more species clearly distinguished. The elephant is the largest of all terrestrial animals, sometimes reaching to above eleven feet of vertical height at the shoulders, and weighing from five to seven thousand pounds: he is of a black or slaty-ash colour, and almost destitute of hair. The head, which is proportionably large, is provided with two broad pendulous ears, particularly in those of the African species, which are occasionally six feet in length. This species has also two molar teeth on each side of the jaw, both

* This is the reading of the *Cod. Alex.*, which, in the enumeration of all the names of this group, approximates nearly to the Masoretic forms: the *Vatican* readings deviate widely therefrom. Instead of Σηλαλέφ the latter text has Σεληκάν. This is unaccountable: the same must be said of the Peschito ܓܒܥܐ (*Gebîra*), which stands in the place of *Eleph*.

† The LXX. however assigns, consistently, only *thirteen* (δεκατρεῖς) cities to this group. Eusebius and Jerome (in their *Onomasticon*) mention *Sela* (Σελά, φυλῆς Βενιαμίν) as distinct from *Eleph*, which is separately marked by Eusebius as a city of Benjamin.

above and below, and only three toe-nails on each of the hind feet; whereas the Asiatic species is provided with only one tooth on each side above

232. Asiatic Elephant.

and below; and though both have tusks or defences, the last mentioned has them confined solely to the males; they are never of more than seventy pounds weight, often much less, and in some breeds even totally wanting; while in the African both sexes are armed with tusks, and in the males they have been known seven feet in length, and weighing above 150 pounds each. The forehead of the African is low; that of the Asiatic high; in both the eyes are comparatively small, with a malevolent expression, and on the temples are pores which exude a viscous humour; the tail is long, hanging nearly to the heels, and distichous at the end. But the most remarkable organ of the elephant, that which equally enables the animal to reach the ground and to grasp branches of trees at a considerable height, is the proboscis or trunk; a cylindrical elastic instrument, in ordinary condition reaching nearly down to the ground, but contractile to two-thirds of its usual length, and extensile to one-third beyond it; provided with nearly 4000 muscles crossing each other in such a manner that the proboscis is flexible in every direction, and so abundantly supplied with nerves as to render the organ one of the most delicate in nature. Within is the double canal of the nostrils, and at the terminal opening a finger-like process, with which the animal can take up very minute objects and grasp others, even to a writing-pen, and mark paper with it. By means of the proboscis, the elephant has a power of suction capable of raising nearly 200 pounds weight; and with this instrument he gathers food from trees and from the earth, draws up drink to squirt it down his throat, draws corks, unties small knots, and performs numberless other minute operations; and, if necessary, tears down branches of trees more than five inches in diameter with no less dexterity than strength. The gait of an elephant is an enormous stride, performed with his high and ponderous legs, and sufficiently rapid to require smart galloping on horseback to outstrip him.

Elephants are peaceable towards all inoffensive animals; sociable among themselves, and ready to help each other; gregarious in grassy plains; but more inclined to frequent densely-wooded mountain glens: at times not unwilling to visit the more arid wastes, but fond of rivers and pools, where they wallow in mud and water among reeds and under the shade of trees. They are most assuredly more sagacious than observers, who, from a few visits to menageries, compare them with dogs, are able to appreciate; for on this question we must take into account, on the one hand, the physical advantages of the proboscis added to the individual experience gained by an animal slow in growth, and of a longevity exceeding a century; but still placed in contact with man after a birth free in every sense, where his powers expand without human education; while on the other hand dogs are the offspring of an immense number of generations, all fashioned to the will of a master, and consequently with innate dispositions to acquire a certain education. In Griffith's *Cuvier* are found several anecdotes, some of them from the personal observations of the present writer; and referring to them, we shall add only a single one here, related by the late Captain Hobson, R.N., as observed by himself at Travancore, where several of these animals were employed in stacking teak timber balk. They had scarcely any human aid or direction, but each beam being successively noosed and slung, they dragged it to the stack, raised one end up, contrived to shove it forward, nicely watching when, being poised by its own weight, the lower end would rise, and then, placing their foreheads against the butt end, they pushed it even on the stack; the sling they unfastened and carried back to have it fitted again! In a wild state no other animal has the sagacity to break off a leafy branch, hold it as a fan, and use it as a brush to drive away flies.

The Asiatic species, carrying the head higher, has more dignity of appearance, and is believed to have more sagacity and courage than the African; which, however, is not inferior in weight or bulk, and has never been in the hands of such experienced managers as the Indian mohauts are, who have acquired such deep knowledge of the character of these beasts that they make them submit to almost incredible operations; such, for example, as suffering patiently the extraction of a decayed part of a tooth, a kind of chisel and mallet being the instruments used for the purpose. This was witnessed by a medical officer, a near relative of the present writer. Elephants walk under water as long as the end of the proboscis can remain above the surface; but when in greater depth, they float with the head and back only about a foot beneath it. In this manner they swim across the broadest streams, and guide themselves by the sense of smelling till they reach footing to look about them and land. They are steady, assiduous workers in many laborious tasks, often using discretion when they require some dexterity and attention in the performance. Good-will is all man can trust to in directing them, for correction cannot be enforced beyond their patience; but flattery, good treatment, kind words, promises, and rewards, even to the wear of finery, have the desired effect. In history they appear most conspicuous as formidable elements of battle. From the remotest ages they were trained for war by the nations of India, and by their aid they no doubt acquired and long held possession of several regions of High Asia westward of the Indus. They are noticed in the ancient Mahabarata. Ac-

cording to Sauti the relative force of elephants in an akshaushini, or great army corps, was one to each chariot of war, three horsemen, and five foot-soldiers, or rather archers mounted on the animal's back within a defensible houdah—in the west denominated a castle. Thus one armed elephant, one chariot, and three horsemen, formed a patti or squad of at most eleven men, and if there were other bodies of infantry in the army they are unnoticed. This enumeration is sufficient to shew that in India, which furnished the elephants and the model of arming them, there were only four or five archers with or without the mohaut or driver, and that, consequently, when the successors of Alexander introduced them in their wars in Syria, Greece, and even Italy, they could not be encumbered more than perhaps momentarily with one or two additional persons before a charge; for the weight carried by a war-elephant is less than that of one used for burthen, which seldom equals two thousand pounds. In order to ascend his back when suddenly required, the animal will hold out one of his hind legs horizontally, allowing a person to step upon it until he has grasped the crupper and crept up. In the West, where they were considered for a time of great importance, no doubt the squad or escort of each animal was more considerable than in the East, and may have amounted to thirty-two foot-soldiers; the number given, by some mistake, as if actually mounted, in 1 Maccab. vi. 37.

Although red colours are offensive to many animals, it may be observed that the use of mulberry juice or grapes must have been intended as an excitement to their taste, for they are all fond of fruit. Wine, so as to cause an approach to intoxication, would render them ungovernable, and more dangerous than when in a state of fear. They do not require stimulants to urge them on in a modern battle, with all its flashes of fire, smoke, and explosion; and red colours usually employed for their trappings produce more of a satisfactory feeling than rage. Judicious and long-continued training is the only good remedy against sudden surprises caused by objects not yet examined by their acutely judging senses, or connected with former scenes of danger, which are alone apt to make them turn. It is likely that the disciplined steadiness of well-armed ranks frightened them by their novelty more than the shouts of Macedonian thousands, which must have been feeble in the ears of elephants accustomed to the roar of hundreds of thousands of Indians. It is probable that the Carthaginians made the experiment of training African elephants in imitation of Ptolemy Philadelphus: they are noticed in their army only in the first Punic war; and, from what appears of the mode of managing them, there is reason to believe, as already noticed, that they were never so thoroughly subdued as the Indian elephants.—C. H. S.

ELEUTHEROPOLIS (Ἐλευθεροπόλις), an important town of southern Palestine. It is frequently mentioned by Eusebius as a central and well-known point from which the directions and distances of other towns were reckoned (*Onomast.* s.v. *Esthemo*, *Sephela*, *Jermus*, etc.; Reland, *Pal.* p. 410, 411). Jerome says, 'Omnis australis regio Idumæorum de *Eleutheropoli* usque ad Petrum et Ailam in Speculus habitatiunculas habet,' etc. (*Comm. in Obad.* i.) It appears from these and many other notices that Eleutheropolis was the capital of a large province during the fourth and fifth centuries of our era. It was also an episcopal city of *Palæstina Prima* (S. Paulo, *Geogr. Sac.*, p. 306; *Notitiæ Ecclesiasticæ*, p. 6). Its site remained unknown for many centuries, though defined by several ancient writers with much minuteness. It was identified by Dr. Robinson. Eusebius states that the plain of Shepheleh extends from Eleutheropolis westward and southward (*Onomast.* s. v. *Sephela*); and hence it must have stood at the south-western base of the mountains of Judah. He also states that Bethshemesh was ten miles distant from it, on the road to Nicopolis; and Jedna, six miles on the road to Hebron; and Sochoh, nine miles on the road to Jerusalem. All these places are now known, and the lines of road being traced and the distances measured, we find that the site indicated is *Beit Jibrîn* (Robinson, *B. R.* ii. 58). In the *Acta Sanctorum Martyrum*, published by Assemani in Syriac, Greek, and Latin, Peter Abselama the martyr is said to have been born at Anea, which lay, according to the Syriac version, in the district of *Beth Gubrin*, while both the Greek and Latin read in the district of *Eleutheropolis* (*Id.*, p. 66). This establishes the identity of Beth Gubrin and Eleutheropolis. Josephus mentions a town in this neighbourhood called Betaris, which some copies read Βήγαβρις, and it appears to be the same place (*Bell. Jud.* iv. 8. 1). Under the name Bætogabra (Βαιτογάβρα), it is enumerated by Ptolemy among the cities of Palestine (v. 16), and it is also laid down in the Peutinger tables (Reland, *Pal.* p. 421). The name *Eleutheropolis* first appears on coins of this city inscribed to Julia Donna, the wife of Septimius Severus, in A.D. 202-3. The emperor had been in Syria about that time, and had conferred important privileges on various cities, among which was Betogabris, which appears to have been then called *Eleutheropolis*, 'Free city' (Robinson, *B.R.* ii. 60). For a few centuries the Greek name supplanted the Aramaic; but 150 years after the Saracenic conquest, this city was destroyed, and the Greek name disappeared. The Aramaic was immediately revived (Reland, *Pal.* 222, 227; *Gesta Dei per Francos*, 1044). In the 12th century the Crusaders found it in ruins, and called by the Arabs Bethgebrim (doubtless a Frank corruption of *Beit Jibrin*). They built a strong fortress on the old foundations, to guard against the incursions of the Muslems. After the battle of Hattin it fell into the hands of Saladin, but was retaken by Richard of England. It was finally captured by Bibars, and remained in possession of the Saracens until its ruin in the 16th century (See Robinson, *B. R.* ii. 28; and authorities cited there).

The modern village of Beit Jibrin contains between two and three hundred inhabitants, and is situated in a little nook or glen in the side of a long green valley, which is shut in by low ridges of limestone, partially covered with dark copse. The ancient ruins are scattered around it, and are of considerable extent. The principal one is a large irregular inclosure, formerly surrounded by a massive wall, still in part standing, and containing the remains of the Crusaders' castle. In the castle are portions of the walls and of the groined roof and clustered columns of an old chapel. An Arabic inscription over the castle-gate bears the

date A. H. 958 = A.D. 1551—probably the time when it was last repaired. A short distance eastward are other massive ruins, and a deep well; while about a mile up the valley are the picturesque remains of the church of St. Anne (*Handbook for S. and P.*, 256, *sq.*)

The limestone ridges which enclose the valley south of Eleutheropolis are almost filled with caverns and excavations, rivalling in extent and interest the catacombs of Rome and Malta. They are altogether different in character from the rock-tombs of Jerusalem and the grottos of Petra. They were examined and described by Dr. Robinson, and they have since been more fully explored by the writer. They occur in large groups, like subterranean villages, on both sides of the valley. 'Besides domes,' says Dr. Robinson, 'there are here also long arched rooms, with the walls in general cut quite smooth. One of these was nearly 100 feet in length; having along its sides, about ten feet from the floor, a line of ornamental work like a cornice. These apartments are all lighted by openings from above. The entrance to the whole range of caverns was by a broad arched passage of some elevation, and we were surprised at the taste and skill displayed in the workmanship.' Such is one group. About a mile from the town, opposite the church of St. Anne, is another, still more remarkable. They occupy the whole interior of a little conical hill of soft cretaceous rock. These are also well described by Robinson. 'Lighting several candles, we entered by a narrow and difficult passage, and found ourselves in a dark labyrinth of galleries and apartments, all cut from the solid rock. Here were some dome-shaped chambers; others were extensive rooms, with roofs supported by columns of the same rock left in excavating; and all were connected with each other by passages apparently without order or plan. Several other apartments were still more singular. These were also in the form of tall domes, 20 feet or more in diameter, and from 20 to 30 high; they were entered by a door near the top, from which a staircase cut in the rock wound down around the wall to the bottom.'

The origin and object of these singular excavations are easily ascertained. During the Babylonish captivity the Edomites overran and occupied the whole of southern Palestine, which is hence called by Josephus, Idumæa. Jerome calls the Idumæans Horites, and says they dwelt within the region of Eleutheropolis (*Comm. in Obad.* i.) The original inhabitants of Edom were *Horites*, that is *Troglodytes*, 'dwellers in caves.' The descendants of Esau adopted the habits of their predecessors, and when they took possession of southern Palestine excavated rock dwellings wherever practicable (Robinson, *B. R.* ii. 68; Van de Velde, ii. 147, *sq.*)—J. L. P.

ELHANAN [ELCHANAN, ELEHANAN], (אֶלְחָנָן, 'God-favoured;' LXX. Ἐλεανάν; Vulg. *Adeodatus*) [cf. חנניה, חנכאל, יוחנן, Ἰωαννής, *phoen.* חנבעל, חנבעל, Hannibál]; one of David's heroes, further described in 2 Sam. xxi. 19, as בֶּן יַעְרֵי אֹרְגִים בֵּית הַלַּחְמִי, 'the son of *Jaare Oregim*, a Bethlehemite' [LXX. *υἱὸς* Ἀριωργίμ; Vulg. Filius Saltûs Polymitarius; Syr. ס מלאף וסמון, son of *Malaph*, a weaver; Arab. Ver. بن ملف, son of *Malaph*], and as having slain 'Goliath the Gittite, the staff of whose spear was 'כְּמְנוֹר אוֹרְגִים' (*Kimenor Oregim*) like a weaver's beam;' a feat which in 1 Sam. xvii. is ascribed to David himself. In the parallel passage (1 Chron. xx. 5), however, Elhanan is designated as the son of 'יָעִיר' (Keri, יָעִר) *Jair*, and as having slain 'Lachmi [Lehemite], *the brother of* Goliath the Gittite, whose spear staff was like a weaver's beam.'

These discrepancies have at all times engaged the attention of Biblical investigators, and many and widely divergent have been their attempts to reconcile them. The Midrash, followed by Jerome, Targum Jonathan, Jizchaki (Rashi), etc., identifies Elhanan with David, explaining the difficult 'Jaare Oregim' in various fanciful ways. David's mother, so one version runs, was habitually *weaving veils* (*Oregim*) for the tabernacle in the sanctuary (*Hagadistic: Jaar, Jaar Lebanon*) at *Beth Lehem*, and on the principle 'measure for measure' (מדה כנגד מדה), the Divine retribution brought the merits of *her* weaver's beam to bear against the impious Philistine, whose spear resembled a weaver's beam. Another of these quaint interpretations, which, by the way, influenced the early patristic writings to a hitherto undreamed of extent, is, that David was called Jaare Oregim, because he was the loftiest tree in the towering *forest* (*Jaar*) of the *weavers* (Oregim) of the Halacha, *i.e.*, the Sanhedrin, who brought the most difficult legal questions before him, that he might weave their decisions (Jalk. ad. loc., שהיתה מעלה הלכה לפניו והוא אורגה).

A sober exegesis, however, could not but at once reject an identity between Elhanan and David established on grounds like these, and no other way of explaining the divergences remained than to assume a corruption in one or more of the texts. The exact place and amount of the corruptions, however, no less than the restoration of the proper reading itself, are moot points still. Abrabanel, instead of 'בית הלחמי את נ', 'the Bethlehemite [slew] Goliath' (Acc.), proposed to read את הל' אחי נ' [Elhanan slew] 'Lachmi [Acc.], *the brother of* Goliath;' thus emendating Samuel from Chron., and leaving, by the alteration of three letters, David the uncontested victor of Goliath, whose *brother* was killed by Elhanan. The A.V. likewise adopts the reading from Chron., but, leaving Elhanan's epithet 'Bethlehemite' unchanged, inserts, 'the brother of' between 'Bethlehemite' and 'Goliath,' so that the one difficulty of David's contested feat is solved. Piscator, however, followed by Kennicott—who proved the former's suggestion almost to evidence (*State of Hebrew Texts*, p. 79, *seqq.*)—Gesenius, Movers, Ewald, Bertheau, Thenius, and, in fact, nearly the whole body of modern critics, go much further. They alter the strange reading יערי (Jaare) of Sam., into the more common יָעִיר (Jair) of Chron.—an emendation advocated already by Kimchi*—and

* Less felicitous, however, is Kimchi's suggestion that את גלית might mean 'him who was *with*

strike out the inexplicable *Oregim* after it; accounting for its presence by assuming that the copyist, after he had written the ר of יעור [or יעיר] (Jair) of the original reading, mistook this letter for the other ר of the word מנור (Menor) at the end of the verse, which, in the codex from which he copied, stood exactly underneath it, and unconsciously went on with the word אורגים (Oregim), following in the line below;—without, however, striking out this superfluous word when he became aware of his error. But while on these two emendations modern critics are almost unanimous, they disagree considerably with respect to the ensuing words of the two texts. The majority (Movers, Thenius, Winer, etc., among them) read (with Abrabanel and the A.V., who, however, retain the 'Oregim') אחי 'the brother of,' instead of את, 'the' (Acc.), after 'Lachmi,' 'Halachmi,' or 'Bethlehemite.' But they carry (like Kennicott) their emendations so far as to make the *whole* passage in Sam. agree with Chron., from which, they say, the former has been taken and subsequently corrupted: first unconsciously, then consciously, in order that some sense might be brought into a passage which had become utterly unintelligible through the blunders of successive copyists. These critics thus likewise arrive at the conclusion that the Elhanan of both passages slew Lachmi, and David slew Goliath; and it can certainly not be denied that the narrative of David's exploit in 1 Sam. xvii. carries a great deal of historical truth on its face, and that altogether this solution seems the easiest and most satisfactory. Others, however,—and Gesenius, Ewald, Bertheau, among them,—hold that in reality it was Elhanan who slew Goliath, and that his contest formed the ground-work of the much-later written and either entirely fictitious or highly-coloured tale of David's encounter with some 'nameless' Philistine. Gesenius, it is true, confesses not to know '*ubi latet mendum*,' while Ewald (Bertheau) makes eclectic emendations in all the three passages. But even setting aside the difference of the localities in which the two fights are reported to have taken place (Valley of Elah and Gob), and the wide periods and momentous events which lie between them, and which seem to preclude all possibility of one story being mixed up with the other; one of the principal arguments for assuming Goliath to be the name later bestowed on David's foe, viz., that in 2 Sam. xxi. 19, he is called Goliath the Gittite, while in 1 Sam. xvii. 5, he is named 'the Philistine' only, does not seem at all tenable, considering that he is introduced in the former place, where David's deed is narrated, both as 'Goliath, from Gath' (xvii. 4)—one of the principal five cities of the Philistines;—as 'Goliath, the Philistine, from Gath' (xvii. 23) (=*the Gittite*); and as '*the* Philistine' (of that name and place). Nor can we at all see what induced Jizchaki, who takes Elhanan and David to be one person (see above), to make that same distinction between 'Goliath, the Philistine,' and 'Goliath, the Gittite;' a distinction which would certainly rather form an argument against his theory.

The name Elhanan occurs further as that of 'the son of Dodo' (2 Sam. xxiii. 24, and 1 Chron. xi. 26), but while in Samuel he is called one of David's 'thirty' (שלושים, sheloshim)—thirty-seven heroes being enumerated—he fills the same place in the list given in the parallel passage of Chron. as one of the 'valiant men' (שלישים, shalishim); so that there is reason to assume a corruption of the passage in Samuel.

There is another slight variation between the two readings. The מן *locale* before Beth Lehem is omitted in Sam., but is found in Chron.—This Elhanan has also been identified with the above Elhanan, principally on account of their both being natives of Beth Lehem. Some critics have supposed that the 'Beth Lehemite' in 2 Sam. xxi. 19, and the 'Lachmi' of 1 Chron. xx. 5, have crept into those passages from this; but on these points we cannot further enlarge here.—E. D.

ELI (עֵלִי, *raised up*; Sept. Ἠλί), high-priest of the Jews when the ark was in Shiloh (1 Sam. i. 3, 9). He was the first high-priest of the line of Ithamar, Aaron's youngest son. This is deduced from 1 Chron. xxiv. 3-6 (comp. Joseph. *Antiq.* v. 9. 1). It also appears from the omission of the names of Eli and his immediate successors in the enumeration of the high-priests of Eleazar's line in 1 Chron. vi. 4-6. What occasioned this remarkable transfer is not known—most probably the incapacity or minority of the then sole representative of the elder line; for it is very evident that it was no unauthorised usurpation on the part of Eli (1 Sam. ii. 27, 28). Eli also acted as regent or civil judge of Israel after the death of Samson. This function, indeed, seems to have been intended, by the theocratical constitution, to devolve upon the high-priest by virtue of his office, in the absence of any person specially appointed by the Divine King, to deliver and govern Israel. He is said to have judged Israel forty years (1 Sam. iv. 18): the Septuagint makes it twenty; and chronologers are divided on the matter. But the probability seems to be that the forty years comprehend the whole period of his administration as high-priest *and* judge, including, in the first half, the twenty years in which Samson is said to have judged Israel (Judg. xvi. 31), when some of his civil functions in southern Palestine may have been in abeyance. As Eli died at the age of ninety-eight (1 Sam. iv. 15), the forty years must have commenced when he was fifty-eight years old.

Eli seems to have been a religious man; and the only fault recorded of him was an excessive easiness of temper, most unbefitting the high responsibilities of his official character. His sons, Hophni and Phinehas, whom he invested with authority, misconducted themselves so outrageously as to excite deep disgust among the people, and render the services of the tabernacle odious in their eyes. Of this misconduct Eli was aware, but contented himself with mild and ineffectual remonstrances, where his station required severe and vigorous action. For this neglect the judgment of God was at length denounced upon his house, through the young Samuel, who, under peculiar circumstances [SAMUEL], had been attached from childhood to his person (1 Sam. ii. 29; iii. 18). Some years passed without any apparent fulfilment of this denunciation—but it came at length in one terrible crash, by which the old man's heart was broken.

Goliath,' viz., the Bethlehemite, or Lachmi of Chron.; since it would then needs follow from the context that David slew *both*; and Kimchi distinctly declares himself 'unable to see why David should be Elhanan.'

The Philistines had gained the upper hand over Israel, and the ark of God was taken to the field, in the confidence of victory and safety from its presence. But in the battle which followed, the ark itself was taken by the Philistines, and the two sons of Eli, who were in attendance upon it, were slain. The high-priest, then blind with age, sat by the way-side at Shiloh, awaiting tidings from the war, 'for his heart trembled for the ark of God.' A man of Benjamin, with his clothes rent, and with earth upon his head, brought the fatal news: and Eli heard that Israel was defeated—that his sons were slain—that the ark of God was taken—at which last word he fell heavily from his seat, and died (1 Sam. iv.)

The ultimate doom upon Eli's house was accomplished when Solomon removed Abiathar (the last high-priest of this line) from his office, and restored the line of Eleazar in the person of Zadok [ABIATHAR].—J. K.

ELIAB (אֲלִיאָב; Sept. 'Ελιάβ). 1. The son of Helon, prince of the tribe of Zebulon during the passage through the wilderness (Num. i. 9; ii. 7; vii. 24, etc.) 2. The son of Pallu and father of Dathan and Abiram (Num. xxvi. 8, 9; Deut. xi. 6). 3. The eldest son of Jesse and brother of David (1 Sam. xvi. 6; xvii. 13, 28; 1 Chron. ii. 13), whose daughter, or more probably grand-daughter, Abihail, was married to Rehoboam (2 Chron. xi. 18). 4. A Levite who was one in the second rank of those appointed to conduct the music of the sanctuary in the time of David, and whose part was to play on the psaltery (1 Chron. xv. 18, 20; xvi. 5). Three more besides, having this name, are mentioned (1 Chron. vi. 19 [27]; xii. 9; Judith viii. 1).—W. L. A.

ELIADA (אֶלְיָדָע, a compound of אֵל, *God*, and יָדַע, *to know* ['Deus cognovit,' according to Simonis, *Onomast.* p. 488. 'Whom God knoweth,' Gesenius, *Lex.* (Robinson) *s. v.*; so Fürst, *Hebr. Wort.* i. 92]). This name occurs as

1. One of the younger sons of David, born to him in Jerusalem; the child (as it would seem) of one of his wives, and not of a concubine; in 2 Sam. v. 16 [LXX. 'Ελιδαέ; Vulg. *Elioda*]; 1 Chron. iii. 8 [LXX. 'Ελιαδά; *Alex.* 'Ελιεδά; Vulg. *Eliada*]. In 1 Chron. xiv. 7 the name appears in the form of בְּעַלְיָדָע ['Beeliada,' A. V.; *Baaliada*, Vulg.], q. d. *Dominus cognovit, Whom the Lord knoweth* (see Simonis, *Onomasticon*, *s. v.*, p. 460; בַּעַל being the Syriac form of בַּעַל, *Lord*). This curious reading of the Masoretic text is not, however, indisputable: De Rossi's *Cod.* 186, *primâ manu*, reads אלידע, the LXX. 'Ελιαδέ, and the Peschito ܐܠܝܕܥ (*Elidaa*). On the strength of these authorities De Rossi (after Dathius, *Lib. Hist. V. T.* p. 654), pronounces in favour of assimilating this passage to the other two, and refers to the in..probability of David's using the names אל and בעל promiscuously (see De Rossi's *Var. Lect. V. T. Hebraicæ* iv.; also BEELIADA). We must not, however, in the interest of careful criticism, too hastily succumb to arguments of this kind. As to MSS., the four or five, which Kennicott adduces, *all* support* the common text of 1 Chron. xiv. 7; the authority of the LXX. is neutralised by the *Codd. Alex.* and *Frid. August.*, the former of which has Βαλλιαδά, and the latter Βαλεγδαέ, evidently corroborating the Masoretic text; as does the Vulg. *Baaliada*. As to the difficulty of David's using a name which contained בעל for one of its elements, it is at least very doubtful whether that word, which literally means *master*, *proprietor*, *husband*, and is often used in the earlier scriptures inoffensively (see Gesenius, *Thes.* 224), in David's time had acquired the bad sense, which *Baal*-worship in Israel afterwards imparted to it. It is much to the present point, that in this very chapter (ver. 11), David does not object to employ the word בעל in the name *Baal-perazim*, in commemoration of a victory vouchsafed to him by the Lord (see 2 Sam. v. 20, where the naming of the place is ascribed to David himself). It is possible that this appellation of his son might itself have had reference to that signal victory.

2. The father of Rezon, who fled from the service of Hadadezer, king of Zobah, and became a captain of Syrian marauders, and ultimately king of the country. The name is given as *Eliadah*, with the final *h*, in 1 Kings xi. 23; but it is identical with No. 1 in the LXX.,† Vulg., and Peschito.

3. One of the two *Benjamine* commanders (field-marshals perhaps) in the magnificent army of Jehoshaphat; besides whom there were three 'captains of thousands' *of Judah*. Eliada, whose name in the original and the versions is the same as Nos. 1. and 2, is described specially (all the five being mentioned with characteristic differences), as 'a mighty man of valour,' גִּבּוֹר חַיִל; while his division of the Benjamine quota of the grand army consisted of the light-armed forces, 'armed men with bow and shield' (2 Chron. xvii. 17), in contradistinction to the heavy-armed troops of Jehozabad. Jehoshaphat's army of the two tribes alone approached within a little of David's conscription under the undivided kingdom (comp. 2 Sam. xxiv. 9 with 2 Chron. xvii. 14-18): the result is described in 2 Chron. xvii. 10. Eliada's troops alone amounted to 200,000 men (see Bertheau, *on Chronicles* [Clark], vol. ii. p. 385).—P. H.

ELIADAH. [ELIADA, 2.]

ELIAKIM (אֶלְיָקִים, *whom God hath lifted up*; Sept. 'Ελιακίμ and 'Ελιακείμ). 1. Son of Helkiah and Prefect of the palace, or minister of the royal house—'over the house,'—under Hezekiah (Is. xxxvi. 3). There is no solid reason for regarding him as a priest, or for rendering על־הבית by *prepositus templi*, after the Vulgate, which would require על־הבית יהוה. The meaning of his name was

* And the more remarkably, from the '*variety* in identity' which they curiously display; two reading בעל־ידע as separate words; and one reading merely בעל without any adjunct; and another varying the second letter, but retaining the word באלידע.

† For the mutilated state of the Sept. text here, see Tischendorf's *Sept.* i. 430; and Keil's *Commentary on Kings* [Clark], i. 197, 198.

fulfilled in his history; as he was raised by God to the high position he occupied, instead of Shebna, who was removed for misconduct, according to Isaiah's prophecy, and was made 'a father to the inhabitants of Jerusalem,' and had 'the key of the house of David' laid 'upon his shoulder,' Is. xxii. 15, 25. He thus became a type of Christ (Rev. iii. 7). He was one of the three persons sent by Hezekiah to treat with Rabshakeh (2 Kings xviii. 18; Is. xxxvi. 3), and afterwards to consult Isaiah as to Rabshekah's blasphemous message.

2. A son of Josiah, whom Pharaoh Necho set upon the throne instead of his brother Jehoahaz (the people's choice) changing his name to Jehoiakim (יְהוֹיָקִים), *whom Jehovah hath lifted up;* 2 Kings xxiii. 31-34. This change is significant of his dependance and loss of liberty, as heathen kings were accustomed to give new names to those who entered their service (Gen. xli. 45; Ezra v. 14; Dan. i. 7), usually after their gods. In this case, as the new name is Israelitish, it is probable that Pharaoh Necho gave it at the request of Eliakim himself, whom Hengstenberg supposes to have been influenced by a desire to place his name in closer connection with the promise (2 Sam. vii. 12), where not El but Jehovah is the promiser; and to have done this out of opposition to the sentence of the prophets respecting the impending fall of the house of David (*Christol.* ii. 401, Eng. Trans.) There exists the most striking contrast between his beautiful name and his miserable fate. The Lord, instead of raising him up, will cast him down to the lowest depth. Not even an honourable burial is to be bestowed upon him. Unwept, his carcase 'was to be cast without the gates of Jerusalem, and buried with the burial of an ass' (Jer. xxxii. 18, 19).

3. A priest of the returned captives who took part in the dedication of the walls of Jerusalem (Neh. xii. 41).

4. Son of Abiud and father of Azor, in the genealogical line of Jesus (Matt. i. 13).

5. Father of Jonan, and son of Melea, in the second genealogical table of Jesus (Luke iii. 30, 31).—I. J.

ELIAM (אֲלִיעָם; Sept. Ἐλιάβ), the father of Bathsheba, the wife of David (2 Sam. xi. 2) [BATHSHEBA]. It is probable, as tradition asserts, that this Eliam is the same who is mentioned 2 Sam. xxiii. 34, as the son of Ahithophel.—W. L. A.

ELIAS. [ELIJAH.]

ELIAS LEVITA (properly ELIA HA-LEVI BEN ASCHER, ASCHKENASI, *i.e.*, *the German*) was born about the year 1470, at Neustadt, on the Aisch, near Nuremburg. So much of his life was spent in Italy, that certain writers (*e.g.*, Bartolocci, *Biblioth. Rabbin.* i. 135, and Basnage, *Histoire des Juifs*, vol. v., p. 2025) make him an Italian, with Padua for his birth-place. (For a correction of this error see Wolfii *Bibliotheca Hebraea*, i. 153, note). On the expulsion of the Jews from his native country he removed to Venice, where he entered on his career as an enlightened teacher of Hebrew, which he prosecuted with much success afterwards at Padua (from 1504 to 1509); after a short sojourn at Venice, whither he retired on the sacking of Padua, he removed to Rome (in 1514), where Cardinal Egidio and several illustrious pupils attended his instructions. After some years of happiness and prosperity, under the patronage of the Cardinal, he was driven from Rome at the sacking of the city in 1527, under Charles V., with the loss of everything. Venice again became his home, where he published some of his most valuable writings, until 1540, in which year he accepted an invitation from Paul Fagius to take up his residence at Isny, in Swabia, and assist him in the publication of Hebrew books. On the removal of his friend from Isny, Elias withdrew once more to Venice, where he ended his eventful life in 1549, two years after his last resort to the city which had so often been his refuge. His frequent intercourse and great courtesy at Rome and elsewhere with his Christian pupils, added to the unusual liberality of his opinions, excited much jealousy among his Jewish brethren, but in the preface to his great work he defends himself against his alleged apostasy from the religion of his forefathers. (For Alsted's strong assertion that he died a Christian, see Wolfii *Bibl. Hebr.* i. 161, and for Bartolocci's strong regret that he continued in Judaism, see his *Bibl. Rabbin.* i. 137.) The prevalent character of Elias Levita's literary labours is well indicated by the name which distinguishes him among the Jews—חַמְדַּקְדָּק, *the Grammarian* (see Buxtorf, *Lex. Rabbin.* 570, *s. v.*), and the appellation which he seems to have given himself in allusion to one of his characteristic works on Grammar, הַבָּחוּר, 'the student' (according to Buxtorf, *Lex. s.v.*); or 'the master' according to Steinschneider, *Catal. Hebr. Bodl.* p. 934). His chief works are but indirectly related to Biblical science; in this relation, however, they are very important, because of the author's profound knowledge of Hebrew, and his enlightened views of its grammar and philology. Simon (*Histoire Crit. du Vieux Test.*, p. 177) speaks of him in the highest terms of praise, as, 'sans doute le plus sçavant Critique des Juifs, qu'il a tous surpassés dans l'art de la Grammaire.' Similarly Jos. Scaliger (*Epist.* 62) commends him as the greatest Hebrew scholar of the age, 'unicum hujus ævi Criticum *et Aristarchum*.' Nor did his own people begrudge him equal praise; R. Asaria di Rossi, in his *Meor Enajim*, lix. p. 179, calls him המדקדק הגדול, '*the great grammarian*,' and this in spite of his strong objection to some of E. Levita's literary opinions. Munster, Fagius, and other theologians of that period owed their Hebrew learning in a great degree to Elias Levita. His works which are most immediately related to biblical science are

1. פִּירוּשׁ אִיּוֹב, or *Exposition of the Book of Job* [in verse], a small oblong 12mo volume, published at Venice, 1544. That E. Levita was its author, and not editor only (as Wolf, *Bibl.* iii. 101, would have it), is demonstrated by Steinschneider (*Catal.* 939, 940). 2. תְּהִלִּים בְּלַ״א. *A literal translation of the Psalms* into German, Venice, 1545. See Wolfii *B.H.* iii. 101. Steinschneider, 942. Fürst, *Bibl. Judaica*, ii. 241). 3. תְּהִלִּים עִם פ׳ ר׳דק. *The Psalms, with the Commentary of R. D. Kimchi*, with the revision and correction of our author; Isny, 1542. (See Fürst, *Bibl. Jud.* ii. 242). 4. תַּרְגּוּם מִשְׁלֵי דִּשְׁלֹמֹה. *Targum of the Proverbs of Solomon*, an edition with explanatory notes; Isny,

1541. (Fürst, *l. c.*) 5. An epistle to Seb. Munster, published with Kimchi's *Comment. on Amos;* Basle, 1531. (See Wolfii *Biblioth*, iii. 101; Steinschneider, page 937.) 6. A translation of the *Pentateuch* into German has been attributed to Elias Levita, but Steinschneider mentions it as an *opus supposititium* (*Catal.* 942).

Our author's philological works, marked by a freshness and independence of judgment, as well as deep and accurate knowledge, which had been seldom, if ever, united in a Hebrew critic before, gave him a reputation which his name has sustained ever since. The chief are—

1. מָסֹרֶת הַמָּסֹרֶת, *Traditio traditionis*, is an elaborate treatise on the criticism of the Hebrew Scriptures. Among the many interesting topics discussed in it, the question of the vowel points attracted special notice, owing to the author's assertion of their modern origin. He was the first (Bartolocci, i. 141) to give prominence to the opinion which has since been adopted by most of the learned, whether British or foreign, that the Hebrew points were invented about 500 years after Christ, by the Masoretic doctors of the school of Tiberias, in order to indicate and fix the genuine pronunciation of the sacred language. R. Asaria de Rossi opposed him strenuously, maintaining the old belief that the vowel points, as well as the Hebrew letters, were known to Moses; and Buxtorf in his *Tiberias* borrowed much from him, but modified his conclusions. The Latin translation by Seb. Munster,* of much of the מסרת המסרת gave great currency to its opinions among the reformers and theologians of the 16th century. The controversy was sustained with great learning by such men as Capellus and Morinus on one side, and Calovius and the Buxtorfs on the other. (For a short sketch of the subject, and the modifications it has received from more recent scholars, see Hävernick's *Introd. to the O. T.* [Clark] sec. 55, pp. 266-269.) 2. טוּב טַעַם. (A title fancifully taken from ver. 66 of Ps. cxix.) [The book of] 'good judgment,' a treatise in eight sections on *the Hebrew accents.* An abridged translation in Latin was published in 1539 by Munster. 3. סֵפֶר הַבְּחִיר *The choice treatise*, or *the Master's treatise;* a Hebrew Grammar drawn up for his pupils at Rome, and dedicated to Cardinal Egidio, 1518. It was shortly afterwards translated by Seb. Munster, under the title הִדְקְדּוּק, *The Grammar.* Several editions were published of this work, and many adaptations, especially that of Jean Campange, Paris, 1539. 4. He was the author of other grammatical treatises, including 'Scholia' on the two works of R. Moses Kimchi [the *Petach Debara*, and the *Mahalach*], and his פִּרְקֵי אֵלִיָּהוּ, *The chapters of Elias*—dissertations, in which he analyses the structure of the Hebrew language from its letters upwards, through its verbal forms and relations, rhythmic laws, etc. (For an analysis, see Bartolocci, i. 138, 139.) 5. Our author was also an industrious and intelligent labourer in the field of *Lexicography*. His chief works under this head are מְתוּרְגְּמָן, *i.e.*, *Dictionary.* In Wolfii *Bibl. Hebr.* i. 157, 158, and Bartolocci, i. 137, the title given to this work is 'Lexicon Chaldaicum, Targumicum, Talmudicum et Rabbinicum;' Isny, 1541. This work, which seems to have been less a dictionary of Biblical Hebrew than of the Targums and the Talmud, was afterwards edited with the preface translated into Latin by Paul Fagius. Under the root מִשְׁנָה, a collection of all the passages in which the Targumists had used the sacred word *Messiah* מָשִׁיחַ, was carefully made; this portion was separately published by G. Genebrard in a Latin version in the year 1572. 6. The treatise תִּשְׁבִּי, 'Tishbite,' is a sort of sequel to Hebrew lexicons. It notices 712 Hebrew, Chaldee, Arabic, Greek, and Latin words which had escaped the notice of preceding compilers of dictionaries. In the quaint title we have a specimen of the author's humour in selecting a designation, *Tishbi*, which, while numerically composing the 712 he has to indicate, contains also an allusion to his name, *Elijah or Elias* (1 Kings xvii. 1). Paul Fagius published a Latin translation of this work likewise, at Isny, 1541. A reprint at Berlin, 1833, by Moses Koerner. 7. שְׁמוֹת הַדְּבָרִים, *Nomina rerum*, a nomenclator of Hebrew words in Hebrew-German; P. Fagius added a Latin version (Isny, 1542), and Drusius the elder a Greek vocabulary, which his son augmented, editing the work in alphabetical order, and arranged in columns, printed several times at Frankfort in the 17th century. 8. His valuable notes on the *Liber Radicum* of R. David Kimchi must not be omitted from this list; נִמּוּקִים לְסֵ׳ שָׁרָשִׁים, 'glosses [or explanatory notes] on the book of [Hebrew] roots, etc.' Gesenius, in his preface to *Biesenthal and Lebrecht's* edition of this work (Berlin, 1847), says that it abounds in excellent explanations of Biblical words and passages—'hic liber permultas vocabulorum locorumque biblicorum explicationes continet his, quæ nunc placere solent, præferendas, atque dignissimas quæ ab oblivione vindicentur.'

R. Simon in his *Histoire Critique du Vieux Test.*, c. xxxi. p. 177, thus explains the characteristic of this learned Rabbi, which has inspired so great a confidence in his writings:—'On peut dire, que cet homme seul parmi les Juifs a été capable de ne se laisser point préoccuper, et de ne point croire simplement à l'autorité de ses Docteurs. Il a examiné les choses en elles-mêmes, et sans suivre les préjugés des autres Juifs, il a parlé des diverses Leçons du Texte Hebreu, des points et des accents avec beaucoup de liberté . . . [and in p. 539 he sums up], En un mot, c'est celui de tous les Rabbins qui ait été le moins superstitieux et qui merite le plus d'être leû.' (Besides the works of reference already mentioned, use has been made in this art. of Gabr. Groddeck's *De Scriptoribus Rabbinicis* [in D. Millii *Catal. Rabbin.*] and Neudecker's *Elias Levita* in Herzog's *Real Encycl.*).—P. H.

ELIASAPH (אֶלְיָסָף; Sept. Ἐλισάφ). 1. Son of Deuel, prince of the tribe of Gad, at the time of the census in the wilderness (Num. i. 14; ii. 14, etc.) 2. Son of Lael, chief of the family of the Gershonites at the same time (Num. iii. 24).—†.

* There is a complete translation of the three *Prefaces* into Latin, in the *Dissertationes variæ* of J. A. M. Nagelius, published 1757-1771 (Steinschneider, 2031), and a German version of the entire work, with notes by Semler, Halle, 1772. (Fürst, *Bibl. Jud.* ii. 241.)

ELIASHIB (אֶלְיָשִׁיב; Sept. Ἐλιασεβών, Ἐλιαβί, Ἐλισάβ, Ἐλισούβ, Ἐλιασίφ), the name of several persons mentioned in Scripture (1 Chron. iii. 24; xxiv. 12; Ezra x. 24, 27, 36; Neh. iii. 1, 20, 21). The last of these, who is mentioned also in Ezra x. 6, was high-priest at the time of the rebuilding of Jerusalem, and took an active part in that work. He was related in some way to Tobiah the Ammonite, for whom, during the absence of Nehemiah, he prepared a chamber in the courts of the house of the Lord, a proceeding which filled Nehemiah with grief, and which he promptly contravened by dispossessing Tobiah, and after clearing the chamber, restoring it to its proper use (Neh. xiii. 4-9).—W. L. A.

ELIEL (אֱלִיאֵל; Sept. Ἐλιήλ). 1. One of the heads of the house of Manasseh, of the half tribe which remained on the east of the Jordan (1 Chron. v. 24). 2. The son of Toah, of the family of the Kohathites (1 Chron. vi. 19 [A. V. 34]). He is probably the same as Elihu, the great-grandfather of Samuel (1 Sam. i. 1). 3. A chief of the tribe of Benjamin (Sept. Ἐλιηλί, 1 Chron. viii. 20). 4. Another Benjamite chief (Sept. Ἐλεήλ, 1 Chron. viii. 22). 5. The Mahavite, one of the valiant men of David's army (Sept. Alex. Ἰελιήλ, 1 Chron. xi. 46). 6. Another of the same body (Sept. Δαλιήλ, Alex. Ἀλιήλ, xi. 47). 7. One of the Gadites who joined David in the wilderness (Sept. Ἐλιάβ, xii. 11). 8. The chief of the sons of Hebron, of the Kohathites (xv. 9, 11). 9. One of the overseers under Cononiah, appointed by Hezekiah to take charge of the offerings and the tithes dedicated in the temple (2 Chron. xxxi. 13).—W. L. A.

ELIEZER. This is the same name as Eleazar—whence came the abbreviated Lazar or Lazarus of the N. T. It is proper to note this here, because the parable which describes Lazarus in Abraham's bosom (Luke xvi. 23) has been supposed to contain a latent allusion to the name of Eliezer, whom, before the birth of Ishmael and Isaac, Abraham regarded as his heir. The passage of Scripture in which the name of Eliezer occurs is one of some difficulty. Abraham, being promised a son, says:—'I go childless, and the steward of my house is this Eliezer of Damascus. . . . . Behold, to me thou hast given no seed: and, lo, one born in mine house is mine heir' (Gen. xv. 2, 3). Part of the difficulty is caused by the translation, and part by the prevalence of notions gathered from external sources, and not warranted by the original text. The common notion is that Eliezer was Abraham's house-born slave, adopted as his heir, and meanwhile his chief and confidential servant, and the same who was afterwards sent into Mesopotamia to seek a wife for Isaac. This last point we may dismiss with the remark, that there is not the least evidence that 'the elder servant of his house' (Gen. xxiv. 2), 'whom Abraham charged with this mission, was the same as Eliezer: and our attention may therefore be confined to the verses which have been quoted.

It is obvious that the third verse is not properly a sequel to the second, but a repetition of the statement contained in the second; and, being thus regarded as parallel passages, the two may be used to explain each other.

'Eliezer of Damascus,' or 'Damascene-Eliezer,' is the subject of both verses. The obvious meaning is, that Eliezer was born in Damascus: and how is this compatible with the notion of his being Abraham's house-born slave, seeing that Abraham's household never was at Damascus? It is true that there is a tradition, quoted by Josephus from Nicolaus of Damascus (*Antiq.* i. 7. 4), that Abraham 'reigned in Damascus;' but the tradition was probably founded on this very passage, and has no claim on our belief.

The expression, 'the steward of mine house,' in ver. 2, will explain the sense of 'one born in mine house is mine heir,' in ver. 3. The first phrase, literally translated, is 'the son of possession of my house,' *i. e.*, one who shall possess my house, my property, after my death; and is therefore exactly the same as the phrase in the next verse, 'the son of my house (paraphrased by 'one born in mine house') is mine heir.' This removes every objection to Eliezer's being of Damascus, and enables us to dispense with the tradition; for it is no longer necessary to suppose that Eliezer was a house-born slave, or a servant at all; and leaves it more probable that he was some near relative whom Abraham regarded as his heir-at-law. In this case Abraham obviously means to say, 'Behold, to me thou hast given no children, and not the son of my loins, but the son of my house (*i.e.*, of my family—the son whom my house gives me—the heir-at-law) is mine heir.' It is by no means certain that this 'Eliezer' was present in Abraham's camp at all: and we, of course, cannot know in what degree he stood related to Abraham, or under what circumstances he was born at, or belonged to, Damascus. It is possible that he lived there at the very time when Abraham thus spoke of him, and that he is hence called 'Eliezer of Damascus.'

This view, that Eliezer was actually Abraham's near relative and heir-at-law, removes another difficulty, which has always occasioned some embarrassment, and which arises from the fact, that while he speaks of Eliezer as his heir, his nephew Lot was in his neighbourhood, and had been, until lately, the companion of his wanderings. If Eliezer was Abraham's servant, it might well occasion surprise that he should speak of him and not of Lot as his heir: but this surprise ceases when we regard Eliezer as also a relative, and if so, a nearer relative than Lot, although not, like Lot, the companion of his journeys. Some have supposed that Lot and Eliezer were, in fact, the same person; and this would be an excellent explanation if the Scriptures afforded sufficient grounds for it.

2. The second of the two sons born to Moses while an exile in the land of Midian (Exod. xviii. 4). Eliezer had a son called Rebadiah (1 Chron. xxiii. 17).—J. K.

ELIHU (אֱלִיהוּא, *God-Jehovah;* Sept. Ἐλιούς). One of Job's friends, described as 'The son of Barachel, a Buzite, of the kindred of Ram' (Job xxxii. 2). This is usually understood to imply that he was descended from Buz, the son of Abraham's brother Nahor, from whose family the city called Buz (Jer. xxv. 23) also took its name. The Chaldee paraphrase asserts Elihu to have been a relation of Abraham. Elihu's name does not appear among those of the friends who came in the first instance to condole with Job, nor is his presence indicated till the debate between the afflicted man and his three friends had been brought to a conclusion. Then, finding there was no answer to Job's last

speech, he comes forward with considerable modesty, which he loses as he proceeds, to remark on the debate, and to deliver his own opinion on the points at issue. The character and scope of his orations are described elsewhere [JOB, BOOK OF]. It appears from the manner in which Elihu introduces himself, that he was by much the youngest of the party; and it is evident that he had been present from the commencement of the discussion, to which he had paid very close attention. This would suggest that the debate between Job and his friends was carried on in the presence of a deeply-interested auditory, among which was this Elihu, who could not forbear from interfering when the controversy appeared to have reached an unsatisfactory conclusion.—J. K.

ELIJAH (אֵלִיָּהוּ, *God-Jehovah;* Sept. Ἠλιού).

This wonder-working prophet is introduced to our notice like another Melchizedek (Gen. xiv. 18; Heb. vii. 3), without any mention of his father or mother, or of the beginning of his days—as if he had dropt out of that cloudy chariot which, after his work was done on earth, conveyed him back to heaven. From this silence of Scripture as to his parentage and birth, much vain speculation has arisen. Some of the Rabbins have supposed that he was *Phineas*, the grandson of Aaron; whilst others have thought that he was an *angel*, who, for the purpose of reforming wicked king Ahab and his ungodly subjects, assumed the form of a man. Some suppose that Elijah is called a Tishbite from Tishbeh, a city beyond the Jordan. Others suppose that Tishbite means *converter* or *reformer*, deriving it from the Hebrew radical שׁוּב. The very first sentence that the prophet utters is a direful denunciation against Ahab, and this he supports by a solemn oath, 'As the Lord God of Israel liveth, before whom I stand, there shall not be dew or rain these years (*i.e.*, three and a half years, Luke iv. 25; James v. 17), but according to my word' (1 Kings xvii. 1). Before, however, he spoke thus, it would seem that he had been warning this most wicked king as to the fatal consequences which must result both to himself and his people, from the iniquitous course he was then pursuing; and this may account for the apparent abruptness with which he opens his commission.

We can imagine Ahab and Jezebel being greatly incensed against Elijah for having foretold and prayed that such calamities might befall them. For some time they might attribute the drought under which the nation suffered to natural causes, and not to the interposition of the prophet; and, therefore, however they might despise him as a vain enthusiast, they would not proceed immediately to punish him. When, however, they saw the denunciation of Elijah taking effect far more extensively than had been anticipated, they would naturally seek to wreak their vengeance upon him as the cause of their sufferings. But we do not find him taking one step for his own preservation till the God whom he served said, 'Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan, and it shall be that thou shalt drink of the brook, and I have commanded the ravens to feed thee there' (1 Kings xvii. 3, 4). Other and better means of protection from the impending danger might seem open to him, but, regardless of these, he hastened to obey the divine mandate, and 'went and dwelt by the brook Cherith that is before Jordan' (1 Kings xvii. 5) [CHERITH].

Some commentators, availing themselves of the fact that עֹרְבִים *orebim*, which we translate *ravens*, means, in Ezek. xxvii. 27, *merchants*, have tried to explain away the miraculous character of God's preservation of his servant at Cherith. Others again have thought that the original signifies *Arabians*, as in 2 Chron. xxi. 16; Neh. iv. 7, where the like word is used, or possibly the inhabitants of the city Arabah, near Beth-shan (Josh. xv. 6, and xviii. 18, etc.) In the face of such opinions as these, we still believe that ravens and not men were the instruments which God on this occasion employed to carry needful food to his exiled and persecuted servant, and in this He would give us a manifest proof of His sovereignty over all creatures. But it has been inquired, how could these birds obtain food of a proper kind, and of a sufficient quantity, to supply the daily wants of the prophet? The answer to this inquiry is very simple. We cannot tell. It is enough for us to know that God engaged to make a provision for him, and that He failed not to fulfil His engagement. We need not to speculate, as some have done, as to whether this supply was taken from Ahab's or Jehoshaphat's table, or from that of one of the seven thousand of Israel who had not bowed the knee to Baal.

A fresh trial now awaits this servant of God (B.C. 909), and in the manner in which he bears it we see the strength of his faith. For one year, as some suppose, God had miraculously provided for his bodily wants at Cherith, but the brook which heretofore had afforded him the needful refreshment there became dried up. Encouraged by past experience of his heavenly Father's care of him, the prophet still waited patiently till He said, 'Arise (1 Kings xvii. 9), get thee to Zarephath, which belongeth to Zidon, and dwell there; behold, I have commanded a widow woman there to sustain thee.' He then at once set out on the journey, and now, arrived at Zarephath, he in the arrangement of God's providence met, as he entered its gate, the very woman who was deputed to give him immediate support. But his faith is again put to a sore test, for he found her engaged in a way which was well calculated to discourage all his hopes; she was gathering sticks, for the purpose, as she assured him, of cooking the last meal, and now that the famine prevailed there as it did in Israel she saw nothing before her and her only son but starvation and death. How then could the prophet ask for, and how could she think of giving, a part of her last morsel? The same Divine Spirit inspired him to assure her that she and her child should be even miraculously provided for during the continuance of the famine, and also influenced her heart to receive, without doubting, the assurance! The kindness of this widow in baking the first cake for Elijah was well requited with a prophet's reward (Matt. x. 41, 42); she afforded one meal to him, and God afforded many to her (see 1 Kings xvii. 16). But uninterrupted prosperity will not do for even God's most devoted servants. Possibly a feeling of self-righteousness might, through the deceitfulness of sin, have begun to enter their minds, seeing that whilst millions around them were now suffering and dying from want, they were made the special objects of God's providential care. Accordingly, their heavenly

Father saw fit to visit them with a temporary calamity—a calamity as severely felt in some respects by the one as it was by the other. 'And it came to pass that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him' (1 Kings xvii. 17). Verse 18 contains the expostulation with the prophet of this bereaved widow; she rashly imputes the death to his presence. She seems to have thought within herself that, as God had shut up heaven from pouring down refreshing showers upon a guilty nation, in consequence of the prophet's prayer, so she was now suffering from a similar cause. Elijah retaliates not, but calmly takes the dead child out of the mother's bosom, and lays it on his own bed (verse 19), that there he may, in private, pray the more fervently for its restoration. Every epithet that the prophet poured forth on this occasion was big with meaning; his prayer was heard, and answered by the restoration of life to the child, and of gladness to the widow's heart.

Since now, however, the long-protracted famine, with all its attendant horrors, failed to detach Ahab and his guilty people from their abominable idolatries, God mercifully gave them another opportunity of repenting and returning to Himself. For three years and six months (James v. 17), the destructive famine had spread its deadly influence over the whole nation of Israel. During this time the prophet was called upon passively to suffer God's will; now he must once again resume the more active duties of life; he must make one great public effort more to reclaim his country from apostasy and ruin. According to the word of the Lord he returned to Israel; Ahab was yet alive, and unreformed; Jezebel, his impious consort, was still mad upon her idols; in a word, the prophets of Baal *were prophesying lies, the priests were bearing rule by their means, and the people loved to have it so.* Such was the state of things in Israel when Elijah once again stood before Ahab. Wishing not to tempt God by going unnecessarily into danger, he first presented himself to good Obadiah (1 Kings xviii. 7). This principal servant of Ahab was also a true servant of God, and on recognizing the prophet he treated him with honour and respect. Elijah requested him to announce to Ahab that he had returned. Obadiah, apparently stung by the unkindness of this request, replied, 'What, have I sinned, that thou shouldest thus expose me to Ahab's rage, who will certainly slay me for not apprehending thee, for whom he has so long and so anxiously sought in all lands, and in confederate countries, that they should not harbour a traitor whom he looks upon as the author of the famine,' etc. Moreover, he would delicately intimate to Elijah how he had actually jeoparded his own life in securing that of one hundred of the Lord's prophets, and whom he had fed at his own expense. Satisfied with Elijah's reply to this touching appeal, wherein he removed all his fears about the Spirit's carrying himself away (as 2 Kings ii. 11-16; Ezek. viii. 3; Acts viii. 39), he resolves to be the prophet's messenger to Ahab. Intending to be revenged on him, or to inquire when rain might be expected, Ahab now came forth to meet Elijah; he at once charged him with troubling Israel, *i.e.*, with being the main cause of all the calamities which he and the nation had suffered. But Elijah flung back the charge upon himself, assigning the real cause to be his own sin of idolatry. Regarding, however, his magisterial position, while he reproved his sin, he requests him to exercise his authority in summoning an assembly to Mount Carmel, that the controversy between them might be decided, whether the king or the prophet was Israel's troubler. Whatever were the secret motives which induced Ahab to comply with this proposal, God directed the result. Elijah offered to decide this controversy between God and Baal, not by Scripture—for an appeal to its authority would have fallen powerless upon their *infidel minds*—but by a miracle from Heaven. As fire was the element over which Baal was supposed to preside, the prophet proposes (wishing to give them every advantage) that, two bullocks being slain, and laid each upon a distinct altar, the one for Baal, the other for Jehovah, whichever should be consumed by fire must proclaim whose the people of Israel were, and whom it was their duty to serve. The people consent to this proposal, because it may be they were not altogether ignorant how God had formerly answered by fire (Gen. iv. 4; Lev. ix. 24; Judg. vi. 21, xiii. 20; 1 Chron. xxi. 26; 2 Chron. vii. 1). Elijah will have summoned not only all the elders of Israel, but also the four hundred priests of Baal belonging to Jezebel's court, and the four hundred and fifty who were dispersed over the kingdom. The former, however, did not attend, being perhaps glad to shelter themselves under the plea that Jezebel would not allow them to do so. Confident of success, because doubtless God had revealed the whole matter to him, he enters the lists of contest with the four hundred and fifty priests of Baal. Having reconstructed an altar which had once belonged to God, with twelve stones, as if to declare that the twelve tribes of Israel should again be united in the service of Jehovah, and having laid thereon his bullock, and filled the trench by which it was surrounded with large quantities of water, lest any suspicion of deceit might occur to any mind, the prophet gives place to the Baalites, allows them to make trial first. In vain did these deceived and deceiving men call from morning till evening upon Baal—in vain did they now mingle their own blood with that of the sacrifice, no answer was given, no fire descended.

Elijah having rebuked their folly and wickedness with the sharpest irony, and it being at last evident to all that their efforts to obtain the wished-for fire were vain, now, at the time of the evening sacrifice, offered up his prayer. The Baalites' prayer was long, that of the prophet is short—charging God with the care of His covenant, of His truth, and of His glory—when, behold, 'the fire came down, licked up the water, and consumed not only the bullock, but the very stones of the altar also.' The effect of this on the mind of the people was what the prophet desired: acknowledging the awful presence of the Godhead, they exclaim, as with one voice, 'the Lord He is God; the Lord He is God!' Seizing the opportunity whilst the people's hearts were warm with the fresh conviction of this miracle, he bade them take those juggling priests and kill them at Kishon, that their blood might help to fill that river which their idolatry had provoked God to empty by drought. All this Elijah might lawfully do at God's direction, and under the sanction of His law (Deut. xiii. 5; xviii. 20). Ahab having now publicly vindicated God's violated law by giving his royal sanction to

the execution of Baal's priests, Elijah informed him that he may go up to his tent on Carmel to take refreshment, for God will send the desired rain. In the meantime he prayed earnestly (Jas. v. 17, 18) for this blessing: God hears and answers: a little cloud arises out of the Mediterranean Sea, in sight of which the prophet now was, diffuses itself gradually over the entire face of the heavens, and now empties its refreshing waters upon the whole land of Israel! Here was another proof of the Divine mission of the prophet, from which, we should imagine, the whole nation must have profited; but subsequent events would seem to prove that the impression produced by these dealings of God was of a very partial and temporary character. Impressed with the hope that the report of God's miraculous actings at Carmel might not only reach the ear, but also penetrate, and soften, the hard heart of Jezebel; and anxious that the reformation of his country should spread in and about Jezreel also, Elijah, strengthened, as we are told, from on high, now accompanies Ahab thither on foot. How ill-founded the prophet's expectation was, subsequent events too painfully proved. Jezebel, instead of receiving Elijah obviously as the messenger of God for good to her nation, now secretly conceives and openly declares her fixed purpose to put him to death. The man whose prayer had raised the dead, had shut and opened Heaven, he who had been so wonderfully preserved by God at Cherith and Zarephath, and who dared to tax Ahab to his face with being Israel's troubler, is now so terrified by the knowledge of this vile woman's design that he fled into the wilderness and there longed for death—thus affording a practical evidence of what St. James says of him, that he was a man of like passions with us. His now altered state of mind would seem to have arisen out of an exaggerated expectation of what God designed to effect through the miracles exhibited to, and the judgments poured upon, this guilty nation. He seems to have thought that, as complete success did not crown the last great effort he had made to reform Israel, there could not be the slightest use in labouring for this end any longer. Alas! had he stood his ground at Jezreel, who can tell what effect this might have had even upon the mind of Jezebel, and, through her, upon the whole nation! But no; the great opportunity of usefulness is now lost, and he asks for death: still God will be gracious to him. He now, alone in the wilderness and at Mount Horeb, will at once touch his heart and correct his petulancy by the ministration of His angel, and by a fearful exhibition of His Divine power. And having done this, revealing Himself in the gentle accents of a still voice, He announces to him that he must go and anoint Hazael king over Syria, Jehu king over Israel, and Elisha prophet in his own place, ere death can put a period to his labours. These persons shall revenge God's quarrels; one shall begin, another shall prosecute, and the third shall perfect the vengeance on Israel. When God had comforted His prophet by telling him of these three instruments he had in store to vindicate his own insulted honour, then he convinced him of his mistake in saying, 'I only am left alone,' etc., by the assurance that there were seven thousand in Israel who had not bowed the knee to Baal.

Leaving the cave of Horeb (B.C. 906), Elijah now proceeded to the field where he found Elisha in the act of ploughing, and, without uttering a word, he cast his prophet's mantle over him, which was a symbol of his being clothed with God's spirit. The divine impression produced upon the mind of Elisha by this act of Elijah made him willing to leave all things and follow him.

For about six years from this calling of Elisha we find no notice in the sacred history of Elijah, till God sent him once again to pronounce sore judgments upon Ahab and Jezebel for the murder of unoffending Naboth (1 Kings xxi. 17, etc.) How he and his associate in the prophetic office employed themselves during this time we are not told. We may conceive, however, that they were much engaged in prayer for their country, and in imparting knowledge in the schools of the prophets, which were at Jericho and Beth-el. We need not dwell upon the complicated character of Ahab's wickedness (1 Kings xxi.), in winking at the murderous means whereby Jezebel procured for him the inalienable property of Naboth [AHAB; NABOTH]. When he seemed to be triumphing in the possession of his ill-obtained gain, Elijah stood before him, and threatened him in the name of the Lord (2 Kings ix. 21-26 inclusive), that God would retaliate blood for blood, and that not on himself only—'his seventy sons shall die, and (2 Kings x. 6) Jezebel shall become meat for dogs.' Fearing that these predictions would prove true, as those about the rain and fire had done, Ahab now assumed the manner of a penitent; and, though subsequent acts proved the insincerity of his repentance, yet God rewards his temporary abasement by a temporary arrest of judgment. We see, however, in after parts of this sacred history, how the judgments denounced aginst him, his abandoned consort, and children, took effect to the very letter.

Elijah again retires from the history till an act of blasphemy on the part of Ahaziah, the son and successor of Ahab, causes God to call him forth. Ahaziah met with an injury, and, fearing that it might be unto death, he, as if to prove himself worthy of being the son of idolatrous Ahab and Jezebel, sent to consult Baalzebub, the idol-god of Ekron; but the Angel of the Lord tells Elijah to go forth and meet the messengers of the king (2 Kings i. 3, 4), and assure them that he shall not recover. Suddenly reappearing before their master, he said unto them, 'Why are ye now turned back?' when they answered, 'There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, thus saith the Lord: is it not because there is no God in Israel that thou sendest to inquire of Baalzebub, the god of Ekron? Wherefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.' Conscience seems to have at once whispered to him that the man who dared to arrest his messengers with such a communication must be Elijah, the bold but unsuccessful reprover of his parents. Determined to chastise him for such an insult, he sent a captain and fifty armed men to bring him into his presence; but lo! at Elijah's word the fire descends from Heaven and consumes the whole band! Attributing this destruction of his men to some natural cause, he sent forth another company, on whom, though the same judgment fell, this impious king is not satisfied, till another and a similar effort is made to capture the prophet. The captain

of the third band implored mercy at the hands of the prophet, and mercy was granted. Descending at once from Carmel, he accompanies him to Ahaziah. Fearless of his wrath Elijah now repeats to the king himself what he had before said to his messengers, and agreeably thereto, the sacred narrative informs us that Ahaziah died.

The above was the last more public effort which the prophet made to reform Israel. His warfare being now accomplished on earth, God, whom he had so long and so faithfully served, will translate him in a chariot of fire to heaven. Conscious of this, he determines to spend his last moments in imparting divine instruction to, and pronouncing his last benediction upon, the students in the colleges of Beth-el and Jericho; accordingly, he made a circuit from Gilgal, near the Jordan, to Beth-el, and from thence to Jericho. Wishing either to be alone at the moment of being caught up to heaven; or, what is more probable, anxious to test the affection of Elisha (as Christ did that of Peter), he delicately intimates to him not to accompany him in this tour. But the faithful Elisha, to whom, as also to the schools of the prophets, God had revealed his purpose to remove Elijah, declares with an oath his fixed determination not to forsake his master now at the close of his earthly pilgrimage. Ere yet, however, the chariot of God descended for him, he asks what he should do for Elisha. The latter, feeling that, as the former's successor, he was, in a sense, his son, and, therefore, entitled to a double portion; or rather, conscious of the complicated and difficult duties which now awaited him, asks for a double portion of Elijah's spirit. Elijah, acknowledging the magnitude of the request, yet promises to grant it on the contingency of Elisha seeing him at the moment of his rapture. Possibly this contingency was placed before him in order to make him more on the watch, that the glorious departure of Elijah should not take place without his actually seeing it. Whilst standing on the other side of the Jordan, whose waters were miraculously parted for them to pass over on dry ground, and possibly engaged in discourse about anointing Hazael king over Syria, angels descended, as in a fiery chariot, and, in the sight of fifty of the sons of the prophets and Elisha, carried Elijah into heaven. Elisha, at this wonderful sight, cries out, like a bereaved child, 'My Father, my Father, the chariot of Israel and the horsemen thereof;' as if he had said, Alas! the strength and saviour of Israel is now departed! But no; God designed that the mantle which fell from Elijah as he ascended should now remain with Elisha as a pledge that the office and spirit of the former had now fallen upon himself.—J. W. D.

ELIM (אֵילִם; Sept. Αἰλείμ), the second station at which the Israelites encamped after the passage of the Red Sea. When they had sung their song of triumph over the host of Pharaoh, 'they went three days' journey into the wilderness of Shur, and found no water.' They then reached the station of Marah, whose waters were bitter; and afterwards proceeded to *Elim*, 'where were twelve wells of water (fountains, עֵילִם), and threescore and ten palm-trees; and they encamped there by the waters' (Exod. xv. 27; Num. xxxiii. 8, 9). The route of the Israelites cannot be mistaken. It lay along the desert plain on the eastern shore of the Red Sea. Elim must consequently have been in this plain, and not more than about fifty miles from the place of passage. With these data, and in a country where fountains are of such rare occurrence, it is not difficult to identify Elim. Near the south-eastern end of this plain, and not far from the base of Jebel Hummâm, the outpost of the great Sinai mountain-group, a charming vale, called *Wady Ghurundel*, intersects the line of route. It is fringed with trees and shrubbery, stunted palms, with their hairy trunks and dishevelled branches; tamarisks, their feathery leaves dripping with what the Arabs call manna; and the acacia, with its gray foliage and white blossoms (Stanley, *S. and P.* 69). Well might such a wady, in the midst of a bare and treeless waste, be called emphatically *Elim*, 'the trees.' Living fountains still exist in it. The principal one wells out at the foot of a sandstone rock, forming a pool of sparkling water, and sending out a tiny but perennial stream. This, in fact, is one of the chief watering-places in the peninsula of Sinai (Robinson, *B. R.* i. 68, *sq.*; Bartlett, *Forty days in the Desert*, p. 33, *sq.*) Wady Useit, some three miles nearer the mountains, is also a claimant for the title of Elim; but we can scarcely suppose that the thirsty host would pass Ghurundel; or that Moses, who knew the topography of the whole peninsula, would have failed to take advantage of it.—J. L. P.

ELIMELECH (אֲלִימֶלֶךְ, *God the King;* Sept. Ἐλιμέλεχ). A native of Bethlehem, husband of Naomi, and father by her of two sons, Mahlon and Chilion. In a time of scarcity he withdrew with his family into the land of Moab, where he died (Ruth i. 1-3). [NAOMI; RUTH.]

ELIOENAI. 1. Head of one of the families of the sons of Becher, Benjamin's second son (1 Chron. vii. 8). 2. A prince of the Simeonites (1 Chron. iv. 36). 3. A son of Neariah, Shemaiah's son (1 Chron. iii. 23, 24). 4. Seventh son of Meshelemiah, one of the Korhite porters (1 Chron. xxvi. 3). 5. A priest in the time of Nehemiah (Neh. xii. 41). 6. One of the sons of Zattu (Ezra x. 27). 7. One of the sons of Hashum (Ezra x. 22).—S. D.

ELIPHAZ (אֱלִיפַז, *God the Strong;* Sept. Ἐλιφάς). 1. A son of Esau and Adah (Gen. xxxvi. 10).

2. One of the three friends who came to condole with Job in his affliction, and who took part in that remarkable discussion which occupies the book of Job. He was of Teman in Idumæa; and as Eliphaz the son of Esau had a son called Teman, from whom the place took its name, there is reason to conclude that this Eliphaz was a descendant of the former Eliphaz. Some, indeed, even go so far as to suppose that the Eliphaz of Job was no other than the son of Esau. This view is of course confined to those who refer the age of Job to the time of the patriarchs.

Eliphaz is the first of the friends to take up the debate, in reply to Job's passionate complaints. The scope of his argument and the character of his oratory are described under another head [JOB, BOOK OF]. He appears to have been the oldest of the speakers, from which circumstance, or from

natural disposition, his language is more mild and sedate than that of any of the other speakers. He begins his orations with delicacy, and conducts his part of the argument with considerable address. His share in the controversy occupies chapters iv., v., xv., xxii.—J. K.

ELIPHELET or ELIPHALET, אֱלִיפֶלֶט, or אֲלִיפֶלֶט (with a pause accent). 1. One of David's sons born to him in Jerusalem (2 Sam. v. 16; 1 Chron. iii. 6; xiv. 7). In the last passage the name is Elpalet. 2. Son of Ahasbai, one of David's mighty men (2 Sam. xxiii. 34). He is called Eliphal in 1 Chron. xi. 35. 3. One of the sons of Eshek, a descendant of Jonathan (1 Chron. viii. 39). 4. One of the sons of Adonikam in the time of Ezra (Ezra viii. 13). 5. One of the sons of Hashum in the time of Ezra (Ezra x. 33).—S. D.

ELISABETH (Ἐλισάβετ), wife of Zacharias, and mother of John the Baptist (Luke i. 5). The name in this precise shape does not occur in the O. T., where the names of few females are given. But it is a Hebrew name; the same, in fact, as Elisheba, which see.

ELISHA (אֱלִישָׁע, *God the deliverer;* Sept. Ἐλισαιέ). The manner, and the circumstances, in which Elisha was called to the prophetic office have been noticed in the article ELIJAH.

Anxious to enter at once upon the duties of his sacred office, Elisha determined to visit the schools of the prophets which were on the other side of the Jordan. Accordingly, returning to this river, and wishing that sensible evidence should be afforded, both to himself and others, of the spirit and power of his departed master resting upon him, he struck its waters with Elijah's mantle, when they parted asunder and opened a way for him to pass over on dry land. Witnessing this miraculous transaction, the fifty sons of the prophets, who had seen from the opposite side Elijah's ascension, and who were awaiting Elisha's return, now, with becoming reverence, acknowledged him their spiritual head.

These young prophets are not more full of reverence for Elisha than of zeal for Elijah; they saw the latter carried up in the air—they knew that this was not the first time of his miraculous removal. Imagining it therefore possible that the Spirit of God had cast him on some remote mountain or valley, they ask permission to go and seek him. Elisha, though fully aware that he was received up into glory, but yet fearful lest it should be conceived that he, from any unworthy motives, was not anxious to have him brought back, yielded to their request.

The divine authority by which Elisha became the successor of Elijah received further confirmation from the miracle whereby the bitter waters of Jericho were made sweet, and the place thereby rendered fit for the habitation of man (2 Kings ii. 19-22).

As the general visitor of the schools of the prophets, Elisha now passes on from Jericho to the college which was at Beth-el. Ere, however, he entered Beth-el, there met him from thence (2 Kings ii. 23, 24) little children, who, no doubt instigated by their idolatrous parents, tauntingly told him to ascend into heaven, as did his master Elijah! There was in their expressions an admixture of rudeness, infidelity, and impiety. But the inhabitants of Beth-el were to know, from bitter experience, that to dishonour God's prophets was to dishonour himself; for Elisha was at the moment inspired to pronounce the judgment which at once took effect; God, who never wants for instruments to accomplish his purposes, caused two she-bears to emerge from a neighbouring wood, and destroy the young delinquents.

Jehoram, who reigned over Israel at this time, though not a *Baalite*, was yet addicted to the sin of Jeroboam; still he inherits the friendship of Jehoshaphat, the good king of Judæa, whose counsel, possibly, under God, had detached him from the more *gross idolatry* of his father Ahab. Wishing to see the now (B.C. 895) revolted king of Moab reduced to his wonted allegiance to Israel, Jehoshaphat determined to go up to battle against him, together with Jehoram, and his own tributary the king of Edom. These combined armies met together on the plains of Edom. Confident in their own powers they press onward against the enemy; but, not meeting him, another of a more formidable character started up before them. In the midst of the arid plains of Arabia Petræa they could find no water. Jehoram deplores the calamity into which they had fallen, but Jehoshaphat inquired for a prophet. On this, one of his courtiers said to Jehoram, 'Here is Elisha, the son of Shaphat, who poured water on the hands of Elijah.' No sooner were they made acquainted with the fact that Elisha was at hand than the three kings waited upon him. Elisha, feeling that it was nought but superstitious fear, joined to the influence of Jehoshaphat, which led Jehoram thus to consult him, now indignantly and tauntingly advises him to go for succour to the gods of his father Ahab and of his mother Jezebel. The reproved monarch was then led to acknowledge the impotency of those gods in whom he had trusted, and the power of that God whom he had neglected. Still the man of God, seeing the hollowness of Jehoram's humiliation, continues: 'As the Lord liveth, before whom I stand, surely were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee.' Having thus addressed Jehoram, Elisha desired a minstrel to be brought before him; and now, when his spirit is calmed by, perhaps, one of the songs of Zion, Jehovah approaches his prophet in the power of inspiration, as it is written, 'The hand of the Lord came upon him.' The minstrel ceases, and Elisha communicates the joyful intelligence that not only should water be miraculously supplied, but also that Moab should be overcome. 'Thus saith the Lord, make this valley full of ditches; ye shall not see wind, neither shall ye see the rain; yet that valley shall be filled with water that ye may drink.' Accordingly the next morning they realized the truth of this prediction. But the same water which preserves their lives becomes the source of destruction to their enemies. The Moabites, who had received intelligence of the advance of the allied army, were now assembled upon their frontiers. When the sun was up, and its rosy light first fell upon the water, their vanguard, beholding it at a distance, supposed it to be blood. Thus the notion was rapidly spread from one end to another that the kings were surely slain, having fallen out

amongst themselves. Hence there was a universal shout, 'Moab, to the spoil!' and they went forward confident of victory. But who can describe their consternation at beholding the Israelitish squadrons advancing to meet them sword in hand! At once they flee in the utmost panic and confusion; but in vain do they seek to defend themselves, God had decreed their punishment by, and subjugation to, Israel (2 Kings iii. 20, etc.)

The war having terminated in the signal overthrow of the revolters, Elisha, who had returned home, is again employed in ministering blessings. Another case arose to declare the peculiar character of his mission as messenger of mercy to man. The widow of a pious prophet presents herself before him (2 Kings iv.), informs him that her husband having died in debt, his creditors were about to sell her two only sons, which, by an extension of the law (Exod. xxi. 7, and Lev. xxv. 39), and by virtue of another (Exod. xxii. 3), they had the power to do; and against this hard-hearted act she implores the prophet's assistance. God will not, *without a cause*, depart from the general laws of his administration; Elisha therefore inquires how far she herself had the power to avert the threatened calamity. She replies that the only thing of which she was possessed was one pot of oil. By multiplying this, as did his predecessor Elijah in the case of the widow of Zarephath, he enabled her at once to pay off her debts, and thereby to preserve the liberty of her children (2 Kings iv. 1-7).

Having thus contemplated Elisha in the act of relieving the wants of a poor widow, we may with the more pleasure observe how, in the arrangement of God's providence, his own necessities were, in turn, supplied. In his visitations to the schools of the prophets it would seem that his journey lay through the city of Shunem, where lived a rich and godly woman. Wishing that he should take up, more than occasionally, his abode under her roof, she proposed to her husband to construct for him a chamber, where, far from the society of man, he might hold solitary and sweet communion with his God. The husband at once consented, and, the apartment being completed and fitted up in a way that shewed their proper conception of his feeling, the prophet becomes its occupant. Grateful for such disinterested kindness, Elisha delicately inquired of her if he could prefer her interest before the king or the captain of his host; for he must have had considerable influence at court, from the part he had taken in the late war. But the good woman declined the prophet's offer, by declaring that she would rather 'dwell among her own people,' and in the condition of life to which she had been accustomed. Still, to crown her domestic happiness, she lacked one thing—she had no child; and now, by reason of the age of her husband, she could not expect such a blessing. In answer, however, to the prayer of the prophet, and contrary to all her own conclusions, God causes her to conceive and bring forth a son (B.C. 891). This new pledge of their affection grows up till he is able to visit his fond father in the harvest-field, when all the hopes they had built up in him were overthrown by his being suddenly laid prostrate in death.

The bereaved mother, with exquisite tenderness towards the feelings of the father, concealed the fact that the child was no more till she should see if it might please God, through Elisha, to restore him to life. She therefore hastens to Carmel, where she found the prophet, and informed him what had taken place. Conceiving probably that it was a case of mere suspended animation, or a swoon, the prophet sent Gehazi, his servant, to place his staff on the face of the child, in the hope that it might act as a stimulus to excite the animal motions. But the mother, conscious that he was actually departed, continued to entreat that he himself would come to the chamber of the dead. He did so, and found that the soul of the child had indeed fled from the earthly tenement. Natural means belong to man; those that are supernatural belong to God; we should do our part, and beg of God to do his. On this principle the prophet on this occasion acted. God blesses the means used, and answers the prayer presented by Elisha. The child is raised up and restored to the fond embrace of its grateful and rejoicing parents.

The next remarkable event in the history of Elisha was the miraculous healing of the incurable leprosy of the Syrian general Naaman, whereby the neighbouring nation had the opportunity of learning the beneficence of that God of Israel, whose judgments had often brought them very low. The particulars are given under another head. [NAAMAN.]

Soon after this transaction we find this man of God in Gilgal, miraculously neutralising the poison which had, by mistake, been mixed with the food of the prophets, and also feeding one hundred of them with twenty small loaves which had been sent for his own consumption (2 Kings iv. 38, etc.) In his tender regard to the wants of others, and in the miracles he wrought, how like he was to the Saviour of the world!

Notwithstanding the general profligacy of Israel, the schools of the prophets increased, B.C. 893. This was, doubtless, owing to the influence of Elisha. Accompanied by their master, a party of these young prophets, or theological students, came to the Jordan, and whilst one of them was 'felling a beam (for the purpose of constructing there a house) the axe-head fell into the water.' This accident was the more distressing because the axe was borrowed property. Elisha, however, soon relieved him by causing it miraculously to rise to the surface of the river.

The sacred record again leads us to contemplate the prophet's usefulness, not only in such individual points of view, but also in reference to his country at large. Does the king of Syria devise well-concerted schemes for the destruction of Israel? God inspires Elisha to detect and lay them open to Jehoram. Benhadad, on hearing that it was he that thus caused his hostile movements to be frustrated, sent an armed band to Dothan in order to bring him bound to Damascus. The prophet's servant, on seeing the host of the enemy which invested Dothan, was much alarmed, but by the prayer of Elisha God reveals to him the mighty company of angels which were set for their defence. Regardless of consequences, the prophet went forth to meet the hostile band: and having again prayed, God so blinded them that they could not recognise the object of their search. The prophet then promised to lead them to where they might see him with the natural eye. Trust-

ing to his guidance they followed on till they reached the centre of Samaria, when, the optical illusion being removed, Elisha stands in his recognised form before them! Who can tell their confusion and alarm at this moment? The king is for putting them all to death; but, through the interposition of him whom they had just before sought to destroy, they were honourably dismissed to their own country (B.C. 892). But a year had scarcely elapsed from this time when Benhadad, unmindful of Israel's kindness and forbearance, invests Samaria and reduces its inhabitants to such a state of starvation that an *ass's head*, a proscribed animal by the Levitical law, was sold for *fourscore pieces of silver*, and the fourth part of a cab—a quart or three pints—of dove's dung for five pieces of silver. [DOVE'S DUNG.] But this was not all. Parents were found, if not murdering, actually eating their deceased children. These very calamities Moses had foretold should come upon them if they forsook God (Deut. xxviii. 53-57). Still the king of Israel plunges deeper and deeper into sin, for he orders Elisha to be put to death, conceiving that it was his prayer which brought these sufferings upon himself and nation. But God forewarns him of his danger, and inspires him to predict to the wicked king that by to-morrow 'a measure of fine flour should be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.' This assurance was not more comfortable than *incredible;* but when the lord on whose hand the king leaned expressed his disbelief, he was awfully rebuked by the assurance that he should see but not enjoy the benefit. The next night God caused the Syrians to hear the noise of chariots and horses; and conceiving that Jehoram had hired against them the kings of the Hittites and the king of Egypt, they fled from before the walls of Samaria—leaving their tents filled with gold and provisions—in the utmost panic and confusion. In this way did God, according to the word of Elisha, miraculously deliver the inhabitants of Samaria from a deadly enemy without, and from sore famine within, its walls: another prediction moreover was accomplished; for the distrustful lord was trampled to death by the famished people in rushing through the gate of the city to the forsaken tents of the Syrians (2 Kings vii.)

We are next led, in the order of the history, though *not in that of time*, to notice God's gracious care of the woman of Shunem. Having followed the advice of her kind friend Elisha, she resided in Philistia during the seven years' famine in Israel. On her return, however, she found that her paternal estate had been seized by others. She at once went to the king, who at the moment of her approach was talking with Gehazi as to Elisha having miraculously raised her son to life. This was a very providential coincidence in behalf of the Shunamite. The relation given by Gehazi was now corroborated by the woman herself. The king was duly affected, and gave immediate orders for the restoration of her land and all that it had yielded during her absence. We next find the prophet in Damascus, but are not told what led him thither (B.C. 885). Benhadad, the king, whose counsels he had so often frustrated, rejoiced to hear of his presence; and now, as if he had forgotten the attempt he once made upon his life, despatches a noble messenger, with a costly present, to consult him concerning his sickness and recovery. The prophet replied that he should then die, though his indisposition was not of a deadly character. Seeing moreover, in prophetic vision, that the man Hazael, who now stood before him, should be king in Benhadad's stead; and that, as such, he would commit unheard-of cruelties upon his country, the prophet was moved to tears. How these painful anticipations of Elisha were realized the subsequent history of this man proved. Some twenty-three years had now elapsed since Elijah had prophesied the destruction of Ahab's guilty consort and family. But God's declared judgments are sure though delayed. Not only Ahab and Jezebel had been bloody and idolatrous, but Israel had become partakers in their crimes, and must share in the judgment. Elijah's complaint in the cave now received this late answer: 'Hazael shall plague Israel: Jehu shall plague the house of Ahab and Jezebel.' How fearfully these declared purposes of God took effect we may read in 2 Kings ix. and x.

For a considerable time after Elisha had sent to anoint Jehu king over Israel we find no mention of him in the sacred record. We have reason to suppose that he was utterly neglected by Jehu, Jehoahaz, and Joash, who resigned in succession. Neither the sanctity of his life nor the stupendous miracles he wrought had the effect of reforming the nation at large: much of the time of his latter years was, doubtless, spent in the schools of the prophets. At length, worn out by his public and private labours, and at the age of 90—during 60 of which he is supposed to have prophesied—he is called into eternity. Nor was the manner of his death inglorious; though he did not enter into rest as did Elijah (2 Kings xiii. 14, etc.) Amongst his weeping attendants was Joash, the king of Israel. He was probably stung with remorse for having so neglected to acknowledge his national worth; yet, though late, God does not suffer this public recognition of his aged and faithful servant to go unrequited. The spirit of prophecy again entering the dying Elisha, he informs Joash that he should prevail against the Syrians. Even after death God would put honour upon Elisha: a dead body having touched his bones came to life again! (2 Kings xiii. 21.)

Elisha was not less eminent than his predecessor Elijah. His miracles are various and stupendous, and, like those which were wrought by Christ, were on the whole of a *merciful* character. In this they were remarkably distinguished, in many instances, from the miracles of Elijah. In N. T. Elisha is Eliseus.—J. W. D.

ELISHAH (אֱלִישָׁה; Sept. Ἐλισά), a son of Javan (Gen. x. 4), who seems to have given name to 'the isles of Elishah,' which are described as exporting fabrics of purple and scarlet to the markets of Tyre (Ezek. xxvii. 7). If the descendants of Javan peopled Greece, we may expect to find Elishah in some province of that country. The circumstance of the purple suits the Peloponnesus; for the fish affording the purple dye was caught at the mouth of the Eurotas, and the purple of Laconia was very celebrated. The name seems kindred to Elis, which, in a wider sense, was applied to the whole Peloponnesus; and some identify *Elishah* with *Hellas*. The uncertainty of all this speculation is most apparent: but it may be added that, if probable thus far, it is equally pro-

bable that the general name of 'the isles of Elishah' may also have been extended to the islands of the Ægean sea; a part of which may seem to have derived the name of Hellespont, sea of Hellas, from the same source.—J. K.

ELISHAMA (אֱלִישָׁמָע; Sept. Ἐλισαμά, Ἐλισαμαί). 1. Son of Ammihud, prince of the tribe of Ephraim at the census in the wilderness (Num. i. 10; ii. 18, etc.) He was the father of Nun, and the grandfather of Joshua (1 Chron. vii. 26). 2. One of David's sons, born to him in Jerusalem (2 Sam. v. 16; 1 Chron. iii. 8; xiv. 7); in ver. 6 of chap. iii. another Elishama appears among the sons of David, but as this is called Elishua in the other lists, it is probably a clerical error. 3. One 'of the seed royal,' and the grandfather of Ishmael who smote Gedaliah (2 Kings xxv. 25; Jer. xli. 1). Jewish tradition identifies him with the Elishama, son of Jekamiah mentioned 1 Chron. ii. 41 (Hieron. *Quæst. Heb.* in loc.) 4. Scribe to Jehoiakim (Jer. xxxvi. 12, 20, 21). 5. One of the Levites sent by Jehoshaphat through the cities of Judah to teach the people in the book of the law.—W. L. A.

ELISHEBA (אֱלִישֶׁבַע; Sept. Ἐλισαβέθ), the wife of Aaron (Exod. vi. 23); daughter of Amminadab and sister of Nahshon (Num. ii. 3).

ELISHUA (אֱלִישׁוּעַ; Sept. Ἐλισουέ, Ἐλισά; Alex. Ἐλισούς). One of David's sons born to him in Jerusalem (2 Sam. v. 15). [ELISHAMA.]

ELIUD (Ἐλιούδ), son of Achim, in the genealogy of our Lord (Matt. i. 15). This is the Grecised form of the Heb. אֶלְיְהוּד, which, however, does not occur in the O. T.

ELIZAPHAN (אֱלִיצָפָן; Sept. Ἐλισαφάν). 1. A Levite chief of the house of the Kohathites at the time of the census in the wilderness (Num. iii. 30). His family is mentioned in the history of the times of David and Hezekiah (1 Chron. xv. 8; 2 Chron. xxix. 13). He is the same who is called Elzaphan in Exod. vi. 22, and Lev. x. 4, where it appears that he was cousin to Moses and Aaron, being the son of Uzziel, who was brother of Amram their father.—W. L. A.

ELKANAH (אֶלְקָנָה; LXX. Ἐλκανά; Vulg. *Elcana*), 'God-acquired' [cf. מקניהו; phœn. אקניבעל, etc.), a name of not unfrequent occurrence in the O. T., more especially among the descendants of Levi's second son, Kohath (Kehath).

1. A 'Son' of Korah, and founder of one of the 'Korahite families' (Exod. vi. 24). The apparent discrepancy between Elkanah's genealogy as given here, and that contained in 1 Chron. vi. 22, 23 (6, 7, in the Hebrew text); the former of which would make him the offspring of Korah himself, and *brother* of Ebiasaf (or Abiasaf), and Assir; while the latter makes him the *son* of Assir and the *father* of Ebiasaf, might be reconciled by assuming that בְּנֵי in Exod. does not mean 'sons' in the usual sense, but 'issue,' and that in reality the 'Assir, Elkanah, Ebiasaf' of both passages stand to each other in the relation of father, son, and grandson:—in which case, however, it would be rather strange to see the three families of father, son, and grandson, mentioned as three distinct (surviving) families. Or, which seems more plausible, that Exod. does enumerate the *sons* of Korah: Assir, Elkanah, Ebiasaf, while in Chron. it is only intended to trace the pedigree of Samuel; and that the three names stand in the same order here by a curious but by no means uncommon coincidence. Assir, Korah's son, may have named *his* son after his own brother Elkanah, while upon his grandson was bestowed the name of his other brother Ebiasaf: just as we find the name of Elkanah constantly recurring in the several generations and branches of the family, or as Ebiasaf's son was again called Assir (in both genealogies, vi. 23 and vi. 37), after his great-grandfather. The Elkanah of Chron. vi. 23 would then be the nephew of the Elkanah of Exodus, whose own offspring is not given, whereas that of both his brothers (Ebiasaf's, vi. 37; Assir's, vi. 6), is enumerated for certain purposes. [KORAH.]

2. The father of Samuel the prophet. He is described (1 Sam. i. 1, ff.) as living at Ramathaim Zophim in the Mount Ephraim, and as being the 'son of Jeroham, son of Elihu, son of Tohu, son of Zuph, *Efrati*;' a genealogy which agrees in the main with the one given in the pedigree of Heman, 1 Chron. vi. 34, 35, but differs considerably from 1 Chron. vi. 27, ff. By both these lists of Chron., however, he is traced to Levi; a circumstance which has been thought by modern critics to stand in direct contradiction to the 'Ephrati' or 'Ephraimite' in Samuel, no less than to Elkanah's living in a place of Mount Efraim, not enumerated among the Levitical towns. It has, therefore, been thought that the genealogies of Chron. were framed at a late period for the purpose of making Samuel, whom we see performing sacerdotal duties, a Levite by birth. But it has been forgotten, in the first place, that 'Ephrati' does not only mean a man of the tribe of Ephraim, but also a man of Ephrata, *i.e.*, Beth Lehem, where Elkanah's ancestors may have lived (cf. Ruth i. 2, 'Machlon and Chilion, *Ephratites* from Beth Lehem Jehuda;' 1 Sam. xvii. 12, 'David, the son of the *Ephratite* from Beth-Lehem Jehuda.') Secondly, that the Levites were not by any means obliged to live in the forty-eight towns especially set aside for them, but were allowed to settle wherever they pleased (cf. Judg. xvii. 7, etc.) In fact, if a further proof of the authenticity of the independent lists in Chron. were needed, we should feel inclined to find it in the very discrepancies of some of the intermediate names, which point to the remote antiquity and genuineness of the former.

This Elkanah, who lived during the later years of Eli's high-priesthood, had, we are told, two wives, Hannah and Peninnah, the latter of whom he had probably married on account of the sterility of Hannah, 'whom he loved,' and to whom he doubled the presents which he was wont to give to his other wife, and 'all her sons and daughters' (their number is not stated), on the occasion of his annual sacrifice at Shiloh. Elkanah does not, at the time of the narrative at least, appear to have officiated as a Levite; either because he then perhaps had passed the age of fifty, when the Levitical duties ceased, or because the respective Mosaic ordinances had in some manner fallen into disuse, and were not restored to their pristine authority until David's time. This would

also solve the difficulty of Hannah's dedicating the son she might have 'to the Lord,—all his days;' a thing which, although incumbent upon her, was not customary at that time. Another way of explaining this her vow, might be, to assume that she referred to those early years of her son (up to five-and-twenty, according to Num. viii. 24, or up to thirty according to Num. iv. 3, 23, 30, 47), before his legal inauguration into the Levitical office. Little more is known of Elkanah. He appears to have been in easy circumstances, and of a pious and good-natured disposition. Hannah bore him three sons and two daughters after the birth of Samuel. Whether the '*Ephrati*' refers to him or to his great-great-grandfather Zuph is a moot point. The Accent (a Tipchah, 'Rex' or principal sign of division) under Zuph, and the absence of the article (ה) in Ephrati, seem to indicate that it refers to the first name, viz., to Elkanah, and it has, indeed, by most versions been taken in this sense. The Midrash, followed by Targum Jonathan, makes Elkanah a prophet: 'מן רמתים צופים, *i.e.*, מן מתים צופים.' For 'from Ramathaim-Zophim' read 'Mathaim-Zophim'—'*One of the two hundred Seers*' (Jalk. *ad loc.*) מתלמידי נביאיא, 'of the disciples of the prophets' (Jonathan).

'Korahites' of the same name are the following four:—

3. The father of Amasai and Achimoth (1 Chron. vi. 25). (The beginning of the following verse has evidently a corrupt reading.)

4. A son of Mathath (1 Chron. vi. 35), perhaps identical with the former.

5. A son of Joel (1 Chron. vi. 36).

6. One of the 'mighty men' who rallied round David at Ziklag before his assuming the crown (1 Chron. xii. 6).—

7. Another Levite, but of uncertain family; the father of Asa, dwelling in a village of the Netophathites (1 Chron. ix. 16).

8. A man in high office. 'Second to the king' at the court of Ahaz, the king of Judah (2 Chron. xxviii. 7). He fell in an encounter with the Israelites by the hands of Zichri, an Ephraimite.—E. D.

ELKOSH. The prophet Nahum is called an Elkoshite (אלקשי), that is, a native of some place called Elkosh (Nahum i. 1). There was a village of this name in Galilee in the time of Jerome; but the prophet was more probably born of Jewish exiles at Elkosh or Alkush in Assyria, near Mosul. The Jews themselves believe that he was born and buried there; and Jewish pilgrims from all parts still visit his alleged tomb. On this Mr. Rich remarks, 'The Jews are generally to be trusted for local antiquities. Their pilgrimage to a spot is almost a sufficient test. The unbroken line of tradition which may have been handed down among them, and their pertinacious resistance of all innovation, especially in matters of religious belief, render their testimony very weighty in such matters' (*Residence in Koordistan*, p. 111). Alkosh is thirty-four miles north of Mosul (Nineveh), and is situated a little way up the side of a mountain, in the range to which it gives its name. It is entirely inhabited by Chaldee Christians, who have a convent higher up the mountains.—J. K.

ELLASAR (אֶלָּסָר; Sept. Ἐλλασάρ), a territory in Asia, whose king, Arioch, was one of the four who invaded Canaan in the time of Abraham (Gen. xiv. 1). The association of this king with those of Elam and Shinar, indicates the region in which the kingdom should be sought; but nothing further is known of it, unless it be the same as Thelassar mentioned in 2 Kings xix. 12. [THELASSAR.]

ELLYS, SIR RICHARD, BART., of Wyham, Lincolnshire, a gentleman of scholarly habits and extensive intercourse with the learned men of his day. He was the great-grandson of the illustrious Hampden. From his intimacy with Dutch literati he is supposed to have studied in Holland. The Wetsteins dedicated to him their edition of Suicer's *Thesaurus*, Amst. 1728; Abr. Gronovius his edition of Aelian's *Var. Hist.*, Amst. 1731; and Horseley, his *Brittania Romana*. He was the friend and correspondent of Boston of Ettrick, whose *Tractatus Stigmatologicus* was dedicated to him by D. Millius [BOSTON], and in the appendix to Boston's Memoirs are several letters that passed between them. Ellys held at first with the Remonstrant party, but became afterwards a decided Calvinist; he was a Dissenter, and belonged to the congregation of Dr. Calamy, and afterwards to that of Thomas Bradbury. He sat in Parliament as member for Boston from 1715 to 1734; his death took place 21st Feb. 174½, and as he died *sine prole*, the baronetcy became extinct with him. His only work is entitled, *Fortuita Sacra; quibus subjicitur Comment. de Cymbalis Veterum*, 8vo, Roter. 1727. It contains dissertations on various passages of Scripture, written by the author for his own private use, but which his friends induced him to publish. These 'discover very considerable critical talents, and great acquaintance with the language of the Bible'—(Orme). His essay on the cymbals of the ancients shews his acquaintance with classical literature. In the dedication to him of Suicer's *Thesaurus* his scholarship is highly lauded.—W. L. A.

ELM. This occurs only Hosea iv. 13. [ALAH.]

ELNATHAN (אֶלְנָתָן; Sept. Ἐλλανασθάμ, Ἐλνάθαν, Νάθαν), the father of Nehushta, mother of Jehoiachin; distinguished as 'of Jerusalem' (2 Kings xxiv. 8). He was sent by Jehoiakim on an embassy to Egypt, to bring Urijah, who had fled thither to escape the wrath of the king (Jer. xxvi. 22). In xxxvi. 12, he is described as one of 'the princes.' He was one of those who in vain entreated the king not to destroy the roll containing Jeremiah's prophecy against Israel and Judah (ver. 25). Three others of this name are mentioned, Ezra viii. 16.—†

ELOHIM. [GOD.]

ELON. 1. (אֵילוֹן; Sept. Ἐλών, Αἰλώμ; Alex. Ἐλώμ), the father of one of Esau's wives (Gen. xxvi. 34; xxxvi. 2). [BASHEMATH].

2. (אֵלוֹן; Sept. Ἀλλών; Alex. Ἀσρών), the second son of Zebulon (Gen. xlvi. 14), from whom descended the family or clan of the Elonites (Num. xxvi. 26).

3. (אֵילוֹן; Sept. Αἰλώμ), one of the judges of Israel (Judg. xii. 11, 12). He was buried at Aijalon which was probably named after him, the

two words differing only in their vocalization. The Vulg. gives them both Aijalon.—W. L. A.

ELSLEY, Rev. Heneage, M.A., chiefly known as the editor of a useful manual of 'Annotations on the four gospels, compiled and abridged for the use of students,' which was first published anonymously in 2 vols. 8vo, London, 1799. A second edition appeared with annotations on the Acts in 3 vols. 1812. This work, which has been commended by bishops Lloyd, Van Mildert, Sumner, and others, has passed through many editions, the last and best being that in one vol. 8vo, revised and corrected by R. Walker, M.A., of Lincoln College, Oxford, 1844. Elsley was educated at St. Peter's College, Cambridge, and was vicar of Burneston, near Bedale in Yorkshire. The manual is a compilation from Beza, Beausobre, Calmet, Le Clerc, Du Pin, Doddridge, Erasmus, Macknight, Grotius, Lightfoot, Whitby, and others, with critical and philological notes, and a valuable introduction.—S. L.

ELSNER, Jakob, professor at the Joachim gymnasium, and second preacher at the Domkirche in Berlin, was born at Saalfeld in March 1692, and died 8th Oct. 1750. He is the author of *Observationes Sacræ in N. F. libros*, 2 vols., Ultraj. 1720-28, a work which illustrates the N. T. from the Greek classics, and which occupies a high place among such works. He published also *Der Brief an die Philipper in predigten erklärt*, 4to, 1741. After his death appeared *Commentarius in Evangelia Matthæi et Marci*, 3 vols. 4to, Zwoll. et Traj. ad Rhen., 1767-73.—W. L. A.

ELUL (אֱלוּל, Neh. vi. 15; Sept. Ἐλούλ; the Macedonian Γορπιαῖος) is the name of that month which was the sixth of the ecclesiastical, and twelfth of the civil, year of the Jews, and which began with the new moon of our September. Several unsatisfactory attempts have been made to find a Syro-Arabian etymology for the word. The most recent derivation, that of Benfey, deduces it, through many commutations and mutilations, from an original Zend form *haurvatât* (*Monatsnamen*, p. 126). According to the Megillat Taanith, the 17th day of this month was a public fast for the death of the spies who brought back a bad report of the land (Num. xiv. 37).—J. N.

ELYMAS (Ἐλύμας), an appellative commonly derived from the Arabic عليم *Aliman* (*a wise man*), which Luke interprets by ὁ μάγος: it is applied to a Jew named Bar-Jesus, mentioned in Acts xiii. 6-11 (*v.* Neander's *Hist. of first planting of the Christian Church*, i. p. 125, Eng. transl.) A very different but less probable derivation of the word is given by Dr. Lightfoot in his Hebrew and Talmudical Exercitations on the Acts (*Works*, viii. p. 461), and in his *Sermon on Elymas the Sorverer* (*Works*, vii. p. 104). Chrysostom observes, in reference to the blindness inflicted by the Apostle on Bar-Jesus, that the limiting clause '*for a season*,' shews that it was not intended so much for the punishment of the sorcerer as for the conversion of the deputy. Εἰ γὰρ κολάζοντος ἦν, διαπαντὸς ἂν αὐτὸν ἐποίησε τυφλόν, νῦν δὲ οὐ τοῦτο, ἀλλὰ πρὸς καιρὸν, ἵνα τὸν ἀνθύπατον κερδάνῃ. Chrysost. *in Acta Apost. Homil.* xxviii.; *Opera*, tom. ix. p. 241.—J. E. R.

ELZEVIRS, The. The real name of this family, who are supposed to have come originally from Liege or Louvain, was Elzevier. They were printers and booksellers at Utrecht, the Hague, Amsterdam, and Leyden, but especially at the two latter places. They were inferior in learning, and in their Greek and Hebrew works, to the Stephens, but surpassed them in the neatness, elegance, and delicacy of their small types. The distinguished members of this family flourished between 1592 and 1680. The name is first found on an edition of Eutropius, published in 1592 by Louis, who was a bookseller at Leyden. He was the first to mark the distinction between the vowels *i* and *u*, and the consonants *j* and *v*, though to do so had been recommended by others before him. He did not, however, distinguish these letters in capitals; this practice was introduced by Louis Zetzner of Strasburg. About 1617 Louis Elzevir retired from business, and was succeeded by his eldest son Matthew, who was born in 1565. The most famous members of the family were two sons of Matthew, Bonaventura and Abraham, who formed a partnership in printing at Leyden in 1626, which lasted till 1652. It was from their press that the elegant editions proceeded which rendered their family so celebrated. Their Virgil, Terence, and other Latin classics, as well as their New Testament, and Psalter adorned with red letters, are masterpieces of typography for accuracy and beauty. It is said that they employed women to correct their proofs as a means of insuring greater accuracy, as it was supposed that they would be less likely to introduce any arbitrary alteration of the text. Abraham and Bonaventura both died 1652. Their business was carried on by John the son of Abraham, and by Daniel the son of Bonaventura. At the death of John his widow continued the business. But Daniel, who left his cousin, in 1655 set up at Amsterdam, and died in 1680, leaving his business to the care of his widow. Daniel was the last of the Elzevirs who was noted as a printer. Descendants of the family still remain, and one of them was governor of Curaçoa in 1820. Several catalogues of the Elzevir works were put forth, but the last and best was that by Daniel in 1674. Brunet's *Manuel du Libraire*, contains a copious list of their works. The individual names of the Elzevirs do not appear on the title-pages of their books, but generally *Apud Elzevirios*, *Ex officinâ Elzeviriorum* or *Elzevirianâ*. The motto of the Batavian republic was also adopted, *Concordiâ res parvæ crescunt;* and in some editions the name Elzevir was symbolised by the design of a pile of wood burning, *Els* or *Elzen* in Dutch meaning alder, and *vuur*, fire.—S. L.

EMBALMING. Embalming is the art of preserving bodies by the use of medicaments. Two ancient kinds of embalming are mentioned in Scripture, the Egyptian and the Jewish.

i. Ancient Egyptian embalming is twice spoken of; Jacob and Joseph having died and been embalmed in Egypt. Before noticing what is said respecting them, we must speak of the Egyptian practice.

1. The feeling which led the Egyptians to embalm the dead probably sprang from their belief in the future reunion of the soul with the body. Such a reunion is distinctly spoken of in the Book of the Dead (Lepsius, *Todtenbuch*, ch. 89 and *passim*), and

obscure as is the subject, probably on account of the obscurity of the details of the Egyptian belief, the statements are sufficiently positive to make this general conclusion certain. This conviction would naturally make the Egyptians anxious to preserve the bodies of the dead, and would occasion the invention of their famous art of embalming, which was applied not only to men but also to the sacred animals. While tracing the art to this feeling, we might suppose that it was more readily received by a people which probably shared the mysterious reverence for the dead which characterizes a certain portion of our race, some nations of which practise or have practised a kind of embalming, without, as far as we can trace, any idea of the resurrection of the body.* But it must be observed that the art is confined to the ancient Egyptians and nations which may be supposed with probability to have borrowed it from them, save only the Guanches and the ancient Peruvians, and even their use of this custom, when we recollect the legend of the island Atlantis and the American picture-writing and pyramids, may indicate something more than a common descent.

The immediate origin of the Egyptian methods of embalming has been ingeniously conjectured to have been the discovery that bodies buried in the sand of Egypt were preserved by the natron with which it is impregnated.

During the period to which most of the mummies of certain date belong, which commences with the 18th dynasty and extends to the overthrow of paganism, various kinds of embalming were used, according to the outlay made by the relations of the deceased. But it is probable that in earlier times there was greater simplicity. The portion of a mummy found in the Third Pyramid, which was almost certainly that of a king (the size leaves no doubt as to the sex), or at least of some one of the blood royal, is in a very coarse cloth, so that it has been supposed to be the remains of an Arab workman left here when the pyramid was rifled, but incorrectly, as the mummy-spices are to be traced by sight and smell. Herodotus describes three methods of embalming, according to cost, beginning with the most costly (ii. 85-89), and Diodorus Siculus mentions the same number (i. 91); but as it is impossible to class all mummies that have been examined under some one of these, instead of discussing the passages we prefer giving the main results of modern examinations. Mr. Pettigrew, in his *History of Egyptian Mummies*, while acknowledging the faultiness of the statement of Herodotus yet mainly follows it, though quoting the scientific classification of M. Rouyer in the *Description de l'Égypte* (2d ed. vi. pp. 461-489). In his remarks on the different kinds of mummies, the former is evidently in want of materials for the description of any but the most costly, for he fully illustrates the first kind from known specimens; but in speaking of the second, he cites only two, and of the third, not one, only alluding to the statements of modern travellers. He depends mainly upon the examinations of mummies brought to Europe, which are generally of the more costly kinds, which were painted with mythological subjects, or otherwise adorned, whereas M. Rouyer describes what he observed in Egypt itself. His classification is as follows:—

(1.) Mummies having an incision in the left flank for the removal of the viscera.

a. Prepared with balsamic matter.

b. Prepared with natron (salted).

(2.) Mummies without the ventral incision.

a. Salted and filled with bituminous matter less pure than that of the others, called pissasphaltus.

b. Salted and dried.

There are some exceptions to this classification, as when in a mummy prepared in a costly manner there is no ventral incision.

In the more costly kind of mummies the brain has been usually extracted through the nostrils by a skilful operation, and the head been either washed or filled with medicaments, of which remains have been found, as well as of insects, which were enclosed in the operation of embalming, and lived for some time in this strange prison.* In many cases, however, the brain was not removed at all, and yet the body very carefully and perfectly preserved (*History of Egyptian Mummies*, p. 56). An incision was generally made in the flank, through which the viscera were extracted, and having been prepared, were either placed in four vases, having the heads of the four genii of Amenti or Hades, sons of Osiris, or were wholly or partly replaced, in the latter case being sometimes enclosed in bandages. According to Herodotus the great cavities of the body were, after being cleansed, filled with aromatics, of which remains have been found in examples examined, and the body was steeped in a solution of natron, in which it remained for seventy days, but for no longer period. 'This,' Mr. Pettigrew observes, 'would appear to be precisely the time necessary for the operation of the alkali on the animal fibre' (*Ibid.*, p. 61). The body was then washed, and next, according to Herodotus, it was bandaged. Diodorus Siculus says, however, that it was prepared with oil of cedar and other things for thirty (*var.* forty) days or more, the passage being deficient in distinctness. Mr. Pettigrew supposes that in this stage 'the body must have been subjected to a very considerable degree of heat; for the resinous and aromatic substances have penetrated even into the innermost structure of the bones, an effect which could not have been produced without the aid of a high temperature, and which was absolutely necessary for the entire preservation of the body' (*Ibid.*, p. 62). M. Rouyer is of the same opinion.†

* We must draw attention to the manner in which the Egyptian belief in this great doctrine confirms the supposition that many nations preserved some remains of a primæval revelation, and signally refutes the old calumny that the Law, which held out temporal rewards and punishments, was derived from the Egyptian religion, though we can quite understand that the Israelites knew a truth believed by all the Egyptians and not contradicted in the Law.

* 'From one skull more than 270 tolerably-perfect specimens were taken; and from the remaining fragments of others, probably double that number lived, propagated their species, and died, without ever seeing the light.'—*History*, pp. 54, 55, note.

† 'M. Rouyer, I find, also conceives that the bodies must have been put into stoves, or kept at a certain temperature in convenient vessels, to incorporate most intimately the resinous substances with the animal matter. . . 'Cette opération, dont aucun historien n'a parlé, était sans doute la principale et la plus importante de l'embaumement.'—*Descr. de l'Égypte*, p. 471. (*History*, p. 62.)

The surface of the body was in one example covered with 'a coating of the dust of woods and barks, nowhere less than one inch in thickness,' which 'had the smell of cinnamon or cassia' (*Ibid.*, pp. 62, 63). At the same stage plates of gold were sometimes applied to portions of the body, or even its whole surface. Before enwrapping, the body was always placed at full length, with no variety save in the position of the arms.

In mummies prepared in an inferior manner the brain does not appear to have been extracted, and the viscera seem to have been destroyed before withdrawal. Resinous and aromatic medicaments are supposed not to have been used. It is said by Herodotus that the intestines were filled with oil of cedar, and the body put in a solution of natron apparently for seventy days (*ταριχεύουσι τὰς προκειμένας ἡμέρας*—compare, of the costly mode, *ταριχεύουσι λίτρῳ, κρύψαντες ἡμέρας ἑβδομήκοντα*, and the same of the cheapest). In confirmation of this statement, a mummy has been examined, of which 'the skin and bones alone remained, the flesh was entirely destroyed by the natrum' (*Hist.*, p. 69). The cheapest mummies are separated by M. Rouyer into those salted and filled with pissasphaltus, and those that were only salted. In the former kind, the body is coated with this mineral pitch, which has so thoroughly penetrated it, that the two are not to be distinguished. He supposes that such mummies were submerged in liquid pitch. In Egypt they are the most common. The mummies simply salted are generally found in caves abounding in saline matters; and their preparation may be regarded as the rudest kind of embalming, practised either in very remote times or when the usual substances could not be obtained, or else when the decay of the Egyptian religion had brought embalming into neglect, perhaps on all these occasions, for such a simple mode of preservation may have been the oldest, and have never fallen into complete disuse. Both these kinds of mummies have been imperfectly described.

Our knowledge of the medicaments used in the preparation of mummies is as yet very incomplete. We cannot trust the statements of the Greek writers, nor are we always sure of the exact meaning of the terms they employ, and the chemical analysis of the substances discovered in the examination of mummies is anything but conclusive. The principal material in the more costly mummies appears to have been asphalt, either alone or mixed with a vegetable liquor, or so mixed with the addition of resinous and aromatic ingredients. Mr. Pettigrew supposes resinous matters were used as a kind of varnish for the body, and that pounded aromatics were sprinkled in the cavities within. The natron, in a solution of which the mummies were placed in every method, appears to have been a fixed alkali. It might be obtained from the Natron Lakes and like places in the Libyan desert. Wax has also been discovered.*

The embalming having been completed, the body was wrapped in bandages. There has been much difficulty as to the material:† but it seems certain that linen was invariably used. Though always long, they vary in this respect; and we know no authenticated instance of their exceeding 700 yards, though much greater measures are mentioned.* The width is also very various, but it is not generally more than seven or eight inches. The quantity of cloth used is best ascertained from the weight. The texture varies, in the cases of single mummies, the coarser material being always nearer to the body. The bandages are found to have been saturated with asphalt, resin, gum, or natron; but the asphalt has only been traced in those nearer the body: probably the saturation is due to the preparation of the mummies, and does not indicate any special preparation of the clothes. The beauty of the bandaging has been the subject of great admiration. The strips were very closely bound, and all directions were adopted that could carry out this object. Mr. Pettigrew is of opinion that they were certainly applied wet. Various amulets and personal ornaments are found upon mummies and in their wrappings; the former were thought to be of use to the soul in its wanderings, and they were placed with the body from the belief in the relation between the two after death. With these matters, and the other particulars of Egyptian mummies, we have little to do, as our object is to shew how far the Jewish burial-usages may have been derived from Egypt. The body in the cases of most of the richer mummies, when bandaged, has been covered with what has been termed by the French a *cartonage*, formed of layers of cloth, plastered with lime on the inside. The shape is that of a body of which the arms and legs are not distinguishable. In this shape every dead person who had, if we may believe Diodorus, been judged by a particular court to be worthy of the honour of burial, was considered to have the form of Osiris, and was called by his name. It seems more probable, however, that the tribunal spoken of was that of Amenti, 'the hidden,' the Egyptian Hades, and that the practice of embalming was universal. The *cartonage* of the more costly mummies is generally beautifully painted with subjects connected with Amenti. Mummies of this class are enclosed in one or even two wooden cases, either of sycamore, or, rarely, of cedar. The mummies of royal and very wealthy persons were placed in an outer stone case, within which there was a wooden case, and, probably, sometimes two such cases. †

* See the whole chapter on the medicaments in Mr. Pettigrew's *History* (p. 75, *seqq.*) The author is in error where he cites as an ancient authority the modern Alexander ab Alexandro (*Ibid.*, p. 85, and note †).

† See the chapter on the bandages (*Ibid.*, p. 89, *seqq.*; especially p. 91, note §). Mr. Pettigrew states as his conclusion: 'The bandages . . . we have seen, are principally composed of cotton, though occasionally of linen,' p. 95. Sir Gardner Wilkinson positively states the mummy-clothes to be linen (Rawlinson's *Herod.*, vol. ii. p. 142, n. 6). In the British Museum *Synopsis* and *Guide*, the Egyptian wrappers are said to be of linen, doubtless on Mr. Birch's authority.

* Mention is made of bandages, twenty, thirty, and even forty-six times round the body, but we cannot compute their length without more precise information, as they were very variously arranged.

† In the British Museum *Guide* the following account is given, no doubt on Mr. Birch's authority, which we insert, as it differs somewhat from ours. 'The more costly process was as follows:—The brain having been extracted, and the viscera removed through an opening cut in the left side with a stone, the body was, in earlier times, prepared

2. The records of the embalming of Jacob and Joseph are very brief. In the former case we read, 'And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of embalming: and the Egyptians mourned for him threescore and ten days' (Gen. l. 2, 3). Of Joseph we are only told that 'they embalmed him, and he was put in a coffin in Egypt' (ver. 26). The verb חָנַט, here rendered in the sense of embalming, signifies, 'he or it spiced or seasoned.' The phrase יְמֵי הַחֲנֻטִים, we have rendered 'the days of embalming,' following Gesenius's translation of the second word (*Lex.* s. v.) The word אָרוֹן, though commonly meaning 'an ark or chest,' is evidently in the second quotation a coffin. It should be remarked, that in Joseph's case the embalming must have been thorough, as Moses at the Exodus carried his body into Canaan. The motive of embalming in these instances was evidently that the strong desire of these patriarchs to be buried in the Land of Promise might be complied with, although, had this not been so, respect would probably have led to the same result. That the physicians were employed by Joseph to embalm his father may mean no more than the usual embalmers, who must have had medical and surgical knowledge, but it is not unlikely that the kings and high officers were embalmed by household physicians. The periods of forty days for embalming, and seventy for mourning, are not easily reconciled with the statement of Herodotus, who specifies seventy days as the time that the body remained in natron. Perhaps the periods varied in different ages, or the forty days may not include the time of steeping in natron. Diodorus Siculus, who, having visited Egypt, is scarcely likely to have been in error in a matter necessarily well known, speaks of the anointing of the body at first with oil of cedar and other things for above thirty or forty days (*ἐφ' ἡμέρας πλείους τῶν τριάκοντα*; some MSS. *τεσσαράκοντα*). This period would correspond very well with the forty days mentioned in Genesis, which are literally 'the days of spicing,' and indicate that the latter denoted the most essential period of embalming. Or, if the same period as the seventy days of Herodotus be meant by Diodorus, then there would appear to have been a change. It may be worth noticing, that Herodotus, when first mentioning the steeping in natron, speaks of seventy days as the extreme time to which it might be lawfully prolonged (*ἡμέρας ἑβδομήκοντα· πλεύνας δὲ τουτέων οὐκ ἔξεστι ταριχεύειν*). This would seem to render it possible that the seventy days in the time of Herodotus was the period of mourning, as it was not to be exceeded in what appears to have been the longest operation of embalming. The division of the seventy days mentioned in Genesis into forty and thirty, may be suggested if we compare the thirty days' mourning for Moses and for Aaron, in which case the seventy days in this instance might mean until the end of seventy days. It is also to be remarked that Diodorus speaks of the time of mourning for a king being seventy-two days, apparently ending with the day of burial (i. 72). Joseph's coffin was perhaps a stone case, as his mummy was to be long kept ready for removal.

ii. It is not until long after the Exodus that we find any record of Jewish embalming, and then we have, in the O. T., but one distinct mention of the practice. This is in the case of King Asa, whose burial is thus related: 'And they buried him in his own sepulchres, which he had digged for himself in the city of David, and laid him in the bed [or rather 'coffin,' not 'bier'] which he had filled [or 'which was filled'] with perfumes and spices compounded by the apothecaries' art; and they made for him an exceeding great burning' (2 Chron. xvi. 14). The burning is mentioned of other kings of Judah. From this passage it seems that Asa had prepared a bed, probably a sarcophagus, filled with spices, and that spices were also burnt at his burial. In the accounts of our Saviour's burial the same or similar customs appear to be indicated, but fuller particulars are given. We read that Nicodemus 'brought a mixture of myrrh and aloes, about an hundred pound [weight].' The body they wound 'in linen clothes with the sweet spices, as the manner of the Jews is to prepare for burial' (John xix. 39, 40). St. Mark specifies that fine clothes were used (xv. 46), and mentions that the women who came to the sepulchre on the morning of the resurrection, 'had bought sweet spices, that they might come and anoint him' (xvi. 1). St. Luke relates that the women went to see the sepulchre. 'And they returned, and prepared sweet spices and ointments' (xxiii. 56). Immediately afterwards he speaks of their 'bringing the sweet spices which they had prepared' (xxiv. 1), on the second day after. Our Lord himself referred to the use of ointment in burial-ceremonies (*πρὸς τὸ ἐνταφιάζειν*) 'for the preparation for burial,' when He commended the piety of the woman who had anointed his head with 'very precious ointment' (Matt. xxvi. 6-13), and spoke in like manner in the similar case of Mary the sister of Lazarus (John xii. 3-8). The customs at this time would seem to have been to anoint the body and wrap it in fine linen, with spices and ointments in the folds, and afterwards to pour more ointment upon it, and perhaps also to burn spices. In the case of our Saviour the hurried burial and the following of the Sabbath may have caused an unusual delay. Ordinarily everything was probably completed at once.

Herodotus and Diodorus Siculus speak of the use of myrrh in Egyptian embalming, but we do not find any mention of aloes. The wrapping in fine linen is rather contrary to the Egyptian practice than like it, when we remember that the coarser mummy-bandages are those which immediately enfold the body, and would best correspond to the clothes used by the Jews.

The Jewish custom has therefore little in common with the Egyptian. It was, however, pro-

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with salt and wax; in later times, steeped or boiled in bitumen; then wrapped round with bands of linen, sometimes 700 yards in length; various amulets being placed in different parts, and the whole covered with a linen shroud, and sometimes decorated with a network of porcelain bugles. It was then enclosed in a thin case formed of canvas, thickened with a coating of stucco, on which were painted figures of divinities and emblems of various kinds, as well as the names and titles of the deceased, and portions of the Ritual [or Book] of the Dead. The whole was then enclosed in a wooden coffin, and sometimes deposited in a stone sarcophagus,' pp. 94, 95.

bably intended as a kind of embalming, although it is evident from what is mentioned in the case of Lazarus, who was regularly swathed (John xi. 44), that its effect was not preservation (ver. 39). It is probable that the sojourn in Egypt had left an impression that led to the use of spices and ointments, and that, like many harmless or useful practices thus derived, this was not forbidden. Those who endeavour to trace the Law to the Egyptian religion, may be reminded of the silence of the former as to burial-rites, and the extreme importance attached to them in the latter.—R. S. P.

EMERALD. [NOPECH.]

EMERODS (עֳפָלִים, printed with the vowels belonging to מְחוֹרִים which is invariably the keri for it, perhaps euphemistically; meaning *tuberes, tuberationes*), the word used in the E. V. to denote the disease with which God threatens to punish the disobedient Israelites (Deut. xxviii. 27), and which He inflicted on the Philistines for their profanation of the ark (1 Sam. v. 6, 9, 12, 17; vi. 4, 5). 1. According to Josephus it is *dysentery*. 'At length God sent a very destructive disease upon the city and country of Ashdod, for they died of the dysentery or flux, that brought death upon them very suddenly; for before the soul could, as is usual in easy deaths, be well loosed from the body, they brought up their entrails, and vomited up what they had eaten,' etc. (*Antiq.* i. 1. 1). 2. *The bite of the Solpagos* (So Jahn, *Heb. Antiq.* xii. 185, following Lichtenstein), a venomous kind of spiders, which 'bite men whenever they have an opportunity, especially in the fundament and verenda, and whose bite causes swellings fatal in their consequences.' It is these he supposes are meant by the *achbarim* (mice, E. V.), and which, being greatly multiplied, killed many persons. But the *apholim* were not inflicted by the *achbarim*, whose devastations were confined to the 'land,' 'which mar the land;' and the *achbar* is no species of spider, but rather the field mouse, especially the short-tailed species, whose ravages in cultivated lands are so destructive. [ACHBAR.] 3. *Piles*, bleeding piles, Ges. *tumours, hemorrhoids*. Furst (Heb. Concord.) '*tumores, tubera ani, mariscae*, Arab. *Ghafalon*.' A very painful disease, especially when inward, which often proves fatal. The Philistines, according to the custom of the heathen, presented to Jehovah golden images of the *emerods* and *achbarim* from which they suffered, as an expiation for their offence, that He might remove the plague.—I. J.

EMIM (אֵימִים; Sept. Ὀμαίοι and Ὀμμεῖν), the name of the aboriginal inhabitants of Shaveh-Kiriathaim, or the plateau of Moab (Gen. xiv. 5). The word is from אִים, 'to frighten,' and thus signifies 'terrors.' It has been questioned by some whether the names given to these primitive races, Anakim, Rephaim, Emim, etc., have reference to their courage and warlike character, or to their physical strength and stature (A. Clarke, *on Gen.* vi. 4). But an honest interpretation of the sacred text requires us to give the words the latter meaning. That there were great numbers of giants in Canaan in a remote age, and that many of them still existed at, and long subsequent to, the conquest of the country by the Israelites, does not admit of doubt. We read of Og, king of Bashan, 'who remained of the remnant of the giants,' and whose huge bedstead was preserved in Rabbath-Ammon (Deut. iii. 11); of the Anakim, 'a people great and tall' (Deut. ix. 2), of whom the spies said, 'we were in our own sight as grasshoppers, and so we were in their sight' (Num. xiii. 33); of Goliath, 'whose height was six cubits and a span' (1 Sam. xvii. 4); and so of these *Emim*, 'a people great and tall as the Anakim; which also were accounted giants as the Anakim' (Deut. ii. 10, 11). Josephus also alludes to the race of giants who inhabited Canaan in early times, who had bodies so large, and countenances so entirely different from other men, that they were surprising to the sight, and terrible to the hearing. The bones of these men are shewn to this very day at Hebron (*Antiq.* v. 2, 3). It is worthy of note, too, that the traditions of most ancient nations contain references to a primeval race of giants. Homer celebrates—'Great Polypheme, of moreth an mortal might!' 'Odus and Ephialtio—'More fierce than giant, more than giants strong' (*Odys.* i. 91; xi. 375). In various parts of Syria the traditional tombs of the patriarchs are still shewn, and they are all of gigantic dimensions (Porter's *Damascus*, i. 264; ii. 278. See Calmet's *Dissertation on Giants*).

The Anakim, Rephaim, Zuzim, and Emim, were apparently different sections of one great tribe, or different names applied to the same people in different districts where they had settled. They were gradually exterminated by foreign invaders. The Emims were dispossessed by the Moabites (Deut. ii. 9-11). [GIANTS.]—J. L. P.

EMLYN, THOMAS, born at Stamford, 1663, was for several years minister of a Presbyterian congregation in Dublin, where he was shamefully persecuted on account of his Arian opinions. He died in London, 1743. The narrative of his imprisonment, written by himself, and an account of his life by his son, are given in his collected works (3 vols. 8vo, Lond. 1746). His contributions to Biblical literature consist of three pamphlets on the authenticity of 1 John v. 7. These were—1. *A Full Enquiry into the Original Authority of that Text*, 1 *John* v. 7, Lond. 1715, 8vo. 2. *An Answer to Mr. Martyn's Critical Dissertation on* 1 *John* v. 7, Lond. 1719, 8vo. 3. *A Reply to Mr. Martyn's Examination of the Answer to his Dissertation*, Lond. 1720, 8vo.—S. N.

EMMAUS (Ἐμμαούς). We read in Luke xxiv. that on the day of our Lord's resurrection, two of the disciples went from Jerusalem to a village called *Emmaus*. Jesus appeared to them on the way, walked with them to the village, joined them in their evening meal, and then revealed himself unto them and vanished. It will be observed that though the distance of the village is stated (σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ), its direction is not given. Josephus mentions a place where the emperor Vespasian planted a colony of disbanded soldiers; he says 'it is called Emmaus, and is distant from Jerusalem *sixty stadia*' (*Bell. Jud.* vii. 6. 6). There can be little doubt that the two places are identical. This is all the information we possess regarding the scene of one of the most interesting events in Gospel history.

The site of Emmaus has given rise to considerable controversy. No place bearing this name now exists within the prescribed circle—'threescore furlongs,' 7½ Roman miles from Jerusalem.

There is an Emmaus (in Arabic *Amwas*) on the border of the plain of Sharon, at the base of the Judæan hills; it however is twenty-two miles from the city. Yet Dr. Robinson and others maintain that this is the Emmaus referred to by Luke. His reasons for this view are the following:—1. In a few ancient MSS. the word ἑκατὸν is inserted before ἑξήκοντα in Luke xxiv. 13, thus making the distance of Emmaus 160 instead of 60 furlongs from Jerusalem. 2. Both Eusebius and Jerome are explicit in identifying the two. The latter says—'Emaus cujus Lucus meminit Evangelista, hæc est nunc Nicopolis insignis civitas Palæstinæ' (*Onomast.* s. v.) All the ancient writers seem to agree with, or rather to follow them; and the same view continued general until the 14th century. 'This,' says Robinson, 'was not the voice of mere tradition; but the well considered judgment of men of learning and critical skill resident in the country, acquainted with the places in question, and occupied in investigating and describing the scriptural topography of the Holy Land' (*B. R.* iii. 148).

There is much weight in these remarks, and coming from such a source they are deserving of our most careful consideration. But the question just resolves itself into one of sacred criticism, in which diplomatic evidence alone must be our guide. Looking at the evidence for and against the reading ἑκατὸν, on which the theory depends, no sound critic would for a moment hesitate to reject it as an interpolation. It is only supported by three Uncial MSS., and these not of high value (*I. K.* and *N.*); while all the others omit it (see Tischendorf, Lachmann, and Alford, *in loc.*) Robinson says—'This (ἑκατὸν) may have been the current reading in the days of Eusebius and Jerome. There seems indeed to be a strong probability that it actually was so.' It is a sufficient answer to this statement, that Jerome's own version and the old Latin read '*sexaginta*' (Lachmann and Sabatier, *in loc.*) Neither Eusebius nor Jerome can be taken as a certain guide on all points of sacred geography; and their followers in succeeding centuries were but poor critics. It seems that in this, as in several other instances, ancient geographers, when they found a place bearing a scriptural name, assumed, without close investigation, that it was the scriptural city. The explicit statement of Josephus, cited above, confirms the words of Luke. He refers repeatedly in his writings to Emmaus or Nicopolis; and it appears to be only in order to distinguish this Emmaus from the other that he mentions its distance from Jerusalem (comp. *Bell. Jud.* ii. 5. 1; iii. 3. 5; iv. 8. 1; vii. 6. 6). It is also justly remarked by Reland (*Pal.* 758, *sq.*) that the distance of Nicopolis from Jerusalem is too great to agree with the Gospel narrative. We know not at what time the two disciples left Jerusalem; but it could not have been early in the day (ver. 22, *sq.*) They reached Emmaus in the evening (ver. 29); they partook of the evening meal, which was usually served at sunset; and then, after Christ had made himself known to them, 'they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them' (ver. 33). The night could not have been as yet far advanced; and there would have been no time for a journey of twenty-two miles, which up those rugged mountains could scarcely have been accomplished in less than seven hours. The whole tenor of the narrative leads to the conclusion that the village was not more than the distance stated from Jerusalem.

A tradition, reaching back to the 14th century, fixes Emmaus at *Kubeibeh*, a small village about seven miles north-west of Jerusalem; but for this the only evidence is that its distance from the Holy City agrees with the statement of Luke (Maundeville in *Early Trav. in Palest.*, p. 175; Tobler, *Top.* ii. 540; Robinson, *B. R.* ii. 255). Mr. Williams considers Kuriet el-Enab to be the true site of Emmaus; but this opinion is as devoid of all reliable evidence as the former (*Journal of Philology*, iv. 262). Thomson appears to adopt the same view (*The Land and the Book*, 534). The real site of Emmaus has not yet been discovered.

2. *Emmaus* or *Nicopolis.* The position of this ancient city is defined by Jerome (ad *Dan.* viii.)—'Emaus quæ nunc Nicopolis . . . . ubi incipunt montana Judææ consurgere.' The Jerusalem Itinerary places it twenty-two miles from Jerusalem, and ten from Lydda (*August. Itiner.*, ed. Hessel., p. 600). Its site is now occupied by the little village of *Amwas*, which lies on the western declivity of a rocky hill commanding the plain. It contains two copious fountains, one of which is doubtless that referred to by some old writers as possessing remarkable healing properties (Sozom. *H. E.*, v. 21; Robinson, *B. R.* iii. 146, and authorities there given). The only ruins of importance are those of a church a little south of the village.

Though not mentioned in the Bible, Emmaus is frequently referred to in Jewish history. Beside it Judas Maccabæus defeated Georgias the Syrian general (1 Maccab. iii. 40; iv. 3, *sq.*) It was afterwards fortified by Bacchides, under Antiochus Epiphanes, when engaged in war with the Jews (ix. 50). In the beginning of the third century, the city was rebuilt by the exertions of Julius Africanus, and called Nicopolis (Reland, *Pal.* p. 759), a name which it retained till after the wars of the Crusades (*Gesta Dei per Francos*, p. 743).

3. A place mentioned by Josephus. Speaking of Tiberias, he says—'There are warm baths at a little distance from it in a village named *Emmaus*' (*Antiq.* xvii. 2. 3); and he further states that the name Emmaus, 'if it be interpreted, may be rendered 'a warm bath' (*Bell. Jud.* iv. 1. 3). Dr. Robinson supposes this to be only a Greek form of the Hebrew *Hammath*, which has the same signification, and was the name of a town of Naphtali (*B. R.*, ii. 385). [HAMMATH.]—J. L. P.

EMMANUEL. [IMMANUEL.]

EMMERLING, CHRISTIAN AUGUST GOTTFRIED, was born June 16, 1781, and died January 22, 1827. He was for some time preacher at St. Thomas's Church, Leipsic, and subsequently pastor of four village churches in the neighbourhood of that city. Amidst his other labours he gave considerable attention to the exegesis of the N. T., and in 1811 published a Latin translation of Keil's *Elements of Hermeneutics.* His principal work was a commentary on the Second Epistle to the Corinthians—*Pauli Epistola ad Corinthios posterior, græce, perpetuo commentario illustravit C. A. G. E.*, Lips. 1823. He had previously published two shorter works on certain passages in this epistle. These were—*De Paulo felicem institutionis suæ successum prædicante ejusque causas exponente*, 2 *Cor. ii.* 14-16, Lips. 1809; and *Succincta Tractatio loci Paulini*, 2 *Cor. v.* 1-20, Lips. 1816.—S. N.

EN, properly AIN, a word signifying 'fountain;' and hence entering into the composition of sundry local names, of which the following are the chief. [AIN.]

EN-DOR (עֵין דֹּאר, and עֵין־דּוֹר; Sept. Ἀενδώρ and Ἐνδώρ), an ancient town of Issachar, but allotted, with a few others, to the half tribe of Manasseh (Josh. xvii. 11). It was one of those places out of which the Israelites were for a long period unable to drive the Canaanites. Endor is celebrated as the scene of Saul's singular interview with the witch. The details of that melancholy incident are well known (1 Sam. xxviii.) It is also mentioned by the Psalmist in connection with the victory over Sisera (Ps. lxxxiii. 10).

The situation of Endor is rightly described by Eusebius. He says it is 'in Jezreel' (that is, in the valley or plain of Jezreel or Esdraelon); four miles south of Tabor (*Onomast.* s. v. *Aendor*). In another place he states that it is near Nain (s. v. *Endor*). Endor is still a small village. It lies on the northern slope of a bleak ridge, now called Jebel ed-Duhy, but in Scripture 'the hill of Moreh' (Judg. vii. 1). It is four miles south of Tabor, and a mile and a half east of Nain. The plain of Esdraelon sweeps round the whole base of the ridge. From the fountain of Jezreel, where Saul was encamped, to Endor, is about seven miles. Endor contains some twenty miserable houses. The calcareous cliffs around are filled with rude caverns, and some of the modern habitations are formed of front walls shutting in these caves. One of the caves has a little fountain in it; the entrance is narrow between rugged rocks, and partly covered with a fig-tree. The writer, when standing in this wild and gloomy cave, could not but think how fit a residence it would be for the witch of Endor (*Handbook for S. and P.*, p. 358; Thomson, *The Land and the Book*, p. 445; *Van de Velde*, ii. 383).—J. L. P.

EN-EGLAIM (עֵין עֶגְלַיִם, *calves' fountain;* Sept. Ἐναγαλλείμ), a town of Moab (Ezek. xlvii. 10), which Jerome places at the northern end of the Dead Sea, at the influx of the Jordan.—W. L. A.

EN-GANNIM (עֵין גַּנִּים; Sept. Alex. Ἠγαυνίμ), a town of Palestine, allotted to the tribe of Issachar, and situated in the plain of Esdraelon (Josh. xix. 21). It was assigned out of that tribe to the Levites (xxi. 29). The same town appears to be called *Anem* (ענם) in 1 Chron. vi. 73. There can be little doubt that this is the *Ginæa* which Josephus speaks of as situated in the great plain on the confines of Samaria (*Ant.* xx. 6. 1; *Bell. Jud.* iii. 3. 4). We can have no difficulty in identifying it with the modern town of Jenin. Jenin stands at the mouth of a picturesque glen which winds down into Esdraelon from the wooded hills of Ephraim. The town is high enough to overlook the broad plain, and low enough to have its houses encircled by its verdure. The hills rise steeply behind, dotted with bushes, and here and there clothed with the sombre foliage of the olive. Rich gardens, hedged with prickly pear, extend along their base; and a few palm trees give variety to the scene. The 'fountain,' from which the town took the first part of its Scripture name (*En*, עין), is in the hills a few hundred yards distant; and its abundant waters flow over and fertilize the 'gardens' (*Gannim*) from which the second and chief part of the name is derived. The leading road from Jezreel and the north to Samaria and Jerusalem passes Jenin. This may illustrate the passage in 2 Kings ix. 27, where it is stated that Ahaziah, king of Judah, in escaping from Jehu at Jezreel, 'fled by the way of the garden-house;' that is, *Beth-Haggan*, as it is rightly rendered in the Sept. (בית הגן), which appears to be just another name for En-gannim. He was thus taking the straight road to Jerusalem (Stanley, *S. and P.* 342). Jenin contains above 2000 inhabitants, and is the capital of a large district (Robinson, *B. R.* ii. 315; *Handbook for S. and P.* 351).

2. A town of Judah, situated in the plain of Philistia at the western base of the mountains, and not far from Zanoah and Jarmuth (Josh. xv. 34). Its site has not been identified.—J. L. P.

EN-GEDI (עֵין־גֶּדִי, *kids' fountain;* Sept. Ἐνγαδδί), a city of Judah, which gave its name to a part of the desert to which David withdrew for fear of Saul (Josh. xv. 62; 1 Sam. xxiv. 1-4). Its more ancient Hebrew name was Hazezon-tamar; and by that name it is mentioned before the destruction of Sodom, as being inhabited by the Amorites, and near the cities of the plain (Gen. xiv. 7). In 2 Chron. xx. 1, 2, bands of the Moabites and Ammonites are described as coming up against king Jehoshaphat, apparently round the south end of the Dead Sea, as far as En-gedi. And this, as we learn from Dr. Robinson, is the route taken by the Arabs in their marauding expeditions at the present day. According to Josephus, En-gedi lay upon the lake Asphaltites, and was celebrated for its beautiful palm-trees and opobalsum (*Antiq.* ix. 1. 2); while its vineyards are also mentioned in Sol. Song, i. 14. In the time of Eusebius and Jerome, En-gedi was still a large village on the shore of the Dead Sea. En-gedi has always, until recently, been sought at the north end of the Dead Sea. But Seetzen recognised the ancient name in the Ain-jidy of the Arabs, and lays it down in his map at a point of the western shore, nearly equidistant from both extremities of the lake. This spot was visited by Dr. Robinson, and he confirms the identification. The site lies among the mountains which here confine the lake, a considerable way down the descent to its shore. Here is the beautiful fountain of Ain-jidy, bursting forth at once in a fine stream upon a sort of narrow terrace or shelf of the mountain, above 400 feet above the level of the lake. The stream rushes down the steep descent of the mountain below; and its course is hidden by a luxuriant thicket of trees and shrubs belonging to a more southern clime. Near this fountain are the remains of several buildings, apparently ancient; although the main site of the town seems to have been farther below. The whole of the descent below appears to have been once terraced for tillage and gardens; and near the foot are the ruins of a town, exhibiting nothing of particular interest, and built mostly of unhewn stones. This we may conclude to have been the town which took its name from the fountain (*Robinson*, ii. 209-216).

THE WILDERNESS OF EN-GEDI is doubtless the immediately neighbouring part of the wild region west of the Dead Sea, which must be traversed to reach its shores. It was here that David and his men lived among the 'rocks of the wild goats,' and where the former cut off the skirts of Saul's robe in

a cave (1 Sam. xxiv. 1-4). 'On all sides,' says Dr. Robinson, 'the country is full of caverns, which might then serve as lurking-places for David and his men, as they do for outlaws at the present day.' He adds that as he came in sight of the ravine of the Ghâr, a mountain-goat started up and bounded along the face of the rocks on the opposite side.—J. K.

EN-HADDAH (עֵין־הַדָּה; Sept. Αἱμαρὲκ; Alex. ἡν ἄδδα), one of the boundary marks of the tribe of Issachar (Josh. xix. 21). Van de Velde identifies it with the existing *Ain Haud* or Apostles' fountain; but this is not probable.—W. L. A.

EN-HAKKORE (עֵין הַקּוֹרֵא; Sept. Πηγὴ τοῦ ἐπικαλουμένου), the well or spring of him who called, *i.e.*, upon God (Judg. xv. 19), so named because it sprang up, or was providentially discovered, when Samson, thirsty after the slaughter of a thousand Philistines with the jawbone of an ass, called on God for drink (ver. 18). Its position, any more than that of Lehi, in which it is said to be, is unknown, beyond the bare fact that it was somewhere in the western border of the tribe of Judah. Van de Velde's attempt to identify it is vain. It is to be regretted, however, that men of sense, with a view to disparage the book of Judges as mythical, should be found resuscitating the vulgar notion, the fruit of ignorance, that the well sprung up in the jawbone instead of the place called Lehi, after the instrument of Samson's exploit.—I. J.

EN-RIMMON. These words occur together, in the Masoretic text, in the following passages; (1) Josh. xv. 32; (2) xix. 7; (3) 1 Chron. iv. 32; (4) Neh. xi. 29. In (1) they appear as undoubtedly the names of *two* cities, both in the original and in the Vulg. (וְעַיִן רִמּוֹן; *et Aën, et Remon*); the LXX., however, and the Peschito unite them into one name (Ἐρωμώθ; ܥܝܪܡܘܢ 'Ιρμὼν,' Walton, but literally עִירְמוֹן). In (2) the Hebrew words עין רמון, occurring without the conjunction, would leave it doubtful whether two cities or one were meant, but the clause, *four cities*, in the same verse, requires them to be regarded as separate places; the doubt is increased by the LXX., which not only amalgamates the places as before, Ἐρεμμών,* but inserts Θαλχα to make up the number four; but the Peschito now makes two distinct towns; ܥܝܢ ܪܡܘܢ ('*In, Ramin*,' literally ועין ורמין); the Vulg. also has *Ain et Remmon*. In (3) both the original and the versions agree in mentioning the two places without the conjunction intervening (the LXX. *Alex.*, however, omits Ἤν), but the structure of the verse in all of them requires that the two should be considered as separate cities. In (4) the opposite occurs in the Hebrew and the Peschito; for both unmistakeably unite the names as the designation of a single town (וּבְעֵין רִמּוֹן, ܥܝܢ ܪܡܘܢ *et 'in In-Remon;'* A. V. '*And at En-Rimmon.*') The Vulg. now drops the shorter name ('*Et in Remmon*'); the LXX. *Alex.* does the same (καὶ ἐν [prep.] Ῥεμμών), the *Vatican* text has here an hiatus. Such is the textual variety connected with these two words, which designate one or two of the towns which were originally assigned to the tribe of Judah, and afterwards transferred to the tribe of Simeon (Josh. xix. 7, 9), and on the return from Babylon occupied by the children of Judah (Neh. xi. 29). The situation of these cities of Judah, comprising the first of the four groups, is described in Josh. xv. 21 as 'at the extremity of the tribe, on the borders of Edom toward the south, בַּנֶּגְבָּה.' With regard to En-Rimmon, the conjecture, which has received the sanction of Grotius (*in loc.*), Rosenmüller (*in loc.*), Knobel (*Exeg. H-buch z. A. T.*, in loc.), and Keil (on *Josh.* [Clark], p. 378), is a reasonable solution of the discrepancy—to the effect that the two places, which were evidently near each other (perhaps contiguous, by means of their 'villages,' which they possessed from first to last, comp. Josh. xv. 32 with Neh. xi. 29, 30), were united after the captivity, and considered as one town only.

Van de Velde (*Memoir*, p. 344), says expressly; 'we think this is the right solution of Neh. xi. 29; for *Ain* is probably identical with a site only 30′ or 35′ distance south of *Um er-Rummamîn*, now called Tell-Khewelfeh, and opposite another ancient site, Tell Hora. Between the two Tells is a copious fountain filling a large ancient reservoir, which for miles around is the chief watering-place of the Bedawîn population of this region. A city, at the base of which such a remarkable fountain existed, would well derive its name from '*the fountain*,' and its vicinity to Rimmon would justify both its distinct enumeration and its collective appellation.' In his *Map of the Holy Land*, he places the supposed locality about eight miles north of Beersheba, and twenty-five south-west of Jerusalem. Winer (*Bibl. R. w.-b.*, s. v. 'Rimmon,' ii. 331), identifies our town with that mentioned in Zech. xiv. 10, as 'South of Jerusalem,' and refers to Eusebius *Onomast.* (cited above in note). Probably it was also the same place as the *Ain*, one of the nine *Levitical* cities of the united tribe of Judah-Simeon, mentioned in Josh. xxi. 16. (Besides the works already named, see also Rab. I. Schwarz, *Descript. Geog. of Palestine*, p. 124; Von Raumer's *Palästina*, pp. 170, 219, 220; and Simonis *Onomast. V. T.*, pp. 226, 347).—P. H.

EN-ROGEL (עֵין־רֹגֵל; Sept. Ῥωγήλ). The name means *Foot-fountain*, and is construed by the Targum into 'Fuller's Fountain,' because the fullers trod the clothes there with their feet. It was near Jerusalem, on the boundary-line between the tribes of Judah and Benjamin (Josh. xv. 7; xviii. 16; 2 Sam. xvii. 17; 1 Kings i. 9). It has been usually supposed the same as the Fountain of Siloam. But Dr. Robinson is more inclined to find it in what is called by Frank Christians the Well of Nehemiah, but by the native inhabitants the Well of Job (*Bir Eyûb*). There are only three

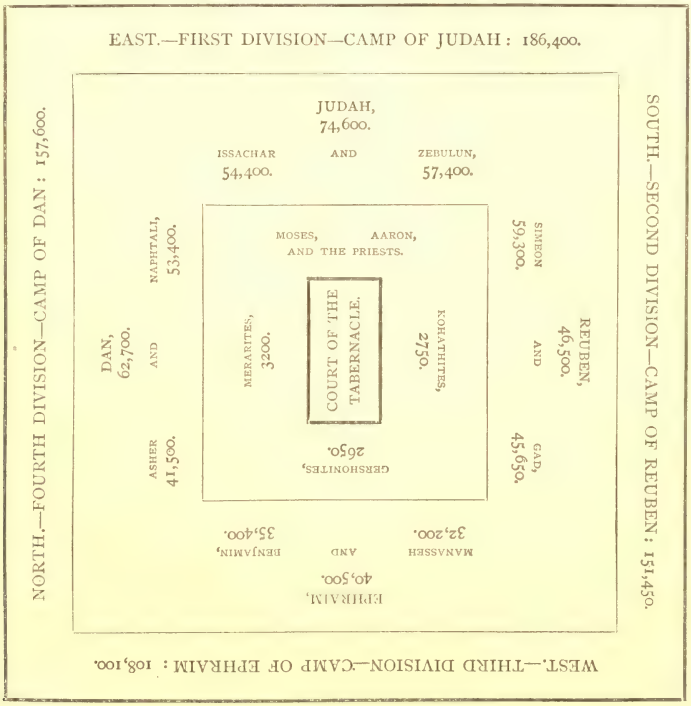
* This is the Vatican reading; the *Cod. Alex.* reads the names of *two* cities, Ἀὶν καὶ Ἐρεμμώθ. It is noticeable, that in their *Onomasticon*, Jerome mentions *Eremmon* as 'Vicus Judæorum prægrandis,' and Eusebius Ἐρεμβὼν as κώμη Ἰουδαίων μεγίστη, which they place in the south of Judæa, about 16 miles south of Eleutheropolis: Bonfrerius, their annotator, identifies their town with our En-Rimmon. (Note, *in loc.*)

sources, or rather receptacles of living water, now accessible at Jerusalem, and this is one of them. It is situated just below the junction of the Valley of Hinnom with that of Jehoshaphat. It is a very deep well, of an irregular quadrilateral form, walled up with large square stones, terminating above in an arch on one side, and apparently of great antiquity. There is a small rude building over it, furnished with one or two large troughs or reservoirs of stone, which are kept partially filled for the convenience of the people. The well measures 125 feet in depth; 50 feet of which were, at the time of Dr. Robinson's visit (in the middle of April), nearly full of water. The water is sweet, but not very cold, and at the present day is drawn up by the hand. In the rainy season the well becomes quite full, and sometimes overflows at the mouth. Usually, however, the water runs off under the surface of the ground, and finds an outlet some forty yards below the well, whence it is said to flow for sixty or seventy days in winter; and the stream is sometimes large.—J. K.

EN-SHEMESH (עֵין שֶׁמֶשׁ; Sept. ἡ πηγὴ τοῦ ἡλίου, and πηγὴ Βαιθσαμύς). A 'fountain' (as the name implies), and perhaps also a village, on the northern border of Judah between Jerusalem and Jericho, or more exactly, between the 'going up of Adummim' and En-Rogel (Josh. xv. 7; xviii. 17). It was, therefore, among the mountains in the wilderness. Fountains in this region are very rare. About a mile east of Bethany, on the road to Jericho, is a little fountain now called by natives *Ain el-Haud*, and by pilgrims and travellers 'the fountain of the apostles.' It is in the bottom of a deep and desolate glen. A Saracenic arch covers the stone trough into which the 'waters' (מָיִם, Josh. xv. 7) flow; and a few ruins around it mark the site of an old village, or more probably a caravanserai, built in former days for the accommodation and security of travellers along this dreary and dangerous road (Luke x. 30, *sq.*) There can be little doubt that this is Enshemesh. It is the only fountain in the district, and it forms an important landmark for defining the boundaries of Judah and Benjamin (Tobler, *Topog. von Jerusalem*, ii. 400; *Handbook for S. and P.* 190).—J. L. P.

EN-TAPPUACH (עֵין־תַּפּוּחַ, *Citron* or *Apple-fountain;* Sept. πηγὴ Θαφθώθ), a place on the boundary-line of Manasseh (Josh. xvii. 7). [TAPPUACH.]

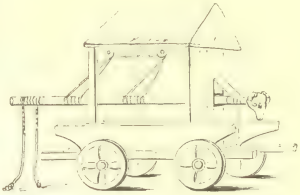
ENCAMPMENTS. Of the Jewish system of



encampment the Mosaic books have left a detailed description. From the period of the sojourn in the wilderness to the crossing of the Jordan the twelve tribes were formed into four great armies, encamping in as many fronts, or forming a square, with a great space in the rear, where the tabernacle of the Lord was placed, surrounded by the tribe of Levi and the bodies of carriers, etc., by the stalls of the cattle and the baggage: the four fronts faced the cardinal points while the march was eastward, but as Judah continued to lead the van, it follows that when the Jordan was to be crossed the direction became westward, and therefore the general arrangement, so far as the cardinal points were concerned, was reversed.* It does not appear that, during this time, Israel ever had lines of defence thrown up; but in after ages, when only single armies came into the field, it is probable that the castral disposition was not invariably quadrangular; and, from the many positions indicated on the crests of steep mountains, the fronts were clearly adapted to the ground and to the space which it was necessary to occupy. The rear of such positions, or the square camps in the plain, appear from the marginal reading of 1 Sam. xvii. 20, and xxvi. 5 to have been enclosed with a line of carts or chariots, which, from the remotest period, was a practice among all the nomade nations of the north. The books of Moses are so explicit on the subject of encampment, and the march of the Israelites, that we deem a distinct plan of the numbers and position of the twelve tribes, of the various corps of Levites, etc., with the tents of Moses and Aaron ranged about the tabernacle, and other particulars, sufficient to give a very clear idea of the whole, and to supersede the necessity of further description.—C. H. S.

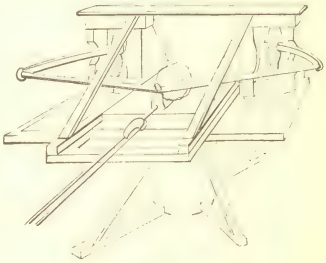
ENCHANTMENTS. [DIVINATION.]

ENGINES OF WAR were certainly known much earlier than the Greek writers appear to admit, since figures of them occur in Egyptian monuments, where two kinds of the testudo, or pent-house, used as shelters for the besiegers, are represented, and a colossal lance, worked by men who, under the cover of a testudo, drive the point between the stones of a city wall. The chief projectiles were the catapulta for throwing darts, and the balista for throwing stones. Both these kinds of instruments were prepared by Uzziah for the defence of Jerusalem (2 Chron. xxvi. 15), and battering the wall is mentioned in the reign of King David (2 Sam. xx. 15); but the instrument itself for throwing it down may have been that above-noticed, and not the battering-ram. The ram was, however, a simple machine, and capable of demolishing the strongest walls, provided access to the foot was practicable; for the mass of cast metal which formed the head could be fixed to a beam lengthened sufficiently to require between one and two hundred men to lift and impel it;† and when it was still heavier, and hung in the lower floor of a movable tower, or *helipolis*, it became a most formidable engine of war—one used in all great sieges from the time of Demetrius, about B.C. 306,



233. Battering Ram.

till long after the invention of gunpowder. Towers of this kind were largely used at the destruction of Jerusalem by the Romans. Of the balistæ and catapultæ it may be proper to add that they were of various powers. For battering walls there were some that threw stones of fifty, others of one hundred, and some of three hundred weight; in the field of battle they were of much inferior strength. Darts varied similarly from small beams to large arrows, and the range they had exceeded



234. Balista.

a quarter of a mile, or about 450 yards. All these engines were constructed upon the principle of the sling, the bow, or the spring, the last being an elastic bar, bent back by a screw or a cable of sinews, with a trigger to set it free, and contrived either to impel darts by its stroke, or to throw stones from a kind of spoon formed towards the summit of the spring.—C. H. S.

ENGLISH VERSIONS. 1. The earliest English version in prose of any book of the Bible was made about the time when Edward the Third ascended the throne, by William de Schorham. The MS. is in the British Museum, containing the Psalter in Latin and English. Immediately after, Richard Rolle, chantry priest at Hampole, translated and published the same book. Next to the psalter was translated the N. T.; probably by Wycliffe. To the several books were prefixed prologues; but they betray a different hand from the text. Before the N. T. was completed, a translation of the Old was undertaken by one of Wycliffe's coadjutors, Nicholas de Hereford; as is stated in a note at the end of a copy in the Bodleian Library. It would seem that the writer was suddenly stopped

* If the leading tribes did not thus turn with the direction of the march, Judah and his two wings must have formed the rear in crossing the Jordan.

† The Algerines, about two centuries ago, took the lower mast of one of their frigates and impelled it by forcing 400 slaves to use their personal strength in the work.

in the book of Baruch; so that the translation had to be completed by another, probably Wycliffe. This version has all the canonical, besides the apocryphal books, except the fourth book of Esdras. It was the first English version of the whole Bible. A second revised translation was suggested, and perhaps commenced by Wycliffe; but it was not completed and published till after his death. Prefixed is a general prologue, whose date determines that of the version, and was probably 1388. This prologue was designed as a preface to the O. T. only; for it may be assumed that the O. T. was put forth by itself before the New was revised. The author of the general prologue, and consequently of the corrected version, was John Purvey, the leader of the Lollard party after Wycliffe's death. He had the assistance of Nicholas Hereford, John Ashton, John Parker, and Robert Swynderby.

The former of these versions was that in which Wycliffe took a leading part; the N. T., and probably some portions of the Old, being wholly his own work. If it be assigned to 1380 the date cannot be far from the truth; for it was evidently completed in the latter part of his life. The second, or Purvey's, which was a revision of the first, rather than an independent translation, belongs, as we have seen, to about 1390. Both were made from the Latin or Vulgate.

The N. T. part of the latter was first printed by Lewis, in 1731. It was afterwards reprinted by Baber in 1810. Both editors, however, erroneously ascribed it to Wycliffe. It was again published by Messrs. Bagster in *the English Hexapla*, 1841, from a MS. now in the collection of Lord Ashburnham. The first part of the earlier version ever printed was in Dr. Adam Clarke's Commentary on the Bible, from a MS. in his own possession. In 1848 the N. T. was printed for the first time by Lea Wilson, from a MS. belonging to himself. It was reserved for the Rev. Josiah Forshall and Sir Frederick Madden to publish both versions complete; *The Holy Bible, containing the Old and New Testaments, with the Apocryphal books, in the earliest English versions made from the Latin Vulgate by John Wycliffe and his followers;* four vols., royal quarto, 1850. (See the preface to this splendid edition, pp. 1-64.)

Wycliffe, though a zealous reformer, and a man of learning in his own day, was ignorant of the Hebrew and Greek languages. Hence he was unfitted for the task of translating the Bible. Latin was all but universal in the 14th century; and the Latin Bible or Vulgate was the only document which constituted *the Word of God* in the estimation of men. The version, as far as it proceeded from Wycliffe, is remarkable for its fidelity, and the propriety of the words selected. Still it is but the translation of a translation, and therefore more important as illustrative of the state of our language in the 14th century than as contributing to the criticism or interpretation of the Scriptures.

2. *Tyndale's Translation.*—William Tyndale, having printed at Hamburg an edition of the Gospel by Matthew and an edition of Mark, committed to the press at Cologne the first edition of his N. T. in 4to, with a prologue and glosses. In consequence, however, of the exertions of Cochlæus, a violent and crafty enemy to the printing of the Scriptures, the edition was interrupted before it was printed off. A precious fragment of it is now in the library of the Right Hon. Thomas Grenville. (Facsimiles are given by Mr. Anderson, in his 'Annals of the English Bible,' vol. i. p. 64.) At Worms, whither he proceeded on leaving Cologne, he commenced another edition of the N. T. in 8vo, without the prologue and glosses belonging to the 4to. A third edition was printed at Antwerp in 1526, a fourth at the same place in 1527, a fifth in 1529, a sixth in 1534, and three editions in 1535. In 1536, the year in which he was strangled at Vilvorde, there were ten or twelve editions. He also printed at different times the five books of Moses; and in 1531, the book of Jonah, with an admirable prologue respecting the state of his country. In addition to the Pentateuch, he translated other parts of the O. T., at least as far as the end of Chronicles. The O. T. was made from the original, not from Luther's German version; for there is no evidence to shew that Tyndale was acquainted with German, or indeed that he ever saw Luther; though there is abundant testimony of his skill in Hebrew. Besides, its internal character proves that it was made from the original Hebrew and Greek.

The excellence of this version, the basis of all subsequent English Bibles, has never been called in question by candid and competent judges, notwithstanding the severe opposition it encountered during the life of the honoured Tyndale, and the peculiar circumstances in which he was placed. The language is pure, appropriate, and perspicuous. It is an astonishing monument of the indomitable zeal and great learning of the author. The N. T. part was printed in Bagster's *Hexapla*.

3. *Myles Coverdale.*—The English version of the whole Bible made by Coverdale is dated 1535, in folio. Where it was printed is matter of conjecture. In the title-page it professes to be faithfully and truly translated out of the 'Douche (German) and Latyn.' This Bible was imported into England in 1536; and various expedients were tried in the way of altering the title-page and the dedication, or of affixing a new title-page, in order to procure it the royal approbation. Another edition, in 4to, was issued in 1550, and in the same form reissued in 1553. This Bible certainly owed its origin to Lord Cromwell's patronage. Coverdale states, that he had five translations before him 'to help him herein.' Although the author had the benefit of Tyndale's, his work must be reckoned inferior. In addition to the culpable obsequiousness of Coverdale, he was not so well skilled in the original languages of the Scriptures; and had therefore to rely more on the German and Latin (Anderson, vol. i. p. 587). This translation has been reprinted by Bagster. [COVERDALE.]

4. *Matthew's Bible.*—Although this version is the same as Tyndale's previously described, yet it deserves to be separately spoken of. John Rogers, an intimate friend of Tyndale, set about the superintendence of a new edition soon after the incarceration of the latter at Vilvorde. Where it was printed cannot now be ascertained. Hamburg, Marburg, Paris, Antwerp, and Lubeck, have all been named. When Rogers had proceeded with the printing as far as Isaiah, Richard Grafton and Edward Whitchurch, the celebrated printers, undertook to bring out the work as a matter of trade. The N. T. entire, and the Old as far as the end of Chronicles, are Tyndale's; the remainder of the O. T. was done by Rogers himself, with the assist-

ance perhaps of Coverdale's sheets. The whole was finished in 1537. Why it bears the name of Thomas Matthew is not clear. It has been conjectured, however, that it may have been commenced at the request of a person of that name. Archbishop Cranmer, without any previous connection with the undertaking, was applied to by Grafton to procure it royal patronage, which he happily effected though Lord Cromwell.

In the year 1538 another edition was begun at Paris, edited by Coverdale, which was interrupted by an order of the Inquisition. It was finished in London, in April 1539. This book was set forth and enforced by the highest authority in England.

5. *Taverner's Bible.*—Richard Taverner, the editor of this work, was a learned layman. His Bible was published in London, 1539, folio. Two other editions of it were issued in quarto. It is not a new version, but a correction of Matthew's.

6. *Cranmer's Bible.*—The first great Bible, with a prologue, by Cranmer, was published in 1539, folio, printed by Whitchurch. Three subsequent editions had the archbishop's name affixed to the title-page. The N. T. is printed in Bagster's *Hexapla.* [CRANMER.]

7. *Geneva Bible.*—The N. T., in duodecimo, printed at Geneva, by Conrad Badius, in 1557, is properly a revision of Tyndale's from the Greek, by William Whittingham. It was merely preparatory, however, to the revision of the entire Bible by Whittingham and other exiles, which appears to have been begun in January 1558, and to have been continued till the 10th April 1560. Whittingham had for his associates in the undertaking Anthony Gilby and Thomas Sampson. Its size is quarto. This was the first English Bible printed in Roman letter, and the first in verses. A patent relative to it was issued by Elizabeth in favour of John Bodleigh. The work is a new translation from the original, not simply a revision of any former version. It is faithful and literal. The N. T. portion was reprinted by Bagster in the *Hexapla.*

8. *Archbishop Parker's*, or *the Bishops' Bible.*—This Bible was published in 1568, at London, in one folio volume. It was superintended by Parker, Archbishop of Canterbury, the text being carefully revised after the originals, by upwards of fifteen scholars, eight of whom were bishops. Different portions were assigned to different individuals, the initials of whose names are placed at the end of their several parts. It was not, as is commonly supposed, undertaken by royal command. The text of it is much better than that of any preceding one.

9. *Anglo-Romish Version.*—An English translation of the N. T. was published at Rheims in 1582, in a quarto volume. It is made from the Latin Vulg. not from the original, and is accompanied with annotations. In 1609-10 the O. T. was translated from the Vulg., and published at Douay in two quarto volumes, also with notes. These three volumes contain the standard version of Roman Catholics. Many of the original Hebrew and Greek words are retained, so that simplicity and perspicuity are sacrificed. It has been conjectured that this was done to render it as obscure as possible to the common people. The N. T. has been reprinted in Bagster's *Hexapla.*

10. *King James's Bible.*—The proposal for this new translation of the Bible originated with Dr. John Rainolds, of Corpus Christi College, Oxford. Forty-seven persons were engaged upon it, doubtless the most eminent men for learning that could then be procured. They met in companies at different places, having their respective tasks assigned them. According to the ordinary account, fourteen rules were given to the translators for their guidance; but another account states that only seven were finally prescribed. The whole was revised by twelve men together, two having been chosen out of each of the six companies. The final revision was made by Dr. Miles Smith, who wrote the Preface, and Dr. Bilson. It was first published, in a folio volume, in 1611. The whole expense was defrayed by Barker, the patentee. In order to judge of the real character of this work, which has continued to be *the authorized* version down to the present day, it is necessary to consider two of the rules given to the editors or translators, viz., *the first* and *fourteenth*:—'The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.' Again:—'These translations to be used when they agree better with the text than the Bishops' Bible: viz., 1. Tyndale's; 2. Matthew's; 3. Coverdale's; 4. Whitchurch's (Cranmer's); 5. The Geneva.' From these instructions it may be inferred that the A. V. is a revision of the Bishops' Bible, by a careful collation of the originals and a comparison of existing translations. It was not a new and independent work, but a laborious compilation from existing works of the same kind, regulated in every case by the Greek and Hebrew.

It is needless to pronounce a formal encomium on our A. V. The time, learning, and labour expended on it were well bestowed. It far surpasses every other English version of the entire Bible, in the characteristic qualities of simplicity, energy, and purity of style, as also in uniform fidelity to the original.

A revision of it, however, is now wanted; or rather a new translation from the Hebrew and Greek, based upon it. Since it was made, criticism has brought to light a great mass of materials; and elevated itself in the esteem of the critical theologian as an important science. Hermeneutics too have been cultivated, so as to assume a systematic, scientific form. We require, in consequence, a new English version, suited to the present state of sacred literature. It need scarcely be stated that King James's translators have failed to apprehend the true meaning in many passages. Of the merit attaching to their version a considerable share belongs to Tyndale. Parker's Bible was the professed basis, and *that* was a revision of Cranmer's. Cranmer's Bible was chiefly a correction of Matthew's, or in other words of Tyndale's, as far as Tyndale had translated. Thus King James's translation resolves itself at last, in no small measure, into Tyndale's; and when we consider the adverse circumstances continually pressing upon that noble-minded man, with the little assistance he could obtain; the work he produced assumes a pre-eminent position amid the immortal monuments of human learning and skill.

Thus few men have successfully attempted an English version of the entire Bible since the authorised one of 1611. They have contented themselves with separate books, either of the O. or N. T. In point of style and diction Lowth's translation of Isaiah is the best. Dr. Campbell translated the

Gospels, and Macknight the Epistles; but the former scarcely reaches the expectations which a reader of the *Preliminary Dissertations* would form; while the latter has not commended itself to competent judges. [PURVER; GEDDES; BOOTHROYD.]

See Johnson's *Account of the several English translations of the Bible*, Lond. 1730, 8vo, reprinted in Bp. Watson's *Theological Tracts*; Bp. Marsh's *History of the Translations which have been made of the Scriptures, from the earliest to the present age*, Lond. 1812, 8vo; Lewis's *History of the principal Translations of the Bible*, Lond. 1739, 8vo; Newcome's *Historical View of the English Biblical translations*, Dublin, 1792, 8vo; Cotton's *List of Editions of the Bible, from the year* 1505 *to* 1820, Oxford, 1821, 8vo; Walter's *Letter on the Independence of the Authorized Version of the Bible*, Lond. 1823, 8vo; Todd's *Vindication of our Authorized Translation*, etc., Lond. 1819, 8vo; Whittaker's *Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures*, etc., Lond. 1819, 8vo, and Supplement, 1820; Townley's *Illustrations of Biblical Literature*, Lond. 1821, 3 vols. 8vo; and especially Anderson's *Annals of the English Bible*, Lond. 1845, 2 vols. 8vo, which must be regarded as *the standard work* on the subject.—S. D.

ENGRAVING. The following are the terms by which this art is indicated in the Hebrew Scriptures—(1), חָצַב; (2), חָקַק; (3), חֶרֶט; (4), חָרַשׁ or חָרַת; (5), פָּסַל; (6), פָּתַח; (7), מִקְלַעַת; (8), עֵט. There is much indistinctness in the terms of the ancient art of the Jews, arising from the fact, that one and the same artisan combined, in skill and practice, many branches, which the modern principle of 'division of labour' has now assigned to different pursuits. Thus Aholiab was not only 'an engraver,' but also 'a cunning workman' in general art, 'and an embroiderer in blue, and in purple, and in scarlet and fine linen' (Exod. xxxviii. 23). In like manner Bezaleel is described as accomplished 'in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work' (Exod. xxxv. 31-33). These numerous gifts they both possessed and practised themselves, and imparted to others; so that they formed an early school of art to supply the demand created by the institution of the Mosaic ritual, the members of which school were as comprehensive in their attainments as their great teachers (Exod. xxxv. 34; xxxvi. 1, 2). The same combination of arts seems to have characterized the later school, which was formed under the auspices of David, when preparing for the erection of the temple (1 Chron. xxii. 15; xxviii. 21). Many of these artificers were Phœnicians, whom the king had invited to his new capital (2 Sam. v. 11; 1 Chron. xiv. 1). In the next reign, Hiram, to whose genius the temple of Solomon owed much of the beauty of its architectural details, as well as its sacred vessels (1 Kings vii. 15-45), was a native of Tyre, the son of a Tyrian artificer by an Israelite mother. This man's skill was again as comprehensive as that of his great predecessors (v. 14). We are not surprised, therefore, to find extreme indefiniteness in the terms with which our article is surmounted. No. (1), although once in the A. V. (Job xix. 24) translated '*graven*' (with an undoubted reference to the ancient art of engraving), is generally used to indicate the rougher work of *hewing* stone or wood, in quarry or forest. In Prov. ix. 1, indeed, it is applied to the finer art of *hewing* or fashioning *pillars*; but its usual objectives of בּוֹר ('*cistern*,' Jer. ii. 13), קֶבֶר ('*sepulchre*,' Is. xxii. 16), יֶקֶב ('*winepress*,' Is. v. 2), prove that חצב has to do with rougher operations than those which fall under our idea of 'engraving.' (But see below, under (8), עֵט.) This word is *contrasted* with No. (4) in our list, חָרַשׁ (or, as it once occurs, חָרַת in Exod. xxxii. 16), which is used to describe '*engraving*,' in Jer. xvii. 1. In Gen. iv. 22 the participial derivative of this root is employed in the description of Tubal-cain, the Biblical progenitor of all artificers of the kind indicated in this article. But it is less in the verbal forms, than in the *noun* חָרָשׁ, that this word expresses the art before us. As a noun it occurs more than thirty times; and is rendered variously in A. V. (*engraver*, *craftsman*, *smith*, *artificer*, etc.) Though it indicates artistic work by *fine* instruments, in metal, wood, and stone, and is thus opposed to the rougher operations of חצב, it yet includes other usages, which remove it from the specific sense of our art. (Thus, while with אֶבֶן alone, Exod. xxviii. 11, it may well refer to the fine work of the *engraver in stone*, yet in the phrase חָרָשֵׁי אֶבֶן קִיר, literally, *hewers of the stone of the wall*, 2 Sam. v. 11; or more simply חָרָשֵׁי קִיר [*workers of wall*], 1 Chron. xiv. 1, it can hardly describe a higher art than what is attributed to it in A. V.—that of the ordinary '*mason*;' similarly with עֵצִים, *timber*, it points to the work of the '*carpenter*,' 1 Chron. xiv. 1, etc.; and with בַּרְזֶל *iron* to that of the '*smith*' or iron-founder.) The prevalent idea, however, of חרשׁ is the subtle work of the finer arts; and with this well agree such passages as Prov. vi. 18, where the word describes the 'heart *that deviseth* wicked imaginations,' and 1 Sam. xxiii. 9, where it is predicated of Saul, '*secretly practising* mischief' [*Hiph.* part. שָׁאוּל מַחֲרִישׁ הָרָעָה]. Gesenius has collected instances of the like meaning of the word in the other Shemitic languages; and compares with it the '*Doli fabricator*' of Virgil, *Æneid*, ii. 264; and the cognate phrases, '*Fabricare quadris*,' Plautus, *Asin* i. 1. 89; δόλον τεύχειν, κακὰ τεύχειν, of Hesiod and Homer, and τεκταίνεσθαι μῆτιν, *Iliad*, x. 19 (*Thes.* 529). In connection with the word חרשׁ, we have in 1 Chron. xiv. 14, an indication that, even in early times, encouragement was given to associations of art among the ancient Jews, by providing for their members a local habitation in which to pursue their calling, which is proved to have been an *honourable* one from the illustrious names which are associated with its pursuit (ver. 13, 14). From this passage (of ver. 14, compared with ver. 21 and 23), we further learn that the various arts were *hereditary* in certain families.* No. (2)

* The word '*stonesquarers*,' in 1 Kings v. 18, is

on our list, חָקַק, describes a branch of art which more literally coincides with *our* idea of engraving. In Ezek. iv. 1 the word is used of engraving *a plan or map;* in Job xix. 23, of inscribing upon tablets [of stone or metal], a very early instance of the art; similarly in Is. xxx. 8; whilst in Ezek. xxiii. 14 [אֲנָשִׁי מְחֻקָּה] the word seems to indicate painting, *portraying in colours* [חֲקֻקִים בַּשָּׁשֵׁר]; and the addition of עַל־הַקִּיר, *upon the wall*, raises the suspicion that *fresco* art, which was known to very ancient nations, including the Egyptians, was practised by the Babylonians, and admired if not imitated by the Jews; comp. ver. 14, 15, 16. (On the art of *colouring* as known to the Assyrians, Egyptians, Greeks, etc., see Sir G. Wilkinson, *On Colour and Taste*, p. 153.) The LXX. renders the remarkable phrase before us, Ἐζωγραφημένους ἐν γραφίδι, without specifying *colour;* but Symmachus, the Vulgate, the Peschito, and the Chaldee paraphrase all include in their versions the express idea of *colour*. The idea of *careful and accurate art* which is implied in the term under consideration imparts much beauty to the passage in Is. xlix. 16, 'Behold, *I have graven* thee upon the palms* of my hands,' where the same word is used. The second clause of this sentence, 'Thy walls are continually before me,' may be compared with Is. xxii. 16, where our verb חקק is also employed to describe the engraved plan or sketch of a house for architectural purposes. Among other applications of the art indicated by this word, may be mentioned monumental stones, such as the אֶבֶן הָעֵזֶר of 1 Sam. vii. 12, with suitable inscriptions; see especially Deut. xxvii. 2-8. In No. (5), פָּסַל, and its noun פֶּסֶל (always rendered in A. V. '*graven image*'), we have the operation rather of the sculptor's or the carver's art than the engraver's. In several passages of Isaiah (xxx. 22; xl. 19; xli. 7; xliv. 12-15) curious details are given of the fabrication of idols, which afforded much employment to the various artificers engaged in the complicated labour of image-manufacture (see also Jer. x. 3-9, from which it would seem that the wrought and prepared metal for covering the idol was imported, and put on by Jewish artisans). Working in *ivory* was common to the ancient Egyptians (Wilkinson's *Anc. Egypt*, iii. 169); the Assyrians (Layard's *Nineveh*, ii. 420); the ancient Greeks (Grote's *Greece*, vi. 30-32); and the artificers of Jerusalem (Solomon's ivory throne, 1 Kings x. 18; ivory palaces, Ps. xlv. 8; ivory beds, Amos, vi. 4); and of Samaria (Ahab's ivory house, 1 Kings, xxii. 39; which was not an uncommon luxury, Amos iii. 15). No doubt the alliance of the royal houses of Israel and (indirectly) of Judah with the Phœnician monarch (1 Kings xvi. 31) was the means of attracting many of the artificers of Tyre and Sidon and Gebal to the metropolis of each of the Jewish kingdoms; both in Solomon's time and in Ahab's, ivory-sculpture was probably a *Phœnician* art. The neighbouring idolators, whose example was so disastrous to Israel, were skilled in image-manufacture. From Deut. vii. 25 it appears that the body of the idol was of sculptured wood, overlaid with one or other of the precious metals. The passage, 1 Sam. vi. 2-12, seems to prove that the Philistines had artificers in the precious metals capable of forming the figures of small animals; and their idols that were taken among the spoils of the great battle of Baal-perazim were probably graven of wood (1 Chron. xiv. 12). No. (6), פָּתַח [Piel and Pual], is perhaps distinguished from the term we have just considered (פסל) by being used to describe figures in *relief* rather than statues, such as the cherubic figures on the walls of the temple (see 1 Chron. iii. 7). Compare the cognate noun פִּתּוּחַ, *engraved figure*, in 1 Kings vi. 29, which passage informs us that the temple walls were lavishly adorned with these figures, standing out probably in various degrees of *relief* (see also other but similar work, described by this verb, 1 Kings vii. 36). The chief application, however, of the word is to the cutting and engraving of precious stones and metals [*intaglio* work, as distinguished from the raised work of *cameos*, etc.]; such as the breastplate of the high-priest (Exod. xxviii. 9-11, 21), and the plate of his mitre (ver. 36, 37). The mystic engraving of Zech. iii. 9 is likewise described in the same terms. The splendid jewellery of Solomon's time, as referred to in the Canticles, i. 10, 11, is best classed under the art indicated by פתח and its derivatives. From. Is. iii. 18-24 it appears that this art of the goldsmith continued rife in later reigns; and was not unknown even after the captivity (see Zech. vi. 11). The neighbouring nations were no less skilled in this branch of art; for instance, the *Egyptians*, Exod. xii. 35, compared with xxxii. 2, 3; the *Canaanites*, Josh. vi. 19; the *Midianites*, Num. xxxi. 50, and (afterwards) Judg. viii. 24-26; the *Ammonites*, 1 Chron. xx. 2; the *Syrians* of Zobah and Hamath, 2 Sam. viii. 7-11. No. (7), מִקְלַעַת, like our last term of art, describes sculpture in relief [wie auf altägypt. Denkmälern, also *nicht Hautrelief* (Vulg.), says Fürst, *Hebr. Wort.-b.* i. 780]; it occurs 1 Kings vi. 18, 29 ('*carved figures* of cherubims,' A. V.), 32, vii. 31 ('*gravings*,' A. V.) No. (3) and No. (8) are the Hebrew names of the

in the original הַגִּבְלִים, '*Giblites*,' or inhabitants of Gebal [or *Byblos*], north of Berytus, on the Mediterranean, and lying nearest the celebrated Cedar forest of all the harbours thereabouts (Keil, *on Kings*). This proximity encouraged the inhabitants in their art of engraving and sculpture for which they were noted. In Ezek. xxvii. 9 they are called זִקְנֵי גְבַל, 'the ancients of Gebal;' these, and '*the wise men thereof*,' Rosenmüller in a learned note on the verse describes as *peritissimi, optimi fabri;* so Grotius, *in Crit. Sacr.* See also Poli *Synopsis*, in loc., who refers to Pliny, *Nat. Hist.* v. 18; Ptolemy, v. 15; Strabo [*ed. Casaub.*], p. 1096.

* There is here an allusion to the eastern custom of tracing out on their hands the sketches of eminent cities or places, and then rubbing them with the powder of the *hennah* or cypress, and so making the marks perpetual. Maundrell (*Journey from Aleppo to Jerusalem*, p. 100 [London, 1810]), describes the process of 'pilgrims having their arms and hands marked with *the usual ensigns of Jerusalem*.' See also Rosenmüller, *in loc.*, and J. D. Michaelis, *Notæ in Lowthii Prælect.* [Oxford, 1821], pp. 501, 502; and Burder's *Oriental Customs* [London, 1840], p. 149.

engraver's *tools*. חֶרֶט occurs only in Exod. xxxii. 4 (A. V. '*a graving tool*'), and in Is. viii. 1 (A. V. '*a pen*'). This was rather the *scalprum fabrile* of the Romans (Livy, xxvii. 49), than the *stylus* (see art. *Scalptura*, in Smith's *Dict. of G. and R. Antiq.* For two other opinions as to the meaning of חֶרֶט in Exod. xxxii. 4, see Gesenius, *Thes.* 520). עֵט (which in Ps. xlv. 2 and Jer. viii. 8, means a writer's style or reed), has the same meaning as the previous word in the other places of its occurrence (Job xix. 24; Jer. xvii. 1); here it has the epithet בַּרְזֶל, i. q. '*Pen of iron.*' The occurrence of עֵט, in Job xix. 24, imparts to the יִחָצְבוּן the idea of a finer art than is usually expressed by that verb. See above, No. (1). (De Saulcy's *Histoire de l'art Judaïque*, Paris, 1858, has been consulted in the preparation of this article.)—P. H.

ENOCH (חֲנוֹךְ; Sept. and N. T. Ἐνώχ). Four persons bearing this name are mentioned in the O. T., the most distinguished of whom was the son of Jared and father of Methuselah. According to the O. T., *he walked with God;* and, after 365 years, *he was not, for God took him* (Gen. v. 24). The inspired writer of the Epistle to the Hebrews says, 'By faith Enoch was translated that he should not see death, and was not found, because God had translated him' (xi. 5). *Walking with God* implies the closest fellowship with Jehovah which it is possible for a human being to enjoy on earth. As a reward, therefore, of his extraordinary sanctity, he was transported into heaven without tasting of death. Elijah was in like manner translated; and thus the doctrine of immortality was *palpably* taught under the ancient dispensation. The traditions of the Jews have ascribed to Enoch many fabulous qualities. They have invested him with various attributes and excellences for which the Bible furnishes no foundation. Thus, he is represented as the inventor of letters, arithmetic, and astronomy; as the *first author*, from whom several books emanated. Visions and prophecies were commonly ascribed to him, which he is said to have arranged in a book. This book was delivered to his son, and preserved by Noah in the ark. After the flood it was made known to the world, and handed down from one generation to another. Hence the Arabians call him ادريس *Edris, i.e., the learned* (Koran, Sur. xix.) See Juchasin, f. 134; Eusebius, *Præpar. Evang.* ix. 17, and *Hist. Eccles.* vii. 32; Barhebr. *Chron.*, p. 5.—S. D.

ENOCH, BOOK OF. The interest that once attached to the apocryphal book of Enoch has now partly subsided. Yet a document quoted, as is generally believed, by an inspired man, can never be wholly devoid of importance or utility in sacred literature. We shall allude to the following particulars relating to it:—

1. History of the book of Enoch.
2. The language in which it was written.
3. Constituent parts, authorship, and age.
4. The place where it was written.
5. Did Jude really quote it.
6. Its use.

In several of the fathers mention is made of Enoch as the author, not only of a prophetic writing, but of various productions. The book of Enoch is alluded to by Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, Origen, Augustine, Jerome, Hilary, and Eusebius. It is also quoted on various occasions in the *Testament of the Twelve Patriarchs*, a document which Nitzsch has shewn to belong to the latter part of the first century or the beginning of the second. The passages in these ancient writings relating to our present purpose have been carefully collected by Fabricius, in his *Codex Pseudepigraphus* (vol. i., pp. 160-224), and by Gildemeister in the *Zeitschrift der deutschmorg. Gesellschaft*, Band. ix. Jewish writers have also referred to the book more or less expressly. There are reminiscences of it in different works; as in the book Sohar, in Rabbi Menahem, and others enumerated by Jellinek in the seventh volume of the *Zeitschrift der deutschen morgenländischen Gesellschaft*, p. 249, *et seqq.* In the 8th century Georgius Syncellus, in a work entitled *Chronographia*, that reaches from Adam to Dioclетian, made various extracts from 'the first book of Enoch.' In the 9th century Nicephorus, patriarch of Constantinople, at the conclusion of his *Chronographiæ Compendium*, in his list of *canonical* and *uncanonical* books, refers to the book of Enoch, and assigns 4800 στίχοι as the extent of it. After this time little or no mention appears to have been made of the production until Scaliger printed the fragments of Syncellus regarding it, which he inserted in his notes to the *Chronicus Canon* of Eusebius. In consequence of the extracts, the book of Enoch excited much attention and awakened great curiosity. At the beginning of the 17th century an idea prevailed that it existed in an Ethiopic translation. A Capuchin monk from Egypt assured Peiresc that he had seen the book in Ethiopic; a circumstance which excited the ardour of the scholar of Pisa so much, that he never rested until he obtained the tract. But when Job Ludolph afterwards visited the Royal Library in Paris, he found it a fabulous and silly production. In consequence of this disappointment the idea of recovering it in Ethiopic was abandoned. At length Bruce brought home three MSS. of the book of Enoch from Abyssinia. 'Amongst the articles,' he states, 'I consigned to the library at Paris, was a very beautiful and magnificent copy of the prophecies of Enoch in large quarto. Another is amongst the books of Scripture which I brought home, standing immediately before the book of Job, which is its proper place in the Abyssinian Canon; and a third copy I have presented to the Bodleian Library at Oxford by the hands of Dr. Douglas, bishop of Carlisle.' As soon as it was known in England that such a present had been made to the Royal Library at Paris, Dr. Woide, librarian of the British Museum, set out for France with letters from the secretary of state to the ambassador at that court, desiring him to assist the learned bearer in procuring access to the work. Dr. Woide accordingly transcribed it, and brought the copy back with him to England. The Parisian MS. was first publicly noticed by the eminent Orientalist De Sacy, who translated into Latin ch. i. ii. iii. iv.-xvi., also xxii. and xxxi., and published them in the *Magasin Encyclopédique*, an. vi. tom. i. p. 382, *et seqq.* Mr. Murray, editor of *Bruce's Travels*, gave some account of the book from the traveller's own MS. The Bodleian MS.

was translated into English by Dr. Laurence, then Professor of Hebrew in Oxford; and thus the public were favoured, for the first time, with the whole book in English, A.D. 1821. In 1833 a second, improved edition of the translation appeared; and, in 1838, the third edition, revised and enlarged. To the translation is prefixed a preliminary dissertation of 59 pages, giving some account of the book, its author, the time and place of its composition, etc. etc. It has also been translated into German by Dr. Hoffmann of Jena. According to Angelo Mai there is a MS. copy of the book of Enoch among the Ethiopic codices of the Vatican, which must have been brought into Europe earlier than Bruce's MSS. In 1834 Rüppell procured another MS. of Enoch from Abyssinia, from which Hoffmann made the second part of his German version.

In 1840 Gfrörer made and published a Latin version in his *Prophetæ veteres Pseudepigraphi*, etc. Being taken from the English and German translations it has little value.

In 1838 Laurence edited the original work in Ethiopic from Bruce's MSS. In 1851 Dillmann published it in Ethiopic from five MSS. (*Liber Henoch, Æthiopice*, Lipsiæ, 8vo); which was followed in 1853 by a German version, with a general introduction and copious explanations (*Das Buch Henoch, uebersetzt und erklärt*, Leipzig, 8vo). On this standard edition a judgment must now be formed of the original work; not on the imperfect and faulty editions of Laurence and Hoffmann.

There is little doubt that the Ethiopic translation exhibits the identical book, which, as most believe, Jude quoted; and which is also mentioned or cited by many of the fathers. The fragments preserved by Syncellus (reprinted by Laurence, Hoffmann, and Dillman) are obviously the same, the deviations being of little importance. It is manifest also, to any one who will compare the quotations made by the fathers with the Ethiopic version, that both point to the same original. The extracts in question could not have been interpolations, as they are essential to the connections in which they are found.

The book was never received into the series of *canonical* writings. The *Apostolical Constitutions* expressly style it *apocryphal* (vi. 16); while Origen (*contra Celsum*) affirms that it was not reckoned divine by the churches; although in another place he hints that some of his contemporaries were of a different opinion. In the *Synopsis of Scripture* published with the works of Athanasius, as well as in the writings of Jerome and Augustine, its noncanonicity is distinctly stated. The only ancient writer who reckoned it of divine authority was Tertullian, who undertakes to defend it against the objections by which it was then assailed (See his treatise *De Cultu Fœminarum*). His arguments, however, are puerile.

The Greek translation, in which it was known to the fathers, appears to be irrecoverably lost. There is no trace of it after the 8th century. The last remnants of it are preserved by Syncellus. The Ethiopic was made from it, not from the Hebrew.

The leading object of the writers, who were manifestly imbued with deep piety, was to comfort and strengthen their contemporaries. They lived in times of distress and persecution, when the enemies of religion oppressed the righteous. The outward circumstances of the godly were such as to excite doubts of the divine equity in their minds; or at least to prevent it from having that hold on their faith which was necessary to sustain them in the hour of trial. In accordance with this, the writers exhibit the reward of the righteous and the punishment of the wicked. To give greater authority to their affirmations, they put them into the mouths of Enoch and Noah. Thus they have all the weight belonging to the character of eminent prophets and saints. The narrative of the fallen angels and their punishment, as also of the flood, exemplifies the retributive justice of Jehovah; while the Jewish history, continued down to a late period, exhibits the final triumph of His people, notwithstanding all their vicissitudes. Doubtless the authors lived in times of trial; and looking abroad over the desolation, sought to cheer the sufferers by the consideration that they should be recompensed in the Messianic kingdom. As for their wicked oppressors, they were to experience terrible judgments. The writers occasionally delight in uttering dire anathemas against the wicked. It is plain that the book grew out of successive times and circumstances by which they were surrounded. It gives us a glimpse not only of the religious opinions, but also of the general features which characterized the whole period. The book belongs to the apocalyptic literature of the period between the close of the O. T. canon and the advent of Messiah. It is therefore of the same class of composition as the fourth book of Ezra, and the Jewish Sibyllines. The principal interest attaching to it arises from its contributing to our knowledge of the development of Jewish Messianic ideas subsequently to the writings of inspired prophets. In tracing the gradual unfolding and growth of those ideas among the Jewish people, we are the better prepared for the revelation of the N. T.

2. *The Language in which it was written.*—The careful reader soon sees that the work was composed at first in Hebrew, or rather Hebrew-Aramæan. This was long ago perceived by Joseph Scaliger: though he had before him nothing but the Greek fragments preserved by Syncellus. Hottinger, however, observed, in opposition to Scaliger, that a Hebraising style is no sure proof of a Hebrew original. Hoffmann adduces the Hebrew-Aramæan etymology of names, especially the names of angels, as an evidence of the Aramæan original; an argument which is more pertinent; and Laurence infers from the book of Sohar that Hebrew was its primitive language. The writer's thorough acquaintance with the canonical Scriptures of the Jews in the tongue in which they were composed; their use of them in the original, not the Greek translation of the LXX.; their Hebrew etymologies of names, especially the appellations of angels and archangels; the fact that all words and phrases can be easily rendered back into Hebrew or Aramæan; and the many Hebrew idioms and turns that occur, prove that neither Greek nor Ethiopic was the original language, but the later Palestinian Hebrew. Thus the names of the sun are *Oryares* and *Tomas* (lxxviii. 1) from אוֹר חַרֶּס and חַמָּה. In lxxvii. 1, 2, we read that 'the first wind is called *the eastern* because it is *the first*,' which

can only be explained by the Hebrew, קַדְמוֹנִי, קֶדֶם; 'the second is called the south, because the Most High there descends,' *i.e.*, דָּרוֹם from יָרַד רָם (Dillmann, *Das Buch Henoch*, pp. 235, 236). The names of the conductors of the month are also Hebrew (lxxxii. 13), as Murray (p. 46) and Hoffmann (p. 690) remark.

At what time the Greek version was made from the original can only be conjectured. It could not have been long after the final redaction of the whole; probably about the time of Philo. Having appeared in Greek it soon became widely circulated. The Ethiopic version was made after the O. T. had been translated into that tongue.

3. *Constituent parts, Authorship, and Age.*—The Book of Enoch is divided in the Ethiopic MSS. into twenty sections; which are subdivided into 108 chapters. But copies differ in their specification of chapters. Dillmann has properly departed from the MSS., and endeavoured to make divisions of sections, chapters, and verses, which may represent the text pretty nearly as it is preserved among the Abyssinians. We shall follow his edition.

The work is divided into five parts or books, with an introduction, and several concluding chapters. The introduction consists of the first four chapters, characterising the book to which it belongs as a revelation of Enoch the seer respecting the future judgment of the world, and its results both towards the righteous and rebellious sinners, written to console the pious in the times of final tribulation.

The first part comprehends chapters v.-xxxvi.; the second, xxxvii.-lxxi.; the third, lxxii.-lxxxii.; the fourth, lxxxiii.-xci.; and the fifth, xcii.-cv. Chapters cvi.-cviii. form the conclusion.

Laurence remarks, that 'the book may have been composed at different periods; perhaps it might also be added, that there may have been different tracts, as well as tracts composed by different authors.' This idea was taken up by Murray, and wrought out in a treatise of considerable ingenuity; though it must be affirmed that the author signally failed from want of critical ability, as well as of a better text than Laurence's. *Enoch restitutus*, as Murray terms his work, was reviewed by Hoffmann in his *second excursus;* an honour to which it was scarcely entitled.

The first thing that strikes a reader of this apocalyptic production is, that extracts from a prophecy of *Noah* appear in loose and awkward connection with *Enoch's* prophetic revelations. Thus the 65th chapter begins: 'And in those days *Noah* saw the earth how it was bowed down, and its corruption was near. And he lifted up his feet thence, and went to the ends of the earth, and cried to his grandfather, Enoch,' etc. etc. Portions are ascribed to Enoch; others belong to Noah. To the former belong chapters xxxvii.-lxxi.; 1-16, chiefly, but incompletely, and a few other places fragmentarily; as also xci. 3-cv.; viii. 20-36; lxxiii.-lxxxii., lxxxiii., lxxxiv., lxxxv.-xc., cvi., etc., etc., etc. To the latter belong vi. 3-8, ix.-xi. fragmentarily, liv. 7-lv. 2, xvii.-xix., lxv.-lxix. The first Enoch book lies in xxxvii.-lxxi., with a few interpolations. Chapter xxxvii. is a sort of preface, in which the writer calls his book a *vision of wisdom*. It consists of three parts, viz., xxxviii.-xliv., xlv.-lix., lviii.-lxxi., each commencing with *parable the first, parable the second, parable the third*, respectively. Here the author represents Enoch as travelling through the upper heavens, where he sees many wonderful things, some actually and in the body; others in prophetic visions; which describes them accordingly, viz., the mysteries of the angel world, of the kingdom of heaven, the Messianic kingdom, the person of the Messiah, the establishment of his kingdom by judgments, its growth and completion, the blessedness of the elect, and the condemnation of the unbelieving. The book treats not only of the secrets of the purely *spiritual*, but also those of the *visible*, world. The latter are evidently touched upon in subservience to the former, to shew that the secret powers of the visible world work in harmony towards the consummation of the Messianic reign, when righteousness shall obtain secure and eternal victory over all opposition. The ultimate tendency and drift of the whole production are the Messianic issues of all things.

It is obvious that the author was a poet of no mean order. His inspiration was high, his ideas elevated and pure. He had a creative fancy which could body forth new forms and shapes. Speaking out of the midst of his own time, he could throw himself back into the past, and mould it suitably to his purpose. His language too, has the living freshness of a master. He was well acquainted with the book of Daniel, as is obvious from the spirit of his production. Not that he was an imitator of that book, far from it; his mind was too powerful and independent. It is characteristic of him that he calls Jehovah *Lord of Spirits*, that he specifies as the seven spiritual beings that stand before God, the four highest angels, Michael, Raphael, Gabriel, Phanuel; and the three highest hosts, the Cherubim, Seraphim, and Ophanim; that he speaks of *the Elect*, and of one in particular as *the Elect* by way of eminence, the *Son of Man*, *i. e.*, the Messiah. The charm of the writer's descriptions is irresistible, transporting the reader into the highest regions of the spiritual world. With a genuine glow of feeling, and the elevation of purest hope, he carries us away, till we are lost in wonder at the poetic inspiration of one living at a period comparatively so late. His work must have created a new branch of writing at the time; leading to numerous imitations.

The first Enoch book was written after Daniel, and as far as we can judge from its descriptions and tone, it appeared about 144 B.C., after Jonathan had been made prisoner by the Syrians; when the Jewish people seemed to be in complete subjection to their conquerors, and it was necessary to turn all the nobler spirit they had, against the oppression and cunning of foreign kings. This is consistent with the mention of the Parthians in lvi. 5-7, for that people were well known in Palestine after the Parthian expedition of Antiochus Sidetes, in which John Hyrcanus was obliged to accompany him. Laurence's argument for the year 40 B.C., founded on this mention of the Parthians, is nugatory (Preliminary Dissertation, p. 37, *et seqq.*, 3d edition). The connection of the passage shews that the writer does not describe his immediate present, but the distant Messianic times. He speaks in parables. The analogy too of the 57th chapter shews that he neither refers to the march of the Parthians into Palestine and to Jerusalem, about 40 B.C., nor to a definite historical event in

the future, but to the Medo-Parthians as about to play the part of Magog in Ezekiel. The attention of the Israelites had been increasingly directed to the Parthians since the Maccabæan struggles, till they became well known in the course of the second century. Hence the date 40 B.C. is inadmissible; though Hoffmann, Gfrörer, and Krieger, follow Laurence in adopting it. Kœstlin has endeavoured, but unsuccessfully, to shew that this piece was written between the years 80 and 60 of the Christian era.

The second Enoch book consists of vi. 1, 2; vii. 1-6; viii. 4; ix. 1-6, 8-11; x. 4-10, 12-xi. 2; xii.-xvi.; lxxxi, 1-4; lxxxiv.; xci. 3-cv. It may be divided into two unequal parts, the first of which is preserved in fragments that are now scattered here and there, and difficult to be discovered; the second is easily detected in xci. 3-cv. Chapters i.-v. form an introduction to the whole. The object of the writer was much the same as that of his predecessor, viz., to threaten, as well as to console, his countrymen. He was a gifted poet; and had the faculty of powerful description, with a spirit moved and passionate, greatly excited by the commotion of the times. He wrote chiefly on account of the internal dissensions of the people; not with relation to heathen oppressors. With the first book of Enoch he was acquainted, as the spirit of it is largely re-echoed in his. Yet he was evidently an independent author, adducing much new matter. He is more rhetorical than poetical. The people of God are generally designated by him 'the righteous;' God is 'the mighty,' 'the great,' 'the Holy One.' The Messiah he calls 'the plant or root of righteousness,' 'the Son of God.' His work must have been composed not long after the first book of Enoch, viz., under John Hyrcanus, about ten to fifteen years later. An analysis of the ten weeks of the world's history, described in xci. and xciii., of which seven had elapsed when Enoch revealed the wonderful things contained in the book, brings us to the time of Hyrcanus.

The third book of Enoch consists of viii.; xx.-xxxvi.; lxxiii.-lxxxii.; lxxxiii. 1-11; lxxxv.-xc.; cvi.; not completely but fragmentarily. It is difficult to collect the dispersed and imperfect members of this scattered work. It is more didactic and learned than the other two; and is mainly occupied with unfolding the secrets of creation. The writer, too, had a poetical genius; but he was less impassioned than his predecessors. He had both skill and ability; but borrowed from the first book more than the second author did. It is characteristic of him that he assumes seven leading *evil* angels, as well as seven good ones; that he calls the latter *the white ones;* that he terms both good and bad angels *stars*, and the Holy Land, *the blessed*. The appendix, viz., chapter cviii., was afterwards added to this third book by an unknown hand.

This writer, in grouping the periods of time from the creation till his own day, gives as the third that of the dominion of the 70 shepherds over the people on whom righteous punishment had fallen (ch. lxxxix. 59-xc. 13). This reaches from the 8th and 7th centuries before Christ to the author's present. He seems to have divided the 70 into 12 + 23 + 23 + 12, four series of foreign rulers. The first twelve kings consist of Assyrian, Babylonian, and Egyptian kings; the five Assyrian ones from Pul to Esarhaddon, and the three Chaldæan ones, besides the four Egyptian, from Necho till Amasis. The first 23 begin with Darius the Mede, and Cyrus. The 12 + 23 make 35, the half of 70. The second 23 consists of Alexander and his next two successors, Cassander, Antigonus, Demetrius; the next five kings of the new Macedonian house; the first seven Ptolemies; and the first five Seleucidæ. The last twelve consist of the twelve Seleucidæ, from Antiochus the Great to Demetrius II. The 36, or as it may be read 37 shepherds, in xc. 1 should be 35, as Laurence conjectured on a wrong ground; Ewald on a right one. The author of this book lived under John Hyrcanus, a little later than the writer of the second Enoch book. It does not seem to us worth while to enter minutely into the various views and computations of the seventy shepherds that have been put forward by scholars. It may suffice to say that Laurence, Gfrörer, Krieger, Lücke, Hoffmann, are all more or less in error, as Dillmann and Ewald have elaborately demonstrated. (See Dillmann's *Das Buch Henoch, allgemeine Einleitung*, p. 47, *et seqq.;* and Ewald's *Abhandlung*, p. 51, *et seqq.;* Ewald's *Geschichte des Volkes Israel*, vol. iv., p. 397, *et seqq.*, 2d edition.)

Besides these three Enoch books, there is the book of Noah existing in an abridged, mutilated, and fragmentary form. Being now scattered in disjointed pieces through the Enoch books, it is difficult of detection. It may be seen, however, in vi. 3-8; ix. 7; x. 1-3, 11-22 b, 17-19; liv. 7-lv. 2; lx. 1-10, 24, ff. 64; lxv. 1-lxix. 1, 2-16 a, and a few other passages. The production referred to the secrets of the angelic and heavenly world, and human inventions and errors. The end of the old world which was destroyed by the flood, the deliverance of Noah and his house, threatenings and promises in relation to the new world, are described in it. It is evident that the author of the Noah book had the other three productions before him; and that he was mainly influenced and guided by the third. How long after the Enoch books this Noah production was composed, cannot be exactly determined. It was probably 50 years later.

An editor subsequently undertook to put them together so as to form the entire work. In doing so he proceeded very freely and independently. He transposed, abridged, and added, putting the parts into the order that seemed best. The appendix to the third Enoch book had been composed before; thus making six persons concerned in the whole. Probably the editor belonged to the middle of the first century B.C.

Such is Ewald's theory of the composition of the book, an ingeniously elaborated and complex one, that admits of question and doubt. But it is impossible at the present day to arrive even at probability in relation to the structure of the whole. Plausible theories may be proposed very different in their nature. We believe that Ewald has assumed too many separate writers. That there are two Enoch books is plain. That there are also pieces of a Noah book is unquestionable. Under these three heads we should put all, a final compiler having interwoven the parts so as to give a kind of unity to the whole. In constructing the second Enoch book it is unnecessary to assume so much dismemberment as Ewald does. With all the allowance that can be reasonably made for corrup-

tion of the text in the process of translation and transmission, it cannot well be supposed that a later redactor would put or leave the alleged second and third Enoch books in so disjointed a form as Ewald's theory implies. That the entire production appeared before the Christian era is clearly deducible from the fact that the Roman empire never appears as a power dangerous to Israel.

Stuart has laid considerable stress on the Christology of the book as indicative of an acquaintance on the authors' part with the N. T., especially the Apocalypse. But the Christological portions do not possess sufficient distinctness to imply a knowledge of the N. T. The name Jesus never occurs. Neither are the appellations *Lord*, *Lord Jesus*, *Jesus Christ*, or even *Christ*, employed. The words *faith*, *believers*, *God and his anointed*, *deny*, etc., can hardly be claimed as Christian terms, because they occur in the Ethiopic O. T. as the representatives of Hebrew-Greek ones. All that can be truly deduced from the Christology is, that it is highly developed, and very elevated in tone; yet fairly derivable from the O. T. in all its essential and individual features. Nor is there anything in the eschatology or angelology to necessitate a Christian origin. We allow that the Messiah is spoken of in very exalted terms. His dignity, character, and acts surpass the descriptions presented in other Jewish books. But they are alike in the main, coloured by the highly poetical imagination of the writers, in conformity with the sublimity and animation of their creations. We must therefore reject Stuart's opinion of a Jewish-Christian origin. All the arguments adduced on its behalf are easily dissipated, since Dillmann's edition and Ewald's criticisms have led to a better acquaintance with the text of the work itself. Nor is Hilgenfeld's attempt to shew that the first Enoch book (xxxvii.-lxxi.) proceeded from Christian gnostics more successful, as Dillmann has remarked (Pseudepigraphen des A. T. in Herzog's *Encyklopædie*, vol. xii., pp. 309, 310). Equally futile is Hoffmann's endeavour to shew that the work did not appear till after the destruction of Jerusalem in the first century, when both Jude's epistle and the Apocalypse had been written (*Die Zeitschrift der deutschen morgenländischen Gesellschaft*, vol. vi., p. 87, *et seqq.*) Not very dissimilar is Böttcher's view, that the book, like the Sybilline oracles, was made up in the first and second centuries after Christ, of pieces belonging to different times (*De Inferis*, i. sec. 505). Nothing is more certain than that the work belongs to an ante-Christian world; and therefore the only problem is how to distribute the different books incorporated, and when to date them separately and collectively. After Laurence, Hoffmann and Gfrörer had erred in placing the whole under Herod the Great; Krieger and Lücke rightly assigned different portions to different times; putting ch. i.-xxxvi. and lxxii.-cviii. to the early years of the Maccabean struggle; and xxxvii.-lxxi. to 38-34 B.C. How far we believe this apportionment incorrect will be seen from the preceding statements (see Krieger's *Beiträge zur Kritik und Exegese*, 1845; and Lücke's *Versuch einer vollständigen Einleitung in die Offenbarung des Johannes, u. s. w.*, sec. 11, 2d ed.)

The mention of *books* of Enoch in the Testament of Judah, in the Testament of Benjamin, in Origen (*c. Cels.* and *Homil. in Num.*), and of the first book of Enoch in the fragments preserved by Syncellus, consists with the idea that the whole was then divided into different books. Tertullian leads us to believe that it was of the same extent in the Greek text then existing as it is in the present Ethiopic.

4. *The place where it was written.*—The place where the authors lived and wrote is Palestine. This alone seems to suit the circumstances implied in the work, which is largely pervaded by the spirit of persons whose power, religion, and independence had been overborne by foreign interference. Laurence, however, endeavours to shew from the 72d chapter (71st Laurence), where the length of the days at various periods of the year is given, that the locality must have been between the 45th and 49th degrees of north latitude, in the northern districts of the Caspian and Euxine seas. Hence he conjectures that the writer was one of the Jews who had been carried away by Shalmaneser and did not return. Krieger supposes (*Beiträge zur Kritik und Exegese*, p. 53) that Enoch, the imaginary writer, drew from the astronomical traditions or writings of northern Asia, regardless of the difference of Palestine's geographical position. Murray has shewn (p. 63, *et seqq.*) that one passage favours the idea that the author lived in Abyssinia; whence he infers that the production proceeded from various persons belonging to countries removed from one another. But De Sacy has remarked that as the authors' astronomical system is partly imaginary, their geography may be also visionary. Neither Egypt, nor Chaldea, nor Palestine, suits the astronomy of the book. The scientific knowledge of the Israelites was imperfect. It is therefore idle to look for accuracy in geography or astronomy. The writer or writers systematised such knowledge as they had of natural phenomena after their own fashion; as appears from the fact that to every third month thirty-one days are assigned. The allusions to the Oriental theosophy and the opinions of Zoroaster do not necessarily commend a Chaldean origin, at least of the astronomical part; since the images of fire, radiance, light, and other Oriental symbols, may be satisfactorily accounted for by the Jews' intercourse with other nations, and their residence there for a time. The Oriental philosophy of Middle Asia was evidently not unknown to the authors. Zoroastrian doctrines are embodied in the work because Persian influences had been felt by the Israelites since the Babylonian captivity.

5. *Did Jude really quote the book of Enoch?*—Some are most unwilling to believe that an inspired writer could cite an Apocryphal production. Such an opinion destroys, in their view, the character of his writing, and reduces it to the level of an ordinary composition. But this is preposterous. The apostle Paul quotes several of the heathen poets; yet who ever supposed that by such references he sanctions the productions from which his citations are made, or renders them of greater value? All that can be reasonably inferred from such a fact is, that if the inspired writer cites a particular sentiment with approbation, it must be regarded as just and right, irrespective of the remainder of the book in which it is found. The apostle's sanction extends no farther than the passage to which he alludes. Other portions of the original document may exhibit the most absurd and superstitious notions. It has always been the current opinion

that Jude quoted the book of Enoch; and there is nothing to disprove it. It is true that there is some variation between the quotation and its original; but this is usual even with the N. T. writers in citing the Old.

Others, as Cave, Simon, Witsius, etc., suppose that Jude quoted a *traditional* prophecy or saying of Enoch; and we see no improbability in the assumption. Others again believe that the words apparently cited by Jude were suggested to him by the Holy Spirit. But surely this hypothesis is unnecessary. Until it can be shewn that the book of Enoch did not exist in the time of Jude, or that his quoting it is unworthy of him, or that such knowledge was not handed down traditionally so as to be within his reach, we abide by the opinion that Jude really quoted the book. While there are probable grounds for believing that he might have become acquainted with the circumstance independently of inspiration, we ought not to have recourse to the hypothesis of *immediate suggestion*. On the whole, it is most likely that the book of Enoch existed before the time of Jude; and that the latter really quoted it in accordance with the current tradition. Whether the prophecy ascribed to Enoch was *truly* ascribed to him, is a question of no importance.

6. *Its use.*—Presuming that it was written by Jews, the book before us is an important document in the history of Jewish opinions. It indicates an essential portion of the Jewish creed before the appearance of Christ; and assists us in comparing the ideas of the later with those of the earlier Jews. We would not appeal to it as possessing *authority*. The place of *authority* can be assigned to the Bible alone. No human composition, be it ever so valuable, is entitled to usurp dominion over the understandings of men. But apart from all ideas of *authority*, it may be fairly regarded as an index of the state of opinion at the time when it was written. Hence it confirms certain opinions; provided they can be shewn to have a good foundation in the Word of God.

Mr. Stuart in depicting the Christology of the book, finds the doctrine of the Trinity distinctly recognised in lxi. 9, etc. (lx. 12 of Laurence). But he has been misled by Laurence's version. The passage runs thus:—When the saints shall be judged by the elect one 'they shall all speak with one voice, and praise, extol, exalt, and magnify the name of the Lord of spirits. And he shall call to all the host of the heavens, and all the saints that are above, and the host of God, the Cherubim, and Seraphim, and Ophanim, and all the angels of power, and all the angels of principalities, and of the elect, and the other powers which are upon the dry land, over the water, on that day,' etc. Here a plurality of persons in the Godhead is *not* discoverable.

The manner in which the Messiah is depicted exceeds in loftiness what we find in the O. T.:—'I saw one who had a head of days (comp. Dan. vii. 13), and his head was white as wool, and with him was another whose countenance was as the appearance of a man, and full of grace was his countenance, like to one of the holy angels. And I asked one of the angels who went with me and shewed me all hidden things respecting that Son of Man who he was, and whence he was, and wherefore he went with the ancient of days? And he answered me, and said to me, This is the Son of Man who has righteousness, with whom righteousness dwells, and who revealeth all the treasures of that which is concealed, because the Lord of spirits has chosen him, and his lot before the Lord of spirits has surpassed all through uprightness for ever. And this Son of Man whom thou hast seen shall raise up the kings and the mighty from their couches, and the powerful from their thrones, and shall loose the bands of the powerful, and break in pieces the teeth of sinners. And he shall hurl the kings from their thrones, and drive them out of their kingdoms, because they magnify him not nor praise him, nor thankfully acknowledge whence the kingdom is lent to them. And the face of the mighty shall he reject, and shame shall fill them,' etc. (xlvi.) After this general conception of Messiah, he is invested with divine attributes, as —'Before the sun and the signs were made, the stars of heaven created, his name was already named in presence of the Lord of spirits' (xlviii. 3); 'before the creation of the world was he chosen and concealed before him, and will be before him from everlasting to everlasting' (xlviii. 6). It is also said that the angels know him and praise his name (xl. 5; xlviii. 2). Thus it appears that a pre-existence is assigned to the Messiah; he had a hidden existence, before time began, in the presence of God. Highly, however, as he is exalted, he is not represented as a Being truly God, or on an equality with the Father. All that is said is, that he is exalted above all other creatures, sits on the throne of the divine glory, having all judgment committed to him, and judges angels themselves (lv. 4; lxi. 8). Nowhere is *proper worship* ascribed to him; on the contrary, he is represented as joining in the universal worship offered to the Lord of spirits. He is still the *Son of Man* and *the Elect one*, on whom the fulness of the Spirit is poured out; a creature subordinate to God, with a kind of idealised pre-existence, clothed with the highest attributes of majesty and humanity. The Christology, generally, is a development of the acknowledged Jewish doctrine; and never transgresses the Jewish stand-point in deifying the Messiah, or hinting at the incarnation. The 7th chapter of Daniel contains in germ the ideas of Messiah, which are developed and set forth in the work before us. It is there that we find the essence of its Christology.

Wisdom is not hypostatised in the book, any more than in Proverbs. It is merely *personified*. This appears from the following passages:—'Wisdom found no place where she should dwell; then she had a dwelling in heaven. Wisdom came to dwell among the sons of men, and found no habitation: then wisdom returned to her place, and took up her abode among the angels. And unrighteousness came forth from her recesses; whom she did not seek she found, and dwelt among them, as the rain in the wilderness, and as the dew on the thirsty land' (xlii. 2-3). 'The wisdom of the Lord of spirits has revealed him [the Son of Man] to the holy and righteous' (xlviii. 7). 'The righteous one will arise from sleep, and wisdom shall arise to be given them' (xci. 10).

In like manner, the *word* is not an appellation of Messiah. 'The word calls me, and the spirit is poured out upon me [Enoch]' (xci. 1). 'The Lord called me with his own mouth, and said to me, 'come hither, Enoch, and to my holy word'' (xiv. 24). The only passage in which *the word* appears

to be used personally of Messiah is xc. 38, 'And the first among them [was the word, and the same word] became a great beast,' etc. But we agree with Dillmann in holding that the words in brackets are a Christian gloss. They give no suitable sense. Besides, the identification of the *word* with Messiah is foreign to the Christology of the book, and does violence to Jewish ideas of His person (Dillmann, *Das Buch Henoch*, p. 287).

As in the canonical prophecies of the O. T. so here, the final establishment of the Messianic kingdom is preceded by wars and desolations. In the eighth of the ten weeks into which the world's history is divided, the sword executes judgment upon the wicked; at the end of which God's people have built a new temple, in which they are gathered together. The tenth week closes with the eternal judgment upon angels (ch. xc. xci.)

With respect to the doctrine of a general resurrection, it is certainly implied in the work. But the mode of the resurrection of the wicked and the righteous is differently presented. The *spirits* of the former are taken out of sheol and thrown into the place of torment (xcviii. 3; ciii. 8; cviii. 2-5); whereas the spirits of the righteous raised again will be reunited to their *bodies*, and share the blessedness of Messiah's kingdom on earth (lxi. 5; xci. 10; xcii. 3; c. 5). The reunion of their *bodies* with their spirits appears a thing reserved for the righteous.

In bringing out the sentiments expressed in the book care must be taken not to convert them into *dogmas*, or fixed ideas that formed part of the writer's settled creed. Their descriptions are poetical and ideal. Hence doctrines cannot well be deduced from them. As well might one attempt to construct a theology out of the prophetic writings of the O. T. As the authors of the work built largely on the prophets, assuming a like tone, and animated in part by the same spirit, they cannot be truly regarded as other than Hebrew poets, and prophets of an inferior order to the old inspired ones of a better age.

Stuart has gone to the book with his system of theology, and derived from it a Christology essentially Christian. Hence he supposes that the writer of several passages had some acquaintance with the Gospel and Revelation of John. Surely the reverse is the fact. The Apocalypse is a work that savours strongly of the Jewish apocalyptic literature, Daniel and Enoch. This is consistent with the fact adduced against it by Stuart, viz., that John bears on the face of all his writings the stamp of originality (*Biblical Repository for Jan.* 1840, p. 127).

As various sects in Judaism were tolerably developed at the time of some of the writers, it has been a subject of inquiry whether the peculiar doctrines of any appear in the work. According to Jellinek (*Zeitschrift der deutsch.-morgenländ. Gesellschaft*, vii. p. 249) the work originated in the sphere of Essenism. We learn from Josephus that the Essenes preserved as sacred the names of the angels: and put up certain prayers before sunrise, as if they made supplication for that phenomenon (*Jewish Wars*, book ii. ch. viii.) Now there is a very developed angel-doctrine in the work before us; and we also find the following passage:—'When I went out from below and saw the heaven, and the sun rise in the east, and the moon go down in the west, a few stars, and everything as He has known it from the beginning, I praised the Lord of judgment and magnified Him, because He has made the sun go forth from the windows of the east,' etc. etc. (lxxxiii. 11). This certainly reminds one of Essenism shewing its influence on the mind of the writer. It belongs to the third Enoch book. The 108th chapter, which was later than the third Enoch book, is more plainly Essenic. The pious, whom God rewards with blessings, are described as having lived a life of purity, self-denial, and asceticism like to that of the Essenes. Yet Dillmann appears disinclined to find any reflexion of Essenism in lxxxiii. 11, or elsewhere (*Das Buch Henoch Allgemeine Einleitung*, p. liii.) We admit that the first and second Enoch books are free from it, as also the Noah book. It is obvious that none of the writers belonged to the school of the Pharisees. They were tolerably free from the sects of their people; rising above the narrow confines of their distinctive peculiarities, which were not then fully developed.

The Book of Enoch the Prophet, by Richard Laurence, LL.D., Archbishop of Cashel, third edition, Oxford, 1838, 8vo. *Das Buch Henoch in vollständiger Uebersetzung mit fortlaufendem Commentar, ausführlicher Einleitung und erläuternden Excursen*, von Andr. G. Hoffmann, Erste Abtheilung, Jena, 1833, 8vo. *Zweite Abtheilung* Jena, 1838, 8vo. *Enoch Restitutus, or an attempt to separate from the books of Enoch the book quoted by St. Jude*, etc., by the Rev. Ed. Murray, London, 1836, 8vo. *American Biblical Repository for* 1840, in which are two articles by Professor Stuart on the book of Enoch. *Versuch einer vollständigen Einleitung in die Offenbarung Johannis*, von. Dr. F. Lücke, Bonn, 1848, 8vo, sec. 11, second edition. A. F. Gfrörer's tract in the *Tübingen 'Zeitschrift fur Theologie,'* entitled, '*Die Quellen zur Kentniss des Zustandes der judischen Dogmen und der Volksbildung im Zeitalter Jesu Christi,'* 4 Heft. pp. 120, *sq.* for the year 1837. *Das Jahrhundert des Heils*, Abtheil., i., p. 93, *et seqq.*; Wieseler's *Zur Auslegung und Kritik der Apocalypt. Litteratur des A. u. N. T., erster Beytrag*, p. 162, *et seqq.* Silvestre de Sacy's *Notice du livre d'Enoch* in *Magasin Encyclopédique*, an vi. tom. i. p. 382. This dissertation contains a Latin version of several chapters, and was translated into German by F. T. Rink, Koenigsberg, 1801, 8vo. De Sacy, in the *Journal des Savans* for 1822, October. Fabricii *Codex Pseudepigraphus Veteris Testamenti*, vol. i. pp. 160-224. Bruce's *Travels*, vol. ii., 8vo edition. *The Genuineness of the Book of Enoch Investigated*, by Rev. J. M. Butt, M.A., London, 1827, 8vo. *Liber Henoch, Æthiopice*, Leipzig, 1851, 8vo, by Dillmann. *Das Buch Henoch uebersetzt und erklärt*, von Dr. A. Dillmann, Leipzig, 1853, 8vo. *Abhandlung ueber des Æthiopischen Buches Henokh, Enstehung, Sinn, und Zusammensetzung*, von H. Ewald, Göttingen, 1854, 4to. *Ueber die Entstehung des Buches Henoch*, by K. R. Koestlin, in Baur and Zeller's Jahrbuch for 1856, Heftt. 2 and 3. *Die Jüdische Apokalyptik*, von. A. Hilgenfeld, Jena, 1857, 8vo. *Pseudepigraphen des alten Testaments*, by Dillman, in Herzog's *Encyklopædie*, vol. xii., p. 308, *et seqq.* The publication of a good Ethiopic text by Dillmann, and his excellent translation of it, accompanied with copious explanations, have introduced a new era in our acquaintance with the nature of the work. Possessing all that he has written about it,

with the masterly essay of Ewald, and Koestlin's judicious articles, the student may well dispense with everything previously published in elucidation of the book. No opinion founded on the very imperfect editions and translations of Laurence and Hoffmann can be now relied upon.—S. D.

ENON. [ÆNON.]

ENSIGNS. [STANDARDS.]

EPÆNETUS (Ἐπαίνετος), a Christian resident at Rome when Paul wrote his Epistle to the Church in that city, and one of the persons to whom he sent special salutations (Rom. xvi. 5). In the received text he is spoken of as being '*the first fruits of Achaia*' (ἀπαρχὴ τῆς Ἀχαΐας); but 'the first fruits of *Asia*' (τῆς Ἀσίας) is the reading of the best MSS. (A B C D E F G 67) of the Coptic, Armenian, Æthiopic, Vulgate, the Latin Fathers, and Origen (*In Ep. ad Rom. Comment.* lib. x., *Opera*, vii. p. 431; *In Numer. Hom.* xi., *Opera*, x. p. 109). This reading is preferred by Grotius, Mill, Bengel, Whitby, Koppe, Rosenmuller, Rückert, Olshausen, and Tholuck; and admitted into the text by Griesbach, Knapp, Tittmann, Scholz, Lachmann, Tischendorff, Alford, Vaughan, and Wordsworth; also by Bruder, in his edition of Schmidt's Concordance, Lips. 1842. —J. E. R.

EPAPHRAS (Ἐπαφρᾶς), an eminent teacher in the church at Colossæ, denominated by Paul 'his dear fellow-servant,' and 'a faithful minister of Christ' (Col. i. 7; iv. 12). From Paul's Epistle to Philemon it appears that he suffered imprisonment with the apostle at Rome. It has been inferred from Col. i. 7, that he was the founder of the Colossian Church; and Dr. Neander supposes that the apostle terms him *ὑπὲρ ἡμῶν διάκονος τοῦ Χριστοῦ* (*a servant of Christ in our stead*), because he committed to him the office of proclaiming the Gospel in the three Phrygian cities, Colossæ, Hierapolis, and Laodicea, which he could not visit himself (*Hist. of Planting*, etc., i. pp. 200, 373, Eng. transl.) This language, however, is by no means decisive; yet most probably Epaphras was one of the earliest and most zealous instructors of the Colossian Church. Lardner thinks that the expression respecting Epaphras in Col. iv. 12, *ὁ ἐξ ὑμῶν*, is quite inconsistent with the supposition of his being the founder of the Church, since the same phrase is applied to Onesimus, a recent convert (*Hist. of the Apostles and Evangelists*, c. xiv.; *Works*, vi. 153). But, in both cases, the words in question seem intended simply to identify these individuals as the fellow-townsmen of the Colossians, and to distinguish them from others of the same name in Rome (*v.* Macknight on Col. iv. 2).—J. E. L.

EPAPHRODITUS (Ἐπαφρόδιτος), a messenger (ἀπόστολος) of the church at Philippi to the Apostle Paul during his imprisonment at Rome, who was entrusted with their contributions for his support (Phil. ii. 25; iv. 18). Paul's high estimate of his character is shewn by an accumulation of honourable epithets (*τὸν ἀδελφόν, καὶ συνεργόν, καὶ συστρατιώτην μου*), and by fervent expressions of gratitude for his recovery from a dangerous illness brought on in part by a generous disregard of his personal welfare in ministering to the Apostle (Phil. ii. 30). Epaphroditus, on his return to Philippi, was the bearer of the epistle which forms part of the canon. Grotius and some other critics conjecture that Epaphroditus was the same as the Epaphras mentioned in the Epistle to the Colossians. But though the latter name may be a contraction of the former, the fact that Epaphras was most probably in prison at the time sufficiently marks the distinction of the persons. The name Epaphroditus was by no means uncommon, as Wetstein has shewn by various quotations from classical authors (*Nov. Test. Gr.*, tom. ii. p. 273).—J. E. R.

EPHAH. [WEIGHTS AND MEASURES.]

EPHAH (עֵיפָה). 1. One of the sons of Midian (Gen. xxv. 4; Sept. Γεφάρ; 1 Chron. i. 33, Sept. Γαιφά), whose descendants formed one of the tribes of the desert connected with the Midianites, Shebaites, and Ishmaelites (Is. lx. 6, 7).

2. (Sept. Γαιφά) Caleb's concubine (1 Chron. ii. 46).

3. Son of Jahdai, of the tribe of Judah (1 Chron. ii. 47).—W. L. A.

EPHAI (עֵיפִי, Chetibh, עוֹפִי Ophai; Sept. Ἰωφέ), 'the Netaphathite' whose sons were captains of the forces that came unto Gedsliah to Mizpeh, and probably suffered with him at the hands of Ishmael (Jer. xl. 8; xli. 3).†

EPHER (עֵפֶר; Sept. Ἀφείρ, Ὀφέρ). 1. The second son of Midian (Gen. xxv. 4; 1 Chron. i. 33). Gesenius regards the word as equivalent to the Arabic غفر *Ghifr*, a calf or young animal; and Knobel suggests that the descendants of Epher are the *Banu Ghiphar* of the Kenana Arabs in Hedjaz. (*Exeget. Hbuch, d. A. T.* in loc.)

2. (Sept. Ἄφερ; Alex. Γαφέρ). One of the sons of Ezra of the tribe of Judah (1 Chron. iv. 17).

3. (Sept. Ὀφέρ). One of the heads of the half tribe of Manasseh on the east of Jordan (1 Chron. v. 24).—W. L. A.

EPHES-DAMMIM (אֶפֶס־דַּמִּים; Ἀφεσδομίν, Ἀφεσδομμείν; Vat. Ἐφερμέν; *in finibus Dommim*), the cessation or boundary of blood (1 Sam. xvii. 1). In 1 Chron. xi. 13, the form of the word is פַּס־דַּמִּים. It is the proper name of a place in the tribe of Judah in the Valley of Elah, 'between Shochoh and Azekah,' where the Philistines encamped preparatory to the battle in which David slew Goliath. Its exact locality is unknown. It may have derived its name from the battle referred to, the result of which was the overthrow of the Philistine power, and an end put to the effusion of Israelitish blood.—I. J.

EPHESIANS, EPISTLE TO THE. 1. This epistle expressly claims to be the production of the Apostle Paul (i. 1; iii. 1); and this claim the writer in the latter of these passages follows up by speaking of himself in language such as that apostle is accustomed to use in describing his own position as an ambassador of Christ (iii. 1, 3, 8, 9). The justice of this claim seems to have been universally admitted by the early Christians, and it is expressly sanctioned by several of the fathers of the second

and third centuries (Irenæus, *Adv. Hær.* v. 2, 3; Clemens Alex. *Protrept.* ix. p. 69, ed. Potter; *Strom.* iv. 8, p. 592; Origen, *Cont. Cels.* iv. p. 211, ed. Spencer; Tertullian. *Adv. Marc.* v. 11, 17; Cyprian, *Testim.* iii. 7, etc.) The epistle is also cited as part of sacred Scripture by Polycarp (*Ep. ad Philipp.* c. 1; c. 12); and it is probably to it that Ignatius refers when, in writing to the Ephesians, he calls them Παύλου συμμύσται . . . ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν ἐν Χριστῷ Ἰησοῦ (c. 12, Conf. Cotelerii, *Annot. in loc.*; Pearson, *Vind. Ignatian.* Par. ii. p. 119; Lardner's *Works*, vol. ii. p. 70, 8vo). It is certain that Marcion accepted it as canonical, and by Valentian and his school it was cited as Scripture (Hug. *Introd.* Fosdick's Trans. p. 551; Hippolytus, *Philosophumena*, vi. 34).

In the face of this decided and general testimony, the objections which have been urged on internal grounds against the genuineness of this epistle cannot be allowed to influence us, even did they possess more intrinsic weight than can be assigned to them; for it is incredible that a forged writing should have obtained such general reception as genuine, at so early a period from the time of its alleged author. These objections are chiefly:—1. The absence of any friendly greetings in this epistle, coupled with what are alleged to be indications of want of previous acquaintance on the part of the writer with the Ephesians, facts which, it is asserted, are incompatible with the supposition that it was written by Paul, whose relations with the Ephesian Church were so intimate; 2. The occurrence of words, and phrases, and sentiments, which indicate acquaintance with those Gnostic ideas which were familiar only at a period much later than that of the Apostle; and 3. The close resemblance of this epistle to the Epistle to the Colossians, suggesting that the former is only a copious expansion ('wortreiche erweiterung,' Baur) of the latter. These objections do not rise above the level of mere cavils. The first may be passed by here, as the allegations on which it rests will be particularly considered when we come to the question of the destination of the epistle; at present it may suffice to cite the remark of Reuss in reference to the *unreasonableness* of such objections: 'If Paul writes simple letters of friendship they are pronounced insignificant, and so spurious, because there is a want of the didactic character in them; and, on the other hand, if this prevails, there is proof of the spuriousness of the writing in the absence of the other. What! must both elements always be united according to some definite rule? is it so with us? or are any two of Paul's epistles alike in this respect?' (*Die Geschichte d. H. Schr. Neuen Test.*, p. 104, 3d edit.) The second of the above objections has reference to such passages as i. 21; ii. 7; iii. 21; where it is alleged the Gnostic doctrine of Aeons is recognised; and to the expression πλήρωμα, i. 23, as conveying a purely Gnostic idea; and to such words as μυστήριον, σοφία, γνῶσις, φῶς, σκοτία, etc. On this it seems sufficient to observe, without denying the existence of Gnostic allusions in this epistle, that on the one hand the objection assumes, that because Gnostic *schools* and *systems* did not make their appearance till after the age of the apostles, the *ideas* and *words* in favour with the Gnostics were unknown at an earlier period, a position which cannot be maintained [GNOSTICS]; and on the other, that because the apostle uses phraseology which was employed also by the Gnostics, he uses it in the *same sense* as they did, which is purely gratuitous and indeed untrue, for to confound the αἰῶνες and πλήρωμα of the apostle with the αἰῶνες and πλήρωμα of the Gnostics, as Baur does, only proves, as Lange has remarked, that 'a man may write whole books on Gnostics and Gnosticism, without detecting the characteristic difference between the Christian principle and Gnosticism' (*Apostol. Zeitalt.* i. 124). With regard to the resemblance between this epistle and that to the Colossians, it can surprise no one, that, written at the same time, they should in many respects resemble each other; but it does not require much penetration to discover the many points of difference between them, especially in the point of view from which the writer contemplates his main subject, the Lord Jesus Christ, in each; in the one as the prehistoric, pre-existent, supreme source of all things, in the other as the incarnate, historical, exalted, glorified head of the Church, to whom all things are subjected (comp. Eph. i. 20-23, with Col. i. 15-20; and Lange, *Ap. Zeit.* i. 118). As for the alleged 'copious expansion,' that may be left to the judgment of the reader; as well as the counter notion of Schneckenburger, that the Epistle to the Colossians is an epitome of that to the Ephesians made by Paul himself. On such objections in general, we may say with Reuss, that 'rash hypotheses, whatever acceptance they may have received, tell by their deficiency or strangeness not against the epistle but against themselves; and in opposition to all cavils, the many traits which disprove the presence in the thoughts of a deceptive imitation by a foreign hand, stand as valid arguments in its defence' (*Gesch.* p. 104).

2. It is much more difficult to determine to *whom* this epistle was addressed. On this subject two hypotheses have been principally entertained, besides the common opinion which, following the [disputed] reading in ch. i. ver. 1, regards the party to whom it was sent as the church at Ephesus. Grotius, reviving the opinion of the ancient heretic Marcion, maintains that the party addressed in this epistle was the church at Laodicea, and that we have in this the epistle to that church which is commonly supposed to have been lost; whilst others contend that this was addressed to no church in particular, but was a sort of circular letter, intended for the use of several churches, of which Ephesus may have been the first or centre.

The view of Grotius, which has been followed by some scholars of eminent name, among whom are found Hammond, Mill, Venema, Wetstein, and Paley, rests chiefly on two grounds; viz., the testimony of Marcion, and the close resemblance between this epistle and that to the Colossians, taken in connection with Col. iv. 16. With respect to the former of these grounds, it is alleged that, as Marcion was under no temptation to utter a wilful falsehood in regard to the destination of this epistle, he probably had the authority of the church at Laodicea, and it may be the tradition of the churches generally of Asia Minor for the opinion which he expresses (Grotius, *Proleg. ad Ephes.*; Mill, *Proleg. ad N. T.* p. 9, Oxon. 1707). But, without charging Marcion with *designedly* uttering what was false, we may suppose that, like some critics of recent times, this

view was suggested to him by the Apostle's allusion, in Col. iv. 16, to an epistle addressed by him to the Laodiceans. Nor is there the least ground for supposing that Marcion spoke in this instance on the authority of the Asiatic churches; on the contrary, there is every reason to believe the opposite, for not only do Origen and Clement of Alexandria, who were fully acquainted with the views of the eastern churches on such matters, give no hint of any such tradition being entertained by them, but Tertullian, to whom we are indebted for our information respecting the opinion of Marcion,* expressly says that in that opinion he opposed the tradition of the orthodox churches, and imposed upon the epistle a false title, through conceit of his own superior diligence in exploring such matters ('Ecclesiæ quidem veritate epistolam istam ad Ephesios habemus emissam, non ad Laodicenos, sed Marcion ei titulum aliquando interpolare gestiit, quasi et in isto diligentissimus explorator.'—*Adv. Marc.* v. 17). It is plain that to a statement of such a nature no weight can be safely attached. With regard to the other argument by which this view is advocated, we cannot help expressing surprise that such men as Mill and Paley should have deemed it of so much importance as to rest upon it the chief weight of their opinion. To us it appears to possess no force whatever in support of the view which they espouse. Admitting the fact of a close resemblance between the Epistle to the Colossians and that before us, and the fact that Paul had, some time before sending the former epistle, written one to the church at Laodicea, which he advises the Colossians to send for and read, how does it follow from all this that the Epistle to the Laodiceans and that now under notice were one and the same? To us it appears more probable that, seeing the two extant epistles bear so close a resemblance to each other, had the one now bearing the inscription 'to the Ephesians' been really the one addressed to the Laodiceans, the apostle would not have deemed it of so much importance that the churches of Colossæ and Laodicea should interchange epistles. Such being the chief arguments in favour of this hypothesis (for those which, in addition, Wetstein alleges from a comparison of this epistle with that to the church at Laodicea, in the Apocalypse, are not deserving of notice; see Michaelis, *Introd.* vol. iv. p. 137), we may venture to set it aside as without any adequate support. It may be observed, also, that it seems incompatible with what the apostle says Col. iv. 15, where he enjoins the church at Colossæ to send his greetings to the brethren at Laodicea, etc. Now one sends greetings by *another* only when it is impossible to express them oneself. But if Paul wrote to Laodicea at the same time as to Colossæ, and sent both letters by the same bearer, Tychicus, there was manifestly no occasion whatever for his sending his salutations to the latter of these churches through the medium of the former; it was obviously as easy, and greatly more natural, to have sent his salutations to the church at Laodicea in the epistle addressed to themselves. This seems to prove that the epistle to the Laodiceans had been written some considerable time before that to the Colossians, and therefore could not have been the same with that now under notice.

The opinion that this epistle was a sort of circular letter was first broached by Archbishop Usher. His words are (*Annal. Vet. et Nov. Test.* p. 680, Bremæ, 1686), 'Notandum, in antiquis nonnullis codicibus (ut ex Basilii lib. 2, adv. Eunomium, et Hieronymi in hunc Apostoli locum commentario apparet) generatim inscriptam fuisse hanc epistolam τοῖς ἁγίοις τοῖς οὖσι, καὶ πιστοῖς ἐν Χρ. Ἰη. vel (ut in literarum encyclicarum descriptione fieri solebat) *sanctis qui sunt . . . . . et fidelibus in Christo Jesu;* ac si Ephesum primo, ut præcipuam Asiæ metropolim, missa ea fuisset, transmittenda inde ad reliquas (insertis singularum nominibus) ejusdem provinciæ ecclesias.' To this opinion the majority of critics have given their suffrage; indeed, it may almost be regarded as the received opinion of Biblical scholars in the present day. This may make it apparently presumptuous in us to call it in question; and yet it seems to us so ill supported by positive evidence, and exposed to so many objections, that we cannot yield assent to it. In the *first* place it is to be observed that it is an hypothesis entirely of *modern* invention. No hint is furnished of any such notion having been entertained concerning the destination of this epistle by the early church. With the solitary exception of Marcion, so far as we know, all parties were unanimous in assigning Ephesus as the place to which this epistle was sent, and Marcion's view is as much opposed to the supposition of its being a circular letter as the other. As respects the external evidence, therefore, this hypothesis is purely destitute of support. 2. It is an hypothesis suggested for the purpose of accounting for certain alleged facts, some of which are, to say the least, doubtful, and others of which may be explained as well without it as with it. These facts are—1. The alleged omission of the name of any place at the commencement of the epistle; 2. Marcion's assertion that this epistle was addressed to the Laodiceans, which, it is said, arose probably out of his having seen that copy of this circular epistle which had been sent to Laodicea; 3. The want of any precise allusions to personal relations subsisting between the apostle and those to whom this epistle was addressed; and 4. The expressions of unacquaintedness with those to whom he wrote, which occur in this epistle, *e. g.*, iii. 1-4. How these facts may be reconciled with the supposition that this epistle was addressed to the Ephesians will fall to be considered afterwards; at present the question is, How do they favour the hypothesis that this was a circular letter? Now, supposing them to be unquestionable, and admitting that they are not irreconcilable with this hypothesis, it must yet appear to all that they go very little way towards affording *primary* evidence in its support. It is not one which grows naturally *out* of these facts, or is suggested *by* them; it is plainly of foreign birth, and suggested *for* them. But when it is remembered that the *first* of these alleged facts is (to say the least) very doubtful; that the *second* is made to serve this hypothesis only by means of another as doubtful as itself, and that, were its services admitted, it would prove too much, for it would go to shew that, to the Laodiceans, the apostle not only sent

* Epiphanius also speaks of Marcion as having an Epistle to the Laodiceans in his *Apostolicon;* but, as he states that he had *also* the Epistle to the Ephesians, this cannot be regarded as corroborating the testimony of Tertullian.

a peculiar epistle, mentioned Col. iv. 16, but gave them a share also in this circular epistle written some time after their own; and that the *third* and *fourth* are both either partially or wholly questionable, it must be admitted that this hypothesis stands upon a basis which is little better than none. 3. Had the epistle been addressed to a particular circle of churches, some designation of these churches would have been given, by which it might have been known what churches they were to which this letter belonged. When it is argued that this must be a circular letter, because there is no church specified to which it is addressed, it seems to be forgotten that the designation of a particular set of churches is as necessary for a circular epistle as the designation of one church is for an epistle specially addressed to it. If we must leave out the words ἐν Ἐφέσῳ in ch. i. 1, what are we to put in their place? for if we take the passage as it stands without them, it will follow that the epistle was addressed to *all* Christians everywhere, which is more than the advocates of the hypothesis now under notice contend for. It will not much help them to say, with Usher, that the name of the place was left blank to be filled up; for the question immediately arises, By whom was it to be filled up? If by the church at Ephesus, to whom the epistle was first sent, then it could not be a circular epistle, but was a special epistle to the church at Ephesus, which they were left to communicate to as many or as few other churches as they pleased; and this may be said, we suppose, of all Paul's Epistles; nor is it at all improbable that this is exactly what the Ephesians would have done of their own accord, without any blank being left to give them the hint. If we say with Michaelis that the blank was left to be filled up by the Apostle himself, who had a number of copies written, which he thus addressed to particular churches, the question occurs, How do we know in that case that there ever was a blank at all? If *every* copy of this epistle that was sent by the Apostle had the name of a place written in it before it left him, there was, of course, no blank in any of them. The reasoning here, in fact, is a mere *petitio principii*. If we ask, How is it known that this was a circular epistle? the answer is, Because the name of the place was left blank to be filled in by the Apostle. If, now, we ask, How is it known that the place was left blank? it is answered, Because this is a circular epistle, 'ut in literarum encyclicarum descriptione hoc fieri solebat!' Besides, it seems hardly consistent with the Apostle's perfect integrity of character to suppose that he would insert in the copy sent to each church the name of the place where that church was located, in such a way as to lead the members of that church to suppose that the epistle they received was specially addressed to them. As an apostolic letter was usually esteemed a treasure of no ordinary value by the church to which it was originally sent, we may easily suppose that it would occasion no small mortification to each of the churches round Ephesus to find that what each had supposed to be a letter specially addressed to itself was in fact only a copy of what had been sent to many others. In fine, this suggestion of Michaelis renders it very difficult to account for the prevailing insertion of ἐν Ἐφέσῳ in the text, as well as the universal tradition of the church, that such was the destination of this epistle. The solution proposed by Michaelis himself, viz., that 'when the several parts of the Greek Testament were collected into a volume, the copy inserted in this collection must have been procured from Ephesus,' besides being mere unsupported supposition, proceeds on the assumption that the Canon of the N. T. was formed by authority, which is what cannot be proved [CANON]. Hug's opinion that 'the title πρὸς Ἐφεσίους was given to it, either because Ephesus was the most eminent of the Asiatic cities, or was the first which received it,' might account, perhaps, for a *preponderance* of testimony in favour of this title, but is certainly inadequate to account for the *unanimity* of testimony by which it is supported. On these grounds the suggestion of Michaelis appears to be inadmissible, and our objection to Usher's hypothesis remains in full force. 4. In ch. vi. 21, 22, Paul mentions that he had sent to those for whom this epistle was destined, Tychicus, who should make known to them all things, that they might know his affairs, and that he might comfort their hearts. From this it appears that Tychicus was not only the bearer of this letter, but that he was personally to visit, converse with, and comfort those to whom it was addressed. On the supposition that this was a circular letter, the following questions are naturally raised by this statement of the Apostle: Was Tychicus to carry this letter from church to church? or had he a distinct copy for each church in the circle? If the former, it will follow that no church ever *possessed* this epistle, but that certain churches around Ephesus enjoyed the advantage of *reading* it or *hearing* it read, while the bearer of it stayed with them. If the latter, then it may be asked, Was Tychicus, as he carried round these copies to deliver them, bound to abide at each church, and to answer all the demands and inquiries which the Apostle's declarations in the passage quoted would prompt its members to make? To affirm of either of these suppositions that it is *impossible*, would be, perhaps, to go too far; but it must be felt by every one, that, under all the circumstances of the case, neither of them is very *probable*.

The objections just stated seem to us to justify the rejection of Usher's hypothesis respecting the destination of this epistle; we now turn to the consideration of the common, and, as we believe, the true view of this matter. Here it will be necessary to consider, in the first instance, the objections which have been offered to this view. These are borrowed from the epistle itself, in which, it is said, we not only miss those allusions to personal relations and intercourse which we should expect in an epistle from Paul to a church with which he had been so closely connected as with that at Ephesus, but we meet with statements which seem to imply that the parties to whom this epistle was written were, at the time, strangers to the Apostle. As respects the former of these objections, it must be admitted that the epistle contains no direct allusions to previous intercourse between the writer and those whom he addresses; but this may be partly accounted for by the circumstance that several years had now elapsed since that intercourse took place; and probably, during the interval, messages had been sent by the Apostle to the Ephesians which rendered it unnecessary to allude to his earlier personal intercourse with them in this epistle. It is worthy of remark, on the other

hand, that the tone and style of the epistle are such as of themselves to suggest the probability of previous intercourse between the parties; such warmth of feeling and so much of a free outpouring of thought not being customary in a letter addressed to strangers, however strong might be the writer's general interest in their welfare. The peculiar nature of the composition as a theological tractate must also be taken into account, as serving to explain the absence of personal allusions and greetings. With regard to the passages in which it is alleged that Paul writes as if the parties he addresses were personally unknown to him, they are all susceptible of a very different construction. When the Apostle says (i. 15), 'Wherefore also, *I having heard of* your faith,' etc., he is not necessarily to be understood as intimating that this knowledge had then for the *first* time been obtained by him through the report of others; he rather means that, as some years had elapsed since he left them, he was rejoiced to hear that they were still steadfast in the faith. Again, when he says (iii. 2), '*If* ye have heard of the dispensation of the grace of God which is given me to you-ward,' etc., and (iv. 21), '*If* so be that ye have heard him,' etc., the force of the particle εἴγε is not *adversative*, but rather, according to its proper meaning (comp. Hermann. *ad Viger.* sec. 512; Kühner's *Gram. d. Gr. Sp.* sec. 704, I. 2), and the ordinary usage of the Apostle, *concessive;* it is thus equivalent to *since*, *forasmuch as*, and expresses rather the confidence of knowledge than the uncertainty of ignorance. To these passages, then, no weight whatever deserves to be attached, as tending to shew the erroneousness of the ordinary designation of this epistle. In favour of this designation, on the other hand, are to be urged the reading ἐν Ἐφέσῳ (i. 1), and the unanimous testimony of Christian antiquity. This reading is that supplied by all the MSS. except Codex B.* and ancient versions. From a passage, however, in one of the writings of Basil (*Adv. Eunomium*, lib. ii.), it has been inferred that in his day some MSS. were extant in which these words were not found. In maintaining against Eunomius, that Jesus Christ may justly be styled ὁ ὤν, Basil argues that this is the more proper from the circumstance that the Apostle, writing to the Ephesians, calls Christians ὄντας, absolutely and peculiarly, saying τοῖς ἁγίοις τοῖς οὖσι καὶ πιστοῖς ἐν Χρ. Ἰη., and adds, 'for so those before us have handed down, and we have found it in old copies.' Now there can be no doubt that Basil here means to say that he had both traditional and documentary authority for reading τοῖς οὖσι absolutely without the addition of ἐν Ἐφέσῳ after these words, else his whole argument against Eunomius, based on this quotation, must go for nothing. But in the first place, supposing that in these MSS. to which Basil refers, the words ἐν Ἐφέσῳ were not found at all in the address of the epistle, of what weight, in a critical point of view, is this fact? Of the age, number, source, and general worth of these testimonies to which Basil appeals, we know nothing, and we must be jealous of taking a keen controversialist's authority for the value of what serves his purpose against his antagonist. As the case stands, we have on the one side the unanimous testimony of all the extant witnesses in favour of ἐν Ἐφέσῳ; we have against it only the assertion of a writer who, to support what he considers a good stroke at his adversary, assures us that he had heard a tradition that these words were to be omitted, and had seen some MSS. in which they were omitted, thereby at the same time implicitly assuring us that in his day the *received* reading was the same as in ours. In such a case it is surely preposterous to attach any weight whatever to such a testimony. But, secondly, does Basil's statement necessarily deny the existence of the words ἐν Ἐφέσῳ in *any* part of this verse? Admitting that he did not read them after τοῖς οὖσι, does it follow that he did not read them here at all? May not the passage have stood, in the authorities to which he appeals, thus—τοῖς ἐν Ἐφέσῳ τοῖς ἁγίοις τοῖς οὖσι, κ. τ. λ.? the words having been transposed by some transcriber whose blunder Basil, with the blind zeal of a controversialist, hailed as proving his argument? This supposition has in its favour—1. that Basil, in the passage quoted, formally states that Paul wrote thus in *an epistle to the Ephesians;* 2. that this reading supports as well Basil's argument against Eunomius, as if ἐν Ἐφέσῳ had been entirely omitted; and 3. that unless we insert those or similar words somewhere in the passage, the inscription of this epistle becomes so vague and indefinite as to be without meaning. Some confirmation of this suggestion may be drawn, perhaps, from the place in which Jerome alludes to the argument here urged by Basil from this passage. After stating the argument he adds, 'Alii vero simpliciter non ad eos *qui sunt*, sed *qui Ephesi sancti et fideles sunt*, scriptum arbitrantur,' where he arranges the words in the same order, substantially, in which we have supposed them to have stood in Basil's MSS. If this suggestion, however, be deemed ungrounded or improbable, we have still the fact that Basil's evidence is unsupported, to fall back upon, in support of the received reading. Stress has also been laid by Hug and others upon the passage from Tertullian, already quoted, in which he charges Marcion with having altered the title of this epistle. Had the MSS., it is argued, in Tertullian's time, contained ἐν Ἐφέσῳ, Marcion must have had to alter, not only the title of the epistle, but, to be consistent, the text also of the first verse; and with this Tertullian does not charge him, though 'not accustomed,' as Hug reminds us, 'to overlook anything in him.' But this surely is, at best, very precarious reasoning. Tertullian may have not deemed it worth while to specify Marcion's alteration of the text just because it was rendered so obviously necessary by his alteration of the title, that in mentioning the latter (which was all his purpose required), he, by implication, also intimated the former.

From these considerations it appears that the received reading ἐν Ἐφέσῳ is impregnable. As a necessary consequence it follows that the title πρὸς Ἐφεσίους expresses the original and proper destination of this epistle.

The epistle is so much the utterance of a mind overflowing with thought and feeling, that it does not present any precisely marked divisions under which its different parts may be ranked. After the usual apostolic salutation Paul breaks forth

* In this Codex it appears on the margin; Hug says it is inserted there by the first hand (*De Antiquitate Cod. Vat.* p. 26), but this Tischendorf has shewn to be a mistake.

into an expression of thanksgiving to God and Christ for the scheme of redemption (i. 3-10), from which he passes to speak of the privileges actually enjoyed by himself and those to whom he was writing, through Christ (i. 11-23). He then reminds the Ephesians of their former condition when they were without Christ, and of the great change which, through divine grace, they had experienced (ii. 1.-22). An allusion to himself, as enjoying by divine revelation the knowledge of the mystery of Christ, leads the Apostle to enlarge upon the dignity of his office, and the blessed results that were destined to flow from the exercise of it to others (iii. 1-12). On this he grounds an exhortation to his brethren not to faint on account of his sufferings for the gospel, and affectionately invokes on their behalf the divine blessing, concluding this, which may be called the more doctrinal part of his epistle, with a doxology to God (iii. 13-21). What follows is chiefly hortatory, and is directed partly to the inculcation of general consistency, steadfastness in the faith, and propriety of deportment (iv. 1 ; v. 21), and partly to the enforcement of relative duties (v. 22 ; vi. 9). The epistle concludes with an animated exhortation to fortitude, watchfulness, and prayer, followed by a reference to Tychicus as the bearer of the epistle, and by the usual apostolic benediction (vi. 10-24).

This epistle was written during the earlier part of the Apostle's imprisonment at Rome, at the same time with that to the Colossians [COLOSSIANS, EPISTLE TO THE].

Literature.—The questions connected with the literary history of this epistle are discussed fully in the Introductions of Hug, Davidson, De Wette, Schott, Bleek, the Beiträge of Schneckenburger, and by Meyer and Alford in the Prolegomena to their Commentaries; valuable remarks are found in Reuss, *Geschichte d. H. S. Neuen Test.* ; Neander, *Apostol. Age*, E. T., i. 314, ff. ; Lange, *Apostol. Zeitalt.* i. 117, ff. ; Lünemann, *De Ep. ad Ephes. authentia*, Gott. 1842. COMMENTARIES — Seb. Schmidt, Strasb. 1684 ; Schutze, 1778 ; Krause, 1789 ; Holzhausen, 1833 ; Rückert, 1834 ; Harless, 1834 ; Meier, 1834 ; Matthies, 1834 ; Sederholm, 1845 ; Eadie, 1854 ; Ellicott, 1855 ; Stier, 1858.—W. L. A.

EPHESUS (Ἔφεσος), an old and celebrated city, capital of Ionia, one of the twelve Ionian cities in Asia Minor in the Mythic times, and said to have been founded by the Amazons, was in later ages inhabited by the Carians and Leleges, and taken possession of by the Ionians, under Androclus, the son of Codrus. It lay on the river Cayster, not far from the coast of the Icarian sea, between Smyrna and Miletus. It was also one of the most considerable of the Greek cities in Asia Minor ; but while, about the epoch of the introduction of Christianity, the other cities declined, Ephesus rose more and more. It owed its prosperity in part to the favour of its governors, for Lysimachus named the city Arsinoë, in honour of his second wife, and Attalus Philadelphus furnished it with splendid wharfs and docks ; in part to the favourable position of the place, which naturally made it the emporium of Asia on this side the Taurus (Strabo, xiv. pp. 641, 663). Under the Romans Ephesus was the capital not only of Ionia, but of the entire province of Asia, and bore the honourable title τῆς πρώτης καὶ μεγίστης μητρόπολεως τῆς Ἀσίας, *of the first and greatest metropolis of Asia.* (Boeckh, *Corp. Inscr. Gr.* 2968-2992). The Bishop of Ephesus in later times was the president of the Asiatic dioceses, with the rights and privileges of a patriarch (Evagr. *Hist. Eccl.* iii. 6). In the days of Paul Jews were found settled in the city in no inconsiderable number (compare Joseph. *Antiq.* xiv. 10, 11), and from them the Apostle collected a Christian community (Acts xviii. 19 ; xix. 1 ; xx. 16, 17), which, being fostered and extended by the hand of Paul himself, became the centre of Christianity in Asia Minor. On leaving the city the Apostle left Timothy there (1 Tim. i. 3) : at a later period, according to a tradition which prevailed extensively in ancient times, we find the Apostle John in Ephesus, where he employed himself most diligently for the spread of the gospel, and where he not only died, at a very old age, but was buried, with Mary the mother of the Lord. Some make John bishop of the Ephesian communities, while others ascribe that honour to Timothy. In the book of Revelations (ii. 1) a favourable testimony is borne to the Christian churches at Ephesus.

The classic celebrity of this city is chiefly owing to its famous temple, and the goddess in whose honour it was built, namely, 'Diana of the Ephesians.' This goddess has been already noticed, and a figure given of her famous image at Ephesus [ARTEMIS].

Around the image of the goddess was afterwards erected, according to Callimachus (*Hymn. in Dian.* 248), a large and splendid temple :

τοῦ δ' οὔ τι θεώτερον ὄψεται ἠώς
Οὐδ' ἀφνειότερον· ῥέα κεν Πινθῶνα παρέλθοι·

This temple was burnt down in the night in which Alexander was born, by an obscure person of the name of Eratostratus, who thus sought to transmit his name to posterity ; and, as it seemed somewhat unaccountable that the goddess should permit a place which redounded so much to her honour to be thus recklessly destroyed, it was given out that Diana was so engaged with Olympias, in aiding to bring Alexander into the world, that she had no time nor thought for any other concern. At a subsequent period, Alexander made an offer to rebuild the temple, provided he was allowed to inscribe his name on the front, which the Ephesians refused. Aided, however, by the whole of Asia Minor, they succeeded in erecting a still more magnificent temple, which the ancients have lavishly praised and placed among the seven wonders of the world. It took two hundred and twenty years to complete. Pliny (*Hist. Nat.* xxxvi. 21), who has given a description of it, says it was 425 feet in length, 220 broad, and supported by 127 columns, each of which had been contributed by some prince, and were 60 feet high : 36 of them were richly carved. Chersiphron, the architect, presided over the undertaking, and, being ready to lay violent hands on himself, in consequence of his difficulties, was restrained by the command of the goddess, who appeared to him during the night, assuring him that she herself had accomplished that which had brought him to despair. The altar was the work of Praxiteles. The famous sculptor Scopas is said by Pliny to have chiselled one of the columns. Apelles, a native of the city, contributed a splendid picture of Alexander the Great. The rights of sanctuary, to the extent of a stadium

in all directions round the temple, were also conceded, which in consequence of abuse the emperor Tiberius abolished. The temple was built of cedar, cypress, white marble, and even gold, with which it glittered (Spanh. *Observat. in Hymn. in Dian.* 353). Costly and magnificent offerings of various kinds were made to the goddess, and treasured in the temple, such as paintings, statues, etc., the value of which almost exceeded computation. The fame of the temple, of the goddess, and of the city itself, was spread not only through Asia but the world, a celebrity which was enhanced and diffused the more readily because sacred games were practised there, which called competitors and spectators from every country. Among his other enormities Nero is said to have despoiled the temple of Diana of much of its treasure. It continued to conciliate no small portion of respect, till it was finally burnt by the Goths in the reign of Gallienus.

At Ephesus Diana was worshipped under the name of Artemis. There was more than one divinity which went by the name of Artemis, as the Arcadian Artemis, the Taurian Artemis, as well as the Ephesian Artemis. It will be seen, from the figure given on p. 235, that this last differed materially from the Diana, sister of Apollo, whose attributes are the bow, the quiver, the girt-up robe, and the hound; whose person is a model of feminine strength, ease, and grace; and whose delights were in the pursuits of the chase.—

> Along the shady hills and breezy peaks
> Rejoicing in the chase, her golden bow
> She bends, her deadly arrows sending forth.

The 'silver shrines' of the Ephesian Artemis, mentioned in Acts xix. 24, have been already noticed [DEMETRIUS, 3].

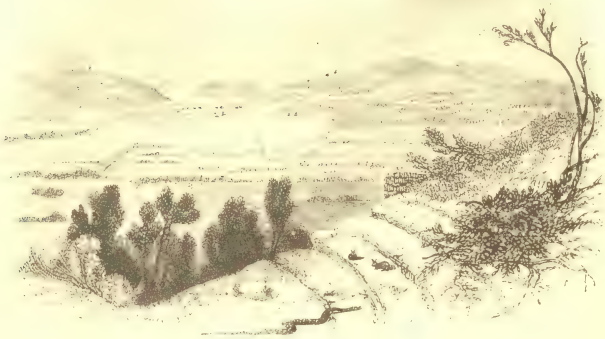
Among the distinguished natives of Ephesus in the ancient world, may be mentioned Apelles and Parrhasius, rivals in the art of painting, Heraclitus, the man-hating philosopher, Hipponax, a satirical poet, Artemidorus, who wrote a history and description of the earth. The claims of Ephesus, however, to the praise of originality in the prosecution of the liberal arts, are but inconsiderable; and it must be content with the dubious reputation of having excelled in the refinements of a voluptuous and artificial civilization. With culture of this kind, a practical belief in, and a constant use of, those arts which pretend to lay open the secrets of nature and arm the hand of man with supernatural powers, have generally been found conjoined. Accordingly, the Ephesian multitude were addicted to sorcery; indeed, in the age of Jesus and his apostles, adepts in the occult sciences were numerous: they travelled from country to country, and were found in great numbers in Asia, deceiving the credulous multitude, and profiting by their expectations. They were sometimes Jews, who referred their skill and even their forms of proceeding to Solomon, who is still regarded in the East as head or prince of magicians (Joseph. *Antiq.* viii. 2. 5; Acts viii. 9; xiii. 6, 8). In Asia Minor Ephesus had a high reputation for magical arts (Ortlob, *De Ephes. Libris combustis*).

The books mentioned, Acts xix. 19, were doubtless books of magic. How extensively they were in use may be learnt from the fact that 'the price of them' was 'fifty thousand pieces of silver.' Very celebrated were the Ephesian letters (Ἐφέσια γράμματα), which appear to have been a sort of magical formulæ written on paper or parchment, designed to be fixed as amulets on different parts of the body, such as the hands and the head (Plut. *Sym.* vii.; Lakemacher, *Obs. Philol.* ii. 126; Deyling, *Observ.* iii. 355). Erasmus (*Adag. Cent.* ii. 578) says that they were certain signs or marks which rendered their possessor victorious in everything. Eustathius (*ad Hom. Odys.* τ 694) states an opinion that Crœsus, when on his funeral pile, was very much benefited by the use of them; and that when a Milesian and an Ephesian were wrestling in the Olympic games, the former could gain no advantage, as the latter had Ephesian letters bound round his heel; but, these being discovered and removed, he lost his superiority and was thrown thirty times. These passages shew the feeling which prevailed respecting the books that were bought and burned, and serve to illustrate the remark made by the writer of the Acts, 'So mightily grew the word of the Lord and prevailed.'

The ruins of Ephesus lie two short days' journey from Smyrna, in proceeding from which towards the south-east the traveller passes the pretty village of Sedekuy; and two hours and a half onwards he comes to the ruined village of Danizzi, on a wide, solitary, uncultivated plain, beyond which several burial-grounds may be observed; near one of these, on an eminence, are the supposed ruins of Ephesus, consisting of shattered walls, in which some pillars, architraves, and fragments of marble have been built. The soil of the plain appears rich. It is covered with a rank, burnt-up vegetation, and is everywhere deserted and solitary, though bordered by picturesque mountains. A few corn-fields are scattered along the site of the ancient city, which is marked by some large masses of shapeless ruins and stone walls. Towards the sea extends the ancient port, a pestilential marsh. Along the slope of the mountain and over the plain are scattered fragments of masonry and detached ruins, but nothing can now be fixed upon as the great temple of Diana. There are some broken columns and capitals of the Corinthian order of white marble: there are also ruins of a theatre, consisting of some circular seats and numerous arches, supposed to be the one in which Paul was preaching when interrupted by shouts of, 'Great is Diana of the Ephesians.' The ruins of this theatre present a wreck of immense grandeur, and the original must have been of the largest and most imposing dimensions. Its form alone can now be spoken of, for every seat is removed, and the proscenium is a hill of ruins. A splendid circus (Fellows' *Reports*, p. 275) or stadium remains tolerably entire, and there are numerous piles of buildings seen alike at Pergamus and Troy as well as here, by some called gymnasia, by others temples; by others again, with more propriety, palaces. They all came with the Roman conquest. No one but a Roman emperor could have conceived such structures. In Italy they have parallels in Adrian's villa near Tivoli, and perhaps in the pile upon the Palatine. Many other walls remain to shew the extent of the buildings of the city, but no inscription or ornament is to be found, cities having been built out of this quarry of worked marble. The ruins of the adjoining town, which arose about four hundred years ago, are entirely composed of materials from Ephesus. There are a few huts within these

ruins (about a mile and a half from Ephesus), which still retain the name of the parent city, *Asalook*—a Turkish word, which is associated with the same idea as Ephesus, meaning the City of the Moon (Fellows). A church dedicated to St. John is thought to have stood near, if not on the site of, the present mosque. Arundell (*Discoveries*, vol. ii. p. 253) conjectures that the gate, called the Gate of Persecution, and large masses of brick wall, which lie beyond it, are parts of this celebrated church, which was fortified during the great Council of Ephesus. The tomb of St. John was in or under his church, and the Greeks have a tradition of a sacred dust arising every year, on his festival, from the tomb, possessed of miraculous virtues: this dust they term manna. Not far from the tomb of St. John was that of Timothy. The tomb of Mary and the seven παιδία (boys, as the *Synaxaria* calls the Seven Sleepers) are found in an adjoining hill. At the back of the mosque, on the hill, is the sunk ground-plan of a small church, still much venerated by the Greeks. The sites of two others are shewn at Asalook. There is also a building, called the Prison of St. Paul, constructed of large stones without cement.

Though Ephesus presents few traces of human life, and little but scattered and mutilated remains of its ancient grandeur, yet the environs, diversified as they are with hill and dale, and not scantily supplied with wood and water, present many features of great beauty. Arundell (ii. 244) enumerates a great variety of trees which he saw in the neighbourhood, among which may be specified groves of myrtle near Ephesus. He also found



235. Ephesus.

heath in abundance, of two varieties; and saw there the common fern, which he met with in no other part of Asia Minor.

Dr. Chandler (p. 150, 4to) gives a striking description of Ephesus, as he found it on his visit in 1764:—'Its population consisted of a few Greek peasants, living in extreme wretchedness, dependence, and insensibility, the representatives of an illustrious people, and inhabiting the wreck of their greatness—some the substructure of the glorious edifices which they raised; some beneath the vaults of the stadium, once the crowded scene of their diversions; and some in the abrupt precipice, in the sepulchres which received their ashes. Such are the present citizens of Ephesus, and such is the condition to which that renowned city has been reduced. It was a ruinous place when the Emperor Justinian filled Constantinople with its statues and raised the church of St. Sophia on its columns. Its streets are obscured and overgrown. A herd of goats was driven to it for shelter from the sun at noon, and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre and of the stadium. The pomp of its heathen worship is no longer remembered; and Christianity, which was then nursed by apostles, and fostered by general councils, barely lingers on, in an existence hardly visible.' Even the sea has retired from the scene of devastation, and a pestilential morass, covered with mud and rushes, has succeeded to the waters which brought up ships laden with merchandise from every part of the known world (Herod. i. 26; ii. 148; Liv. i. 45; Pausan. vii. 2, 4; Philo, *Fyz. de sept. Orb. Mirac.* Gronov. *Thesaur.* viii.; Creuzer, *Symbol.* ii. 13; Hassl, *Erdbeschr.* ii. 132; for a plan of Ephesus, see Kiepert's Atlas, von Hellas; Arundell's *Visit to the Seven Churches of Asia*; Fellows' *Excursion in Asia Minor*, 1839; *Discoveries in Asia Minor*, by Rev. T.

Arundell, 1834); and for a special reference to the Epistle, Conybeare and Howson's *Life and Letters of St. Paul.*—J. R. B.

EPHOD. [PRIESTS.]

EPHRAEM, THE SYRIAN, as he is commonly called, was born at Nisibi. His father was a heathen priest, who beheld his intercourse with the Christians with horror, and ultimately expelled him from home because he would unite himself to them. James, bishop of Nisibi, received him into his house, and instructed him in Christian knowledge, and, on his death, Ephraem retired to Edessa, where he devoted himself to a solitary life of study and meditation. Drawn by the fame of Basil the Great to visit him at Cæsarea, he was, though reluctantly, ordained by him, and returned to Edessa as a deacon. He now set himself to oppose the heretical notions which were becoming prevalent in the Syrian churches, especially those of Bardesanes and the Arians. This he did, as by other means, so chiefly by means of hymns and metrical homilies. The fame he acquired drew around him a multitude of scholars, to whom he expounded the Scriptures; and thus arose the school of Edessa, the successor of that of Antioch. Having refused the honour of the episcopate (it is said, by feigning insanity), he died in the year 378, though some place his death after 379. So great was his reputation, that his works were read in the churches of Greece after the reading of Scripture (Hieron. *Catal.* c. 115). His writings were numerous; those of them extant have been collected in 6 vols. fol., edited by Assemani, Rom. 1732. They are partly in Syriac, partly in Greek; the latter being, it is supposed, translations, though it is somewhat singular, if this be the case, that no work exists in both tongues. Among the former are commentaries on the whole of the O. T., with the exception of Psalms and the writings attributed to Solomon. His commentaries on the N. T. have not come down to us, except those on the Pauline epistles in an Armenian translation, and a few fragments on the Gospels in the Catenæ. Though Gregory of Nyssa says he followed the method of the school of Antioch in seeking to bring out the literal sense of Scripture, his extant commentaries shew a decided leaning to the allegorical method.—W. L. A.

EPHRAIM (אֶפְרַיִם; Sept. Ἐφραΐμ), the younger son of Joseph, but who received precedence over the elder in and from the blessing of Jacob (Gen. xli. 52; xlviii. 1). That blessing was an adoptive act, whereby Ephraim and his brother Manasseh were counted as sons of Jacob in the place of their father; the object being to give to Joseph, through his sons, a double portion in the brilliant prospects of his house. Thus the descendants of Joseph formed *two* of the tribes of Israel, whereas every other of Jacob's sons counted but as one. There were thus, in fact, thirteen tribes of Israel; but the number twelve is usually preserved, either by excluding that of Levi (which had no territory), when Ephraim and Manasseh are separately named, or by counting these two together as the tribe of Joseph, when Levi is included in the account. The intentions of Jacob were fulfilled, and Ephraim and Manasseh were counted as tribes of Israel at the departure from Egypt, and as such shared in the territorial distribution of the Promised Land (Num. i. 33; Josh. xvii. 14; 1 Chron. vii. 20). The precise position of the immediate descendants of Joseph in Egypt might form an interesting subject for speculation. Being the sons of one in eminent place, and through their mother connected with high families in Egypt, their condition could not at once have been identified with that of the sojourners in Goshen; and perhaps they were not fully amalgamated with the rest of their countrymen until that king arose who knew not Joseph.

At the departure from Egypt, the population of the two tribes of Ephraim and Manasseh together amounted to 72,700 men capable of bearing arms, greatly exceeding that of any single tribe, except Judah, which had somewhat more. During the wandering, their number increased to 85,200, which placed the two tribes much higher than even Judah. At the Exode, Ephraim singly had 40,500, and Manasseh only 32,200; but a great change took place in their relative numbers during the wandering. Ephraim lost 8000, and Manasseh gained 20,500; so that just before entering Canaan, Ephraim stood at 32,500, and Manasseh at 52,700. At the departure from Egypt, Ephraim, at 40,500, was above Manasseh and Benjamin in numbers; at the end of the wandering it was, at 32,500, above Simeon only, which tribe had suffered a still greater loss of numbers (comp. Num. i. and xxvi.)

One of the finest and most fruitful parts of Palestine, occupying the very centre of the land, was assigned to this tribe. It extended from the borders of the Mediterranean on the west to the Jordan on the east; on the north it had the half-tribe of Manasseh, and on the south Benjamin and Dan (Josh. xvi. 5, *sq.*; xvii. 7, *sq.*) This fine country included most of what was afterwards called Samaria, as distinguished from Judæa on the one hand, and from Galilee on the other. The tabernacle and the ark were deposited within its limits, at Shiloh; and the possession of the sacerdotal establishment, which was a central object of attraction to all the other tribes, must, in no small degree, have enhanced its importance, and increased its wealth and population. The domineering and haughty spirit of the Ephraimites is more than once indicated (Josh. xvii. 14; Judg. viii. 1-3; xii. 1) before the establishment of the regal government; but the particular enmity of Ephraim against the other great tribe of Judah, and the rivalry between them, do not come out distinctly until the establishment of the monarchy. In the election of Saul from the least considerable tribe in Israel, there was nothing to excite the jealousy of Ephraim; and, after his heroic qualities had conciliated respect, it rendered the new king true allegiance and support. But when the great tribe of Judah produced a king in the person of David, the pride and jealousy of Ephraim were thoroughly awakened, and it was doubtless chiefly through their means that Abner was enabled to uphold for a time the house of Saul; for there are manifest indications that by this time Ephraim influenced the views and feelings of all the other tribes. They were at length driven by the force of circumstances to acknowledge David upon conditions; and were probably not without hope that, as the king of the nation at large, he would establish his capital in their central portion of the land. But when he not only established his

court at Jerusalem, but proceeded to remove the ark thither, making his native Judah the seat both of the theocratical and civil government, the Ephraimites became thoroughly alienated, and longed to establish their own ascendancy. The building of the temple at Jerusalem, and other measures of Solomon, strengthened this desire; and although the minute organization and vigour of his government prevented any overt acts of rebellion, the train was then laid, which, upon his death, rent the ten tribes from the house of David, and gave to them a king, a capital, and a religion suitable to the separate views and interests of the tribe. Thenceforth the rivalry of Ephraim and Judah was merged in that between the two kingdoms; although still the predominance of Ephraim in the kingdom of Israel was so conspicuous as to occasion the whole realm to be called by its name, especially when that rivalry is mentioned.—J. K.

EPHRAIM (Ἐφραΐμ), a city in the wilderness of Judæa, to which Jesus withdrew from the persecution which followed the miracle of raising Lazarus from the dead (John xi. 54). It is placed by Eusebius (*Onomast.* s. v. Ἐφρών) eight Roman miles north of Jerusalem. This indication would seem to make it the same with the Ephraim which is mentioned in 2 Chron. xiii. 19, along with Bethel and Jeshanah, as towns taken from Jeroboam by Abijah. And this again is doubtless the same which Josephus also names along with Bethel as 'two small cities' (πολίχνια), which were taken and garrisoned by Vespasian while reducing the country around Jerusalem (*De Bell. Jud.* iv. 9. 9). [It is probably the same as Ophrah (Josh. xviii. 23), which Robinson and Stanley identify with Taiyibeh (*B. R.* ii. 124; *S. and P.* 214)].—J. K.

EPHRAIM, MOUNT, a mountain or group of mountains in central Palestine, in the tribe of the same name, on or towards the borders of Benjamin (Josh. xvii. 15; xix. 50; xx. 7; Judg. vii. 24; xvii. 1; 1 Sam. ix. 4; 1 Kings iv. 8). From a comparison of these passages it may be collected that the name of 'Mount Ephraim' was applied to the whole of the ranges and groups of hills which occupy the central part of the southernmost border of this tribe, and which are prolonged southward into the tribe of Benjamin. In the time of Joshua these hills were densely covered with trees (Josh. xvii. 18), which is by no means the case at present. In Jer. l. 19, Mount Ephraim is mentioned in apposition with Bashan, on the other side of the Jordan, as a region of rich pastures, suggesting that the valleys among these mountains were well watered and covered with rich herbage, which is true at the present day.—J. K.

EPHRAIM, THE FOREST OF, in which Absalom lost his life (2 Sam. xviii. 6-8), was in the country east of the Jordan, not far from Mahanaim. How it came to bear the name of a tribe on the other side the river is not known. Some think it was on account of the slaughter of the Ephraimites here in the time of Jephthah (Judg. xii. 4-6); but others suppose that it was because the Ephraimites were in the habit of bringing their flocks into this quarter for pasture; for the Jews allege that the Ephraimites received from Joshua, who was of their tribe, permission to feed their flocks in the woodlands within the territories of any of the tribes of Israel; and that as this forest lay near their territories on the other side the Jordan, they were wont to drive their flocks over to feed there (see Jarchi, Kimchi, Abarbanel, etc., on 2 Sam. xviii. 6).—J. K.

EPHRATH or EPHRATAH (אֶפְרָתָה, אֶפְרָת; Sept. Ἐφραθά), the ancient name of Bethlehem (Gen. xxxv. 16; xlviii. 7). It would also appear from Ruth i. 2, that Ephrath was the name of a district, of which Bethlehem was the chief town. The sons of Naomi are called 'Ephrathites of Bethlehem-Judah.' And in Mic. v. 2, we read, 'And thou Bethlehem-Ephratah,' which in Matt. ii. 6, is rendered καὶ συ Βηθλεὲμ γῆ Ἰούδα, thus giving the district in which Bethlehem was situated; and may we not reasonably suppose that Ephrath, though not equivalent to γῆ Ἰούδα, was still the name of a district?

Various theories have been suggested regarding the origin and meaning of the name Ephrath. It has been thought strange that a daughter of Israel (the wife of Caleb, 1 Chron. ii. 19, 50) should bear the same name as a Canaanitish town; and some have imagined either that she gave her name to the place, or took her name from it. The former supposition is impossible because the name Ephrath existed in the time of Abraham; and the latter seems to be very doubtful (See, however, Smith's *Dict. of the Bible*, s. v.) There can be little doubt that the name Ephrath is derived from the fertility of the soil immediately around it in comparison with that of the adjoining wilderness. The vineyards and olive groves which cover the terraced slopes of Bethlehem are still luxuriant and fruitful; and the fields of the plain below yield rich crops of grain (See BETHLEHEM; Lange on Matt. ii. 6; Stanley, *S. and P.* 137).—J. L. P.

EPHRON (עֶפְרוֹן; Sept. Ἐφρών), a Hittite residing in Hebron, who sold to Abraham the cave and field of Machpelah as a family sepulchre (Gen. xxiii. 6).

EPHRON (Ἐφρών). 'A large and very strong city' on the east of Jordan, destroyed by Judas Maccabæus (1 Maccab. v. 46-52; 2 Maccab. xii. 27). It seems to have been placed in a defile or valley. Its site has not been identified.—W. L. A.

EPHRON, MOUNT (הַר־עֶפְרוֹן; Sept. τὸ ὄρος Ἐφρών), on the boundary line of Judah (Josh. xv. 9). As it was between the water of Nephtoah and Kirjath-jearim, it is probably the range of hills on the west side of the *Wady Beit-Hanina*.—†.

EPICUREANS. [PHILOSOPHY, GREEK].

EPIPHI (Ἐπιφί, 3 Maccab. vi. 38), the eleventh month in the Egyptian calendar. It began on the 25th of June in the Julian calendar. As the Egyptian months had each 30 days, from the 25th of Pachon (the 9th month beginning 26th April) to the 4th of Epiphi would be 40 days.—W. L. A.

EPISTLE. Epistles are probably as old as the art of writing. Verbal messages seem to have been the usual way of communication between persons at a distance from one another in the primitive conditions of society, but there is no proof that there was no other way. In the Homeric poems, though messages are usual, letters are not unknown, as we see from the story of Bel-

lerophon. In the Bible, the first mention is in the time of David, who gave Uriah a letter to Joab (2 Sam. xi. 14, 15). This seems to have been done as the only way of concealing the king's wicked design. It must have been sealed, like the letters which Jezebel 'wrote' 'in Ahab's name, and sealed with his seal,' to plot the death of Naboth the Jezreelite (1 Kings xxi. 8-10). The contents of these letters are simply royal commands, and nothing is said of salutation or even address. It is to be noticed that the answer of Joab was by a messenger (ver. 18-25); and that no mention is made of a written reply to Jezebel's letter; we only read that the news of the death of Naboth was 'sent' to her (ver. 14). In neither case was secrecy still necessary. Jehu wrote letters and sent them to Samaria to authorities, respecting Ahab's children, the form of which, or of the one transcribed, is the first instance in the Bible of anything like a formula. It begins, 'Now as soon as this letter cometh to you,' but ends without any like phrase. It was apparently replied to by a message, and Jehu wrote another letter, which, as given, has not the same peculiarity as the first. That Jehu, who, though perhaps well born, was a rough soldier, should have written, and there is no ground for supposing that he used a scribe, but, from the extremely characteristic style, rather evidence against such an idea, indicates that letter-writing was then common (2 Kings x. 1-7). In this case secrecy may have been thought desirable, but the importance of the matter would have been a sufficient reason for writing. The letter which the king of Syria, Benhadad, sent by Naaman to Jehoram king of Israel, though to a sovereign with whom the writer was at peace, is in the same peremptory style, with no salutation, from which we may conjecture that only the principal contents are given in this and like instances (2 Kings v. 5, 6). The 'writing' (מִכְתָּב) to Jehoram king of Judah, from Elijah, must have been a written prophecy rather than a letter (2 Chron. xxi. 12-15); though it must be observed that such prophecies when addressed to persons are of an epistolary character. Hezekiah, when he summoned the whole nation to keep the passover, sent letters, 'from the king and his princes,' as had been determined at a council held at Jerusalem by the king, the princes, and all the congregation. The contents of these letters are given, or the substance. The form is that of an exhortation, without, however, address. The character is that of a religious proclamation (2 Chron. xxx. 1-9). The letter or letters of Sennacherib to Hezekiah seem to have been written instructions to his messengers, which were given to Hezekiah to shew him that they had their master's authority. It is to be observed that the messengers were commanded, 'Thus shall ye speak to Hezekiah,' and that Hezekiah 'received the letter' from them. What he received was probably a roll of papyrus, as that which Jehoiakim burnt seems to have been (Jer. xxxvi. 23), for when he took it to the temple he 'spread it before the LORD' (2 Kings xix. 9-14; Is. xxxvii. 9-14; comp. 2 Chron. xxxii. 17). It does not appear to have been usual for the prophets to write letters. Generally they seem, when they did not go themselves to those whom they would address, either to have sent a messenger, or to have publicly proclaimed what they were commissioned to say, knowing that the report of it would be carried to those whom it specially concerned. When Nebuchadnezzar had carried captive some of the people of Judah, we read how Jeremiah addressed them by a letter, which is a written exhortation and prophecy (xxix. 1-23). It can scarcely be said that here we perceive a positive distinction between the later prophets and the earlier, for Elijah sent a letter or 'writing' to Jehoram king of Judah, as already noticed. The distance of Babylon from Jerusalem, and of Jerusalem from the kingdom which was the scene of Elijah's ministry, seems to afford the true explanation. That letters were not uncommon between the captives at Babylon and those who remained at Jerusalem before it was destroyed, appears probable, from the mention of letters to Zephaniah the priest and to others from a false prophet Shemaiah, at Babylon, in contradiction of Jeremiah's letter (24-29). Jeremiah was commanded to send to the captives a condemnation of this man (30-32), and it is therefore probable that at least three letters passed on this occasion. Though with the little evidence we have we cannot speak positively, it seems as if the custom of letter-writing had become more common by degrees, although there is no ground for inferring any change in its character. Still we find nothing of an address or signature. The letter seems to be always a document, generally a message written for greater security or to have full authority, and was probably rolled, tied up, and sealed with the writer's seal.

Although no Hebrew letters are preserved of the time before David, it might be supposed that the form might have been derived from Egypt. We have papyri containing copies by Egyptian scribes of the kings of the Rameses family, about the 13th century B.C., of letters of their own correspondence. These shew a regular epistolary style, the conventionalism of which at once removes us from all ideas of Semitic literature. There is an air of the monuments about it that strikes us in the descriptive character of certain of the formulas. Some letters, from a superior to an inferior, commence in the manner shewn in the following example:—'The chief librarian Amen-em-an, of the royal white house, says to the scribe Penta-ur, Whereas, this letter is brought to you, saying—communication.' A usual ending of such letters is, 'Do thou consider this.' Some begin with the word 'Communication.' The fuller form also seems to be an abbreviation. An inferior scribe, addressing his superior, thus begins; 'The scribe Penta-ur salutes his lord, the chief librarian, Amen-em-an, of the royal white house. This comes to inform my lord. Again I salute my lord. Whereas I have executed all the commissions imposed upon me by my lord, well and truly, completely and thoroughly [?] I have done no wrong. Again I salute my lord.' He ends, 'Behold this message is to inform my lord.' A more easy style is seen in a letter of a son to his father, which begins,—'The scribe Amen-mesu salutes [his] father, captain of bowmen, Bek-en-ptah,' and ends 'Farewell.' A military officer writing to another, and a scribe writing to a military officer, appear to begin with a prayer for the king, before the formula 'Communication.' A royal or government letter is a mere written decree, without any formal introduction, and ending with an injunction to obey it. The contents of these letters are always addresses to the person

written to, the writer using the first person singular. The subject-matter is various, and perhaps gives us a better idea of the literary ability of the Egyptians, and their lively national character, than any other of their compositions.*

In the books of Scripture written after the return from Babylon, mention is made of letters of the enemies of the Jews to the kings of Persia, and of the kings to these persons, the Jews, or their officers, some of which are given. These are in an official style, with a greeting and sometimes an address. The letter to Artaxerxes contains the form, 'Be it known unto the king,' 'Be it known now unto the king' (Ezra iv. 11–16); and his answer thus begins; 'Peace [or 'welfare'], and so forth' (17–22), the expression 'and so forth,' occurring elsewhere in such a manner that it seems to be used by the transcriber for brevity's sake (10, 11; vii. 12). It must therefore not be compared to the common modern Arabic formula of commencement, 'After the [usual] salutations.' The letter of the opponents of the Jews to Darius (Hystaspis) thus begins:—'Unto Darius the king, all peace. Be it known unto the king' (v. 6–17). The letter of Artaxerxes (Longimanus) to Ezra is a written decree, and not an ordinary letter save in form (vii. 11, 26). Nehemiah asked for, and was granted, letters from the same king to the governors, and the keeper of the king's forest (Neh. ii. 7, 9). When he was rebuilding Jerusalem, Sanballat sent him 'an open letter' by his servant, repeating an invented rumour of the Jews' intention to rebel (vi. 5, 7): no doubt it was left not sealed purposely, either in order that the rumour should be so spread as if by accident, or to shew disrespect. At this time many letters passed between the nobles of Judah and Tobiah, and letter-writing seems to have been common (17, see also 19). In Esther we read of exactly the same custom as that spoken of in the case of Jezebel's letter, the authority of writings with the king's name and seal, even if not written by him. It is related that Ahasuerus 'took his signet from his hand, and gave it unto Haman,' who caused letters to be written containing a mandate:—'In the name of king Ahasuerus was it written, and sealed with the king's signet' (Esth. iii. 10, 12, 13). In like manner, the same authority was given to Esther and Mordecai, and it is remarked, 'for the writing which is written in the king's name, and sealed with the king's signet, may not be reversed' (viii. 7, 8).

The Hebrew word for a letter is סֵפֶר, 'a writing,' hence also 'a book.' In the later books, כְּתָב, מִכְתָּב, אִגֶּרֶת, and נִשְׁתְּוָן, etc., occur.

In the N. T., epistles take a very important place as authoritative documents addressed to the churches. Of these there are the separate canonical epistles, and the short epistle addressed by the apostolic council held at Jerusalem, to the Gentile converts in Antioch, Syria, and Cilicia, which is included in the Acts. There is also a letter from Claudius Lysias to Felix, which may be supposed to preserve the official style of the provinces. It uses the common Greek formulas, beginning, after the names of the writer and the person written to, with 'Greeting' (Χαίρειν), and ending with 'Farewell' (Ἔρρωσο, Acts xxiii. 25-30). The epistle of the council has the same form, save only that the plural, 'Fare ye well,' Ἔρρωσθε, is used (xv. 23, 29). The separate epistles, with the exception of that of St. James, which has the formula 'Greeting,' and that to the Hebrews, as well as the First of St. John, which have not an epistolary beginning, all commence, after the name, and usually the divine commission, of the writer, and the name of the church or person written to, with a salutation, generally a prayer that the church or person addressed may receive grace, mercy, and peace. The salutation at the end is a grace, sometimes accompanied by a doxology. St. Paul appears to have generally added, at the end, his own salutation in his own hand (2 Thes. iii. 17; see also 1 Cor. xvi. 21; Col. iv. 18). He probably always employed an amanuensis. His handwriting was large, as we learn from a passage in the Epistle to the Galatians (vi. 11), not correctly translated in the A. V. The apostles use the singular and plural of the first person, in the latter case speaking in the name of the church, or perhaps associating with themselves, as does St. Paul, another teacher or other teachers. After the address and salutation, the main subject at once follows, and special greetings with all personal matters are not introduced until its discussion has ended. In St. Paul's Epistles, the style seems to shew plain indications of writing by dictation in the length and intricate construction of some of the sentences, and the occurrence of parentheses. The contents of each of the Epistles will be found discussed under the article devoted to it.

St. Paul refers to a custom of the apostolic time, the giving recommendatory letters, συστατικαὶ ἐπιστολαί (2 Cor. iii. 1), to persons going from one church to another.—R. S. P.

EPISTLES OF THE N. T. In directing our inquiry first of all towards the relation in which the epistles stand to the other component parts of the N. T., we find that both the O. and N. T. have been arranged by divine wisdom after one and the same plan. All the revelations of God to mankind rest upon history. Therefore in the O., as well as in the N. T., the history of the deeds of God stands FIRST, as being the basis of holy writ; thereupon follow the books which exhibit the doctrines and internal life of the men of God—in the O. T. the Psalms, the writings of Solomon, etc., and in the N. T. the Epistles of the Apostles; finally, there follow in the O. T. the writings of the prophets, whose vision extends into the times of the N. T.; and at the conclusion of the N. T. stands its only prophetic book, the Revelation of John.

In this also we must thankfully adore divine wisdom, that the epistles, which lay down the doctrines of the Christian religion, originate, not from one apostle alone, but from all the four principal apostles; so that one and the same divine truth is presented to our eyes in various forms as it were in various mirrors, by which its richness and manifold character are the better displayed.

The epistles of the N. T. divide themselves into two parts the PAULINE and the so-called CATHOLIC.

The PAULINE epistles are thirteen in number; or fourteen, if we add to them the Epistle to the

* See Mr. C. W. Goodwin's paper, 'Hieratic Papyri.' *Cambridge Essays*, 1858; pp. 226, *seqq.*

Hebrews. Up to our days their genuineness has almost unanimously been recognised in Germany, with the exception only of the pastoral epistles, and more especially the first letter to Timothy. Eichhorn and Bauer have attacked the genuineness of all the three pastoral epistles, and Schleiermacher that of the first epistle to Timothy. Indeed, the very peculiar character of the Pauline epistles is so striking to any one who is not ignorant of the want of ease and originality conspicuous in the counterfeit writings of early times, as to leave not the least doubt of their genuineness. Depth of thought, fire of speech, firmness of character—these manly features, joined withal to the indulgence of feelings of the most devoted love and affection, characterise these epistles. The amiable personal character of the apostle may be most beautifully traced in his Epistles to the Philippians and to Philemon.

All the epistles, except the one to the Romans, were called forth by circumstances and particular occasions in the affairs of the communities to which they were addressed. Not all, however, were preserved; it is, at least, evident, from 1 Cor. v. 9, that a letter to the Corinthians has been lost; from Col. iv. 16, it has also been concluded—though probably erroneously, since there perhaps the letter to the Ephesians is referred to—that another letter to the community of Laodicea has likewise been lost. Press of business usually compelled Paul—what was, besides, not uncommon in those times—to use his companions as amanuenses. He mentions (Gal. vi. 11), as something peculiar, that he had written this letter with his own hand. This circumstance may greatly have favoured the temptation to forge letters in his name, because since the period of Alexandrian literature it was not unusual to indite spurious books, as is evident from Eusebius (*Hist. Eccles.* p. 23); and even Christian bishops made complaints about the falsification of their letters. Paul alludes to this (2 Thes. ii. 2), and therefore writes the greeting (2 Thes. iii. 17) with his own hand. Paul himself exhorted the communities mutually to impart to each other his letters to them, and read them aloud in their assemblies (Col. iv. 16). It is therefore probable that copies of these letters had been early made by the several communities, and deposited in the form of collections. So long therefore as the various communities transmitted the manuscripts to each other, no other letters, it is obvious, could come into the collections than those to whose genuineness the communities to whom they were originally addressed, bore witness. Even Peter (2 Peter iii. 16) seems to have had before him a number of Paul's letters, as, about forty years later, a number of letters of Ignatius were transmitted by Polycarp to Smyrna, while the church of Philippi forwarded to him those directed to them (*Ep. Polic.* sub fin.; Euseb. *Hist. Eccles.* iii. 36). This Pauline collection, in contradistinction to the gospels, passed by the name of ὁ ἀπόστολος.

The letters of Paul may be chronologically arranged into those written before his Roman imprisonment, and those written during and after it: thus beginning with his first letter to the Thessalonians, and concluding with his second to Timothy, embracing an interval of about ten years (A.D. 54-64). In our Bibles, however, the letters are arranged according to the pre-eminent parts and stations of the communities to whom they were addressed, and conclude with the epistles to the two bishops and a private letter to Philemon.

That the epistles offered great difficulties was already felt in the earliest times (2 Pet. iii. 16). In the Roman Church their true understanding was more particularly lost by the circumstance that it understood by THE LAW, only the *opus operatum* of the ceremonial law; consequently the Roman Church could not comprehend justification by faith, and taught instead justification by works; as soon, therefore, as the true understanding of the Pauline epistles dawned upon Luther, his breach with the Roman Church was decided.

Among the more ancient interpreters of the Pauline letters, Chrysostom and Calvin deserve particular distinction; though the former, with all his zeal and psychological penetration, was still deficient in the true hermeneutic method.

THE CATHOLIC EPISTLES.—There is, in the first instance, a diversity of opinion respecting their name: some refer it to their WRITERS (letters from all the other apostles who had entered the stage of authorship along with Paul); some, again, to their CONTENTS (letters of no special but general Christian tenor); others, again, to the RECEIVERS (letters addressed to no community in particular). None of these views, however, is free from difficulties. The first and the second views—and more especially the first—cannot be brought to harmonize with the idiomatic expressions in the extant pages of the ancient writers; the second is, besides, contradicted by the fact that the letter of James is of a special tenor, while, on the contrary, that to the Romans is of such a general character as to deserve the name CATHOLIC in that sense. The third opinion is most decidedly justified by passages from the ancient writers (Euseb. *Hist. Eccles.* v. 18; Clem. Alex. *Strom.* iv. 15, ed. Potter, p. 666; Orig. *c. Cels.* i. 63). The Pauline Epistles had all their particular directions, while the letters of Peter, James, 1 John, and Jude, were circular epistles. The Epistles 2 and 3 John were subsequently added, and included on account of their shortness, and to this collection was given the name CATHOLIC LETTERS, in contradistinction to the Pauline, which were called ὁ ἀπόστολος.—A. T.

EPISTLES OF THE APOSTOLICAL FATHERS. Under this head we shall briefly notice those remains of Christian antiquity which are ascribed to the writers usually styled the Apostolic Fathers, from the circumstance that they were converted to the Christian faith during the lifetime, and probably by the instrumentality, of the Apostles. Of Barnabas and the epistle which bears his name we have already spoken at length [BARNABAS].

1. CLEMENT, or CLEMENS ROMANUS. It will probably be generally admitted that no production of the early church approaches so near the apostolic writings, in the union of devout feeling with justness and sobriety of thought, as that denominated the 'First Epistle of Clement to the Corinthians,' but addressed in the name of 'the Church sojourning at Rome (ἡ παροικοῦσα Ῥώμην) to the Church of God sojourning at Corinth.' Eusebius terms it, 'great and wonderful' (μεγάλη τε καὶ θαυμασία), and states that in his own and former times it was read in most churches (*Hist. Eccles.*

iii. 16; iii. 38; iv. 22, 23). Irenæus calls it ἱκανωτάτην γραφήν, 'a most powerful writing' (Euseb. *Hist. Eccles.* v. 6). It is frequently quoted by Clemens Alexandrinus (*Strom.* i. 7, sec. 38; Opera, ed. *Klotz*, ii. p. 29), ὁ ἀπόστολος Κλήμης; *Strom.* iv. 17, sec. 107; ii. p. 335; *Strom.* v. 12, sec. 81; iii. p. 57; *Strom.* vi. 3, sec. 65; iii. p. 137. The only known manuscript of this epistle is that appended to the celebrated Alexandrian Codex, which was presented to Charles I. by Cyrillus Lucaris, the patriarch of Constantinople. The same manuscript contains also a fragment of the so-called second Epistle. They were first published at Oxford, in 1633, by Patrick Young, the royal librarian. Sir Henry Wotton re-examined the manuscript, amended Young's copy in above eighty places, and published a very correct edition at Cambridge, in 1718. Certain portions of the first epistle have been thought to bear internal evidence of spuriousness. Bignonius, in a letter to Grotius, instances ch. xl., which relates to the presentation of offerings at set times, in which the word λαϊκός occurs; and the epithet *ancient* (ἀρχαίαν) applied to the Corinthian church in ch. xlvii. Mosheim asserts that some passages are evidently taken from Clement of Alexandria (Mosheim's *Commentaries*, transl. by Vidal, vol. i. p. 271). The main object of this epistle was to allay the dissensions which had arisen in the Corinthian church, and especially to repress the unruly spirit shewn by many against their teachers. It is worthy of notice that Clement uniformly speaks of the opposition of the Corinthians against their presbyters, never of their insubordination to their bishop: he inculcates submission to the presbyters, but never to the bishop. Comp. ch. xlvii., liv., lvii. In two other passages the term πρεσβύτεροι appears to denote simply the elder members of the church, while the term ἡγούμενοι (Heb. xiii. 7, 17, 24) is used for their teachers or superintendents. Ch. i., 'Being subject to those that have the rule over you' (τοῖς ἡγουμένοις ὑμῶν), 'and giving due honour to the aged among you' (τοῖς παρ' ὑμῖν πρεσβυτέροις). Ch. xxi., 'Let us honour those that are set over us' (τοὺς προηγουμένους); 'let us respect the aged that are among us' (τοὺς πρεσβυτέρους); 'let us instruct the young,' etc. In ch. xlii. he speaks of bishops and deacons in a manner which shews that he considered the former as synonymous with presbyters: 'They (the Apostles) appointed their first-fruits to be bishops and deacons (*ministers*, Abp. Wake's transl.) of those who should believe. Nor was this any new thing, seeing that long before it was written concerning bishops and deacons. For thus the Scripture, in a certain place, saith, I will appoint their overseers (bishops, τοὺς ἐπισκόπους), and their ministers (deacons, τοὺς διακόνους) in faith.' It has indeed been supposed that the bishop of the Corinthian church was deceased, and that the disorders which Clement sought to repress broke out before his successor was appointed. But had this been the case, for which there is not the slightest evidence, it is almost incredible that no allusion should be made to it. The only legitimate inference appears to be, 'that the original constitution of the church of Corinth still subsisted in Clement's time; the government was still vested not in one man, but in many' (Dr. Arnold's *Sermons on the Christian Life, Introduction*, p. xlvi.)

In Clement's Epistle only one book of the N. T. is expressly named, Paul's first Epistle to the Corinthians; but though the Evangelists are not named, several sayings of Christ contained in our Gospels are repeated. There are also evident allusions to the Acts, all the Pauline Epistles (1 Thessalonians excepted), the Epistles of Peter and James, and the Epistle to the Hebrews. A tabular view of these passages is given by Dr. Lardner (*Credibility of the Gospel History*, pt. ii. ch. ii.; *Works*, vol. ii. pp. 35-53). Eusebius, speaking of Clement's Epistle, says, 'He has inserted in it many sentiments taken from the Epistle to the Hebrews, and sometimes makes use of the identical expressions, from which it is evident that that composition is not a recent one.

. . . Paul having addressed the Hebrews in their native language, some say that the Evangelist Luke, and others that this very Clement, translated the document; an opinion which is supported by the fact, that the Epistle of Clement and that to the Hebrews are marked by the same peculiarities of style, and in both compositions the sentiments are not unlike' (*Hist. Eccles.* iii. 38, ed. Valessii, 1672, p. 110).

As to the date of this epistle, it has been fixed by Grabe, Galland, Wotton, and Hefele, about the year 68; but Cotelerius, Tillemont, and Lardner think that it was written at the close of the Diocletian Persecution in 96 or 97. A passage in ch. xli., in which Clement speaks in the present tense respecting the sacrifices of the Mosaic law, has been supposed to favour the earlier date; but Josephus adopts the same phraseology in his *Antiquities*, which were not finished till twenty years after the destruction of Jerusalem.

The first writer that notices the second Epistle of Clement is Eusebius, who does not absolutely pronounce it spurious, but says that it was less known than the former, and not quoted by ancient writers (*Hist. Eccles.* iii. 38). Photius states decidedly that it was rejected as spurious. It is only a fragment, and its style is rather homiletic than epistolary. The Gospels are quoted several times in it, more expressly than in the first Epistle, and there is one passage from an apocryphal writing called the Gospel according to the Egyptians (Lardner's *Credibility, etc.*, part ii. ch. 3; *Works*, ii. 55). In 1752, John James Wetstein published, at the end of his edition of the Greek Testament, two epistles in Syriac (accompanied by a Latin translation), attributed to Clement, which were discovered at the end of a manuscript of the Syriac N. T. Immediately on their publication Dr. Lardner examined the evidence for their genuineness, and gave the result of his inquiries in a *Dissertation* (*Works*, vol. x. pp. 186-212), to which we refer the reader, only remarking that the whole strain of these compositions, and the allusions to prevailing practices, sufficiently indicate that they were written long after Clement's time.

The following works have also been attributed to Clement, but, as they are unquestionably suppositious, we shall merely give their titles. 1. The *Apostolic Constitutions*, in eight books. 2. The *Apostolic Canons*. 3. The *Recognitions of Clement*. 4. The *Clementina*. They are all printed in the *Patres Apostolici* of Cotelerius, vol. i. (Mosheim's *Commentaries*, translated by Vidal, vol. i. pp. 270-274).

2. IGNATIUS, according to Eusebius (*Hist. Eccles.* iii. 36) and Origen (*Hom.* vi. *in Luc.*; *Opera*, ed. Lommatzsch, v. 104), the second bishop, or,

according to Jerome (*De Vir. Illustr.* xvi.), the third bishop of Antioch in Syria. Fifteen epistles bear his name. Three of these (one addressed to the Virgin Mary, the other two to St. John) are preserved only in a Latin version. The rest are extant in Greek and in an ancient Latin version, and are addressed to Mary of Cassabolis or Neapolis, to Hero, to the churches at Tarsus, Antioch, Philippi, Ephesus, Magnesia, Trallium, Rome, Philadelphia, Smyrna, and to Polycarp. The first eight are unanimously allowed to be spurious. Of the remaining seven (which were written on his journey from Antioch to Rome, where he suffered martyrdom by exposure to wild beasts), there are two recensions, one longer, the other shorter. It has been warmly controverted whether the longer epistles are interpolations of the shorter, or the shorter abridgments of the longer. Mr. Whiston contended earnestly in favour of the longer recension, including the Epistles to Tarsus, Antioch, and Hero, and attempted to prove that the smaller were only heretical extracts from them made in the fourth century. He published both recensions, with translations and various readings, in the first volume of his *Primitive Christianity Revived*, London, 1711, 5 vols. 8vo. The same opinion has lately been maintained by Dr. Charles Meier of the University of Giessen (*Studien und Kritiken*, 1836, p. 340), whose arguments have been met by Dr. Richard Rothe in an essay on the genuineness of the Ignatian Epistles appended to his work *Die Anfange der Christlichen Kirche und ihrer Verfassung*, Wittenberg, 1837. Lardner and most modern critics adopt the shorter recension. Mosheim expresses himself very doubtfully, and, while he allows the seven epistles to have 'somewhat of a genuine cast,' confesses that he is unable to determine how much may be considered as authentic (*Commentaries*, translated by Vidal, vol. i. pp. 276, 277). Dr. Neander, while he allows many passages to bear the impress of antiquity, considers even the shorter recension to be grossly interpolated. The support which it was supposed might be drawn from these epistles in favour of episcopacy gave, on their publication, an exaggerated importance to the question of their genuineness, and called forth the polemical skill of several distinguished theologians of the seventeenth century. In 1666 a work appeared by Dallæus (Jean Daillé), entitled, *De Scriptis quæ sub Dionysii Areopagitæ et Ignatii Antiocheni nominibus circumferuntur Libri duo*, in which he maintains that the Ignatian Epistles were forged at the close of the third, or at the beginning of the fourth century (c. xxxviii. p. 461). In reply to this and other writers, Bishop Pearson published his celebrated *Vindiciæ Ignatianæ*, Cantab. 1672, which was reprinted by Cotelerius in his edition of the *Apostolic Fathers*, vol. ii. pp. 251-444. (Wake's *Genuine Epistles of the Apostolical Fathers*, London, 1737, pp. xl.-li. pp. 60-128; Lardner's *Credibility*, pt. ii. ch. 5; *Works*, vol. ii. pp. 73-94; Neander's *Church Hist.* E. T. ii. 443 [Clarke's ed.]; Cureton, *Corpus Ignatianum*, etc., 1847; Bunsen, *Die 3 ächten und die 4 unächten Briefe des Ignatius*, 1847; Petermann, *S. Ignatii Epp. coll. edd. Gr., verss. Syr. Armen. Lett.* 1849.)

3. Polycarp's *Epistle to the Philippians*. Irenæus, in a letter to Florinus the Valentinian, preserved in part by Eusebius (*Hist. Eccles.* v. 20), gives an interesting account of his early recollections of Polycarp, and refers to the epistles which he sent to the neighbouring churches. Only one, however, has been preserved; it was addressed to the Philippians, and in Jerome's time was publicly read in the assembly of Asia—'Scripsit ad Philippenses valde utilem epistolam quæ usque hodie in Asiæ conventu legitur' (*De Vir. Illustr.* c. 13). It is also mentioned by Eusebius (*Hist. Eccles.* iii. 36), who cites two passages from it (sec. 8 and sec. 13) relating to Ignatius, and remarks that it contains several quotations from the first epistle of Peter (*Hist. Eccles.* iv. 14). It is divided into fourteen sections, of which the first nine and the thirteenth, preserved by Eusebius, are in the original Greek, and the rest only in an ancient Latin Version. This version of the whole epistle was first printed at Paris in 1498. Peter Halloix published the epistle in Greek and Latin in 1633, from a copy sent by the Jesuit Sirmond to Turrianus. Fourteen years after, Archbishop Ussher obtained another copy, from which he prepared an edition in 1647. An excellent edition, edited by Sir Thomas Smith, appeared in 1709 (Hefele's *Patrum Apostolicorum Opera*, p. xviii.; Lardner's *Credibility*, pt. ii. ch. 6).

4. *The Shepherd of Hermas* [Hermas].—J. E. R.

EPISTLES, SPURIOUS [Apocrypha]. Of these many are lost, but there are several still extant: the principal are—

The Epistle of Paul to the Laodiceans.
The Third Epistle of Paul to the Corinthians.
The Epistle of Peter to James.
The Epistles of Paul and Seneca.

There was an Epistle to the Laodiceans extant in the beginning of the second century, which was received by Marcion; but whether this is the same with the one now extant in the Latin language is more than doubtful. 'There are some,' says Jerome, 'who read the Epistle to the Laodiceans, but it is universally rejected.' The original epistle was most probably a forgery founded on Col. iv. 16, 'And when this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that *ye likewise read the Epistle from Laodicea*.' The apparent ambiguity of these last words has induced some to understand St. Paul as speaking of an epistle written by him to the Laodiceans, which he advises the Colossians to procure from Laodicea, and read to their church. 'Some,' says Theodoret, 'imagine Paul to have written an Epistle to the Laodiceans, and accordingly produce a certain forged epistle; but the Apostle does not say the Epistle *to*, but the Epistle *from*, the Laodiceans.' Bellarmine, among the Roman Catholics, and among the Protestants Le Clerc and others, suppose that the passage in Colossians refers to an epistle of St. Paul, now lost, and the Vulg. translation—*eam quæ Laodicensium est*—seems to favour this view. Grotius, however, conceives that the Epistle to the Ephesians is here meant, and he is followed by Hammond, Whitby, and Mill, and also by Archbishop Wake (*Epistles of the Apostolic Fathers*). Theophylact, who is followed by Dr. Lightfoot, conceives that the epistle alluded to is 1 Timothy. Others hold it to be 1 John, Philemon, etc. Mr. Jones conjectures that the epistle now passing as that to the Laodiceans (which seems entirely compiled out of the

Epistle to the Philippians) was the composition of some idle monk not long before the Reformation; but this opinion is scarcely compatible with the fact mentioned by Mr. Jones himself, that when Sixtus of Sienna published his *Bibliotheca Sancta* (A.D. 1560), there was a *very old* manuscript of this epistle in the library of the Sorbonne. This epistle was first published by James Le Fevre of Estaples in 1517. It was the opinion of Calvin, Louis Capell, and many others, that St. Paul wrote several epistles besides those now extant. One of the chief grounds of this opinion is the passage 1 Cor. v. 9. There is still extant, in the Armenian language, an epistle from the Corinthians to St. Paul, together with the Apostle's reply. This is considered by Mr. La Croze to be a forgery of the tenth or eleventh century, and he asserts that it was never cited by any one of the early Christian writers. In this, however, he is mistaken, for this epistle is expressly quoted as Paul's by St. Gregory the Illuminator in the third century, Theodore Chrethenor in the seventh, and St. Nierses in the twelfth. Neither of them, however, is quoted by any ancient Greek or Latin writer (Henderson, *On Inspiration*, p. 497. The passages are cited at length in Father Paschal Aucher's *Armenian and English Grammar*, Venice, 1819).

The *Epistle of Peter to James* is a very ancient forgery. It was first published by Cotelerius, and is supposed to have been a preface to the *Preaching of Peter*, which was in great esteem among some of the early Christian writers, and is several times cited as a genuine work by Clement of Alexandria, Theodotus of Byzantium, and others. It was also made use of by the heretic Heracleon, in the second century. Origen observes of it, that it is not to be reckoned among the ecclesiastical books, and that it is neither the writing of Peter nor of any other inspired person. Mr. Jones conceives it to be a forgery of some of the Ebionites in the beginning of the second century.

The *Epistles of Paul and Seneca* consist of eight pretended Latin letters from the philosopher Seneca to St. Paul, and six from the latter to Seneca. Their antiquity is undoubted. St. Jerome had such an idea of the value of these letters that he was induced to say, 'I should not have ranked Seneca in my catalogue of saints, but that I was determined to it by those Epistles of Paul to Seneca and Seneca to Paul, which are read by many. . . . He was slain by Nero, two years before Peter and Paul were honoured with martyrdom.' St. Augustine also observes (*Epistle to Macedonius*) that 'Seneca wrote certain epistles to St. Paul, which are now read.' The epistles are also referred to in the spurious 'Acts' of Linus, the first bishop of Rome after the Apostles. But these *Acts* are a manifest forgery, and were first alluded to by a monk of the eleventh century. The letters do not appear to have been mentioned by any other ancient writer; but it seems certain that those now extant are the same which were known to Jerome and Augustine. The genuineness of these letters has been maintained by some learned men, but by far the greater number reject them as spurious. Mr. Jones conceives them to be a forgery of the fourth century, founded on Philip. iv. 22. Indeed, there are few persons mentioned in the N. T., as companions of the Apostle, who have not had some spurious piece or other fathered on them.

These are the principal of the ancient forged epistles. Among those now universally rejected are the well-known *Epistle of Lentulus* to the Roman Senate, giving a description of the person of Christ (*Orthodoxeographia*, p. 2, Basil, 1555; Fabrici *Cod. Epig.*, 1719), and some pretended epistles of the Virgin Mary. One of these is said to be written in Hebrew, and addressed to the Christians of Messina in Sicily, of which a Latin translation has been published, and its genuineness gravely vindicated (*Veritas Vindicata*, 1692, fol.) It is dated from Jerusalem, in the 42d year 'of our Son,' nones of July, *Luna* 17, *Feria quinta*. The metropolitan church of our Lady of *the Letter*, at Messina, takes its name from the possession of this celebrated epistle, of which some have pretended that even the autograph still exists. An epistle of the Virgin to the Florentines has been also celebrated, and there is extant a pretended letter from the same to St. Ignatius, together with his reply.—W. W.

ER (עֵר; Sept. Ἤρ). 1. The eldest son of Judah by the daughter of Shuah, a Canaanite (Gen. xxxviii. 3; Num. xxvi. 19). It is said 'Er was wicked in the sight of the Lord,'* which probably intimates his having followed the abominable idolatries of his mother's race, 'and the Lord slew him' (Gen. xxxviii. 7). 2. The nephew of the preceding, son of his brother Shilah (1 Chron. iv. 21). 3. The son of Jose and father of Elmodad in our Lord's genealogy (Luke iii. 28).—W. L. A.

ERAN (עֵרָן; Sept. Ἐδέν), son of Shuthelah, eldest son of Ephraim and ancestor of the *Eranites* (Num. xxvi. 36). The Samar. and Syr. read with the Sept. ד for ר in this name. No corresponding name occurs in the genealogy of Ephraim in 1 Chron. vii. 20.—W. L. A.

ERASMUS, Desiderius, was born at Rotterdam the 28th of October 1467, and died at Basel on the 11th or 12th July (O. S.) 1536. His father's name was Gerhard Praët; his mother was the daughter of a physician of Sevenbergen. They were never married. He was called Gerhard after his father; and subsequently took the names of Desiderius and Erasmus, which, the first in Latin, the second in Greek, have a similar meaning to Gerhard in German. At the age of thirteen both his parents died, and he was ill-used by his guardians; they misappropriated his property, and endeavoured to force him into a monastery. He resisted a long time, but at length, in 1486, he entered a monastery at Stein, near to Gouda, and took the vows a year afterwards. The monastic life, however, was repugnant to him, and he gladly accepted the post of secretary to the Archbishop of Cambray, which his reputation for Latin scholarship procured him. This was in 1492, and at the same time he was ordained priest. At the expiration of this time he went to study at Paris; but left in 1497. His life after this was somewhat unsettled. He visited Holland, England (repeatedly), and Italy; for some time he was professor of theology and Greek at Cambridge, where he was the instrument, if not of introducing, yet of establish-

* There is a play on the words here, produced by a transposition of the letters, which is lost in the translation: Er (עֵר) was רע, etc. Of such the Hebrews were fond. [EDUCATION.]

ing the latter in the English universities. In 1516 he was invited to the Low Countries, to the court of the king of Spain, afterwards Charles V., and was appointed royal counsellor without any particular duties and with a pension. The rest of his life was spent mostly at Basel or in the Netherlands. He left Basel in 1529 for Friburg, thinking himself unsafe at Basel, in consequence of the religious excitement of the time and place. He fell ill at Friburg, however, and returned to Basel in 1535, and died there the year after.

Erasmus was a voluminous writer. His contributions to Biblical science entitle him to a place of honour in the ranks of those who have been its promoters. In 1505 he published a translation of the N. T. in Latin; and in 1516 he edited the first published edition of the N. T. in Greek, with a Latin translation. Before this he had issued a commentary on the 1st Psalm, published in 1515, which contained the important words, 'Legant et idiotæ legem domini quacumque linguâ.' His text of the Greek N. T. passed through five editions in his lifetime; in the third (1522) of which he inserted 1 John v. 7, which he had on critical grounds previously omitted. He had but one MS. for the Apocalypse, and this being defective at the end, he translated the missing verses from the Vulg. This MS. he borrowed from Reuchlin, but did not return it. It was long supposed to be lost, but has been recently discovered in the library of the princely house of Œttingen—Wallenstein at Maylungen in Bavaria. He wrote also *Adnotationes in Nov. Test.*, Basil, 1522; and *Paraphrases in N. T.* So highly were these latter esteemed in England, that by an order in council, every parish church was obliged to possess a copy of a translation of them. The position of Erasmus in the great religious conflict of his age was somewhat ambiguous; neither by Romanists nor by Lutherans was he trusted. Without having courage to identify himself with the Reformation movement, he yet in various ways contributed greatly to help it forward. His great service to the church as well as to society, was the impulse he gave, and the great assistance his works contributed, towards sound learning and criticism. The best edition of his works is that published at Basel in 1540-41 in 9 vols. folio. They have been reprinted with some additions, but not so accurately, at Leyden, in 1703-1706, in 10 vols. folio.

ERASTUS (Ἔραστος), a Corinthian, and one of Paul's disciples, whose salutations he sends from Corinth to the Church at Rome as those of 'the chamberlain of the city' (Rom. xvi. 23). The words so rendered (οἰκονόμος τῆς πόλεως; Vulg. *arcarius civitatis*) denote the city treasurer or steward, an officer of great dignity in ancient times (comp. Joseph. *Antiq.* vii. 8. 2). We find this Erastus with Paul at Ephesus, whence he was sent along with Timothy into Macedonia (Acts xix. 22). They were both with the apostle at Corinth when he wrote, as above, from that city to the Romans: at a subsequent period Erastus was still at Corinth (2 Tim. iv. 20), which would seem to have been the usual place of his abode.—J. K.

ERECH (אֶרֶךְ; Sept. Ὀρέχ), one of the cities which formed the beginning of Nimrod's kingdom in the plain of Shinar (Gen. x. 10). It is not said that he built these cities, but that he established his power over them; from which we may conclude that they previously existed. An ancient tradition, which Jerome and others have followed, but which is against all probability, and has no foundation to rest upon, identifies Erech with Edessa. Bochart, however, rather seeks the name in the Aracca or Aracha of the old geographers, which was on the Tigris, upon the borders of Babylonia and Susiana (Ptolemy, vi. 3; Ammian. Marcell. xxxiii. 6, 26). This was probably the same city which Herodotus (i. 185; vi. 119) calls Arderikka, *i. e.*, Great Erech. Rosenmüller happily conjectures that Erech probably lay nearer to Babylon than Aracca; and this has been lately confirmed by Col. Taylor, the British resident at Bagdad, who is disposed to find the site of the ancient Erech in the great mounds of primitive ruins, indifferently called Irak, Irka, and Senkerah, by the nomade Arabs; and sometimes El Asayiah, 'the place of pebbles.' These mounds, which are now surrounded by the almost perpetual marshes and inundations of the lower Euphrates, lie some miles east of that stream, about midway between the site of Babylon and its junction with the Tigris. Some have thought that the name of Erech may be preserved in that of Irak (*Irak*-Arabi), which is given to the region enclosed by the two rivers, in the lower part of their course.—J. K.

ERES or ÆRES (אֶרֶז) occurs in numerous places of Scripture, but authors are not agreed on the exact meaning of the term: Celsius (*Hierobot.* i. 106, *sq.*), for instance, conceives that it is a general name for the pine tribe, to the exclusion of the cedar of Lebanon, which he considers to be indicated by the word Berosh. The majority of authors, however, are of opinion that the cedar of Lebanon (*Pinus Cedrus* or *Cedrus Libani* of Botanists) is alone intended. The discrepancy of opinion has on this occasion, however, arisen from the doubt whether Eres, in the numerous passages of Scripture where it occurs, is always used in the same signification; that is, whether it is always intended to specify only one particular kind of the pine tribe, or whether it is not sometimes used generically. In the latter case others of the pine tribe appear to be intended along with the cedar of Lebanon, and not to its exclusion, as advocated by the learned Celsius. We are disposed to think that the different passages in which *Eres* occurs authorise our considering it a general term, applied to different species.

But before proceeding to compare these passages with one another, it will be desirable to ascertain its modern acceptation, as well as the meaning which it bears in Arabic works on Materia Medica. In these such terms are generally used in a more precise sense than in general works, the authors of which are usually unacquainted with the correct appellation of the products of nature.

In the first place there is no doubt that the name *arz* or *ars* (أرز) is, at the present day, applied to the cedar of Lebanon by the Arabs in the neighbourhood. Mr. Harmer, on Canticles v. 15, observes that the country people near the mountain call the cedar *ars*, which is very nearly the original name. But the same name appears to be applied also to others of the pine tribe: thus 'at Aleppo the fir-tree is included under the name *ars*' (Niebuhr, as

quoted by Rosenmüller, *Bibl. Bot.* p. 246). So we find the term *alerce*, that is *al-arz*, applied by the Arabs to a coniferous plant, a native of Mount Atlas, and of other uncultivated hills on the coast of Africa. The wood-work of the roof of the celebrated mosque, now the cathedral, of Cordova, which was built in the ninth century, has been proved to be formed of the wood of this tree (Loudon's *Arboret.* p. 2463). From *alerce* the English name *larch* is supposed to have been derived. If we consult Persian works on Materia Medica, we find the name *aras* or *orus* given as a synonyme of *abhul*, which is a species of juniper: so, again, *ooruz* is described as *durukht sunoburbe bur*, that is, 'the pine-tree without fruit;' *sunobur* appearing as the general term for pine-trees, which are distinguished by the name of *sunobur sughar*, 'the lesser pine,' called also *tunoob*, and *sunobur kubar*, 'the larger pine:' of this are given, as synonymes, *nazov* and *chilghozah*, which is the Pinus Gerardiana of Botanists. With the Arabs, as quoted by Celsius, *l. c.* p. 107: 'ارز (*arz*) nomen generale est ad pini species designandas;' and he further quotes Abu'l Fadli, as stating, 'Arz est arbor zanaubar (pinus) cujus, quoad omnes ejus species, mentionem faciemus sub lit. Z. si Deus volet.—Loco condicto hoc modo pergit: Zanaubar (pinus) est arbor magna. Gignitur in montibus, et regionibus frigidis. Ejus tres sunt species, mas nempe, et fœmina major, atque minor.' It is not necessary for us on the present occasion to determine what are the species intended by the Arabian authors. They no doubt sometimes follow Dioscorides, and at other times insert names and descriptions which will apply only to the species indigenous in the mountains of Persia. Different species of pine, therefore, will be adduced as the kinds intended, in different countries. We may also remark, as stated by Celsius, that the translators of the sacred Scriptures into Arabic sometimes use the term *sunobar*, sometimes *arz*, as the representative of *eres*.

Rosenmüller states that 'the word eres, which occurs so frequently in the O. T., is, by the ancient translators, universally rendered cedar' (κέδρος). Therefore it has been inferred by him, as well as others, that the cedar of Lebanon must be intended: but the name does not appear to have been applied specially to this tree by the ancients. Thus the κέδρος of Dioscorides is supposed by Sprengel, in his edition of that author, to be a species of juniper, and Dr. Lindley, the editor of the last numbers of Sibthorpe's *Flora Græca*, agrees with him: 'κέδρος, juniperus oxycedrus, vel potius J. Phœnicea, secundum Sprengelium, cui assentio, κέδρος μικρά, juniperus communis.' J. oxycedrus is the brown-berried juniper, and J. Phœnicea is the Phœnician juniper or cedar, while J. Lycia, the Lycian juniper or cedar, is cedrus Phœnicea altera Plinii et Theophrasti. These have already been mentioned under the article BEROSH.

Pliny, speaking of the plants of Syria, says, 'Juniperi similem habent Phœnices et cedrum minorem. Duo ejus genera, Lycia et Phœnicia, differunt folio: nam quæ durum, acutum, spinosum habet, oxycedros vocatur, ramosa et nodis infesta: altera odore præstat. Fructum ferunt myrti magnitudine, dulcem sapore. Et majoris cedri duo genera: quæ floret, fructum non fert. Frugifera non floret: et in ea antecedentem fructum occupat novus. Semen ejus cupresso simile. Quidam cedrelaten vocant. Ex hac resina laudatissima' (*Hist. Nat.* xiii. 11). The conclusion of this passage, as translated by Holland, is, 'and the timber of it is everlasting: wherefore in old time they were wont to make the images of the gods of this wood, as it appeareth by the statue of Apollo Sosianus, made of cedar wood brought

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from Seleucia.' Again (xvi. 39), 'as for cedars, the best simply be those that grow in Candia, Africke, and Syrie. This vertue hath the oile of cedar, that if any wood or timber be thoroughly anointed therewith it is subject neither to worm nor moth, nor yet to rottennesse.' The greater part of this account of the different kinds of cedar is adopted from Theophrastus (iii. 12); though, no doubt, the latter was also acquainted with a large cedar, as appears from lib. v. c. 9, where, speaking of Syria, he says, 'Illic enim cedri in montibus, cum longitudine, tum crassitudine præstantissimæ nascuntur.' Quintus Curtius also uses the term κέδρος in a general sense, when he says of the palace of Persepolis, 'multa cedro ædificata erat regia.'

If we proceed to compare the several passages of Scripture in which the word Eres occurs, we shall equally find that one plant is not strictly applicable to them all. The earliest notice of the cedar is in Lev. xiv. 4, 6, where we are told that Moses commanded the leper that was to be cleansed to make an offering of two sparrows, cedar-wood, wool dyed in scarlet, and hyssop; and in ver. 49, 51, 52, the houses in which the lepers dwell are directed to be purified with the same materials. Again, in Num. xix. 6, Moses and Aaron are commanded to sacrifice a red heifer: 'And the priest shall take cedar-wood, and hyssop, and scarlet.' As remarked by Lady Callcott (*Scrip. Herbal*, p. 92), 'The cedar was not a native of Egypt, nor could it have been procured in the desert without great difficulty; but the juniper is most plentiful there, and takes deep root in

the crevices of the rocks of Mount Sinai.' That some, at least, of the cedars of the ancients were a species of juniper is evident from the passages we have quoted; the wood of most of them is more or less aromatic. The ancients, it may be remarked, threw the berries of the juniper on funeral piles, to protect the departing spirit from evil influences, and offered its wood in sacrifice to the infernal gods, because they believed its presence was acceptable to them. They also burned it in their dwelling-houses to keep away demons. It is curious that, in the remote parts of the Himalayan Mountains, another species of this genus is similarly employed, as the present writer has mentioned elsewhere (*Himalayan Botany*, p. 350): 'Here there is also another species, *Juniperus religiosa*, Royle, called *gogul* by the natives, and employed for burning as incense in their religious ceremonies.'

At a later period we have notices of the various uses to which the wood of the *eres* was applied, as 2 Sam. v. 11; vii. 2-7; 1 Kings v. 6, 8, 10; vi. 9, 10, 15, 16, 18, 20; vii. 2, 3, 7, 11, 12; ix. 11; x. 27; 1 Chron. xvii. 6; 2 Chron. ii. 8; ix. 27; xxv. 18. In these passages we are informed of the negociations with Hiram, King of Tyre, for the supply of cedar-trees out of Lebanon, and of the uses to which the timber was applied in the construction of the Temple, and of the king's palace; he 'covered the house with beams and boards of cedar;' 'the walls of the house within were covered with boards of cedar;' there were 'cedar pillars,' and 'beams of cedar;' and the altar was of cedar. In all these passages the word *eres* is employed, for which the Arabic translation, according to Celsius (*loc. cit.*), gives *sunobar* as the synonyme. There is nothing distinctive stated respecting the character of the wood, from which we might draw any certain conclusion, further than that, from the selection made and the constant mention of the material used, it may be fairly inferred that it must have been considered as well fitted, or rather, of a superior quality, for the purpose of building the Temple and palace. From this, however, proceeds the difficulty in admitting that what we call the cedar of Lebanon was the only tree intended by the name *Eres*. For modern experience has ascertained that its wood is not of a superior quality. To determine this point, we must not refer to the statements of those who take their descriptions from writers who, indeed, describe cedar-wood, but do not prove that it was derived from the cedar of Lebanon. The term 'cedar' seems to have been as indefinite in ancient as in modern times. Now we find it applied to the wood of *Juniperus virginiana*, which is red or pencil cedar; and to that of J. Bermudiana or Bermuda cedar. J. oxycedrus yields the cedar of the north of Spain and south of France, but the term is also applied to many other woods, as to white cedar, that of Melia Azedarach; and Indian cedar, that of Cedrela Toona.

Mr. Loudon, in his *Arboretum* (p. 2417), describes it thus: 'The wood of the cedar is of a reddish white, light and spongy, easily worked, but very apt to shrink and warp, and by no means durable.' But when the tree is grown on mountains, the annual layers of wood are much narrower, and the fibre much finer than when it is grown on plains; so much so that a piece of cedar-wood brought from Mount Lebanon by Dr. Parisel, in 1829, and which he had made into a small piece of furniture, presented a surface compact, agreeably veined, and variously shaded, and which, on the whole, may be considered handsome (*Hist. du Cèdre*, p. 43). But Dr. Pococke, who brought away a piece of one of the large cedars which had been blown down by the wind, says that the wood does not differ in appearance from white deal, and that it does not appear to be harder. Varennes de Feuille considers it as the lightest of the resinous woods, and he adds that it contains very little resin; that its grain is coarse, and that he thinks the wood can neither be so strong nor so durable as it has the reputation of being. Mr. Louden says (*loc. cit.*) that a table which Sir J. Banks had made out of the Hillingdon cedar was soft, without scent (except that of common deal), and possessed little variety or veining; and the same remarks will apply to a table which Mr. L. had made from a plank which is referred to as having been kindly presented to him by J. Gostling, Esq. of Whitton Park. Dr. Lindley (*Gardeners' Chronicle*, vol. i. p. 699), calls it 'the worthless, though magnificent cedar of Mount Lebanon.' A correspondent, however, at p. 733, says, 'Mr. Wilcox of Warwick, a most ingenious and skilful carver (in his works little inferior to the celebrated Gibbons), has now in his rooms some specimens of furniture made of cedar of Lebanon, ornamented with carved work, in flowers, leaves, etc. etc., in the best taste, and in sharpness and colour so similar to box-wood that any common observer would mistake it to be such.' In reply to this Dr. Lindley adds, 'The fact last mentioned is the first that has come to our knowledge of the cedar of Lebanon having been found of important use.' He is of opinion that some of the cedar-trees sent by Hiram, king of Tyre, may have been obtained from Mount Atlas, and may have been the produce of the above *Aleree* or Al Arz—the Callitris quadrivalvis—which no doubt furnished the ancients with one of their most valued woods [THYINE]. This is hard, durable, and fragrant, and commonly used in religious buildings in the East.' Though we have seen both temples and palaces built entirely with one kind of cedar (that of the Cedrus Deodara), we think it more probable that, as the timber had to be brought from a distance, where all the kinds of cedar grew, the common pine-tree and the cedar of Lebanon would both furnish some of the timber required for the building of the Temple, together with juniper cedar. The name *arz*, as we have seen, is applied by the Arabs to all three; and they would give all the qualities of timber that could be required. We have shewn that the κέδρος of the ancients was most probably the wood of a juniper. Celsius was of opinion that the *eres* indicated the Pinus sylvestris or Scotch pine, which yields the red and yellow deals of Norway, and which is likewise found on Mount Lebanon. This opinion seems to be confirmed by Ezek. xxvii. 5, 'They have made all thy ship boards of fir-trees of Senir, they have taken cedars from Lebanon to make masts for thee.' For it is not probable that any other tree than the common pine would be taken for masts, when this was procurable, since even in the present day 'Pallas assures us that the pine of Livonia and Lithuania differs not from the Pinus sylvestris; masts, he says, are not made of any peculiar species, as foreigners, and more especially the French, think;

but they are all of the Pinus sylvestris' (Loudon, *Arboret.* p. 2158).

Though Celsius appears to us to be quite right in concluding that *eres*, in some of the passages of Scripture, refers to the pine-tree, yet it seems equally clear that there are other passages to which this tree will not answer. It certainly appears improbable that a tree so remarkable for the magnificence of its appearance as the cedar of Lebanon should not have been noticed in the Sacred Scriptures; and this would be the case if we applied *eres* exclusively to the pine, and *berosh* to the cypress. If we consider some of the remaining passages of Scripture, we cannot fail to perceive that they forcibly apply to the cedar of Lebanon, and to the cedar of Lebanon only. Thus, in Ps. xcii. 12, it is said, 'The righteous shall flourish like a palm-tree, and spread abroad like a cedar of Lebanon.' It has been well remarked 'that the flourishing head of the palm and the spreading abroad of the cedar are equally characteristic.' But the prophet Ezekiel (ch. xxxi.) is justly adduced as giving the most magnificent and, at the same time, the most graphic description of this celebrated tree: (ver. 3), 'Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.' (ver. 5), 'Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters:' (ver. 6), 'All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young.' In this description, Mr. Gilpin has well observed, 'the principal characteristics of the cedar are marked; first, the multiplicity and length of its branches. Few trees divide so many fair branches from the main stem, or spread over so large a compass of ground. 'His boughs are multiplied,' as Ezekiel says, 'and his branches become long,' which David calls spreading abroad. His very boughs are equal to the stem of a fir or a chestnut. The second characteristic is what Ezekiel, with great beauty and aptness, calls his shadowing shroud. No tree in the forest is more remarkable than the cedar for its close-woven leafy canopy. Ezekiel's cedar is marked as a tree of full and perfect growth, from the circumstance of its 'top being among the thick boughs.' The other principal passages in which the cedar is mentioned are 1 Kings iv. 33; 2 Kings xix. 23; Job xl. 17; Ps. xxix. 5; lxxx. 10; xcii. 12; civ. 16; cxlviii. 9; Cant. i. 17; v. 15; viii. 9; Is. ii. 13; ix. 10; xiv. 8; xxxvii. 24; xli. 19; xliv. 14; Jer. xxii. 7, 14, 23; Ezek. xvii. 3, 22, 23; Amos ii. 9; Zeph. ii. 14; Zech. xi. 1, 2; and in the Apocrypha, 1 Esdras iv. 48; v. 55; Ecclus. xxiv. 13; l. 12; but it would occupy too much space to adduce further illustrations from them of what indeed is the usually admitted opinion.

It is however necessary, before concluding, to give some account of this celebrated tree, as noticed by travellers in the East, all of whom make a pilgrimage to its native sites. The cedar of Lebanon is well known to be a widely-spreading tree, generally from 50 to 80 feet high, and when standing singly, often covering a space with its branches, the diameter of which is much greater than its height. The horizontal branches, when the tree is exposed on all sides, are very large in proportion to the trunk, being disposed in distinct layers or stages, and the distance to which they extend diminishes as they approach the top, where they form a pyramidal head, broad in proportion to its height. The branchlets are disposed in a flat fan-like manner on the branches. The leaves, produced in tufts, are straight, about one inch long, slender, nearly cylindrical, tapering to a point, and are on short footstalks. The male catkins are single, solitary, of a reddish hue, about two inches long, terminal, and turning upwards. The female catkins are short, erect, roundish, and rather oval; they change after fecundation into oval, oblong cones, which, when they approach maturity, become from 2½ inches to 5 inches long. Every part of the cone abounds with resin, which sometimes exudes from between the scales. Belon, who travelled in Syria about 1550, found the cedars about 28 in number, in a valley on the sides of the mountains. Rauwolf, who visited the cedars in 1574, 'could tell no more but 24, that stood round about in a circle; and two others, the branches whereof are quite decayed from age.' De la Roque, in 1688, found but 20. Maundrell, in 1696, found them reduced to 16; and Dr. Pococke, who visited Syria 1744 and 1745, discovered only 15. One of these, that had the soundest body, though not the largest, measured 24 feet in circumference, and another, with a sort of triple body, and of a triangular figure, measured 12 feet on each side. 'The wood,' he says, 'does not differ from white deal in appearance, nor does it seem to be harder. It has a fine smell, but is not so fragrant as the juniper of America, which is commonly called cedar, and it also falls short of it in beauty. I took a piece of the wood from a great tree that was blown down by the wind, and left there to rot. There are 15 large ones standing.' Mr. Buckingham, in 1825, says, 'Leaving Biskerry on our right, we ascended for an hour over light snow, until we came to the *Arz-el Libinien*, or the cedars of Lebanon.' M. Laure, who, in company with the Prince de Joinville visited the cedars in 1836, calls them *El-Herzl*. M. Lamartine, in 1832, says, 'These trees diminish in every succeeding age. Travellers formerly counted 30 or 40; more recently, 17; more recently still only 12. There are now but 7. These, however, from their size and general appearance, may be fairly presumed to have existed in Biblical times. Around these ancient witnesses of ages long since past, there still remains a little grove of yellow cedars, appearing to me to form a group of from 400 to 500 trees or shrubs. Every year, in the month of June, the inhabitants of Beschierai, of Eden, of Kandbin, and the other neighbouring valleys and villages, climb up to these cedars, and celebrate mass at their feet. How many prayers have resounded under these branches, and what more beautiful canopy for worship can exist!'—J. F. R.

ERI (עֵרִי; Sept. Ἀηδεὶς; Al. Ἀήδις). A son of Gad (Gen. xlvi. 16).

ERNESTI, Johann August, a distinguished philologist and theologian of the 18th century, was born at Tennstädt in Thüringen, August 4th, 1707. After being at Schulpforta, he studied at Wittenberg and Leipzig. In the latter place he became professor of ancient literature, 1742. In 1756 he was appointed professor of eloquence; in

1758 doctor and professor of theology, and subsequently canon (Domherr) at Meissen. He died 11th September 1781. The chief of his theological writings is his *Institutio interpretis Novi Testamenti*, 1761; a fifth edition, with remarks by Ammon, appeared in 1809. This work is distinguished by its classical diction and terseness. Though many things belonging to the departments of introduction and criticism are brought into it, the popularity of the book is shewn by the number of editions it passed through, and by its translations into English. It put grammatical interpretation on a sure foundation. He also edited and wrote most of the *Neue theologische Bibliothek*, 10 vols. 8vo, 1760-69; and *Die neueste theologische Bibliothek*, 4 vols. 8vo, 1773-79. His *Opuscula Philologico-critica*, 1764, 1777, are partly theological, partly philological. Ernesti's influence upon theology was far-reaching in his own time and that immediately following. His stand-point was a conservative one. Yet his strength lay in philology, not in exegetical theology. Hence he will be best remembered by his editions of the classics, especially that of Cicero.—S. D.

ERPENIUS (ERPEN), THOMAS, one of the most celebrated Oriental scholars, was born at Gorkum in Holland, on the 7th of September 1584. Having completed his elementary education at the schools of Leyden and Middeldorf, he, at an early age, devoted himself to the study of Oriental languages. Having spent a year at the University of Leyden, he left it, honoured with the dignity of Magister, in order to visit foreign universities and libraries. After his return to his native country in 1612, he was elected, in the following year, to the chair of Oriental Languages at the University of Leyden, and, as the especial professorship of Hebrew was not then vacant, a second chair for Hebrew was founded for him in 1619, in order that he might be able to teach that language also publicly. Appointed Oriental interpreter to the States-General, he still further extended his linguistic knowledge, and such was the mastery he acquired in reading and writing the Eastern idioms, chiefly Arabic, that Eastern princes are said to have expressed their highest admiration for the purity and elegance of diction to be found in his foreign letters. Many and tempting were the offers with which Erpenius himself was honoured by foreign princes and learned bodies; but he rejected them all, fully satisfied with his sphere in his own country. A contagious fever cut his life short in his fortieth year, 13th November 1624. The most meritorious of his many works is undoubtedly his Arabic Grammar, which first appeared in 1613 (*Grammatica Arabica*, 4to), and which, up to within a comparatively recent time, has held almost undisputed sway. It has been often re-edited, with additions by Deusing (1636), Golius (1656), Schultens (1748), Morss (1796), etc. He also wrote *Gramm. Ebræa generalis*, Leyden 1621, often reprinted; and a *Gramm. Syra et Chaldæa*, edited by C. l'Empereur, after the author's death, Amsterdam, 1628. It cannot be said that he reached the same eminence in these branches of Semitic as he did in Arabic. Other contributions to linguistic and Biblical literature are three orations, *De linguarum ebrææ et arabicæ dignitate*, published together in 1621, 4to; *Pauli Apost. ad Romanos Epistola, arabice*, Leyden, 1615, 4to; *Pentateuchus Mosis Arabice*, 1622, 4to; *Historia Josephi Patriarchæ ex Alcorano*, Leyden, 1617, 4to; *Psalmi Davidis Syriace*, 1625, 4to; *Grammatica Arabica dicta Giarumia etc. cum versione latina et comm.* 1617, 4to; *Elmacin's Historia Saracinica*, Arabic and Latin, of which, however, he had not completed the printing, when he died, and which was afterwards edited by Golius, Leyd. 1625, fol.

ESAR-HADDON. [ASSYRIA.]

ESAU (עֵשָׂו; Sept. Ἠσαῦ). The origin and meaning of the name are not quite free from ambiguity. Simon, deriving the word from עָשָׂה, *texit*, renders it *pilis opertus* (covered with hair), and some such reason as this implies, seems involved in the passage Gen. xxv. 25. Cruden, however, explains the name as meaning *one who does* (qui facit), an actor or agent. His surname of Edom (red) was given him, it appears (Gen. xxv. 30) from the red pottage which he asked of Jacob. Esau was the eldest son of 'Isaac, Abraham's son' (Gen. xxv. 19) by Rebekah, 'the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.' The marriage remaining for some time (about 19 years; compare xxv. 20, 26) unproductive, Isaac entreated Jehovah, and she became pregnant. Led by peculiar feelings 'to inquire of Jehovah,' Rebekah was informed that she should give birth to twins, whose fate would be as diverse as their character, and, what in those days was stranger still, that the elder should serve the younger. On occasion of her delivery the child that was born first was 'red, all over like an hairy garment; and they called his name Esau.' Immediately afterwards Jacob was born.

In process of time the different natural endowments of the two boys began to display their effects in dissimilar aptitudes and pursuits. While Jacob was led by his less robust make and quiet disposition to fulfil the duties of a shepherd's life, and pass his days in and around his tent, Esau was impelled, by the ardour and lofty spirit which agitated his bosom, to seek in the toils, adventures, and perils of the chase, his occupation and sustenance: and, as is generally the case in natures like his, he gained high repute by his skill and daring.

A hunter's life is of necessity one of uncertainty as well as hardship; days pass in which the greatest vigilance and the most strenuous exertions may fail even to find, much less capture, game. Esau had on one occasion experienced such a disappointment, and, wearied with his unproductive efforts, exhausted for want of sustenance, and despairing of capturing any prey, he was fain to turn his steps to his father's house for succour in his extremity. On reaching home he found his brother enjoying a carefully prepared dish of pottage: attracted by the odour of which he besought Jacob to allow him to share in the meal. His brother saw the exigency in which Esau was, and determined not to let it pass unimproved. Accordingly, he puts a price on the required food. Esau was the elder, and had in consequence immunities and privileges which were of high value. The surrender of these to himself Jacob makes the condition of his complying with Esau's petition. Urged by the cravings of hunger, alarmed even by the fear of instant death, Esau sold his birth-

right to his younger brother, confirming the contract by the sanction of an oath. Jacob having thus got his price, supplied the famishing Esau with needful refreshments.

Arrived now at years of maturity, Esau, when 40 years of age, married two wives, Judith and Bashemath, both of whom were Canaanites, and, on account of their origin, were unacceptable to Isaac and Rebekah, especially the latter (Gen. xxvii. 46). Esau thus became alienated from the parental home, and the way was in some measure smoothed for the transference of the coveted birthright to the younger son.

The time for the fulfilment of the compact between the brothers at length arrived. Isaac is 'sick unto death.' His appetite, as well as his strength, having failed, is only to be gratified by provocatives. He desires some savoury venison, and gives the requisite instructions to Esau, who accordingly proceeds in quest of it. On this Rebekah begins to feel that the critical time has come. If the hated Hittites are not to enter with her less favoured son into possession of the family property, the sale of the birthright (the original idea of which she may have suggested to the 'plain man,' her son Jacob) must now in some way be confirmed and consummated. One essential particular remained—the father's blessing. If this should be given to Esau, all hope was gone; for this, like our modern wills, would hand the inheritance and the accompanying headship of the tribe to Esau and his wives. Isaac, however, had lost his sight—indeed all his senses were dull and feeble. It was therefore not very difficult to pass off Jacob upon him as Esau. Rebekah takes her measures, and, notwithstanding Jacob's fears, succeeds. Isaac, indeed, is not without suspicion, but a falsehood comes to aid Jacob in his otherwise discreditable personation of Esau. The blessing is pronounced, and thus the coveted property and ascendency are secured. The affectionate endearments which pass between the deceiver and the abused old blind father, stand in painful contrast with the base trickery by which mother and son had accomplished their end.

Esau, returning from the field, found that he had been deprived for ever of his birthright, in virtue of the irrevocable blessing, and but too naturally conceived and entertained a hatred of Jacob, and even formed a resolution to seize the opportunity for slaying him, which the days of mourning consequent on the approaching decease of their father would be likely to afford. Words to this effect, which Esau let drop, were repeated to his mother, who thereupon prevailed on her younger son to flee to his uncle Laban, who lived in Haran, there to remain till time, with its usual effect, might have mitigated Esau's wrath. Meanwhile Esau had grown powerful in Idumæa, and when, after many years, Jacob intended to return within the borders of the Jordan, he feared lest his elder brother might intercept him on his way, to take revenge for former injuries. He accordingly sent messengers to Esau, in order, if possible, to disarm his wrath. Esau appears to have announced in reply, that he would proceed to meet his returning brother. When, therefore, Jacob was informed that Esau was on his way for this purpose with a band of four hundred men, he was greatly distressed, in fear of that hostility which his conscience told him he had done something to deserve. What then must have been his surprise, when he saw Esau running with extended arms to greet and embrace him? and Esau 'fell on his neck, and kissed him, and they wept.' Jacob had prepared a present for Esau, hoping thus to conciliate his favour; but, with the generous ardour which characterises, and somewhat of the disinterestedness which adorns, natures like his, Esau at first courteously refused the gift—'I have enough, my brother, keep that thou hast unto thyself' (Gen. xxxiii.)

The whole of this rencontre serves to shew, that if Jacob had acquired riches, Esau had gained power and influence as well as property; and the homage which is paid to him indirectly, and by implication, on the part of Jacob, and directly, and in the most marked and respectful manner by the females and children of Jacob's family, leads to the supposition that he had made himself supreme in the surrounding country of Idumæa.

Esau from this time appears but very little in the sacred narrative. He was ready to accompany Jacob, or to send with him an escort, probably for protection, but Jacob's fears and suspicions induced him to decline these friendly offers; and they separated on the same day that they met, after an interview in which Jacob's bearing is rather that of an inferior to his lord than that of a brother, and Esau's has all the generousness which a high nature feels in forgiving an injury, and aiming to do good to the injurer. The latter, we are merely told, 'returned on his way to Seir' (Gen. xxxiii. 16).

Jacob and Esau appear together again at the funeral rites which were paid to their deceased father; but the book of Genesis furnishes no particulars of what took place.

Esau is once more presented to us (Gen. xxxvi.) in a genealogical table, in which a long line of illustrious descendants is referred to 'Esau, the father of the Edomites' (Gen. xxxvi. 43). [IDUMEA. Respecting Esau's wives, see BASHEMATH.] —J. R. B.

ESDRAELON, PLAIN OF. [JEZREEL.]

ESDRAS is the Greek (Ἔσδρας) for Ezra the famous scribe and priest [EZRA] which is used in our English version of the Apocrypha instead of Ezra (1 Esd. viii. 1, 3, 7, 8, 9, 19, 23, 25, 91, 92, 96; ix. 1, 7, 16, 39, 40, 42, 45, 46, 49; 2 Esd. i. 1; ii. 10, 33, 42; vi. 10; vii. 2, 25; viii. 2, 19; xiv. 1, 38). By this Greek form of the name, the A. V., following the Geneva Bible, also designates the apocryphal books of Ezra, to distinguish them from the canonical volume. But this is simply arbitrary, as all other English translations, as well as the ancient versions, and the translations of the reformers on the Continent, have rightly one form for both.—C. D. G.

ESDRAS, THE FIRST BOOK OF, is the first of the Apocryphal books in the English translations of the Bible (viz., Coverdale, Matthews, Taverner, the Geneva Bible, Cranmer's Bible, the Bishops' Bible, the A. V.), which follow Luther and the translators of the Zurich version, who were the first that separated the apocryphal from the canonical books. It must, however, be observed that Luther himself never translated the apocryphal portions of Ezra, because he regarded them as unworthy of a place amongst the apocrypha (see below, sec. 5).

1. *The Title and Position of the Book.*—This book has different titles. In some editions of the Sept. it is called ὁ Ἱερεύς, *the Priest* (Cod. Alex.), which is equivalent to Ezra, who κατ' ἐξοχὴν was styled הכהן or הספר, in others it is designated Ἔσδρας *Ezra*, whilst in the Vatican and many modern editions of the Sept., as well as in the *Old Latin* and the Syriac, it is called '*the first* book of Ezra,' and accordingly is placed before the canonical Ezra, which is called '*the second* book of Ezra,' because the history it gives is in part anterior to that given in the canonical Ezra. In the Vulg. again, where Ezra and Nehemiah are respectively styled *the first* and *second* book of Ezra, this apocryphal book, which comes immediately after them, is called '*the third* book of Ezra.' Others again call it '*the second* book of Ezra' (*Isidor. Origg.* vi. 2), because Ezra and Nehemiah, which it follows, were together styled '*the first* book of Ezra,' according to a very ancient practice among the Jews, who by putting the two canonical books together, obtained the same number of books in the Scriptures as the letters in the Hebrew alphabet: and others call it *Pseudo-Ezra*, in contradistinction to the canonical Ezra. The name *first* Esdras given to it in the A. V. is taken from the Geneva Bible; the older English translations (viz., Coverdale's Bible, Matthew's Bible, the Bishops' Bible), as well as the sixth article of the Church of England (1571), following Luther and the Zurich Bible, call it *the third* Esdra, according to the Vulg. Since the Council of Trent (1546) this book has been removed from its old position to the end of the volume in the Sixtine and Clementine editions of the Vulg.

2. *The Design and Contents of the Book.*—The design of this book, as far as its original portion is concerned (iii. 1.-v. 6), is to excite the heathen rulers of Judæa to liberality and kindness towards the Jews, by depicting the good example of Darius, from whom Zerubbabel obtained permission by the aid of wisdom to return with his brethren to Palestine and to rebuild the city and the temple. This design is worked out in the following attractive story. Darius, having given a sumptuous feast to all his subjects in the second year of his reign, retired to rest (iii. 1–3); when asleep his three bodyguards, Zerubbabel being one of them, proposed each to write a maxim stating what he thought was the most powerful thing, in the hope that the king would reward the wisest writer (4-9). Accordingly they all wrote; one said 'Wine is the most powerful;' the other, 'A king is the most powerful;' whilst Zerubbabel wrote—'Women are very powerful, but truth conquers all.' The slips containing these maxims were put under the king's pillow, and were given to him when he awoke (10-12). When he had read them he immediately sent for all his magnates, and having read these maxims before them (13-15), called upon the three youths to explain their sayings (16, 17). The first spoke elaborately about the great power which wine manifests in different ways (18-24); the second descanted upon the unlimited power of royalty, illustrating it by various examples (iv. 1-12); whilst Zerubbabel discoursed upon the mighty influence of women, frequently contravening the power of wine and monarchs, and then burst forth in praise of truth so eloquently, that all present exclaimed—'Great is truth, and mightiest above all things' (13-41). Darius then offered to Zerubbabel anything he should ask (42), whereupon he reminded the king of his vow to rebuild Jerusalem and return the sacred vessels when he ascended the throne (43-47). The king stood up, kissed Zerubbabel, wrote to all officials to convey him and all his brethren to Palestine, and to supply all the necessary materials for the rebuilding of the temple (48-63).

This is preceded and followed by descriptions of events which present the whole as one continuous narrative, relating in historic order the restoration of the temple-service first under Josiah, then under Zerubbabel, and finally under Ezra, and which are compiled from the records contained in the books of Chronicles, Ezra, and Nehemiah, as follows:—

I. Chap. i. corresponds to 2 Chron. xxxv. and xxxvi., giving an account of Josiah's magnificent celebration of the passover-feast in the eighteenth month of his reign, and continuing the history till the Babylonish captivity.

II. Chap. ii. 1-15 corresponds to Ezra i. 1-11, recording the return of the Jews from Babylon under the guidance of Sanabassar in the reign of Cyrus.

III. Chap. ii. 16-30 corresponds to Ezra iv. 7-24, giving an account of Artaxerxes' prohibition to build the temple till the second year of Darius.

IV. Chap. iii. 1-v. 6 contains the original piece.

V. Chap. v. 7-73 corresponds to Ezra ii. 1-iv. 6, giving a list of the persons who returned with Zerubbabel, describing the commencement of the building of the temple and the obstacles whereby it was interrupted 'for the space of two years' until the reign of Darius.

VI. Chap. vi. 1-vii. 15 corresponds to Ezra v. 1-vi. 22, giving an account of the building of the temple by Zerubbabel under Darius, of its completion in the sixth year of this monarch's reign and of the commencement of the temple service.

VII. Chap. viii. 1-ix. 36 corresponds to Ezra vii. 1-x. 44, describing the return of Ezra with his colony, and the putting away of the strange wives.

VIII. Chap. ix. 37-55 correspondents to Neh. vii. 23-viii. 12, giving an account of Ezra's public reading of the law.

The original piece around which all this clusters, has evidently been the cause of this transposition and remodelling of the narrative contained in the canonical books. Having assumed that Zerubbabel returned to Jerusalem with a portion of his brethren in *the second* year of Darius, the compiler naturally placed Ezra ii. 1-iv. 5, which gives the list of those that returned, *after* the original piece, for it belongs to Zerubbabel's time, according to ii. 2, and the original piece he placed after Ezra iv. 7-24, because Ezra (Ezra iv. 24) led him to suppose that Artaxerxes reigned before Darius.

3. *The Unity and Original Language of the Book.*—The above analysis of its contents shews that the book gives us a consecutive history *de templi restitutione* as the *Old Latin* tersely expresses it. It is, however, not complete in its present state, as is evident from the abrupt manner in which it concludes with Neh. viii. 12. We may therefore legitimately presume that the compiler intended to add Neh. viii. 13-18, and perhaps also chap. ix. Josephus, who follows the history given in this book, continues to speak of the death of

Ezra (*Antiq.* xi. 5. 5), from which it may be concluded that it originally formed part of this narrative. More venturous are the opinions of Zunz, that Neh. i.-vii. originally belonged to this book (*Die Gottesdienstl. Vorträge*, p. 29), and of Eichhorn, that 2 Chron. xxxiv. followed the abrupt breaking off (*Einleitung in d. Apokr.*, p. 345, etc.)

As to its original language, this compilation is undoubtedly made directly from the Hebrew, and not from the present Sept. This is evident from the rendering of לבני העם by ἔμπροσθεν τοῦ λαοῦ, reading לפני for לבני (comp. i. 11 with 2 Chron. xxxiv. 12) and of וכל כלי מחמדיה by καὶ συνετέλεσαν πάντα τὰ ἔνδοξα αὐτῆς, reading וכלו כל for וכל כלי (comp. i. 53 with 2 Chron. xxxvi. 19; see also ii. 7-9 with Ezra i. 4, 6; ii. 17 with Ezra iv. 9; ii. 16 with Ezra iv. 7; ii. 24 with Ezra iv. 16; ix. 10 with Ezra x. 4), since these can only be accounted for on the supposition that the book was compiled and translated from the Hebrew. The translator, however, did not aim so much to be literal as to produce a version compatible with the Greek idiom. Hence he sometimes abbreviated the Hebrew (comp. i. 10 with 2 Chron. xxxv. 10-12; ii. 15, 16 with Ezra iv. 7-11; v. 7 with Ezra v. 6, 7; vi. 4 with Ezra v. 3, 4; viii. 6 with Ezra vii. 6; viii. 14 with Ezra vii. 17; viii. 20 with Ezra vii. 22), and sometimes tried to make it more intelligible by adding some words (comp. i. 56 with 2 Chron. xxvi. 20; ii. 5 with Ezra i. 3; ii. 9 with Ezra i. 4; ii. 16 with Ezra iv. 6; ii. 18 with Ezra iv. 12; v. 40 with Ezra ii. 63; v. 47 with Ezra iii. 1; v. 52 with Ezra iii. 5; v. 66 with Ezra iv. 1; vi. 41 with Ezra ii. 64; vi. 8 with Ezra v. 14; vi. 9 with Ezra v. 8; vii. 9 with Ezra vi. 18). The original portion, too, is a Palestinian production, embellished to suit the Alexandrian taste. The Hebrew forms of it may be seen in Josephus (*Antiq.* xi. 3. 1; and Josippon ben Gorion (i., c. 6, p. 47, etc., ed. Breithaupt).

4. *The Author and Date of the Book.*—It is now impossible to ascertain the author or date of this production, inasmuch as neither the book itself nor ancient history gives us the slightest clue to this subject. Whoever the author was, he seems to have lived in Palestine (comp. v. 47), and certainly was master of the Greek, as is evident from his superior style, which resembles that of Symmachus, and from his successfully turning the Hebraisms into good Greek (comp. viii. 5 with Ezra viii. 17; ix. 13 with Ezra x. 14). The compiler must have lived at least a century before Christ, since Josephus follows his narrative of the times of Ezra and Nehemiah (comp. *Antiq.* xi. 5; xi. 45). The book must therefore have existed for some time, and have acquired great reputation and authority, to make the Jewish historian prefer its description of those days to that of the canonical books.

5. *The Canonicity and importance of the Book.*—This book was never included in the Hebrew canon, nor is it to be found in the catalogues of the Hebrew Scriptures given by the early Fathers, *e.g.*, Melito, Origen, Eusebius, etc., and St. Jerome emphatically warns us 'not to take pleasure in the dreams of the 3d and 4th apocryphal books of Ezra (*Praef. in Esdr. et Nechem.*) The Councils of Florence (1438) and Trent (1546) decided against its canonicity—Luther would not even translate it, 'because there is nothing in it which is not better said by Esop in his Fables, or even in much more trivial books' (*Vorrede auf den Baruch*); the version given in the later editions of Luther's Bible being the work of Daniel Cramer, and the Protestant Church generally has treated it with great contempt, because it contradicts the canonical books of Ezra and Nehemiah. On the other hand, Josephus, as we have seen, regards it as a great authority, and it was treated with great reverence by the Greek and Latin Fathers. St. Augustine mentions it amongst the canonical books (*De Doctr. Christ.*, lib. ii. 13), and quotes the passage, 'truth is the strongest' (chap. iii. 12), as Ezra's prophecy respecting Christ (*De Civit. Dei*, xviii. 16); the same sentence is quoted as Scripture by Cyprian (*Epist.* lxxiv.; comp. also Clemens Alexandrinus, *Strom.* i.; Athanasius, *Orat.* iii. *Cont. Arianos;* Justin Martyr, *Dial. cum Tryph.*) Now modern criticism has justly taken the middle course between treating it with contempt and regarding it as canonical, and has recognised in it an important auxiliary to the settling of the text, and to the adjusting of the facts recorded in Chronicles, Ezra, and Nehemiah, since this book has evidently been made from a different recension of the Hebrew, and has some readings and divisions preferable to those contained in the canonical books (comp. chap. v. 9 with Ezra ii. 12; chap. ix. 12 with Ezra x. 6; chap. ix. 16 with Ezra x. 16). Both Bertheau in his commentary on Ezra and Nehemiah (*Exeget. Handbuch*, part xviii.), and Fritzsche in his Commentary on the apocryphal Ezra (*Exeget. Handb. z. d. Apokr.*, part i.), have shewn the important services which the canonical and uncanonical records may render to each other.

6. *Literature on the Book.*—Joseph. *Antiq.*, x. 4. 5-5; xi. 1-5; Josippon ben Gorion, ed. Breithaupt, 1710, p. 47, ff.; Trendelenburg, *in Eichhorn's allg. Biblioth.* i. p. 180, ff.; Eichhorn, *Einleitung in d. Apokr. Schriften d. A. T.*, p. 335, ff.; Herzfeld, *Geschichte d. V. Israel von d. Zerstörung d. ersten Tempels*, p. 320, ff.; Ewald, *Geschichte d. V. Israel*, iv. p. 131, ff.; Keil, *Historisch-Kritische Einleitung in d. A. T.*, ed. 1859, p. 677, ff.; Fritzsche, *Kurzgef. exegetisches Handbuch z. d. Apokr. d. A. T.*, i. p. 3, ff.; Davidson, *The Text of the O. T. considered, etc.*, p. 987, ff.; Bertheau, *Ezra, Nehemias und Ester, Exeget., Handbuch z. A. T.*, part viii.—C. D. G.

ESDRAS, THE SECOND BOOK OF, *i.e.*, the second in the order of the apocryphal books, as given in the English translations of the Bible, which follow the Zurich Bible.

1. *The Title and Position of the Book.*—The original title of this book by which it is appropriately called in the Greek Church, is Ἀποκάλυψις Ἔσδρα, or προφητεία Ἔσδρα, *the Revelation* or *prophecy of Ezra* (*comp.* Nicephorus *ap. Fabric. Cod. Pseud. V. T.*, ii. p. 176; *Cod. Apocr. N. T.*, i. p. 951, *sqq.*; Montfaucon, *Biblioth. Coislin*, p. 194). The designation, 1 Ezra, which it has in the Arabic and Ethiopic versions, arises from the fact that it was placed before the canonical Ezra, because it begins a little earlier (*i.e.*, with 558 B.C.) than the Hebrew Ezra. It is also called 2 Ezra in the Latin version, because it follows the canonical books Ezra and Nehemiah, which were together styled *the first* Ezra, and it is still more generally denominated 4 Ezra, a name given to it by St. Jerome (*comp. Praef. in Esdr. et Nechem.*), because it is in most of

the Latin MSS. the fourth of the books which go by the name of Ezra, and which are placed in the following order; 1 Ezra, *i.e.*, the canonical Ezra; 2 Ezra, *i.e.*, Nehemiah; 3 Ezra, *i.e.*, 1 apocryphal Ezra; and 4 Ezra, *i.e.*, this book. The name 4 Ezra is retained by Luther, the Zurich Bible, Coverdale, Matthew's Bible, Cranmer's Bible, the Bishops' Bible, and in the sixth article of the Church of England (1571). The name 2 Esdras, given to it in the A. V., is taken from the Geneva Bible. This book, like the former one, is placed at the end of the Vulgate in the Sixtine and Clementine editions, because it has been excluded from the canon by the Council of Trent.

2. *The Design and Plan of the Book.*—The design of this book is to comfort the chosen people of God who were suffering under the grinding oppression of the heathen, by assuring them that the Lord has appointed a time of deliverance when the oppressors shall be judged, and the ten tribes of Israel, in union with their brethren, shall return to the Holy Land to enjoy a glorious kingdom which shall be established in the days of Messiah. This is gradually developed in *an introduction*, and *seven angelic revelations, or visions*, in which Ezra is instructed in the mysteries of the moral world, as follows.

Introduction (iii. 1-36 *Auth. Version;* or i. 1-36 *Ethiopic Version*). When on his couch in Babylon, in the 30th year after the destruction of Jerusalem (558 B.C.), mourning over the deplorable fate of his brethren (1-3), and recounting the dealings of God with mankind generally (4-12), and with his chosen people in particular, in consequence of their sinful nature inherited from Adam (13-22), for which the temple was destroyed and the city delivered into the hands of Gentiles (23-27), Ezra asked God why the heathen sinners of Babylon are spared, whilst the people of his covenant are so unsparingly punished (28-36)?

First Revelation (iv. 1-v. 15 *A. V.;* ii. 1-iii. 23 *Eth.*) In answer to this, the angel Uriel is sent, who, after censuring the presumptuousness of a short-sighted man in trying to fathom the unsearchable dealings of the Most High, when he cannot understand the things below (1-21), and after Ezra's earnest reiteration of the question (22-25), says that sin has not yet reached its climax (26-31), enumerates the signs whereby the fulness of that time will be distinguished, and promises to reveal to him still greater things if he will continue to pray and fast seven days (32-v. 15).

Second Revelation (v. 16-vi. 34 *A. V.;* iii. 24-iv. 37 *Eth.*) Having fasted seven days according to the command of the angel, and against the advice of the prince of the Jews (16-21), Ezra again appeals to God, asking why he does not punish his sinful people himself, rather than give them over to the heathen (22-30)? Uriel, who appears a second time, after referring again to the inscrutable judgments of God (31-56), reveals to Ezra, according to promise, more distinctly what shall be the signs of the latter days, saying that with Esau [Idumeans] the present world will terminate, and the world to come begin with Jacob (vi. 1-10), whereupon the day of judgment will follow, and be announced by the blast of a trumpet (11-25); Enoch and Elias, the forerunners of Messiah, shall appear (26), and sin and corruption be destroyed (27-28); tells him to be comforted, patient, and resigned, and that he shall hear something more if he will fast again seven days (29-34).

Third Revelation (vi. 35-ix. 25 *A. V.;* iv. 38-ix. 27 *Eth.*) The fasting being over, Ezra again appeals to God, to know how it is that his chosen people, for whom this wonderful world was created, are deprived of their inheritance (35-59)? Whereupon Uriel appears a third time, tells him that it is because of their sin (vii. 1-25), describes the death of Messiah, the resurrection, the judgment, and the things which will come to pass, concluding with an admonition to Ezra to fast and pray again (26-ix. 25).

Fourth Revelation (ix. 26-x. 59 *A. V.;* ix. 28-x. 74 *Eth.*) After appealing again to God in behalf of his brethren (26-37), Ezra suddenly saw a woman in the deepest mourning for her only son, who had been born to her after being married thirty years, and who died on the day of his nuptials (38-x. 1), and would not be comforted (2-4). He rebuked her for being so disconsolate about the loss of one son, when Sion was bereaved of all her children (2-14), and recommended her to submit to the dealings of God (15-24), her face speedily shone very brightly, and she disappeared (25-27); whereupon Uriel appeared to Ezra, and told him that the woman is Sion, the thirty years of her barrenness are 'the thirty years wherein no sacrifice was offered in her,' her first-born is the temple built by Solomon, his death on the day of his marriage is the destruction of Jerusalem, and the extraordinary brightness of the mother's face is the future glory of Sion (28-59).

Fifth Revelation (xi. 1-xii. 51 *A. V.;* xi. 1-xii. 58 *Eth.*) Ezra in a dream had a revelation of the latter days under the figure of an eagle coming up from the sea with three heads and twelve wings, which afterwards produced eight smaller wings spread over all things, and reigning over all the world (1-7). These wings, beginning from the right side, according to a voice which proceeded from the body of the eagle, reigned successively over all the earth, and perished, so that there remained six small wings (8-23), which, however, in attempting to rule, also perished, and the three heads only were left on the eagle's body (24-31). These now reigned, one after the other, and perished, so that a single head remained (32-35). A lion (Messiah) declared unto the eagle that all his wings and heads were destroyed because he ruled the earth wickedly (36-46), when the body and whatever was left of the eagle were burnt in fire (xii. 1, 2). Ezra awoke, and having prayed for the interpretation of this vision (3-9), was told by the angel that the eagle was the fourth monarchy which Daniel saw, and was admonished again to fast and pray (10-51).

Sixth Revelation (xiii. 1-58 *A. V.;* xiii. 1-64, *Eth.*) Ezra then had another dream, in which he saw a mighty πνεῦμα arise from the sea resembling a man, who destroyed all his enemies with the blast of his mouth, and gathered around him large multitudes (1-13). On awaking, Ezra was told by the angel that it was the Messiah, who shall gather together the ten tribes, lead them to their holy land, and give them Sion 'prepared and builded for them' (14-58).

Seventh Revelation (xiv. 1-48 *A. V.;* xiv. 1-52, *Eth.*) Three days later the voice which spoke to Moses in the bush tells Ezra that the latter days are at hand (1-12), bids him set his house in order,

reprove those that are living (13-18), and write down, for the benefit of those who are not yet born, ninety-four books, *i.e.*, the twenty-four inspired books of the O. T. which have been burnt, and seventy books of divine mysteries, which he duly did with the help of scribes (19-44), the recovered Scriptures to be communicated to all, and the Cabbalistic books only to the sages (45-48).

3. *The Unity and Original Language of the Book.*—Despite the arbitrary division into chapters in our English version which sometimes interrupts a vision in the middle of a sentence, few readers will fail to see the intimate connection and the beautiful adjustment of these angelic revelations, and how every one of them forms an essential part in leading us further and further, till we reach the climax of the apocalypse. It is owing to this remarkable unity which the whole work displays, that the numerous interpolations made for dogmatic purposes have so easily been detected.

The idea of a Hebrew original has now been pretty generally given up by scholars, despite the positive assertion of Galatinus (*De Arcanis Catholicæ Veritatis*), that a copy of it was reported to exist among the Jews at Constantinople in his day, and it is commonly believed that it was written in Greek. Although the Greek is lost, yet there can be no doubt that the *Old Latin* version, through which alone this book has been known to us till lately, was a translation from that language. This is evident from the fact that it imitates the Greek idiom in making the adjective in the comparative degree govern *a genitive case*, and not, as in Latin, *an ablative*, and introduces other Grecisms, which are barbarous in the version (comp. ii. 24; v. 13, 26, 39; vi. 25, 31, 46, 57; vii. 5; viii. 7, 8, 38, 44; ix. 14; xi. 42). This is, moreover, corroborated by the Arabic and Ethiopic versions discovered in modern days, the one by the learned Gregory of Christ Church, Oxford [GREGORY], translated into English by Simon Ockley, and the other by Archbishop Laurence, both of which are made directly from the Greek, as well as the quotation from this book in the Fathers (*see below*, sec. 5), which prove the very early existence of it in Greek. It is, however, equally certain that many of the things contained in this book are of Palestinian origin, and are still to be found in Hebrew or Aramaic dispersed through the Talmud and Midrashim.

4. *The Author and Date of the Book.*—The greatest divergency of opinion prevails about the author and date of this book. He has successively been described as a true prophet who lived 336 B.C.;* an impostor who flourished 160 A.D.; a Jew, a Christian, a converted Jew, and as a Montanist. The whole complexion of the book, however, incontestably shews that the author of it was a Jew. His personating Ezra, the contempt and vengeance which he breathes against the Gentiles (vi. 56, 57), the intense love he manifests for the Jews, who alone know the Lord and keep his precepts (iii. 30-36), declaring that for them alone was this world created (iv. 63, 66; vi. 55-59; vii. 10, 11), and reserving all the blessings of salvation for them (vii. 1-13); his view of righteousness, which consists in doing the works of the Law, and that the righteous are justified and rewarded for their good works (viii. 33, 36), the purport of his questions, referring exclusively to the interests of this people (iv. 35; vi. 59); the Hagadic legends about the Behemoth and Leviathan which are reserved for the great Messianic feast (vi. 49-52), the ten tribes (xiii. 39-47), the restoration of the Scriptures and the writing of Cabbalistic books for the sages or Rabbins of Israel (xiv. 20-22; 37-47), all this proves beyond doubt that the writer was a thorough Hebrew. Chapters i., ii., xv., and xvi., which contain allusions to the N. T. (comp. i. 30 with Matt. xxxiii. 37-39; ii. 11 with Luke xvi. 9; ii. 12 with Rev. xxii. 2; xv. 8 with Rev. vi. 10; xvi. 29 with Matt. xxxiv. 10; xvi. 42-44 with 1 Cor. vii. 29), and especially the anti-Jewish spirit by which they are pervaded, as well as the name of *Jesus* in chapter viii. 28, which have been the cause why some have maintained that this book is the production of a Christian, are now generally acknowledged to be later interpolations made by some Christian, and are wanting both in the Arabic and Ethiopic versions. The same dogmatic causes which dictated these additions also gave rise to the omission of a long and important passage between ver. 35 and 36 of chapter vii. in the English version, which is found both in the Arabic and Ethiopic, and which was known to Ambrose (*De Bono Mortis*, x., xi.)

As to *the date* of the book, this has most unnecessarily and most unsafely been made to depend upon the interpretation of the different wings and heads of the eagle in xi. and xii., since no two expositors agree in their explanation of this vision, and every one finds in the 'three heads,' the 'twelve feathered wings,' and the 'eight counter-feathers' such emperors, kings, and demagogues as will square with his pre-conceived notions what they shall describe. So, for instance, the learned Whiston makes the three heads to mean the kingdom of France since Francis the Great, 1515 A.D.; of Spain, since Ferdinand, the author of the Inquisition, 1468 A.D.; and the house of Austria since the Emperor Albert, 1438—all of whom persecuted the Protestants (*Authen. Records*, i. p. 81). The safest and most satisfactory data for determining its probable age, are—1. The quotations from it in the Epistle of St. Barnabas (c. xii. with 2 Ezra v. 3) and in Clemens Alexandrinus (*Strom.* iii. 16), shewing beyond doubt that the book was well known at the commencement of the Christian era, and must therefore have been written some time before to have obtained such general currency and acceptance; and 2. The minute description which the writer gives of the pre-existence and death of Messiah (vii. 29; xiv. 7), which no Jew would have given at the very outset of Christianity, to which we have traced the book, when these very points were the stumblingblock to the ancient people, and formed the points of contest between Judaism and Christianity, thus shewing that it must have been

* This is certainly the opinion of Whiston, though Dr. Davidson denies it (*The Text of the O. T. considered*, p. 995), as will be found to be the case by referring to *A collection of Authentic Records*, London, 1722, vol. 1, p. 50. The passages in Whiston's *Essay on the Apostolic Constitutions* (pp. 38, 39), in which this eccentric writer assigns it to a converted Jew who lived about 90-100 A.D., seem to refer to the interpolations which undoubtedly belong to that age. At all events, the statement in the *Authentic Records*, being written *ten years* later, must be taken as Whiston's final opinion.

written before Christ. We may, therefore, safely assign it to about 50 B.C.

5. *The Canonicity and importance of the Book.* By many of the Fathers this book was undoubtedly regarded as canonical. The quotations from it in the Epistle of St. Barnabas is described as the saying of *a prophet* (c. xii.), the quotation by Clemens Alexandrinus is introduced as Ἔσδρας ὁ προφήτης λέγει (*Strom.* iii. 16), and Ambrose speaks of it as containing *divine revelations* (*De Bono Mortis*, x. xi.) The famous story about Ezra being inspired to write again the Law, which was burnt (xiv. 20-48), has been quoted by Irenæus (*Adv. Hær.* iii. 21. 2); Tertullian (*De Cult. fem.* i. 3); Clemens Alexandrinus (*Strom.* i. 22); Chrysostom (*Hom.* viii., *in Heb.*), and many others. The Ethiopian Church regards it as canonical, which may be seen from the manner in which it is alluded to in the Book of Devotions, called 'The Organon of the Blessed Virgin Mary' (written *circa* 1240), 'Open my mouth to praise the virginity of the mother of God, *as thou didst open the mouth of Ezra*, who rested not for forty days until he had finished writing the words of the Law and the Prophets, which Nebuchadnezzar king of Babylon had burnt' (*Prayer for Monday*, see also *Prayer for Tuesday*). St. Jerome was the first who denounced it. In reply to Vigilantius, who, regarding this book as inspired, appealed to xii. 36-45, to prove that 'none would venture to intercede for others in the day of judgment,' this Father, playing upon the name Vigilantius, remarked, 'Tu vigilans dormis, et dormiens scribis, et propinas mihi librum *apocryphum*, qui *sub nomine Esdræ a te et similibus tui legitur*, ubi scriptum est, quod post mortem nullus pro aliis gaudeat deprecari,' quem *ego* librum *nunquam legi*, quid enim necesse est in manus sumere, quod *Ecclesia non recepit.* Nisi forte Balsamum et Barbelum, et thesaurum Manichæi, et ridiculum nomen Leusiboræ proferas; et quia radices Pyrenæi habitus, vicinusque es Hiberiæ, Basilidis, antiquissimi hæretici, et imperitæ scientiæ incredibilia portenta prosequeris, et proponis, *quoad totius orbis auctoritate damnatur* (*Ep.* liii., *ad Vigilant.*) This is a most important passage, inasmuch as it shews that those of the primitive Church who, from their knowledge of Hebrew, had the best means of ascertaining what were the canonical Scriptures of the ancient Synagogue, repudiated this book as uncanonical. In the Council of Trent, the second Ezra, like the first, was excluded from the canon, and Luther denounced it as worse than Esop's Fables [ESDRAS, FIRST BOOK OF]. But this is going too far. Historico-critical expositors of the Bible, and those who are engaged in Christological works, whilst regarding 2 Esdras as not belonging to the canon, yet see in it a most important record of Jewish opinion on some vital points. It shews that the Jews before the rise of Christianity most distinctly believed in the immortality of the soul, that the Messiah was denominated *the son of God*, that he *existed in heaven previous to his appearance upon earth* (xiv. 7), and that he was to die (vii. 29).

6. *Literature on the Book.*—The Latin text is published in Walton's *Polyglot*, vol. iv., and in J. A. Fabricii, *Codex. Apocr. Vet. Test.* ii., p. 173, *seqq.*, with the additions and variations of the Arabic version. An English translation of the important Arabic version made by Simon Ockley is given in Whiston's *Primitive Christianity*, vol. iv., Lond. 1711; the Ethiopic version, with a Latin and English translation and valuable remarks, was published by Archbishop Laurence, entitled *Primi Ezræ Libri Versio Æthiopica*, Oxon. 1820; comp. also Lee, *Dissertation upon the second Book of Esdras*, Lond. 1722; Whiston, *Authentic Records*, Lond. 1727, vol. i., p. 44, ff.; Van der Vlis, *Disputatio Critica de Ezræ Libro Apokrypha*, Amstelodami, 1839; Gfrörer, *Das Jahrhundert des Heils*, Stuttgart, 1838, vol. i. p. 69, ff.; and by the same author, *Prophetæ veteres Pseudepigraphi*, Stuttgart, 1840, p. 66, ff.; Lücke, *Einleitung in d. Offenbarung Johannis*, 2d ed., p. 138, ff.; Davidson, *The Old Testament Text Considered*, Lond. 1856, p. 990, ff.; Hilgenfeld, *Die jüdische Apokalyptik*, Jena, 1857, p. 187, ff.; Volkmar, *Das vierte Buch Ezra*, Zurich, 1858; Keil, *Einleitung in d. Alte Testament*, 1859, p. 734, ff.—C. D. G.

ESEBON. [HESHBON.]

ESEK (עֵשֶׂק; Sept. Ἀδικία), the name given by Isaac to 'a well of springing water' dug by his servants, and about which they and the herdsmen of Gerar had a strife (Gen. xxvi. 20), whence the name, from עשק, *to strive.* The rendering of the LXX., and of the Vulg. *calumnia*, arose probably from the translators reading עֶשֶׁק for עֵשֶׂק.—W. L. A.

ESHBAAL. [ISHBOSHETH.]

ESHCOL. (אֶשְׁכֹּל; Sept. Ἐσχώλ), one of the Amoritish chiefs with whom Abraham was in alliance when his camp was near Hebron, and who joined with him in the pursuit of Chedorlaomer and his allies, for the rescue of Lot (Gen. xiv. 13, 24).

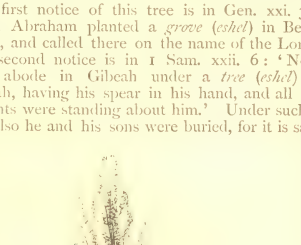
ESHCOL, THE VALLEY OF (נחל־אֶשְׁכֹּל; Sept. Φάραγξ Βότρυος). The valley in which the Hebrew spies obtained the fine cluster of grapes which they took back with them, borne 'on a staff between two,' as a specimen of the fruits of the Promised Land (Num. xiii. 24). The cluster was doubtless large; but the fact that it was carried in this manner, does not, as usually understood, imply that the bunch was as much as two men could carry, seeing that it was probably so carried to prevent its being bruised in the journey. The valley of Eshcol probably took its name from the distinguished Amorite already mentioned, and is hence to be sought in the neighbourhood of Hebron. Accordingly the valley through which lies the commencement of the road from Hebron to Jerusalem is indicated as that of Eshcol. This valley is now full of vineyards and olive-yards; the former chiefly in the valley itself, the latter up the sides of the enclosing hills. 'These vineyards are still very fine, and produce the finest and largest grapes in all the country' (Robinson, i. 317). [Van de Velde says (ii. 64) that he was told that there is in the district of Hebron a well still known by the name of *'Ain Eskali.*]

ESHEAN (אֶשְׁעָן; Sept., cod. Alex. Ἐσάν). A town in the mountain district of Judah (Josh. xv. 52). Van de Velde thinks this may be the same as Ashan; but this is inadmissible, partly because of the difference of letters in אשען and עשן, and partly because the only Ashan mentioned in Scripture lay

in the low country (Josh. xv. 42, comp. ver. 33), while Eshean is expressly placed in the hill country of Judah (ver. 48, 52). To escape this last and fatal objection, Van de Velde follows Von Raumer (*Palest.* p. 173) in supposing two Ashans, one in Judah and the other in the southern part of Palestine, belonging to Simeon; but that the Ashan of Judah and that of Simeon were one and the same, is evident from comparing Josh. xv. 42 and xix. 7, where Ether appears as in the vicinity of both, and Josh. xix. 7 with 1 Chron. iv. 32, where the same holds of Ain-Rimmon.—W. L. A.

ESHEK (עֶשֶׁק; Sept. Ἀσήλ; Alex. Ἐσελέκ), a Benjamite descended from Saul, whose son Ulam was the head of a family or clan famous for their skill in archery (1 Chron. viii. 39, 40).

ESHEL (אֶשֶׁל) occurs in three places of Scripture, in one of which, in our A. V., it is rendered *grove*, and in the other two *tree*. Celsius (*Hierobot.* i. 535) maintains that אשל has always a general, and not a specific signification, and that it is properly translated *tree*. This, as stated by Rosenmüller, has been satisfactorily refuted by Michaelis in his *Supplem.*, p. 134. If we compare the passages in which the word *eshel* occurs, we shall see that there is no necessity for considering it a generic term: the more so, as we find in the Arabic a name very similar to it, and applied to a tree of which the character and properties would point it out as likely to attract notice in the situations where *eshel* is mentioned. The first notice of this tree is in Gen. xxi. 33. 'And Abraham planted a *grove* (*eshel*) in Beersheba, and called there on the name of the Lord.' The second notice is in 1 Sam. xxii. 6: 'Now Saul abode in Gibeah under a *tree* (*eshel*) in Ramah, having his spear in his hand, and all his servants were standing about him.' Under such a tree also he and his sons were buried, for it is said



237. Tamarisk. [Tamarix orientalis.]

(1 Sam. xxxi. 13), 'And they took their bones, and buried them under a *tree* (*eshel*) at Jabesh, and fasted seven days.' In the parallel passage of 1 Chron. x. 12, the word *alah* is employed. This signifies a 'terebinth tree,' but is translated 'oak' in the A. V.: 'They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.'

Celsius has quoted several authorities in support of his opinion that *eshel* is used in a generic sense, as R. David Kimchi, who remarks, '*Eschel* est nomen generale omni arbori:' and with reference to the passage in Genesis, 'Et plantavit Eschel, h. m. interpretatur: et plantavit plantationem.' So Rosenmüller, though considering the term to be specific, says, 'We have the testimony of Rabbi Jonah or Abulwalid, in his *Hebrew-Arabic Lexicon*, that the Arabic term *athle* is not unfrequently used for any large tree, as was the word *eshel* by the later Hebrews.' The word *athle* which is cited, is no doubt the Arabic اثل *asul* or *athul*. The letter ث is the fourth letter of the Arabic alphabet: its legitimate power appears to be that of *th* in the English word *thing*; but in the mouth of a Turk, Syrian, Egyptian, Persian, and a native of Hindoostan, it is either pronounced like an *s* lisped, or not to be distinguished from that character. In a few instances it is pronounced like *t* (Richardson, *Persian and Arabic Dictionary*). In that work اثل *asl* is translated 'a tamarisk shrub;' اثلات *asalat*, 'large prickly tamarisks.' In *Illustr. Himal. Bot.* p. 214, we have said 'The Arabic name *asul* or *atul* is applied to *furas* (an arboreous species of tamarisk) in India, as to *T. orientalis* in Arabia and Egypt.' So in the *Ulfaz Udwich*, translated by Mr. Gladwin, we have at No. 36, اثل *ussel*, the tamarisk bush, with *'jhaou* as the Hindee; and گز *guz* as the Persian synonyme. The tamarisk and its products were highly valued by the Arabs for their medicinal properties, and are described in several places under different names in Avicenna; the plant being noticed under *toorfa*, and the galls, which are often found on it, under *jouz-al-toorfa*, but which are also called *chezmezech* or *kuzmezech*. They adopt much of the description of Dioscorides, though the translation of Serapion no doubt errs in making *athel* the ἀκακαλίς of the Greeks. But Serapion himself, from Isaac eben Amram, says, 'Athel est species tamarisci.'

If we refer to travellers in eastern countries, we shall find that most of them mention the *athul*. Thus Prosper Alpinus (*De Plantis Ægypti*, c. ix. *De Tamarisco* atle *vocata*) gives a figure which sufficiently shews that it must grow to the size of a large tree: 'Alterum vero tamarisci domesticum genus in Ægypto spectatur—quod ad magnæ olivæ magnitudinem crescit;' and says that he had heard of its attaining, in another place, to the size of a large oak; that its wood was employed for making a variety of vessels, and its charcoal used throughout Egypt and Arabia; and that different parts of it were employed in medicines. So Forskal, who calls the species *Tamariscus orientalis*, gives *atl* as its Arabic name, and identifies it with אשל, says, 'Gallæ Tamaricis in officinis usurpantur loco fructus.' Belon (in his *Observ.* ii. 28), says, 'Tamarices in Ægypto humidis et siccioribus locis indif-

ferenter nascuntur; illarum enim silvulæ perinde in aridioribus locis reperiuntur atque in humidis littoribus. Eæ autem excrescentia quam Gallam nominavimus adeo onustæ sunt, ut parum absit quin rami præ pondere rumpantur.' In Arabia Burckhardt found the tree called *asul* in the neighbourhood of Medina, and observes that the Arabs cultivated it on account of the hardness of its wood. If we endeavour to trace a species of tamarisk in Syria, we shall find some difficulty, from the want of precision in the information supplied by travellers on subjects of Natural History. But a French naturalist, M. Bové, who travelled from Cairo to Mount Sinai, and from thence into Syria, has given ample proofs of the existence of species of tamarisk in these regions. Thus, near Sinai, he says, 'Le lendemain, je m'avançai dans la vallée el Cheick, presque entièrement couverte de *tamarix mannifera*.' In proceeding from Suez to Gaza, in an extensive plain of barren sand, he again finds a tamarisk; and further on, 'De là nous arrivâmes à quelques dunes de sable, ou je remarquai de très gros Tamarix.' On the borders of Palestine, and the day before reaching Gaza, he says, 'Vers midi, nous nous arrêtâmes dans la vallée Lésare, bordée de dunes de sable mouvant, et remplie de Tamarisc qui ont trois à quatre mètres de circonférence, et de douze à quinze mètres de hauteur:' that is, in the very country in which Beersheba is supposed to have been situated, we have Tamarisk trees, now called *asul*, where the *eshel* is described as having been planted.

It is very remarkable that the only tree which is found growing among the ruins of Babylon is a tamarisk. Thus, on the north side of the Kasr, where Ker Porter thought he saw traces of the hanging gardens, there stands upon an artificial eminence a tree to which the Arabs give the name of *athela*. It is a species of tree altogether foreign to the country. Two of the attendants of Ker Porter, who were natives of Bender Bushire, assured him that there are trees of that kind in their country, which attain a very great age, and are called *gaz*. 'The one in question is in appearance like the weeping-willow, but the trunk is hollow through age, and partly shattered. The Arabs venerate it as sacred, in consequence of the Calif Ali having reposed under its shade after the battle of Hillah' (Rosenmüller, *Bibl. Geog.* ii. p. 20, from Ker Porter; comp. Ainsworth's *Researches*, p. 125). It may be observed that the present writer has already quoted the two names here given as applied to the tamarisk, in a Persian work on Materia Medica, published in India.

From the characteristics of the tamarisk-tree of the East, it certainly appears as likely as any to have been planted in Beersheba by Abraham, because it is one of the few trees which will flourish and grow to a great size even in the arid desert. It has also a name in Arabic, *asul*, very similar to the Hebrew *eshel*. Besides the advantage of affording shade in a hot country, it is also esteemed on account of the excellence of its wood, which is converted into charcoal. It is no less valuable on account of the galls with which its branches are often loaded, and which are nearly as astringent as oak-galls. It is also one of those trees which were esteemed by the ancients, being the μυρίκη of Theophrastus, Dioscorides, etc. 'Hanc enim vaticinaturi manu gestabant ut Apollo in Lesbo, inde *Myricus* dictus, etc.' To this they were probably led, as in some other instances, by finding that it was esteemed in those eastern countries, from which much of their information and opinions were, in the first instance, derived. The only difficulty is to ascertain the exact species found in the several situations we have indicated—a difficulty which arises from their similarity to one another, rendering it almost impossible to distinguish them in the state of dried specimens. Ehrenberg, who has most recently investigated the species, gives a *tamarix tetragyna* as a species of Syria, and *T. orientalis* of Forskal as the species found in Arabia, Persia, and India, and *T. arborea* as a variety of *T. gallia* found near Cairo. But as they are all so similar, any of the arboreous species or varieties which flourish in the most barren situations, would have the name *asul* applied to it, and this name would appear to an Arab of those regions the most appropriate translation for *eshel*, in the passage where Abraham is described as planting a tree, and calling on the name of the Lord, the everlasting God.—J. F. R.

ESHKALONITES. [ASHKELON.]

ESHTAOL (אֶשְׁתָּאוֹל; Sept. Ἀσταώλ, and Ἐσθαόλ), a town of the Shephelah or plain of Philistia. It is connected with Zorah, Zanoah, and Bethshemesh; and we may hence conclude that it was situated close to the foot of the mountains of Judah, and in or near Wady Surâr (Josh. xv. 33; xix. 41). It was one of the towns allotted to Dan, though within the bounds of Judah. In the camp of Dan (or *Mahaneh-Dan*) between Zorah and Eshtaol, Samson began to exhibit the strength and valour which afterwards distinguished him, and there, too, after a brilliant but melancholy career, his mangled remains were buried (Judg. xiii. 25 with xviii. 11; xvi. 31). Eshtaol was one of the great strongholds of the Danites, and its inhabitants, with those of Zorah, were noted for their daring. The 600 men who captured and colonized Laish were natives of these two towns (Judg. xviii.)

From the way in which Eshtaol is connected in several passages of Scripture with Zorah, and from the topography of the district, which the writer has had an opportunity of carefully examining, there would seem to be a high probability that the site of this ancient town is now occupied by the village of *Yeshua* or *Eshwa*, as the natives pronounce it (اشوع). Yeshua lies at the eastern extremity of the broad valley which runs up among the hills between Zorah and Bethshemesh. The mountains rise steep and rugged immediately behind it; but the village is encompassed by fruitful fields and orchards. Zorah occupies the top of a conical hill, scarcely two miles westward, and a lower ridge connects the hill with the mountains at Yeshua. Upon that ridge the permanent camp, or gathering place of Dan ('between Zorah and Eshtaol,' Judg. xiii. 25) was probably fixed. In the time of Jerome Eshtaol was known as a village close to Zorah (*Onomast.* s. v. *Esthaol* and *Sarea*). A brief, but clear description of this region is given by Robinson (*B.R.*, iii. 153, *sq.*)—J. L. P.

ESHTEMOH or ESHTEMOA (אֶשְׁתְּמֹה and אֶשְׁתְּמוֹעַ; Sept. cod. Alex. Ἐσθεμώ, etc.) In Josh. xv. 50 this name is written without the guttural ע; but in all other places it retains that letter. The Sept.

has also several ways of representing the name, some of which bear little resemblance to the original. The position of Eshtemoa is defined with considerable minuteness in the Bible. It was in the mountains of Judah, near the southern border of that tribe, and not far distant from Anab, Jattir, and Socho, the sites of which are known (Josh. xv. 50). All that is known of its history may be told in a very few words. It was assigned to the priests (Josh. xxi. 14). It was one of those cities which David frequented when hiding from Saul, and to which, as a reward for kindness and hospitality, he sent part of the spoils of the Amalekites (1 Sam. xxx. 26-31). Eusebius and Jerome simply mention it as a large village in Darom, in the province of Eleutheropolis (*Onomast.* s.v. *Esthemo*). Dr. Robinson has rightly identified it with *Semûa*, a village eight miles south of Hebron, and the last inhabited place towards the desert. He says, 'it is situated on a low hill, with broad valleys round about, not susceptible of much tillage, but full of flocks and herds, all in fine order.' Beside it are some olive groves. The ancient ruins are extensive; among them are foundations of massive bevelled stones, shewing that the architecture is Jewish. The most conspicuous object now is a fragment of an old castle, which appears from the character of the masonry to be of Saracenic origin (Robinson, *B. R.* iii. 206; Wilson, *Lands of the Bible*, i. 353).—J. L. P.

ESLI (Ἐσλί, var. lect. Ἐσλεί), son of Nagge, in the genealogy of our Lord (Luke iii. 25). Probably this represents the Hebrew אצליה, *Azaliah*.

ESS, Leander Van, a Roman Catholic theologian, was born on the 15th February 1772, at Warburg, entered the Benedictine monastery of Marienmünster in Paderborn, 1790, became priest 1796, and was afterwards pastor at Schmalenberg in the principality of Lippe. In 1813 he received a call to Marburg as professor *extraordinarius* of theology. Various circumstances afterwards induced him to resign this and other offices which he held. Having retired from public life, he lived secluded at Darmstadt and elsewhere, till his death in 1847. Van Ess translated the N. T. in conjunction with Karl Van Ess, his relative; 8vo, Brunswick, 1807; 4th edition, 1819, Salzburg. The Pope subsequently interdicted its printing. His work on the Vulgate version gained the proposed prize, *Pragmatisch-kritische Geschichte der Vulgata im Allgemeinen, und zunächst in Beziehung auf das Trientische Decret*, 1824, 8vo. He also published *Gedanken ueber Bibel und Bibellesen*, 1816; and an edition of the LXX., Lips. 1824. He assisted the operations of the Bible Society on the Continent, by circulating the Scriptures among Roman Catholics. For this he was regarded with suspicion; and compelled by various influences to withdraw from the public service of his church.—S. D.

ESSENES or ESSAEANS (עשאני, *Aboth R. Nathan*, c. xxxvi; Ἐσσηνοί Joseph.; *Esseni* Pliny; Ἐσσαῖοι, Joseph. *Bell. Jud.* i. 3. 5, etc.; Philo), a very remarkable Jewish sect or order of Judaism, which, by virtue of the exemplarily holy and self-denying life of its followers, exercised a most beneficial influence upon the Jewish community, and prepared the way for Christianity.

1. *The name of the sect and its signification.*—There is hardly an expression, the etymology of which has called forth such a diversity of opinion as this name. The Greek and the Hebrew, the Syriac and the Chaldee, names of persons and names of places, have successively been appealed to, to yield the etymology of this appellation, and to tell the reason why it has been given to this sect; and there are no less, if not more, than *nineteen different* explanations of it. 1. Philo (*Quod omnis prob. lib.*, sec. xii.) derives it from the Greek ὅσιος, *holy*. 2. Josephus, according to Jost (*Geschichte d. Judenthums*, i. 207), seems either to derive it from the Chaldee חשא, *to be quiet, to be mysterious*, because he renders חשן *the high-priest's breastplate*, for which the Sept. has λογεῖον by ἐσῆν, or directly from חשן, in the sense of λογεῖον or λόγιον, *endowed with the gift of prophecy*.* 3. Epiphanius (*Haer.* xix.) takes it to be the Hebrew חסין=στιβαρὸν γένος, *the stout race*. 4. Suidas (*s. v.*) and Hilgenfeld (*Die jüd. Apokal.*, p. 278) make it out to be the Aramaic form חזין = θεωρητικοί, *seers*, and the latter maintains that this name was given to the sect because they pretended to see visions, and to prophesy. 5. Josippon ben Gorion (lib. iv., secs. 6, 7, pp. 274 and 278, *ed. Breithaupt*) takes it for the Hebrew חסיד, *the pious, the puritans*. 6. De Rossi (*Meor Enaim*, c. iii.), Gfrörer (*Philo*, ii. p. 341), Dähne (*Ersch u. Gruber's Encyklop.*, s. v.), Nork (*Real-Wörterbuch*, s.v.), Herzfeld (*Geschichte d. V. Israel*, ii. p. 395), and others insist that it is the Aramaic אסיא = θεραπευτής, *physician*, and that this name was given to them because of the spiritual or physical cures they performed. 7. Aboth R. Nathan (c. xxxvi.) and a writer in Jost's Annalen (i. 145), derive it from עשה, *to do, to perform*; the latter says that it is the Aramaic from עשינא, and that they were so called because of their endeavours to perform the law. 8. Rappaport (*Erech Millin*, p. 41) says that it is the Greek ἴσος, *an associate, a fellow of the fraternity*. 9. Frankel (*Zeitschrift*, 1846, p. 449, etc.) and others think that it is the Hebrew expression צנועים, *the retired*. 10. Ewald (*Geschichte d. V. Israel*, iv. p. 420) is sure that it is the Rabbinic חזן, *servant* (*of God*), and that the name was given to them because it was their only desire to be θεραπευταὶ θεοῦ. 11. Graetz (*Geschichte d. Juden*, iii. 525) will have it that it is from the Aramaic חסא, *to bathe*, with aleph prostheticum, and that it is the shorter form for טובלי שחרית=סחי צפרא, ἡμεροβαπτισταί, *hemerobaptists*, a name given to this sect because they baptized themselves early in the morning. 12. Dr. Löw (*Ben Chananja*, i. 352) never doubts but that they were called *Essenes* after their founder, whose name he tells us was ישי, the disciple of Joshua b. Perachja. 13. Others again say that it alludes to *Jesse*, the father of David. 14. Others again submit that it is derived from the town *Essa*, or the place *Vadi Ossiss* (*comp. Ewald, Geschichte d. V. I.*, iv. p. 420). 15. Dr. Adler (*Volkslehrer*, vi. p. 50), again, derives it from the Hebrew אסר, *to bind together, to associate*, and says that they were called אסרים, because they united together to keep the law. 16. Dr. Cohn suggests the Chaldee

* Jost himself hazards no opinion about the etymology of this name; and Mr. Westcott, the writer of the article *Essenes* in *Smith's Dictionary of the Bible*, is wrong in representing him as deriving it from חשאין, *the silent, the mysterious*.

root עשן *to be strong*, and that they were called עשיני, because of their strength of mind to endure sufferings and to subdue their passions (Frankel's *Monatsch.* vii. 272). 17. Oppenheim thinks that it may be the form עשין, and stands for עושין טהרת הקדש, or עושין טהרת חטאת, *observers of the laws of purity and holiness* (*ibid.*) 18. Jellinek (*Ben Chananja*, iv. 374), again, derives it from the Hebrew חצן, *sinus*, περίζωμα, alluding to the כנפים mentioned in the Talmud (*Bechoroth*, 30, a), *i. e.*, *the apron* which *the Essenes* wore; whilst, 19. Others again derive it from חסיא *pious*. The two last-mentioned explanations seem to have much to recommend them, and both of them are natural and expressive of the characteristics of this sect. We, however, incline towards the last, because it plainly connects the Essenes with the *Chasidim*, from which they originated. [CHASIDIM.]

2. *The tenets and practices of the sect.*—The cardinal doctrine of this sect was the sacredness of the inspired Law of God. To this they adhered with such tenacity that they were led thereby to pay the greatest homage to Moses the Lawgiver, and to consider blasphemy of his name a capital offence. They believed that to obey diligently the commandments of the Lord, to lead a pure and holy life, to mortify the flesh and the lusts thereof, and to be meek and lowly in spirit, would bring them in closer communion with their Creator, and make them the temples of the Holy Ghost, when they would be able to prophesy and perform miracles, and, like Elias, be ultimately the forerunners of the Messiah. This last stage of perfection, however, could only be attained by gradual growth in holiness, and by advancement from one degree to another. Thus, when one was admitted a member of this order, and had obtained the זרין = περίζωμα, *apron*, which, from its being used to dry oneself with after the baptisms, was the symbol of purity, he attained—1. To the state of *outward* or *bodily* purity by baptisms (זריזות מביאה לידי נקיות). 2. From bodily purity he progressed to that stage which imposed abstinence from connubial intercourse (נקיות מביאה לידי פרישות). 3. From this stage, again, he attained to that of *inward* or *spiritual* purity (פרישות מביאה לידי טהרה). 4. From this stage, again, he advanced to that which required the banishing of all anger and malice, and the cultivation of a meek and lowly spirit (טהרה מביאה לידי ענוה). 5. Thence he advanced to the stage of holiness (ענוה מביאה לידי חסידות). 6. Thence, again, he advanced to that wherein he was fit to be the temple of the Holy Spirit, and to prophesy (חסידות מביאה לידי רה"ק). 7. Thence, again, he advanced to that state when he could perform miraculous cures and raise the dead (רוח הקדש לידי תחה"מ); and 8. Attained finally to the position of Elias, the forerunner of the Messiah (תחה"מ לידי אליהו). Comp. *Talmud*, *Jerusalem Sabbath*, c. i.; *Shekalim*, c. iii.; *Bably Aboda Zara*, xx. 6; *Midrash Rabba*, *Shir Hashirim*, *at the beginning*, *and Ben Chananja*, iv. 374.

As contact with any one who did not practise their self-imposed Levitical laws of purity, or with anything belonging to such an one, rendered them impure, the Essenes were, in the course of time, obliged to withdraw altogether from general society, to form a separate community, and live apart from the world. Their manner of life and practices were most simple and self-denying. They chiefly occupied themselves with tilling the ground, tending flocks, rearing bees, and making the articles of food and dress required by the community, as it was contrary to their laws of Levitical purity to get anything from one who did not belong to the society, as well as with healing the sick and studying the mysteries of nature and revelation. Whatever they possessed was deposited in the general treasury, of which were several managers, appointed by the whole fraternity, who supplied therefrom the wants of every one, so that they had all things in common, hence there were no distinctions amongst them of rich and poor, or of masters and servants. They reprobated slavery and war, and would not even manufacture martial instruments. They rose before the sun, and did not talk about any worldly matters till they had all assembled together and offered up their national prayer for the renewal of the light of the day (המאיר לארץ), whereupon they dispersed to their respective engagements, according to the directions of the overseers, till the fifth hour, or eleven o'clock, when the labour of the forenoon terminated, and all reassembled, had a baptism in cold water, after which they put on their white garments, entered their refectory with as much religious solemnity as if it were the holy Temple, sat down together in mysterious silence to a common meal, which had the character of a sacrament,—and may be the reason why they did not offer sacrifices in the temple,—the baker placed before each one a little loaf of bread, and the cook a dish of the most simple food, the priest invoked God's blessing upon the repast, and concluded with thanks to the Bountiful Supplier of all our wants. This was the signal of their dismissal, when all withdrew, put off their sacred garments, and resumed their several employments till the evening, when they again partook of a common meal. Such was their manner of life during the week. On the Sabbath, which they observed with the utmost rigour, and on which they were more especially instructed in their distinctive ordinances, Philo tells us 'they frequent the sacred places, which are called synagogues, and there they sit according to their age in classes, the younger sitting below the elder, in becoming attire, and listening with eager attention. Then one takes up the holy volume and reads it, whilst another of the most experienced ones expounds, omitting that which is not generally known; for they philosophise on most things in symbols, according to the ancient zeal' (*Quod omnis prob. lib.* sec. xii.) The study of logic and metaphysics they regarded as injurious to a devotional life. They were governed by a president, who was chosen by the whole body, and who also acted as judge. In cases of trial, however, the majority of the community, or at least a hundred members of it, were required to constitute the tribunal, and the brother who walked disorderly was excommunicated, yet was he not regarded as an enemy, but was admonished as a brother, and received back after due repentance.

As has already been remarked, the Essenes generally were celibates; their ranks had therefore to be recruited from the children of the Jewish

community at large, whom they carefully trained for this holy and ascetic order. Previous to his final admission, the candidate for the order had to pass through a noviciate of two stages. Upon entering the first stage, which lasted twelve months, the novice (νεοσύστατος) had to cast in all his possessions into the common treasure, and received *a spade* (σκαλίς, ἀξινάριον = יתד) to bury the excrement (comp. Deut. xxiii. 12-15), *an apron* (περίζωμα = זרין), used at the baptisms, and *a white robe* to put on at meals, which were the symbols of purity, and, though still an outsider, he had to observe some of the ascetic rules of the society. If, at the close of this stage, the community found that he had properly acquitted himself during the probationary year, the novice was then admitted into the second stage, which lasted two years. During this period he was admitted to a closer fellowship with the brotherhood, and shared in their lustral rites, but was still excluded from the common meals. Having passed satisfactorily through the second stage of probation, the novice was then fully received into the community (εἰς τὸν ὅμιλον), when he bound himself by awful oaths* 'that, in the first place, he will exercise piety towards God; and then that he will observe justice towards all men; and that he will do no harm to any one, either of his own accord or by the command of others; that he will always hate the wicked, and help the righteous; that he will ever be faithful to all men, especially to his rulers, for without God no one comes to be ruler, and that if he should be ruler himself he should never be overbearing nor endeavour to outshine those he rules either in his garments or in finery; that he will always love truth, and convince and reprove those that lie; that he will keep his hand from stealing, and his soul clear from any unjust gain; that he will not conceal anything from the members of his society, nor communicate to any one their mysteries, not even if he should be forced to it at the hazard of his life; and finally, that he will never deliver the doctrines of the Essenes to any one in any other manner than he received them himself, that he will abstain from all species of robbery, and carefully preserve the books belonging to their sect and the names of the angels'† (*Bell. Jud.*, ii. 8. 7). This vow sufficiently shews the doctrines and practices of the sect.

3. *The Origin of this sect, and its relationship to Judaism and Christianity.*—The origin of this sect has been greatly mystified by Philo and Josephus, who being anxious to represent their co-religionists to cultivated Greeks in a Hellenistic garb, made the Essenes resemble as much as possible the Ascetic, Pythagorean, Platonic, and other philosophers. This mystification has been still more mystified by the account of Pliny, who tells us that this community has prolonged its existence for thousands of ages ('*per seculorum millia—incredibile dictu,—gens eterna est in qua nemo nascitur*, *Hist. Nat.*, lib. v. c. 15). Modern writers, with few exceptions, have shaped their description of this community according to these accounts, because they supposed that the Essenes are neither mentioned in the N. T. nor in the ancient Jewish writings, and hence some of them have been led to think that they originated in Egypt or Greece, or from an amalgamation of the philosophic systems of both countries. Frankel has the honour of being the first who, in an accumulation of passages from the Talmud and Midrashim, has demonstratively shewn that Essenisms is simply an order of Pharisaism, that both are sections of the Chasidim or Assideans [CHASIDIM], and that all these three orders are frequently spoken of under the same name. That the Essenes are simply an order of Pharisaism is most distinctly stated in *Aboth R. Nathan*, c. xxxvii., where we are told that there are eight distinctions or orders among the Pharisees, and that *those Pharisees who live in celibacy are the Essenes* (חפרושים הם = פרוש מחופתו עשאני). This will, moreover, be seen from a comparison of the following practices, which Josephus describes as peculiar characteristics of *the Essenes*, with the practices of the Pharisees, as given in the Talmud and Midrashim :—

I. The Essenes had four classes of Levitical purity, which were so marked that a member of the upper class had to bathe himself when he touched anything belonging to the lower class, or when he came in contact with a stranger, so also the Pharisees (comp. Joseph. *Bell. Jud.*, ii. 8. 10, with *Chagiga*, ii. 7).

II. The Essenes regarded ten persons as constituting a complete number for divine worship, and held the assembly of such a number as sacred; so the Pharisees (comp. *Bell. Jud.*, ii. 8. 9, with *Aboth* iii. 6; *Berachoth* 54, a).

III. The Essenes would not spit out in the presence of an assembly, or to the right hand; so the Pharisees (comp. *Bell. Jud.*, ii. 8. 9, with *Jerusalem Berachoth*, iii. 5).

IV. The Essenes regarded their social meal as a sacrament, so the Pharisees (comp. *Bell. Jud.*, ii. 8. 5, with *Berachoth* 55, a).

V. The Essenes bathed before meals, so the Pharisees (comp. *Bell. Jud.*, ii. 8. 5, with *Chagiga* 18, b).

VI. The Essenes put on an apron on the lower part of the body when bathing, the Pharisees covered themselves with *the Talith* (comp. *Bell. Jud.*, ii. 8. 5, with *Berachoth* 24, b).

VII. The Essenes bathed after performing the duties of nature, so the priests (comp. *Bell. Jud.*, ii. 8. 9, with *Joma* 28, a).

VIII. The Essenes abstained from taking oaths, so the Pharisees (comp. *Bell. Jud.*, ii. 8. 6, with *Shevuoth* 39, b; *Gittin* 35, a; *Bemidbar Rabba*, c. xxii.)

IX. The Essenes would not even remove a vessel on the Sabbath, so the Pharisees (comp. *Bell. Jud.*, ii. 8. 9, with *Tosifta Succa*, iii.)

X. The Essenes had a steward in every place where they resided, to supply the needy strangers of this order with articles of clothing and food, so the Pharisees (comp. *Bell. Jud.*, ii. 8. 4, with *Peah* viii. 7; *Baba Bathra* 8, a; *Sabbath* 118).

XI. The Essenes believed that all authority comes from God, so the Pharisees (comp. *Bell. Jud.*, ii. 8. 7, with *Berachoth* 58, a).

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* This was the only occasion on which an oath was permitted among the Essenes, for their doctrine was, swear not at all, but let your communication be yea, yea; nay, nay.

† This refers to the secrets connected with the *Tetragrammaton* (שם המפורש), and the other names of God and the angels comprised in the theosophy (מעשה מרכבה), and to the mysteries connected with the cosmogony (מעשה בראשית) which played so important a part both among the Essenes and the Kabbalists.

XII. An applicant for admission to the order of the Essenes had to pass through a noviciate of twelve months, so the חבר among the Pharisees (comp. *Bell. Jud.*, ii. 8. 7, with *Bechoroth* 30, b).

XIII. The novice among the Essenes received *an apron* (περίζωμα) the first year of his probation, so the Chaber among the Pharisees (comp. *Bell. Jud.*, ii. 8. 7, with *Tosifta Demai*, c. ii.; *Jerusalem Demai*, ii. 3, b; *Bechoroth* 30, b).

XIV. The Essenes delivered the Theosophical books, and the sacred names, to the members of their society, similarly the Pharisees (comp. *Bell. Jud.* ii. 8. 7, with *Chagiga* ii. 1; *Kiddushim* 71, a).

The real differences between the Essenes and the Pharisees, developed themselves in the course of time, when *the extreme* rigour with which they sought to perform the laws of Levitical purity, made them withdraw from intercourse with their fellow-men, and led them—1. To form an isolated order; 2. To keep from marriage, because of the perpetual pollutions to which women are subject in menstruum and child-birth, and because of its being a hindrance to a purely devotional state of mind; 3. To abstain from frequenting the Temple and offering sacrifices (comp. *Antiq.* xviii. 1. 5); and 4. Though they firmly believed in the immortality of the soul, yet they did not believe in the resurrection of the body (*Bell. Jud.*, ii. 8. 11).

As to their *connection with Christianity*, there can be no difficulty in admitting that Christ and the Apostles recognised those principles and practices of the Essenes, which were true and useful. Though our Saviour does not mention them by the name *Essenes*, which Philo and Josephus coined for the benefit of the Greeks, yet there can be no doubt he refers to them in Matt. xix. 12, when he speaks of those 'who abstain from marriage for the kingdom of heaven's sake,' since they were the only section of Jews who voluntarily imposed upon themselves a state of celibacy, in order that they might devote themselves more closely to the service of God. And 1 Cor. vii. can hardly be understood without bearing in mind the notions about marriage entertained by this God-fearing and self-denying order. Matt. v. 34, etc., and James v. 12, urge the abstinence from using oaths which was especially taught by the Essenes. The manner in which Christ commanded his disciples to depart on their journey (Mark vi. 8-10), is the same which these pious men adopted when they started on a mission of mercy. The primitive Christians, like the Essenes, sold their land and houses, and brought the prices of the things to the apostles, and they had all things in common (Acts iv. 32-34). John the Baptist must have belonged to this holy order, as is evident from his ascetic life (Luke xi. 22), and when Christ pronounced him *to be Elias* (Matt. xi. 14), he declared that the Baptist had really attained to that spirit and power which the Essenes strove to obtain in their highest stage of purity (*vide supra*, sec. 2).

4. *The Date, Settlements, and Number of this Order.*—The fact that the Essenes developed themselves gradually, and at first imperceptibly, through intensifying the prevalent religious notions, renders it impossible to say with exactness at what degree of intensity they are to be considered as detached from the general body. The Saviour, and the ancient Jewish writers do not speak of them as a separate body. Josephus, however, speaks of them as existing in the days of Jonathan the Maccabæan, *i.e.*, 143 B.C. (*Antiq.* xiii. 5. 9); he then mentions Judas, an Essene, who delivered a prophecy in the reign of Aristobulus I., *i.e.*, 106 B.C. (*Bell. Jud.* i. 3. 5; *Antiq.* xiii. 11. 2). The third mention of their existence occurs in connection with Herod (*Antiq.* xv. 10. 5). These accounts distinctly shew that the Essenes at first lived among the people, and did not refrain from frequenting the court, as Menachem the Essene was a friend of Herod who was kindly disposed towards this order (*Ibid.*) This is, moreover, evident from the fact that there was a gate at Jerusalem which was named after them (Ἐσσηνῶν πύλη, *Bell. Jud.* v. 4. 2). When they ultimately withdrew themselves from the rest of the Jewish nation, the majority of them settled on the north-west shore of the Dead Sea, and the rest lived in scattered communities throughout Palestine and other places. Their number is estimated both by Philo and Josephus at 4000.

5. *The Literature on the Essenes.*—The oldest accounts we have of this order are those given by Josephus, *Bell. Jud.* ii. 8. 2-15; *Antiq.* xii. 5. 9; xv. 10. 4, ff.; xviii. 1. 2, ff.; Philo, *Quod omnis probus liber*, sec. xii. ff.; Pliny, *Hist. Natur*, v., c. xvi. xvii.; Solinus, *Polyhist.* c. xxxv.; Porphyry, *De Abstinentia*, p. 381; Epiphanius, *Adv. Hær.* lib. i.; Eusebius, *Histor. Eccles.*, ii. c. xvii. Of modern productions we have Bellermann, *Geschichtliche Nachrichten aus dem Alterthume über Essäer und Therapeuten*, Berlin, 1821, who has studiously collected all the descriptions of this order; Gfrörer, *Philo und die jüdisch-alexandrinische Theosophie*, Stuttgart, 1835, p. 299, ff.; Prideaux, *Connection of the O. and N. T.*, part ii., book v., 5; Dähne, *Geschichtliche Darstellung der jüdisch-alexandrinische Religions Philosophie*, i. 467, ff.; and by the same author, the article *Essäer*, in *Ersch und Gruber's Encyklopädie;* Neander, *History of the Church*, ed. Bohn, vol. i. The Essays of Frankel, in his *Zeitschrift für die religiösen Interessen d. Judenthums*, 1846, p. 441, ff.; and *Monatschrift für Geschichte u. Wissenschaft d. Judenthums*, vol. ii. p. 30 ff., 61 ff., are most important, and may be considered as having created a new epoch in the treatment of the history of this order. Adopting the results of Frankel, and pursuing the same course still further, Graetz has given a masterly treatise upon the Essenes in his *Geschichte der Juden*, Leipzig, 1856, iii. 96 ff., 518 ff.; treatises of great value are also given by Jost, *Geschichte des Judenthums und seiner Sekten*, Leipzig, 1857, p. 207 ff.; and Herzfeld, *Geschichte d. V. Israel*, Nordhausen, 1857, vol. ii. p. 368, 388, ff. The accounts given by Ewald, *Geschichte d. Volkes Israel*, Göttingen, 1852, vol. iv. p. 420, ff., and Hilgenfeld, *Die jüdische Apokalyptik*, Jena, 1857, p. 245, ff., though based upon Philo and Josephus, are important contributions to the literature of the Essenes. To these must be added the very interesting and important relics of the Essenes, published by Jellinek, with instructive notices by the learned editor, in *Beth Ha-Midrash*, vol. ii., Leipzig, 1853, p. xviii. ff.; vol. iii. Leipzig, 1855, p. xx. ff.—C. D. G.

ESTHER (אֶסְתֵּר; Sept. Ἐσθήρ), a damsel of the tribe of Benjamin, born during the Exile, and whose family did not avail itself of the permission to return to Palestine, under the edict of Cyrus. Her parents being dead, Esther was brought up

by her cousin Mordecai. The reigning king of Persia, Ahasuerus, having divorced his queen, Vashti, on account of the becoming spirit with which she refused to submit to the indignity which a compliance with his drunken commands involved, search was made throughout the empire for the most beautiful maiden to be her successor. Those whom the officers of the harem deemed the most beautiful were removed thither, the eventual choice among them remaining with the king himself. That choice fell on Esther, who found favour in the eyes of Ahasuerus, and was advanced to a station enviable only by comparison with that of the less favoured inmates of the royal harem. Her Jewish origin was perhaps at the time unknown; and hence, when she avowed it to the king, she seemed to be included in the doom of extirpation which a royal edict had pronounced against all the Jews in the empire. This circumstance enabled her to turn the royal indignation upon Haman, the chief minister of the king, whose resentment against Mordecai had led him to obtain from the king this monstrous edict. The laws of the empire would not allow the king to recall a decree once uttered; but the Jews were authorized to stand on their defence; and this, with the known change in the intentions of the court, averted the worst consequences of the decree. The Jews established a yearly feast in memory of this deliverance, which is observed among them to this day [PURIM]. Such is the substance of the history of Esther, as related in the book which bears her name. The details, as given in that book, afford a most curious picture of the usages of the ancient Persian court, the accuracy of which is vouched not only by the historical authority of the book itself, but by its agreement with the intimations afforded by the ancient writers, as well as by the fact that the same usages are in substance preserved in the Persian court at the present day.

It should be observed that Esther is the name which the damsel received upon her introduction into the royal harem, her Hebrew name having been HADASSAH (הדסה, *myrtle*, Esth. ii. 7). Esther is most probably a Persian word. Gesenius cites from that diffuse Targum on this book which is known as the second Targum on Esther, the following words: 'She was called Esther from the name of the star Venus, which in Greek is *Aster*.' Gesenius then points to the Persian word *Satâreh*, star, as that of which Esther is the Syro-Arabian modification; and brings it, as to signification, into connection with the planet Venus, as a star of good fortune, and with the name of the Syrian goddess Ashtôreth, according to the etymology of the word, already referred to in that article.

The difficulties of the history of the book of Esther, especially as regards the identity of the king, have been examined under AHASUERUS, and are also noticed in the following article.—J. K.

ESTHER, BOOK OF. 1. *Contents, Name, and Place in the Canon.*—In this book we have an account of certain events in the history of the Jews under the rule of the Persian king Ahasuerus (Achashverosh), doubtless the Xerxes of the Greek historians. [AHASUERUS 3.] The writer informs us of a severe persecution with which they were threatened at the instigation of Haman, a favourite of the king, who sought in this way to gratify his jealousy and hatred of a Jew, Mordecai, who, though in the service of the king, refused to render to Haman the homage which the king had enjoined, and which his other servants rendered; he describes in detail the means by which this was averted through the influence of a Jewish maiden called 'Hadassah, that is, Esther,' the cousin of Mordecai, who had been raised to be the wife of the king, along with the destruction of Haman and the advancement of Mordecai; he tells us how the Jews, under the sanction of the king, and with the aid of his officers, rose up against their enemies, and slew them to the number of 75,000; and he concludes by informing us that the festival of Purim was instituted among the Jews in commemoration of this remarkable passage in their history. From the important part played by Esther in this history the book bears her name. It is one of the five Megilloth, or books read in the synagogue on special festivals; the season appropriate to it being the feast of Purim, held on the 14th and 15th of the month Adar, of the origin of which it contains the account. Hence it stands in the Hebrew Canon after Coheleth, according to the order of time in which the Megilloth are read. By the Jews it is called *the* Megillah, κατ' ἐξοχήν, either from the importance they attach to its contents, or from the circumstance that from a very early period it came to be written on a special roll (מגלה) for use in the synagogue (Hottinger, *Thes. Phil.* p. 494). In the LXX. it appears with numerous additions, prefixed, interspersed, and appended; many of which betray a later origin, but which are so inwrought with the original story as to make with it a continuous and, on the whole, harmonious narrative. By the Christians it has been variously placed; the Vulgate places it between Tobit and Judith, and appends to it several Apocryphal additions [see next article]; the Protestant versions commonly follow Luther in placing it at the end of the historical books.

2. *Canonicity.* Among the Jews this book has always been held in the highest esteem. There is some ground for believing that the feast of Purim was by some of the more ancient Jews opposed as an unlicensed novelty (Talm. Hieros. Tr. *Megilloth*, fol. 70; Lightfoot, *Hor. Heb. ad Joh.* x. 22); but there is no trace of any doubt being thrown by them on the canonicity of the book. By the more modern Jews it has been elevated to a place beside the Law, and above the other hagiographa, and even the prophets (Pfeiffer, *Thes. Hermen.* p. 597, ff.; Carpzov, *Introd.* p. 366, ff.) In the Christian Church it has not been so generally received. Whilst apparently accepted without question by the churches of the West in the early centuries, the testimony of the Eastern Church concerning it is more fluctuating. It is omitted in the catalogue of Melito, an omission which is shared with Nehemiah, and which some would account for by supposing that both these books were included by him under Ezra, a supposition which may be admitted in reference to Nehemiah, but is less probable in reference to Esther; Origen inserts it, though not among the historical books, but after Job, which is supposed to indicate some doubt regarding it on his part; in the catalogues of the Council of Laodicea, of the Apostolical Canons, of Cyrill of Jerusalem, and of Epiphanius, it stands among the canonical books; by Gregory of Nazianzus it is omitted; in the *Synopsis Scrip. Sac.* it is mentioned as said by

some of the ancients to be accepted by the Hebrews as canonical; and by Athanasius it is ranked among the ἀναγινωσκόμενα, not among the canonical books. These differences undoubtedly indicate that this book did not occupy the same unquestioned place in general confidence as the other canonical books of the O. T.; but the force of this, as evidence, is greatly weakened by the fact that it was not on historical or critical grounds, but rather on grounds of a dogmatical nature, and of subjective feeling, that it was thus treated. On the same grounds, at a later period, it was subjected to doubt, even in the Latin Church (Junilius, *De partibus Leg. Div.*, c. 3). At the time of the Reformation, Luther, on the same grounds, pronounced the book more worthy to be placed 'extra canonem,' than 'in canone' (*De servo arbitrio;* comp. his *Tischreden*, iv. 403, Berlin ed., 1848), but in this he stood alone in the Protestant churches of his day; nor was it till a comparatively recent period that his opinion found any advocates. The first who set himself systematically to impugn the claims of the book was Semler; and him Oeder, Corrodi, Augusti, Bertholdt, De Wette, and Bleek, have followed. Eichhorn with some qualifications, Jahn and Hävernick unreservedly, have defended its claims.

The objections urged against the canonicity of the book resolve themselves principally into these three—1. That it breathes a spirit of narrow, selfish, national pride and vindictiveness, very much akin to that displayed by the later Jews, but wholly alien from the spirit which pervades the acknowledged books of the O. T.; 2. That its untheocratic character is manifested in the total omission in it of the name of God, and of any reference to the divine providence and care of Israel; and 3. That many parts of it are so incredible as to give it the appearance rather of a fiction or romance than the character of a true history (Bertholdt, De Wette, etc.) The relevancy of these objections must be allowed; it only remains to inquire how far they admit of being obviated. Now, in regard to the first of these, whilst it must be admitted that the spirit and conduct of the Jews, of whom the author of this book writes, are not those which the religion of the O. T. sanctions, it remains to be asked whether, in what he narrates of them, he has not simply followed the requirements of historical fidelity; and it remains to be proved, that he has in any way indicated that his own sympathies and convictions went along with theirs. On both these points, we think, the impartial inquirer will arrive at a conclusion favourable to the author. There can be little doubt, that among the Jews of whom he writes, a very different state of religious and moral feeling prevailed from what belonged to their nation in the better days of the theocracy. The mere fact that they preferred remaining in the land of the heathen to going up with their brethren who availed themselves of the permission of Cyrus to return to Judæa, shews how little of the true spirit of their nation remained with them. In them, therefore, we need not wonder to find a spirit of worldliness and ungodliness predominant—a spirit of self-seeking, pride, and vindictiveness—a spirit much the same as that which we see characterising the later Judæism even in Palestine itself, but of which the beginnings were surely found among the extra-Palestinian Jews at the time to which this history relates. This being the case, the historian could do nothing else than place before us such a picture as that which this book presents; had he done otherwise he would not have narrated the truth. It does not follow from this, however, that he himself sympathised with those of whom he wrote, in their motives, feelings, and conduct; or that the spirit dominant in them is the spirit of his writing. If this is alleged let it be proved; and it must be proved by some evidence more direct and conclusive than is furnished by the mere fact that he has faithfully described these men and women as they were, without comment or stricture. An historian, as such, is not bound to this; he fulfils his office when he truly places before us things as they really occurred, and the actors in his story as they really were. It is true, occasions may frequently present themselves in the course of his narrative when he might have indulged in reflections of an ethical or didactic character on what he has narrated; but to do this may not have been in the plan and conception of his work, and he may therefore have intentionally avoided it. Now when the subject is looked at in this way, the question as to the canonicity of the book of Esther, as affected by the character of its contents, resolves itself simply into this: Is it inconceivable or highly improbable that a prophet of Jehovah, or a man imbued with the religious beliefs of the O. T., could have written such a book? If the answer to this be in the negative, it follows that the book may be canonical notwithstanding the spirit which characterises those whose history it sets forth; if it be in the affirmative, it rests with the affirmant to substantiate his position.

Observations to the same effect may be made on the second objection. If the purpose of the author was to relate faithfully and without comment the actions and words of persons who were living without any vital recognition of God, the omission of all reference to God in the narrative will be sufficiently accounted for by this circumstance. If it be said, But a pious man would have spontaneously introduced some such reference, even though those of whom he wrote gave him no occasion to do so by their own modes of speech or acting; it may suffice to reply, that as we are ignorant of the reasons which moved the author to abstain from all remarks of his own on what he narrates, it is not competent for us to conclude from the omission in question that he was not himself a pious man. If again it be said, How can a book which simply narrates the conduct of Jews who had to a great extent forgotten, if they had not renounced the worship of Jehovah, without teaching any moral lessons in connection with this, be supposed to have proceeded from a man under God's direction in what he wrote; it may be replied that a book may have a most excellent moral tendency and be full of important moral lessons, even though these are not formally announced in it. That it is so with the book of Esther may be seen from such a work as M'Crie's *Lectures* on this book, where the great lessons of the book are expounded with the skill of one whose mind had been long and deeply versed in historical research. As the third objection above noticed rests on the alleged unhistorical character of the book; its force will be best estimated after we have considered the next head.

3. *Credibility.*—In realtion to this point three opinions have been advanced. 1. That the book is wholly unhistorical, a mere legend or romance; 2. That it has an historical basis, and contains some

true statements, but that with these much of a fabulous kind is intermixed; 3. That the narrative is throughout true history. Of these opinions the first has not found many supporters; it is obviously incompatible with the reception of the book into the Jewish canon, for however late be the date assigned to the closing of the canon, it is incredible that what must have been known to be a mere fable, if it is one, could have found a place there; it is incompatible with the early observance by the Jews of the Feast of Purim, instituted to commemorate the events recorded here (comp. 2 Maccab. xv. 36); and it is rendered improbable by the minuteness of some of the details, such as the names of the seven eunuchs (i. 10), the seven officers of the king (i. 14), the ten sons of Haman (ix. 7-10), and the general accurate acquaintance with the manners, habits, and cotemporary history of the Persian court which the author exhibits. (See the ample details on this head collected by Eichhorn and Hävernick, *Einleit.* ii. 1, p. 338-357). The reception of the book into the canon places a serious difficulty also in the way of the second opinion; for if those who determined this would not have inserted a book wholly fabulous, they would as little have inserted one in which fable and truth were indiscriminately mixed. It may be proper, however, to notice the parts which are alleged to be fabulous; for only thus can the objection be satisfactorily refuted. First, then, it is asked, How can it be believed that if the king had issued a decree that all the Jews should be put to death, he would have published this twelve months before it was to take effect (iii. 12, 13)? But if this seem incredible to us, it must, if untrue, have appeared no less incredible to those for whom the book was written; and nothing can be more improbable than that a writer of any intelligence should by *mistake* have made a statement of this kind; and a fiction of this sort is exactly what a fabulist would have been most certain to have avoided, for knowing it not to be in accordance with fact and usage, he must have been sure that its falsehood would be at once detected. Secondly, It is said to be incredible that the king when he repented of having issued such an edict should, as it could not be recalled, have granted permission to the Jews to defend themselves by the slaughter of their enemies, and that they should have been permitted to do this to such an extent as to destroy 75,000 of his own subjects. To our habits of thinking this certainly appears strange; but we must not measure the conduct of a monarch like Xerxes by such a standard; the caprices of Oriental despots are proverbially startling; their indifference to human life appalling: and Xerxes, as we know from other sources, was apt even to exceed the limits of ordinary Oriental despotism in these respects (comp. Herod. i. 183; vii. 35, 39, 238; ix. 108-113; Justin, ii. 10, 11). Thirdly, it is asked how can we believe that the king would issue an edict to all his subjects that every man should bear rule in his own house (i. 22)? We reply, that as the edicts of Oriental despots are not all models of wisdom and dignity, there seems to us nothing improbable in the statement that such an edict was, under the circumstances, issued by Ahasuerus. Fourthly, Is it credible, it is asked, that Esther should have been so long time in the palace of the king without her descent being known to the king or to Haman, as appears to have been the case? We reply that it does not appear certain that her Jewish descent was unknown; and if it were, we are too little acquainted with the usages of the Persian royal harem to be able to judge whether this was an unlikely thing to occur or not; we may suggest, however, that the writer of the history was somewhat more likely to know the truth on such points than German professors in the 19th century.

Such are the principal objections which have been urged by De Wette and Bleek against the credibility of this book. To readers in this country accustomed to weigh evidence, they will, doubtless, appear of little moment, while some of them will hardly escape being regarded as 'weak and contemptible.' It only remains for us to accept the historical character of the book. The history is a curious one, but its very singularity makes it all the more valuable as a record of customs and events in that distant time. With the establishment of its credibility falls to the ground the objections to its canonicity, founded on its alleged unhistorical character.

4. *Authorship and Date.*—No information exists as to the author of this book; nor have we any means of forming a tenable conjecture on the subject. Some have ascribed it to Mordecai, some to Ezra, some to Joiachim the high-priest; but these are mere guesses, for which no authority or valid reason can be adduced. 'Libri esther auctorem indicare velle,' says Le Clerc, 'prinde est ac haeriolum se profiteri.'

That the book was written after the downfall of the Persian monarchy in the time of the Maccabees is the conclusion of Bertholdt, De Wette, and Bleek. The reasons, however, which they assign for this are very feeble, and have been thoroughly nullified by Hävernick. The latter supposes it to have been written at a much earlier date, and the reasons he urges for this are—1. The statement in ix. 32, compared with x. 2, where the author places what he himself has written on a par in point of authenticity with what is recorded in the Persian annals, as if cotemporary productions; 2. The vividness, accuracy, and minuteness of his details respecting the Persian court; 3. The language of the book, as presenting, with some Persianisms, those idioms which characterise the books of Ezra, Nehemiah, and Chronicles; and 4. The fact that the closing of the canon cannot be placed later than the reign of Artaxerxes, so that an earlier date must be assigned to this book, which is included in it. These reasons seem to be not without weight. Whether the book was written in Palestine or in Persia is uncertain, but probability inclines to the latter supposition.

5. *Commentaries.*—Serrarius, 1610, fol.; Fritzsche, 1848; Calmberg, 1837; Bertheau, 1862.—W. L. A.

ESTHER, APOCRYPHAL ADDITIONS TO. Besides the many minor deviations from the Hebrew, there are six important additions in the Septuagint and the other ancient versions of the book of Esther.

1. *Title and Position.*—In the Septuagint and *the Old Latin*, these additions are dispersed through the canonical book, forming therewith a well adjusted whole, and have therefore no separate title. St. Jerome, however, separated them in his translation, and removed them to the end of the book, because they are not found in the Hebrew. They are, therefore, in this position in the MSS. and

the printed editions of the Vulgate, and form, according to Cardinal Hugo's division, the seven last chapters of the canonical Esther. Luther, who was the first that separated the apocryphal from the canonical books, entirely detached these additions, and placed them among the apocrypha under the title '*Stücke in Esther*.' In the Zurich Bible, where the Apocryphal and canonical books are also separated, the canonical volume is called 1 *Esther*, and these additions are denominated 2 *Esther*. Our English versions, though following Luther's arrangements, are not uniform in their designation of these additions. Thus Coverdale calls them '*The chapters of the book of Hester, which are not found in the text of the Hebrew, but in the Greek and Latin*.' In Matthews and the Bishops' Bible, which are followed by the A. V., they are entitled, '*The Rest of the chapters of the book of Esther, which are found neither in the Hebrew nor in the Chaldee*,' whilst the Geneva version adopts Luther's title.

2. *Design and Contents.*—The design of these additions is to give a more decidedly religious tone to the record contained in the book of Esther, and to shew more plainly how wonderfully the God of Israel interposed to save his people and confound their enemies. This the writer has effected by elaborating upon the events narrated in the canonical volume as follows :—

I. Chap. i. 1 of the canonical volume is preceded in the Sept. by a piece which tells us that Mordecai, who was in the service of Artaxerxes, dreamt of the dangers which threatened his people, and of their deliverance (1-12). He afterwards discovered a conspiracy against the king, which he discloses to him, and is greatly rewarded for it (13-18). This is in the Vulgate and English Version, xi. 1, xii. 6.

II. Between verses 13 and 14 of ch. iii. in the canonical book, the Septuagint gives a copy of the king's edict addressed to all the satraps, to destroy without compassion that foreign and rebellious people, the Jews, for the good of the Persian nation, in the fourteenth day of the twelfth month of the coming year. This is in the Vulg. and English version xiii. 1-7.

III. At the end of iv. 17 of the canonical book, the Septuagint has two prayers of Mordecai and Esther, that God may avert the impending destruction of his people. This is in the Vulg. and English version xiii. 8; xiv. 19.

IV. Between verses 1 and 2 of ch. v. in the canonical book, the Septuagint inserts a detailed account of Esther's visit to the king. This is in the Vulg. and English version xv. 4-19.

V. Between verses 13 and 14 of ch. viii. in the canonical books, the Septuagint gives a copy of the edict, which the king sent to all his satraps, in accordance with the request of Mordecai and Esther, to abolish his former decree against the Jews. This is in the Vulg. and English version xvi. 1-25.

VI. At the close of the canonical book, x. 3, the Septuagint has a piece in which we are told that Mordecai had now recalled to his mind his extraordinary dream, and seen how literally it has been fulfilled in all its particulars. It also gives us an account of the proclamation of the Purim festival in Egypt.

3. *Origin, historical Character, and Unity.*—The patriotic spirit with which the Jewish nation so fondly expatiated upon the remarkable events and characters of bygone days, and which gave rise to those beautiful legends preserved in their copious literature, scarcely ever had a better opportunity afforded to it for employing its richly inventive powers to magnify the Great Jehovah, embalm the memory of the heroes, and brand the names of the enemies of Israel, than in the canonical book of Esther. Nothing could be more natural for a nation, who 'have a zeal of God,' than *to supply the name of God*, and *to point out more distinctly*, His interposition in their behalf in an inspired book, which, though recording their marvellous escape from destruction, had for some reasons omitted avowedly to acknowledge the Lord of Israel. Besides, the book implies and suggests far more than it records, and it cannot be doubted that there are many other things connected with the history it contains, which were well known at the time, and were transmitted to the nation. This is evident from the fact that Josephus already (*Antiq.* xi. 6. 6, *sepq.*) gives the edict for the destruction of the Jews in the Persian empire, the prayers of Mordecai and Esther, and the second edict authorising the Jews to destroy their enemies ; and that the second Targum, the Chaldee, published by De Rossi, and Josippon ben Gorion (ed Breithaupt, p. 74, ff.), give the dream of Mordecai as well as his prayer and that of Esther. Bearing in mind these facts, we shall have no difficulty in accounting for the apocryphal additions. The first addition which heads the canonical book, and in which Mordecai *foresees* in a dream both the dangers and the salvation of his people, is in accordance with the desire to give the whole a more religious tone. The second addition originated from the fact that iii. 13 of the canonical book speaks of the royal edict, hence this piece pretends to give a copy of the said document ; the same is the case with the third addition, which follows iv. 17, and gives the prayers of Mordecai and Esther, for the said passage in the canonical volume relates that Esther ordered prayers to be offered. The fourth addition after v. 1, giving a detailed account of Esther's interview with the king, originated from a desire to give more information upon the fact, which is simply alluded to in the canonical passage. The fifth addition, after viii. 13, originated in the same manner as the second, viz., in a desire to supply a copy of the royal edict, whilst the sixth addition, after x. 3, beautifully concludes with an interpretation of the dream with which the first addition commences the canonical volume. From this analysis it will be seen that these supplementary and embellishing additions are systematically dispersed through the book, and form a well adjusted and continuous history. In the Vulg., however, which is followed by the versions of the Reformers on the continent, and our English translations, where these additions are torn out of the proper connection and removed to a separate place, they are most incomprehensible.

4. *Author, Date, and original Language.*—From what has been remarked in the foregoing section, it will at once be apparent that these apocryphal additions were neither manufactured by the translator of the canonical Esther into Greek, nor are they the production of the Alexandrian nor any other school or individual, but embody some of the numerous national stories connected with this marvellous deliverance of God's ancient people, the authorship of which is lost in the nation. Many of

them date as far back as the nucleus of the event itself, around which they cluster, and all of them grew up at first in the vernacular language of the people (*i.e.*, in Hebrew or Aramaic); but afterwards assumed the complexion and language of the countries in which the Jews happened to settle down. Besides the references given in the preceding section which lead us to these conclusions, we also refer to the two Midrashim published by Jellinek in his *Beth Ha-Midrash*, vol. i., Leipzig, 1853, p. 1, *seqq.*

5. *Canonicity of these additions.*—The Fathers, who regarded the Septuagint as containing the sacred scriptures of the O. T., believed in the canonicity of these additions. Even Origen, though admitting that they are not in the Hebrew, defended their canonicity (*Ep. ad African.*, ed. West, p. 225), and the Council of Trent pronounced the whole book of Esther, with all its parts, to be canonical. These additions, however, were never included in the Hebrew canon, and the fact that Josephus quotes them only shews that he believed them to be historically true, but not inspired. St. Jerome, who knew better than any Father what the ancient Jews included in their canon, most emphatically declares—'Librum Esther variis translatoribus constat esse vitiatum: quem ego de archivis Hebræorum relevans, verbum e verbo expressius transtuli. Quem librum editio vulgata laciniosis hinc inde verborum sinibus (al. funibus) trahit, addens ea quæ ex tempore dici poterant et audiri; sicut solitum est scholaribus disciplinis sumto themate excogitare, quibus verbis uti potuit, qui injuriam passus est, vel qui injuriam fecit' (*Præf. in* 1 *Esth.*)

6. *Literature.*—Josephus, *Antiq.* xi. 6. 6, *seqq.*; *Midrash Esther*; *Targum Sheni on Esther*, in Walton's Polyglot, vol. iv.; *Josippon ben Gorion*, ed. Breithaupt, 1710, p. 72, *seqq.*; Whitaker, *Disputation on Scripture*, Park. Soc., ed. 1849, p. 71, etc.; Usser, *Syntagma de Græca LXX. interpretum versione*, Lond. 1655; De Rossi, *Specimen Variarum Lationum sacri Textus et Chaldaica Estheris Additamenta*, Romæ, 1782; Eichhorn, *Einleitung in d. Apokr. Schriften d. A. T.*, Leipzig, 1795, p. 483, ff.; Fritzsche, Εὔσεβ. *Duplicem libri textum ad optimos edd. emend. et cum selecta lectionis varietate*, ed. Torici, 1848; and by the same author, *Exegetisches Handbuch z. d. Apokr. d. A. T.*, vol. i. p. 69, ff.; Davidson, *The Text of the O. T. considered*, Lond. 1856, p. 1010, etc.; Herzfeld, *Geschichte d. Volkes Israel*, vol. i. Nordhausen, 1857, p. 365, etc.; Keil, *Lehrbuch der historisch-kritischen Einleitung*, etc., ed. 1859, p. 705, etc.—C. D. G.

ESTHER, FAST OF (תענית אסתר), so called from the fact that it was ordered by this queen to avert the impending destruction which at that time threatened the whole Jewish population of the Persian dominions (comp. Esther iv. 16, 17). The Jews to this day keep this fast on the 13th of Adar, the day which was appointed for their extirpation, and which precedes *the Feast of Purim*, because it was ordained both by Esther and Mordecai, that it should continue a national fast, to be observed annually in commemoration of that eventful day (comp. Esther ix. 31). During the Maccabæan period, and for sometime afterwards, this fast was temporarily superseded by a festival which was instituted to celebrate the anniversary of the victory obtained by Judas Maccabæus over Nicanor *on the 13th of Adar* (comp. 1 Maccab. vii. 49; Joseph. *Antiq.* xii. 10. 5; Megillath Taanith, c. xii.; Josippon ben Gorion, iii. 22, p. 244, ed. Breithaupt). But this festival has long since ceased to be celebrated, and as early as the ninth century of the Christian era, we find *the fast of Esther* was again duly observed (comp. *Shceltheth* of R. Achai, Purim 4), and it has continued ever since to be one of the fasts in the Jewish calendar. The Jews entirely abstain from eating and drinking on this day, and introduce into the daily service penitential psalms, and offer prayers which have been composed especially for this occasion. If the 13th of Adar happens to be on a Sabbath, this fast is kept on the Friday, because fasting is not allowed on the Sabbath-day. Some Jews go so far as to fast *three days*, according to the example of Esther (comp. iv. 6).—C. D. G.

ESTIUS (GULIELMUS), the Latinised name of WILLIAM HESSELS VAN EST, who was descended from an illustrious family of the Lords of the Castle of *Est*, near *Til*, in Holland. He was born at *Gorcum* in that country in 1542. After a complete course of learned studies at Utrecht and Louvaine, he fulfilled for upwards of ten years the duties of a Professorship of Divinity and Philosophy in the latter university, with great success. In 1580 he was admitted to the degree of Doctor of Divinity, and shortly afterwards was appointed to a Divinity Professorship in the University of Douay; at the same time he was made Superior of the Seminary, and Provost of St. Peter's Church, in that city. In 1603 he was elected to the Chancellorship of the same University, and died at Douay, September 20, 1613, aged 72 years. During the thirty-one years of his connection with Douay, he sustained with great eminence the character of a profound theologian and an accomplished professor: nor were his private virtues less conspicuous; his continual application to study not hindering him from works of charity, which he pursued with exceeding modesty. Besides many other writings, he left three works by which his fame has been perpetuated. The first and second of these take the highest rank respectively in dogmatic theology and exegetical divinity. Dismissing the first [his commentary on the Master of the Sentences], we proceed to notice his well-known work, entitled, '*In omnes Beati Pauli et aliorum Apostolorum epistolas Commentaria.*' The first edition of this commentary bears the date, Douay, 1614-1616. It has been continually republished at Cologne, at Paris, at Rouen, and at Mayence. Different editors have superintended the chief editions; the first, which was posthumous, was carefully edited by *Barthol. de la Pierre*, Professor of Divinity at Douay, who completed the work by adding the commentary on 1 John v.; 2 John, and 3 John, which Estius at the time of his death had left unaccomplished. The name of *J. Merle Horst* appears as editor on the title-page of the Paris edition of 1679. The best of the recent editions, Mayence, 1841, was edited very correctly by *F. Sausen*. A convenient *epitome* of Estius and Corn. a Lapide on St. Paul's Epistles, was published by *J. van Gorcum*, at Antwerp in 1620, and reprinted in 1754 at Louvaine. The utility of this little work was increased by its containing the *prefaces* of Estius, which are very valuable. Romanists and

Protestants have concurred in high praise of this, on the whole the best, commentary on the Apostolical Epistles. (Du Pin, *Nouvelle Bibliothèque*, cent. xvii. liv. v.; Walch, *Bibliotheca Theol. Selecta*, iv. p. 666). The third work above referred to is of less merit and renown than the commentary; but is nevertheless of some value. Its title is, '*Annotationes in precipua ac difficiliora Sacræ Scripturæ loca.*' This work has been often reprinted, though less frequently and less recently than the larger one. It is again a posthumous publication, consisting of *notes* collected by members of Estius' theological classes, and edited first by *Caspar Nemius*, for the Douay edition of 1628. A later editor, *Norbert d'Elbecque*, republished these 'Annotations' at Antwerp in 1699; in preparing this republication he used Estius' *Commentary* in the later part of the work. Walch sees in these Annotations evidences of much learning, and pronounces the book a valuable one, notwithstanding the drawback of its wanting the care and finish of the original author (vol. iv. p. 844; comp. Du Pin, *In loc. antea cit.*)—P. H.

ETAM (עֵיטָם; Sept. Αἰτάν), a town in the tribe of Judah, which was decorated by Solomon with gardens and streams of water, and fortified by Rehoboam along with Bethlehem and Tekoa (1 Chron. iv. 3; 2 Chron. xi. 6; Joseph. *Antiq.* viii. 7. 3). From this place, according to the Rabbins, water was carried by an aqueduct to Jerusalem. Josephus places it at fifty stadia (in some copies sixty) from Jerusalem (southward); and alleges that Solomon was in the habit of taking a morning drive to this favoured spot in his chariot. Dr. Robinson (*Researches*, i. 168) inclines to find Etam at a place about a mile and a half south of Bethlehem, where there is a ruined village called Urtas, at the bottom of a pleasant valley of the same name. Here there are traces of ancient ruins, and also a fountain, sending forth a copious supply of fine water, which forms a beautiful purling rill along the bottom of the valley. It is usually supposed that 'the rock Etam,' to which Samson withdrew (Judg. xv. 8, 11), was near the town of the same name. Urtas seems too far inland for this; there is, however, a little to the east, the Frank mountain, which (this consideration apart) would have furnished just such a retreat as the hero seems to have found. [This Etam seems to be different from the Etam mentioned 1 Chron. iv. 32, which belonged to Simeon].

ETHAM, the third station of the Israelites when they quitted Egypt. [EXODUS.]

ETHANIM. [TISHRI.]

ETHBAAL (אִתְּבַעַל; Sept. Ἰεθεβαάλ; Alex. Ἰαβαάλ). The father of Jezebel, Ahab's wife (1 Kings xvi. 31), and possibly also priest of Baal, as his name 'with Baal,' *i.e.*, living with Baal, or under the favour and protection of Baal, might perhaps warrant us in supposing. Josephus, quoting Menander, mentions a man with a slight variation of the same name, אִתּוֹבַעַל, *i.e.*, 'with him is Baal,' as king of Tyre as well as Zidon, and calls him priest of Astarte. The worship of Baal was no doubt closely allied to that of Astarte, and it is even possible that a priest of Astarte might have been dedicated also to the service of Baal, and borne his name. At any rate, there is nothing to contradict, and much to support, the idea of Ethbaal being thus dedicated, in the fact that Jezebel was so firm and devoted an adherent of Baal worship (Joseph. *Antiq.* viii. 13. 1; *C. Apion.* i. 18). An Ithobal was also king of Tyre in the time of Nebuchadnezzar (Joseph. *Antiq.* x. 11. 1; *C. Apion.* i. 21).—S. L.

ETHER (עֶתֶר; Sept. Ἰθάκ, Ἰεθέρ; Alex. Ἀφέρ, Βεθέρ), one of the cities originally belonging to Judah, but which were allotted to Simeon (Josh. xv. 42; xix. 7). Eusebius and Jerome confound it with Jathir (which see).—W. L. A.

ETHIOPIA. The Hebrew Cush, כּוּשׁ, as a geographical name, is rendered in the A. V. by Ethiopia. The two names, when applied to an African country, seem perfectly to correspond, as far as we can judge of a territory of uncertain extent, and it is possible that they are merely different forms of the same word. In one passage, in the description of the garden of Eden, an Asiatic Cush, or Ethiopia, must be intended (Gen. ii. 13), and the distribution of the descendants of Cush, with later Biblical historical indications, should be compared with the classical mentions of eastern and western Ethiopians, and other indications of profane history. In all other passages, the words Ethiopia and the Ethiopians, with one possible exception, 'the Arabians, that [were] near the Ethiopians' (2 Chron. xxi. 16), which may refer to Arabians opposite to Ethiopia, may be safely considered to mean an African country and people or peoples. In the Bible, as in classical geography, but one limit of Ethiopia is laid down, its northern frontier, just beyond Syenē, the most southern town of Egypt. Egypt is spoken of as to be desolate 'from Migdol to Syene, even unto the border of Ethiopia' (Ezek. xxix. 10), or 'from Migdol to Syene' (xxx. 6), shewing that then, as now, the southern boundary of Egypt was at the First Cataract. The extent assigned to Ethiopia in ancient times may have been very great, as it was the land of the Negroes, and therefore represented all that was known of inner Africa, besides that part of the continent south of Egypt which is washed by the Red Sea. The references in the Bible are, however, generally, if not always, to the territory which was at times under Egyptian rule, a tract watered by the Upper Nile, and extending from Egypt probably as far as a little above the confluence of the White and Blue Rivers.

The name Cush is found in the Egyptian KEESH, which is evidently applied to the same territory, though we have the same difficulty in determining its limits, save on the north. The classical Ethiopia, Αἰθιοπία, may have the same origin, through the Coptic ⲉⲑⲱϣ, of which, unless it be derived from ⲑⲟϣ, 'a boundary,' the Sahidic form ⲉϭⲱϣ may be the purest, and connect the classical with the ancient Egyptian name. In the Bible there is no certain notice of any Ethiopian race but Cushites: Chub (Ezek. xxx. 5) has been thought to be Nub, for Nubia, but this is an extremely rash conjecture; it is more probable that Phut is a territory or people of Ethiopia, for we find the word PET, 'the bow,' in the ancient Egyptian names, of Nubia, TA-MERU-PET, 'the region of the island of PET,' and of the Nubians, ANU-MERU-

PET, 'the ANU of the island of PET.' The last word is read by Dr. Brugsch KENS, and the second word he omits in reading, but we find no sufficient reason for attributing the sound KENS to the unstrung, or, in the less usual form, the strung bow, and prefer supposing that when the word KENS, undoubtedly a name of Nubia, precedes it, the sense is the KENS of PET, nor do we think the omission of the second word justifiable.

According to Dr. Brugsch, the first country above Egypt was TA-MERU-PET, or TA-KENS, corresponding to Nubia, and extending, under the Pharaohs, at least as far south as Napata.* As a nome, Nubia, before the formation of the Ombite Nome, included Ombos, Silsilis being probably the first city of the Egyptian Apollinopolite Nome. Although it is not impossible that at Silsilis was anciently the great natural barrier of Egypt on the south, we think that this extension of Nubia was simply for purposes of government, as Dr. Brugsch seems to admit (*Geographische Inschriften*, i. p. 100). South of the Nubia of the Pharaohs, he places a region, of which the name perhaps reads PENT-HEN ?-NUFRE, which, however, was probably a district of the former country. Still further, and near Meroë, he puts the land of KEESH, and in and about Meroë, the land of the NEHSEE or Negroes. But, with all deference for his authority, we think that KEESH commenced immediately above Egypt, probably always at the First Cataract, and included all the known country south of Egypt, TA-MERU-PET or TA-KENS, save as a nome, being a part of it, the modern Nubia. Names of conquered Negro nations, tribes, or countries, occur on the monuments of the empire: of these the most suggestive are the BARBARTA, and TAKRERR (see Brugsch, *Geogr. Inschr.*, i. pp. 100-107, 150-164; ii. 4-13, 20; iii. 3, 4, and indices s. vv. Aethiopien, Kes, etc.)

Ethiopia comprises two very different tracts. North of the region of tropical rains, it is generally an extremely narrow strip of cultivated land, sometimes but a few yards wide, on both sides, or occasionally on one side only, of the Nile. Anciently the watered tract was much broader, but the giving way of a barrier at Silsilis (Gebel es-Silsileh), or Syene (Aswán), has lowered the level of the river for some distance above the First Cataract, exactly how far cannot be accurately determined, but certainly for the whole space below the Third Cataract. The cultivable soil which was anciently productive is now far above the highest level of the stream. The valley is, however, never broad, the mountains seldom leaving a space of more than a mile within the greater part of the region north of the limit of tropical rains. The aspect of the country is little varied. On either side of the river, here narrower than in its undivided course in Upper Egypt, rise sterile sandstone and limestone mountains, the former sometimes covered by yellow sand-drifts. At the First Cataract, at Kalâb'sheh, and at the Second Cataract, the river is obstructed, though at the second place not enough to form a rapid, by red granite and other primary rocks. The groves of date-palms, here especially fine, are the most beautiful objects in the scene, but its general want of variety is often relieved by the splendid remains of Egyptian and Ethiopian civilization, and the clearness of the air throws a peculiar beauty over everything that the traveller beholds. As he ascends the river, the scenery, after a time, becomes more varied, until on the east he reaches the Abyssinian highlands, on the west the long meadows, the pasture-lands of herds of elephants, through which flows the broad and sluggish White Nile. In this upper region the climate is far less healthy than below, save in Abyssinia, which, from its height, is drained, and enjoys an air which is rare and free from exhalations.

The Nile is the great fertilizer of the northern regions of Ethiopia, which depend wholly upon its yearly inundation. It is only towards the junction of the two great streams that the rains take an increasingly important share in the watering of the cultivable land. In about N. lat. 17° 40′, the great river receives its first tributary, the Astaboras, now called the Atbarah. In about N. lat. 15° 40′, is the confluence of the Blue and White Niles. The Blue Nile, which has its source in Abyssinia, is a narrow rapid stream, with high steep mud-banks, like the Nile in Egypt; it is strongly charged with alluvial soil, to which it owes the dark colour which has given it its distinctive name. From this stream the country below derives the annual alluvial deposits. The White Nile is a colourless river, very broad and shallow, creeping slowly through meadows and wide marsh-lands. Of the cultivation and natural products of Ethiopia little need be said, as they do not illustrate the few notices of it in Scripture. It has always been, excepting the northern part, productive, and rich in animal life. Its wild animals have gradually been reduced, yet still the hippopotamus, the crocodile, and the ostrich abound, though the second is alone found throughout its extent. The elephant and lion are only known in its southernmost part.

In the Bible a Cushite appears undoubtedly to be equivalent to a Negro, from this passage, 'Can the Ethiopian change his skin, or the leopard his stripes' (Jer. xiii. 23)? and it is to be observed, that whenever the race of KEESH is represented on the Egyptian monuments by a single individual, the type is that of the true Negro. It is therefore probable that the Negro race extended anciently further to the north than at present, the whole country watered by the Nile, as far as it is known, being now peopled by a race intermediate between the Negro race and the Caucasian. There is no certain mention, in the Bible, of this intermediate race in Ethiopia, but the Egyptian and Ethiopian monuments afford us indications of its ancient existence in its modern territory, though probably it did not then extend as far south as now. At the present day, Ethiopia is inhabited by a great variety of tribes of this race: the Kunooz, said to be of Arab origin, nearest to Egypt, are very dark; the Noobeh, the next nation, much lighter: beyond them are some fair Arabs, the Caucasian Abyssinians, with scarcely any trace of Negro influence, save in their dark colour, and tribes as black as the true Negro, or nearly so, though not of the pure Negro type. The languages of Ethiopia are as various as the tribes, and appear to hold

* Dr. Brugsch supposes that TA-KENS was, in the earlier times, the whole tract south of Syene under Egyptian rule [therefore governed by the Prince of KEESH and corresponding to, or included in, that country], and, in the later times, little more than the Dodecaschœnus of the Ptolemies and Romans, the remains of the older territory (*Geogr. Inschr.* i. p. 100).

the same intermediate place between the Semitic group and the Nigritian, if we except the Ethiopic, which belongs to the former family. [ETHIOPIC LANGUAGE.]

In all that relates to the civilization of ancient Ethiopia, we see the same connection with Egypt that is constantly indicated in the Bible. So far as the Egyptian sway extended, which was probably, under the empire, as far as somewhat above the junction of the two Niles, the religion of Egypt was probably practised. While the tract was under Egyptian rule, this was certainly the case, as the remains of the temples sufficiently shew. We find it as the religion of Tirhakah, in his Ethiopian as well as his Egyptian sculptures, and this is also the case of the later kings of Ethiopia who held no sway in Egypt. There were evidently local differences, but apparently nothing more. Respecting the laws and forms of government the same may be supposed. We have very little evidence as to the military matters of the Ethiopians, yet, from their importance to Egypt, there can be little doubt that they were skilful soldiers. Their armies were probably drawn from the Ethiopian, or intermediate race, not from the Negro. Of the domestic life of this people we have but slight hints. Probably they were more civilized than are their modern successors. Their art, as seen in the sculptures of their kings in Ethiopian temples, from Tirhakah downwards, is merely a copy of that of Egypt, shewing, after the first, an inferiority in style to the contemporary works of the original art. Their character can scarcely be determined from scanty statements, applying, it may be, to extremely different tribes. In one particular all accounts agree: they were warlike, as, for instance, we equally see in the defiance the Ethiopian king sent to Cambyses (Herod. iii. 21), and in the characteristic inscription at Kalab'sheh of Silco, 'king (βασιλίσκος) of the Nubadæ and all the Ethiopians' (*Modern Egypt and Thebes*, ii. pp. 311, 312), who is to be regarded as a very late Ethiopian king or chief in the time of the decline of the Roman empire. The ancients, from Homer downwards, describe them as a happy and pious race. In the Bible they are spoken of as 'secure' or 'careless' (Ezek. xxx. 9), but this may merely refer to their state when danger was impending.

Probably the modern inhabitants of Ethiopia give us a far better picture of their predecessors than we can gather from the few notices to which we have alluded. If we compare the Nubians with the representations of the ancient Egyptians on the monuments, we are struck by a similarity of type, the same manner of wearing the hair, and a like scantiness of clothing. There can be no question that the Nubians are mainly descended from an Egyptianized Ethiopian people of two thousand years ago, who were very nearly related to the Egyptians. The same may be said of many tribes further to the south, although sometimes we find the Arab type and Arab manners and dress. The Ethiopian monuments shew us a people like the ancient Egyptians and the modern Nubians. The northern Nubians are a simple people, with some of the vices, but most of the virtues, of savages. The chastity of their women is celebrated, and they are noted for their fidelity as servants. But they are inhospitable and cruel, and lack the generous qualities of the Arabs. Further south, manners are corrupt, and the national character is that of Egypt without its humanity, and untouched by any but the rudest civilization.

In speaking of the history of the country, we may include what is known of its chronology, since this is no more than the order in which kings reigned. Until the time of the 12th dynasty of Egypt, we have neither chronology nor history of Ethiopia. We can only speculate upon the earlier conditions of the country, with the aid of some indications in the Bible. The first spread of the descendants of Cush seems to be indicated by the order in which the Cushite tribes, families, or heads are enumerated in Gen. x. All the names, excepting Nimrod, might be thought to indicate a colonization of southern and eastern Arabia, were there not good reason to suppose that Seba, though elsewhere mentioned with Sheba (Ps. lxxii. 10), is connected with Ethiopia, and is probably the Hebrew name of the chief Ethiopian kingdom from the time of Solomon downwards.* If this be the case, it would be remarkable that Nimrod is mentioned at the end of the list and Seba at the beginning, while the intervening names, most if not all, are Arabian. This distribution may account for the strongly-Caucasian type of the Abyssinians, and the greater indication of Nigritian influence in all the other Ethiopian races, for a curve drawn from Nimrod's first kingdom,—there can, we think, be little doubt, that the meaning in Genesis is, that he went northward and founded Nineveh,—and extending along the south Arabian coast, if carried into Africa, would first touch Abyssinia. The connection of southern Arabia and Abyssinia has been so strong for about two thousand years, that we must admit the reasonableness of this theory of their ancient colonization by kindred tribes. The curious question of the direction from which Egyptian civilization came cannot be here discussed. It is possible that it may have descended the Nile, as was, until lately, supposed by many critics, in accordance with statements of the Greek writers. The idea or tradition on which these writers probably build may be due to the Nigritian origin of the low nature-worship of the old Egyptian religion, and perhaps, so far as it is picture-writing, of the hieroglyphic system, of which the characters are sometimes called Ethiopic letters by ancient writers.

Under the 12th dynasty we find the first materials for a history of Ethiopia. In these days Nubia seems to have been thoroughly Egyptianized as far as beyond the Second Cataract, but we have no indication of the existence at that time in Ethiopia of any race but the Egyptian. We find an allusion to the Negroes in the time between the 12th dynasty and the 18th, in the name of a king of that period, which reads RA?-NEHSEE, or 'the Sun? of the Negroes,' rather than 'the Negro Sun?' (*Turin Papyrus of Kings*, ap. Lepsius *Königsbuch*, pl. xviii. 197; xix. 278). The word NEHSEE is the constant designation of the Negro race in hieroglyphics.

Before passing on to the beginning of the 18th dynasty, when the Egyptian empire commenced,

* Josephus, it should be remarked, calls Meroë Saba (*Antiq.* ii. 10. 2): in his time the city and island of Meroë were more famous than any other city and territory of Ethiopia above Egypt, so that his intention is perhaps to indicate Ethiopia generally. Seba of Cush he calls Sabas (*Ibid.* i. 6. 2).

we may notice two possible references to the Ethiopians in connection with the Exodus, for that event is placed either before or during the period of the empire, and we incline to the former opinion. In Is. xliii., which, though relating to the future, also speaks of the past, and especially mentions or alludes to the passage of the Red Sea (see particularly ver. 16, 17), Ethiopia is thus apparently connected with the Exodus: 'I gave Egypt [for] thy ransom, Ethiopia and Seba for thee' (ver. 3). It can scarcely be supposed that this is an emphatic relation of future events, and it is difficult to connect it with any other known past event, as the conquest of Egypt by Sennacherib, which may have already occurred. If this passage refer to the Exodus, it would seem to favour the idea that the Israelites went out during the empire, for then Ethiopia was ruled by Egypt, and would have been injured by the calamities that befel that country. In Amos there is a passage that may possibly connect the Ethiopians with the Exodus: '[Are] ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir' (ix. 7)? But the meaning may be that the Israelites were no better than the idolatrous people of Cush.

At the beginning of the 18th dynasty we find the Egyptians making expeditions into Ethiopia, no doubt into its further regions, and bringing back slaves. At this time the Egyptians seem to have intermarried with people of Ethiopia, probably of the intermediate race, darker than the Egyptians, but not of the Negro race. One of the wives of Aähmes, or Amosis, the first king of the 18th dynasty, is represented as black, though not with Negro features. A later sovereign of the same dynasty, Amenoph III., is seen by his statues to have been partly Ethiopian, and this may have been one cause of his identification by the Greeks with Memnon. During this and the dynasty which succeeded it, the 19th, we have no proof that the regularly-governed Egyptian dominions extended beyond Napata; but it is probable that they reached a little beyond the junction of the White and Blue Niles. There can be no doubt that Ethiopia remained subject to Egypt as late as the reign of Rameses VI., soon after whom the empire may be said to have closed, having lasted three centuries from the beginning of the 18th dynasty. Under the empire, Ethiopia, or at least the civilized portion, was ruled by a governor, who bore the title, SUTEN-SA-EN-KEESH, 'Prince,' literally 'Royal son' 'of Cush,' etc. The office does not seem to have been hereditary at any time, nor is it known to have been held by a son of the reigning king, or any member of the royal family.

After the reign of Rameses VI., the feebleness of the later Theban kings may have led to the loss of Ethiopia, and we know that in Solomon's time there was a kingdom of Seba. Shishak, the first king of the 22d dynasty, probably made Ethiopia tributary. When this king, the Sheshenk I. of the monuments, invaded the kingdom of Judah, he had in his army 'the Lubim, the Sukkiim, and the Cushim' (2 Chron. xii. 13). The Lubim are a people of northern Africa, near Egypt, and the Sukkiim are of doubtful place. The indications are of an extensive dominion in Africa, for though the Lubim and Sukkiim may have been mercenaries, it is unlikely that the Cushim were also. There can be no doubt that Shishak was a powerful king, especially as he was strong enough to invade Judah, and it is therefore probable that he restored the influence of the Egyptians in Ethiopia. Zerah the Ethiopian, on account of his army being of Cushim and Lubim, and thus as well as in consisting of chariots, horsemen, and foot, of like composition to that of Shishak (2 Chron. xvi. 8; xiv. 9, 12, 13; xii. 2, 3), seems certainly to have been either a king of this dynasty, or else a general of such a king. In the former case he would probably correspond to Usarken II. The names Usarken and Zerah seem very remote, but it must be remembered that Egyptian words transcribed in Hebrew are often much changed, and that in this case it is probable that both Egyptian and Hebrew forms, if they be two forms of one word, come from a third source. The style 'Zerah the Cushite' is unlike that applied to kings of Egypt who were foreigners, or of foreign extraction, as in the cases of 'So king of Egypt,' and 'Shishak king of Egypt.' On this account, and especially from the omission of the word king, or any royal appellation, though we cannot infer positively from the few instances in Scripture, Zerah may be rather supposed to have been a general, but the army that he commanded must, from the resemblance of its composition to that of Shishak's, have been that of a king of the same line.* It is recorded that Asa had an army of 580,000, and that Zerah the Ethiopian came against him with 1,000,000, and 300 chariots. These high numbers have been objected to, but the history of our times shews that war upon this large scale is not alone possible to great kingdoms, but also to states of no very large population, which put forth their whole strength.† It is to be noticed that Asa was evidently struck by the greatness of the hostile army, to which the prophet Hanani alludes, reproving him at a later time (2 Chron. xvi. 8). There is, therefore, too general an agreement for us to admit the supposition that the original number has not been preserved. Asa encountered Zerah 'in the valley of

* The possible identification of Zerah with Usarken II. is of great importance, as its settlement affirmatively would throw light upon the origin of the 22d dynasty, and, in consequence, upon the question of an eastern and western Cush. The proper names of that royal family are distinctly Babylonian, and Nimrod, NAMURAT, occurs among them: if, therefore, one of the kings be called a Cushite, we should be justified in looking to the eastern Cush, to Nimrod's country, especially as Semitic, though perhaps African, foreigners are seen to have gained power in Egypt at that time as mercenaries, and as Manetho does not connect this line with the 25th dynasty, which was probably though not certainly of African Ethiopians, and ruled Ethiopia. Mr. Kenrick rather too hastily remarks, as to the term Cushite, that 'no king of the Bubastite [22d] dynasty could have been so designated,' and is at some pains to explain what he considers to be a mistake (*Ancient Egypt*, ii. pp. 354, 355).

† We refer, on the one hand, to the great armies of the late campaign in Italy, and, on the other, to those of the present war in America. In the case of Zerah, he was probably joined by great bodies of marauding Arabs, as the smiting the cities about Gerar and the tents seems to indicate.

Zephathah at Mareshah,' and praying for God's aid against this huge army, it was put to the rout, and he pursued it to Gerar, and smote all the cities round Gerar, which seem to have been in alliance with the invaders, and took much spoil from the cities, and also smote the tents of cattle, from which he took many sheep and camels (xiv. 8-15). This great overthrow may have been a main cause of the decline of the power of the 22d dynasty, which probably owed its importance to the successes of Shishak.

During the later period of the dynasty, it is probable that Ethiopia became wholly independent. The 23d dynasty appears to have been an Egyptian line of little power. The 24th, according to Manetho of but one king, Bocchoris the Saïte, was probably contemporary with it. In the time of Bocchoris, Egypt was conquered by Sabaco the Ethiopian, who founded the 25th dynasty of Ethiopian kings. The chronology and history of this line is obscure. We take Manetho's list for the chronology, with a necessary correction, in the following table:—

TABLE OF THE 25TH DYNASTY.

B.C.	Monuments.	Manetho.	Yrs. A.	Yrs. E.	Yrs. C.[1]	Highest Date on Monuments.	Events.
719	SHEBEK	Sabaco	8	12	12	XII.	Treaty with Hoshea, 723?
707	SHEBETEK	Sebichus	14	12	12		
695	TEHARKA	Tarkos	18	20	26	XXVI.	War with Sennacherib.
670	End of Dynasty.						

The duration we have given to the first and second reigns can only be considered to be conjectural. The sum of the dynasty would be 50 years, which is the duration Herodotus assigns to the Ethiopian dominion in Egypt (ii. 139), and as he lived at no great distance from the time, and is to be depended upon for the chronology of the next dynasty, we should lay some stress upon his evidence, did he not speak of but one Ethiopian king, Sabacos. There are two Hebrew synchronisms and one Egyptian point of evidence which aid us in endeavouring to fix the chronology of this dynasty. Either the first or second king of the dynasty is supposed to be the So of the Bible, with whom Hoshea, who began to reign B.C. 730, made a treaty at least three years before the taking of Samaria: the latter event is held to be fixed to B.C. 721: therefore one of these two Ethiopians was probably reigning in B.C. 723, or somewhat, perhaps seven years, earlier. But it is possible that the treaty may have been made before the conquest of Egypt. Tirhakah was contemporary with Hezekiah and Sennacherib at the time of the destruction of the Assyrian army. The chronology of Hezekiah's reign is extremely difficult, but we are disposed to think that the common reckoning, varying not more than three years, is correct, and that the preferable date of the accession of Hezekiah is B.C. 726. In this case we must follow Dr. Oppert in supposing that the date of Sennacherib's invasion should be Hezekiah's 24th year, instead of the 14th year (*Chronologie des Assyriens et des Babyloniens*, pp. 14, 15), or else infer a long interval between two wars. The last year of Hezekiah is thus B.C. 698, unless we suppose that his reign was longer than is stated in the Masoretic text, and perhaps was for the latter part contemporary with Manasseh's. Tirhakah's reign is nearly determined by the record in a tablet of the tombs of the Bulls Apis, that one of them was born in his 26th year, and died at the end of the 20th of Psammetichus I. The length of its life is unfortunately not stated, but it exceeded twenty years, and the longest age recorded is twenty-six.

A. Africanus. E. Eusebius. C. Probable correct reckoning.

Supposing the latter duration, the first year of Tirhakah's reign would fall B.C. 695, which would correspond to the 4th year of Manasseh. This reckoning is probable, as it would leave five years for the calamitous period before the reign of Psammetichus. The contemporaneousness of Tirhakah and Hezekiah can be explained by one of two suppositions, either that Hezekiah's reign exceeded twenty-nine years, or that Tirhakah ruled in Ethiopia before coming to the throne of Egypt. It must be remembered that it cannot be proved that the reigns of Manetho's 25th dynasty form a series without any break, and also that the date of the taking of Samaria is considered fixed by the Assyrian scholars. At present, therefore, we cannot venture on any changes.

We do not know the cause of the rise of the 25th dynasty. Probably the first king already had an Ethiopian sovereignty when he invaded Egypt. That he and his successors were natives of Ethiopia is probable from their being kings of Ethiopia and having non-Egyptian names. Though Sabaco conquered Bocchoris, and put him to death, he does not seem to have overthrown his line or the 23d dynasty: both probably continued in a tributary or titular position, as the Sethos of Herodotus, an Egyptian king of the time of Tirhakah, appears to be the same as Zet, who in the version of Manetho by Africanus is the last king of the 23d dynasty, and as kings connected with Psammetichus I. of the Saïte 26th dynasty are shewn by the monuments to have preceded him in the time of the Ethiopians, and probably to have continued the line of the Saïte Bocchoris. We think it probable that Sabaco is the 'So king of Egypt,' who was the cause of the downfall of Hoshea, the last king of Israel. The Hebrew name סוא, if we omit the Masoretic points, is not very remote from the Egyptian SHEBEK. It was at this time that Egypt began strongly to influence the politics of the Hebrew kingdoms, and the prophecies of Hosea, denouncing an Egyptian alliance, probably refer to the reign of So or his successor; those of Isaiah, of similar purport, if his book be in chronological order, relate to the reign of Tirhakah. Tirhakah is far more com-

memorated by monuments than his predecessors. At Thebes he has left sculptures, and at Gebel-Berkel, Napata, one temple and part of another. There seems no doubt that Sethos (Zet?) was at least titular king of part of Egypt, or the whole country, under Tirhakah, on the following evidence:—In the Bible, Tirhakah, when mentioned by name, is called 'king of Cush (Ethiopia),' and a Pharaoh is spoken of at the same period (Is. xxx. 2, 3; xxxvi. 6; 2 Kings xviii. 21); in the Assyrian inscriptions a Pharaoh is mentioned as contemporary with Sennacherib; and the Egyptian monuments indicate that two or three royal lines centered in that of the 26th dynasty. The only event of Tirhakah's reign certainly known to us is his advance against Sennacherib, apparently in fulfilment of a treaty made by Hezekiah with the Pharaoh whom we suppose to be Sethos. This expedition was rendered needless by the miraculous destruction of the Assyrian army, but it is probable that Tirhakah seized the occasion to recover some of the cities of Palestine which had before belonged to Egypt. Herodotus gives a traditional account of Sennacherib's overthrow, relating that when Egypt was ruled by Sethos, a priest-king, the country was invaded by Sennacherib, against whom Sethos, who had offended the military class, marched with an army of artificers and the like, and encamped near Pelusium, where in the night a multitude of field-mice gnawed the bow-strings and shield-straps of the Assyrians, who being thus unable to defend themselves, took to flight (ii. 141). It has been well observed that it is said by Horapollo that a mouse denoted 'disappearance' in hieroglyphics (*Hierog.* i. 50). Here we have evidently a confused tradition of the great overthrow of the Assyrians. Strabo, on the authority of Megasthenes, tells us that Tirhakah, in his extensive expeditions, rivalled Sesostris, and went as far as the Pillars of Hercules (xv. p. 686).

The beginning of the 26th dynasty was a time of disaster to Egypt. Tirhakah was either dead or had retired to Ethiopia, and Egypt fell into the hands of several petty princes, probably the Dodecarchs of Herodotus, whose rule precedes, and perhaps overlaps, that of Psammetichus I., who is said to have been at first a Dodecarch. In this time Esarhaddon twice invaded and conquered the country, but after his second invasion Psammetichus seems to have entirely thrown off the Assyrian yoke and restored Egypt to somewhat of its ancient power. There are several passages in Scripture which probably refer to these invasions, and certainly shew the relation of Ethiopia to Egypt at this time. The prophet Nahum, warning Nineveh, describes the fall of Thebes, 'Art thou better than No Amon, that was situate among the rivers, [that had] the waters round about it, whose rampart [was] the sea, [and] her wall from the sea? Cush and Mizraim [were her] strength, and [it was] infinite; Put and Lubim were in thy help' (iii. 8, 9). The sack and captivity of the city are then related. The exact period of Nahum is not known, but there can be little doubt that he lived after the time of that campaign of Sennacherib in which Hezekiah became a tributary of the king of Assyria (i. 11, 12). He therefore appears to refer either to one of the conquests of Egypt by Esarhaddon, or to a previous one by Sennacherib. The close alliance of Cush and Mizraim seems to point to the period of the Ethiopian rule, or that immediately after it, when the states, if separate, would have united against a common enemy. Three chapters of Isaiah relate to the future of Ethiopia and Egypt, and it is probable that they contain what is virtually one connected subject, although divided into a prophecy against Ethiopia, the burden of Egypt, and the record of an event shewn to prefigure the fall of both countries, these divisions having been followed by those who separated the book into chapters. The prophecy against Ethiopia is extremely obscure. It appears to foretell the calamity of Ethiopia to its furthest people, to whom messengers should be sent in vessels of papyrus, by the sea, here the Nile, as in the description of Thebes by the prophet Nahum (*l. c.*), bearing, probably, that news which is related in the next chapter. In the end the Ethiopians would send a present to the LORD at Zion (xviii.) Then follows 'the burden of Egypt,' apparently foretelling the discord and strife of the Dodecarchy, the delivering of the people into the hand of a cruel lord, probably the Assyrian conqueror, the failure of the waters of Egypt and of its chief sources of revenue, and the partial conversion of the Egyptians, and, as it seems, their ultimate admission to the church (xix.) We then read how a Tartan, or general, of Sargon, the king of Assyria, took Ashdod, no doubt with a garrison from the Egyptian army. At this time, Isaiah was commanded to walk 'naked and barefoot,' probably without an outer garment, three years, probably three days, a day for a year, as a sign to shew how the Egyptians and Ethiopians, as no doubt had been the case with the garrison of Ashdod, probably of both nations, should be led captive by the king of Assyria. This captivity was to be witnessed by the Jews who trusted in Ethiopia and Egypt to be delivered from the king of Assyria, and the invasions of Egypt by Esarhaddon are therefore probably foretold (xx.) In the books of later prophets, Ethiopia does not take this prominent place: no longer a great power, it only appears as furnishing part of the Egyptian forces or sharing the calamities of Egypt, as in the history of Egypt we find Ethiopia occupying a position of little or no political importance, the successors of Tirhakah in that country being perhaps tributaries of the kings of the 26th dynasty. In the description by Jeremiah of Pharaoh-necho's army, the Ethiopians (Cush) are first spoken of among the foreign warriors mentioned as serving in it (xlvi. 9). Ezekiel prophecies the fear of Ethiopia at the overthrow of Egypt by Nebuchadnezzar (xxx. 4–9), and though the helpers of Egypt were to fall, it does not seem that the invasion of their lands is necessarily to be understood. One passage illustrates the difficult 18th chapter of Isaiah: 'In that day shall messengers go forth from me in ships to make ['secure' or] careless Ethiopia afraid, and great pain shall come upon them as in the day of Egypt' (Ezek. xxx. 9). Zephaniah, somewhat earlier, mentions the Ethiopians alone, predicting their overthrow (ii. 12). It is probable that the defeat of the Egyptian army at Carchemish by Nebuchadnezzar is referred to, or else the same king's invasion of Egypt. The kings of Egypt do not appear to have regained the absolute rule of Ethiopia, or to have displaced the native kings, though it is probable that they made them tributary. Under Psammetichus I. a revolt occurred in the Egyptian army, and a large body of rebels fled

to Ethiopia, and there established themselves. A Greek inscription on one of the colossi of the great temple of Aboo-Simbil, not far below the Second Cataract, records the passage of Greek mercenaries on their return from an expedition up the river, 'king Psamatichus' having, as it seems, not gone beyond Elephantine. This expedition was probably that which Herodotus mentions Psammetichus to have made in order to bring back the rebels (ii. 30), and, in any case, the inscription is valuable as the only record of the 26th dynasty which has been found above the First Cataract. It does not prove, more especially as the king remained at Elephantine, that he governed any part of Ethiopia. The next event of Ethiopian history is the disastrous expedition of Cambyses, defeated by the desert-march, and not by any valour of the invaded nation. From this time the country seems to have enjoyed tranquillity until the earlier Ptolemies acquired part of Lower Nubia that was again lost to them in the decline of their dynasty. When Egypt became a Roman province, Syene was its frontier-town to the south, but when, under Augustus, the garrison of that town had been overwhelmed by the Ethiopians, the Prefect Petronius invaded Ethiopia, and took Napata, said to have been the capital of Queen Candace. The extensive territory subdued was not held, and though the names of some of the Cæsars are found in the temples of Lower Nubia, in Strabo's time Syene marked the frontier. This part of Ethiopia must have been so unproductive, even before the falling of the level of the Nile, which Sir Gardner Wilkinson supposes to have happened between the early part of the 13th dynasty and the beginning of the 18th, that it may well have been regarded as a kind of neutral ground. The chronology of the kings of Ethiopia after Tirhakah cannot yet be attempted. Professor Lepsius arranges all the Ethiopians under four periods:—1st, The 25th dynasty, first and second kings. 2d, Kings of Napata, beginning with Tirhakah, who, in his opinion, retired from Egypt, and made this his capital: of these kings, one, named NASTESSES, or NASTES-NEN, has left a tablet at Dongolah, recording the taking in his wars of enormous booty in cattle and gold (Lepsius, *Denkmäler*, v. 16; Brugsch, *Geogr. Inschr.* i. pp. 163, 164). 3d, Older kings of Meroë, among whom is a queen KENTAHEE, in whom a Candace is immediately recognized, and also MEE-AMEN ASRU and ARKAMEN, the latter Ergamenes, the contemporary of Ptolemy Philadelphus, who had, according to Diodorus Siculus, received a Greek training, and changed the customs of Ethiopia (iii. 6). Some of these princes had an extensive dominion. The name of Ergamenes is formed from Lower Nubia to Meroë. 4th, Later kings of Meroë, some, at least, of whom ruled both Meroë and Napata, though the former seems to have been the favourite capital in the later period (Königsbuch, taf. lxxi., lxxii., lxxiii.) The importance of queens is remarkably characteristic of an African people.

The spread of Christianity in Ethiopia is a remarkable event in the history of the country, and one in which the truth of 'the sure word of prophecy' has been especially evident. In this case, as in others, the Law may have been the predecessor of the Gospel. The pious eunuch, 'Ebedmelech the Ethiopian,' who befriended Jeremiah (xxxviii. 7-13; xxxix. 15-18), may have been one of many converts from paganism, but it is scarcely likely that any of these returned to their native land. The Abyssinian Jews, being probably a colony of those of Arabia, were perhaps of later origin than the time of the introduction of Christianity. But in the case of the Ethiopian eunuch, who had charge of all the treasure of Candace, queen of the Ethiopians, and who, on his return from worshipping at Jerusalem, was baptized by Philip the deacon, we see evidence of the spread of the old dispensation in Ethiopia, and of the reception there of the new (Acts viii. 27-39). In Psalm lxviii. (31), in Isaiah (xlv. 14), and probably in Zephaniah (iii. 10), the calling of Ethiopia to God's service is foretold. Whether conversion to the Law or to Christianity, or indeed to both, is intended, it is remarkable, that though long deprived of its actual geographical contact with the Coptic church, of which it is a branch, by the falling away of Nubia, the Abyssinian church yet remains, and the empire and the kingdom of Shoa are the only Christian sovereignties in the whole of Africa.

TABLE OF ETHIOPIAN HISTORY.

B.C. cir.	Egyptian Dynasty.	
2000	XII.	Ethiopia held as far as Semneh. Egyptian monuments begin.
1750?	XIII.	Ethiopia held as far as Isle of Argo.
	(Empire.)	
1500	XVIII.	Aähmes's expedition into Ethiopia.
1450	...	Thothmes II. Ethiopia governed by prince appointed by Pharaoh.
	...	Nine other princes mentioned on monuments.
1340	XIX.	Eleven other princes mentioned.
1150	XX.	Rameses VI. Last prince mentioned.
1100?	(End of Empire.)	
719?	XXV.	Shebek, Ethiopian king.
707	...	Shebetek, Id.
695	...	Teharka, Id. Tirhakah. Capital in Ethiopia, Napata.
669	XXVI.—XXXI. Ptolemies and Cæsars.	Later Ethiopian kings: capitals, Napata and Meroë.

The ancient monuments of Ethiopia may be separated into two great classes, the Egyptian and the Egypto-Ethiopian. In Lower Nubia the Egyptian are almost universal; at Napata we find Egypto-Ethiopian, as well as higher up in the island of Meroë. In the monuments north of Napata, of which the chief lie between the First and Second Cataracts, we perceive no difference from those of Egypt save in the occurrence of the names of two Ethiopian kings—ARKAMEN or Ergamenes, and ATSHERAMEN. The remains attest the wealth of the kings of Egypt, rather than that of the country in which they are found; their abundance is partly owing to the scanty modern population's not having required the ancient masonry for building-materials. The nearness of the mountains on either side to the river, and the value of the little tracts of alluvial soil, have rendered wholly or partly rock-hewn temples numerous here. Tombs are few and unimportant. Above the Second Cataract there are some similar remains, until the traveller reaches Gebel Berkel, the sacred mountain beneath which stood Napata, where, besides the remains of temples, he is struck with the sight of many pyramids. Other pyramids are seen in the neighbourhood. They are peculiar in construction, the proportion of the height to the base being much greater than in the pyramids of Egypt. The temples are of Egyptian character, and one of them is wholly, and another partly, of the reign of Tirhakah. The pyramids are later and are thoroughly Ethiopian. Yet higher up the river are the monuments of Meroë and neighbouring places. They are pyramids, like those of Napata, and temples, with other buildings, of a more Ethiopian style than the temples of the other capital. The size and importance of these monuments prove that the sovereigns who ruled at Meroë must have been very rich if not warlike. The furthest vestiges of ancient civilization that have been found are remains of an Egyptian character at Sôbah, on the Blue Nile, not far south of the junction of the two rivers. The name suggests the Biblical Seba, which, as a kingdom, may correspond to that of Meroë; but such resemblances are dangerous. The tendency of Ethiopian art was to imitate the earliest Egyptian forms of building, and even subjects of sculpture. This is plain in the adoption of pyramids. The same feeling is strongly evident in Egypt under the 26th dynasty, when there was a renaissance of the style of the pyramid-period, though no pyramids seem to have been built. This renaissance appears to have begun under, or immediately after, the later part of the 25th dynasty, and is seen in the subjects of sculpture and the use of titles. The monuments of Ethiopian princes, at first as good as those of Egypt at the same time, become rapidly inferior, and at last are extremely barbarous, more so than any of Egypt. The use of hieroglyphics continues to the last for royal names, but the language seems, after the earlier period, to have been little understood. An Ethiopian Demotic character has been found of the later period, which succeeded the hieroglyphic for common use and even for some inscriptions. We do not offer any opinion on the language of this character. The subject requires full investigation. The early Abyssinian remains, as the obelisk at Axum, do not seem to have any connection with those of more northern Ethiopia: they are of later times, and probably are of Arab origin. Throughout Ethiopia we find no traces of an original art or civilization, all the ancient monuments, save those of Abyssinia, which can scarcely be called ancient, shewing that the country was thoroughly Egyptianized.

Lepsius has published the Ethiopian monuments in his *Denkmäler* (*Abth.* v.; *Bl.* 1-75), as well as the inscriptions in Ethiopian Demotic (*Abth.* vi.; *Bl.* 1-11: see also, 12, 13).—R. S. P.

ETHIOPIC LANGUAGE. As it is maintained by competent judges that the Amharic and the Tigré are really dialects of the ancient Ethiopic or Geez,* it may be expected, from the recent progress of comparative grammar, that future scholars will apply them to elucidate the structure of the other Syro-Arabian languages. At present, however, as even the Amharic is not yet able to boast of adequate and accessible means for its study, and as neither possesses any ancient version of any part of the Bible, the Geez is the only one which claims a particular notice here.

The ancient Ethiopic or Geez, which is the only one of the three dialects which either has been, or is now, generally used in written documents of a sacred or civil kind, is to be classed as an ancient branch of the Arabic. This affinity is evident from the entire grammatical structure of the language: it is confirmed by the relation of its written character to that of the Himjarite alphabet; and either supports, or is supported by the assumption, that Habesh was actually peopled by a colony from southern Arabia. The grammatical structure of the Geez shews a largely predominant identity with that of Arabic; but it also possesses some traits which are in closer accordance with the other Syro-Arabian idioms, and some which are peculiar to itself alone. The main features of its structure are as follow:—The verb possesses the first ten conjugations of the Arabic verb, with the exception of the eighth and ninth; besides these it has two other conjugations which are unknown to the Arabic. The formation of nouns resembles most that of Hebrew; but nouns often have superfluous end-vowels, which are modified in particular cases, and are analogous to the Arabic nunnation. As for the flexion of nouns, the masculine and feminine plurals are either formed by affixed syllables (*ân*, *ât*) on the principle common to the whole Syro-Arabian family; or by changes within the compass of the radical letters, after the manner of the so-called *broken* plurals of the Arabic grammar. The state construct, and that relation of the noun which is equivalent to our objective case, are denoted by changes in the final vowels. There is no form for the dual number either in the verb or the noun. With regard to the vocabulary of the language, one-third of the roots are to be found in the same state in Arabic. By making allowance for commutations and transpositions, many other roots may be identified with their Arabic correspondents; some of its roots, however, do not exist in our present Arabic, but are to be found in

* Adelung and Vater, in the *Mithridates*, appear to be the chief authorities for doubting the intimate affinity of the Geez and Amharic. In this particular, and throughout the subject, we have followed Gesenius, in his two articles on the Ethiopic and Amharic languages in Ersch and Gruber's *Allgemeine Encyclopädie*.

Aramaic and Hebrew. Besides this it has native roots peculiar to itself: it has adopted several Greek words, but shews no traces of the influence of Coptic.

The alphabet possesses twenty-six consonants, arranged in a peculiar order, twenty-four of which may be regarded as equivalents to the same number of letters in the Arabic alphabet (the ones excepted being ظ, د, ت, and غ). The remaining two are letters adopted to express the Greek Π and Ψ. The vowel-sounds, which are seven, are not expressed by separable signs, as in the Hebrew and Arabic punctuation, but are denoted by modifications in the original form of the consonants, after the manner of the Dêvanâgari alphabet. The mode of writing is from left to right. As for the written characters, Gesenius has traced the relation between some of them and their equivalents in the Phœnician alphabet. There is, however, the most striking resemblance between the Geez letters generally and those in the Himjarite inscriptions; a circumstance which accords well with the supposed connection of Southern Arabia and Habesh. Moreover, Lepsius, in an interesting essay, *Ueber die Anordnung und Verwandschaft des Semitischen, Indischen, Aethiopischen, etc. Alphabets* (in his *Zwei Sprachvergleichende Abhandlungen*, Berlin, 1836, 8vo, pp. 74-80), has adduced some striking arguments to prove that the Dêvanâgari alphabet must have had some influence on the development of the Geez.

The literature of the Geez language is very scanty indeed, and that little is almost exclusively of a Biblical or ecclesiastical character. It possesses nothing, not even an imitation of the national poetry, nor of the lexicographical and grammatical works, of the Arabs. Some few historical works in the shape of chronicles, and a few medical treatises, constitute the main body of their profane literature. The Geez has ceased ever since the beginning of the 14th century to be the vernacular language of any part of the country, having been supplanted at the court of the sovereign by the Amharic. It still continues, however, to be the language used in religious rites, in domestic affairs of state, and in private correspondence.—J. N.

ETHIOPIC VERSION. The libraries of Europe contain some, although very rarely complete, manuscript copies of a translation of the Bible into the Geez dialect. This version of the O. T. was made from the Greek of the Septuagint, according to the Alexandrian recension, as is evinced, among other things, by the arrangement of the Biblical books, and by the admission of the Apocrypha without distinction. It is divided into four parts: *The Law*, or the Octateuch, containing the Pentateuch and the books of Joshua, Judges, and Ruth; *The Kings*, in thirteen books, consisting of two books of Samuel, two of Kings, two of Chronicles, two of Ezra (Ezra and Nehemiah), Tobit, Judith, Esther, Job, the Psalms; *Solomon*, in five books, consisting of Proverbs, Ecclesiastes, Canticles, Wisdom, and Sirach; *Prophets*, in eighteen books, consisting of Isaiah, Jeremiah's prophecy and Lamentations, Baruch, Ezekiel, Daniel, and the twelve minor prophets: lastly, they have also two books of the Maccabees. Besides this, they possess an apocryphal book of Enoch, which they place next to that of Job. The critical uses of this version are almost exclusively confined to the evidence it gives as to the text of the Septuagint. The version of the N. T. was made direct from the Greek original. It follows the verbal arrangement of the Greek very closely, and has mistakes which are only to be explained by the confusion of words which resemble each other in that language. It is difficult to determine what recension it follows; but it frequently agrees with the Peshito and the Itala. A carefully edited edition of the O. T. is being executed by Dr. Augustus Dillmann of Tübingen, of which has appeared, *Tomus primus, sive Octoteuchus Æthiopicus*, Lipsiae, 1853. This work has a critical apparatus, and is based on a collation of MSS. The whole N. T. has appeared. The Gospels were edited anew from MSS. by T. P. Platt, M.A., in 1826, in 4to.—J. N.

ETHUN (אֶתוּן) occurs in Prov. vii. 16, in connection with Egypt, and as a product of that country. It is translated *fine linen* of Egypt, in the A. V. As Egypt was from very early times celebrated for its cultivation of flax and manufacture of linen, there can be little doubt that *ethun* is correctly rendered, though some have thought that it may signify rope or string of Egypt, 'funis Ægyptius,' 'funis salignus v. intubaceus;' but Celsius (*Hierobot.* ii. p. 89) observes, 'Ethun non funem, sed linum et linteum esse, clamat græca vox ὀθόνη vel ὀθόνιον, quam ab *ethun* esse deducendam.' So Mr. Yates, in his *Textrinum Antiquorum*, p. 265, says of ὀθόνη, that 'it was in all probability an Egyptian word, adopted by the Greeks to denote the commodity to which the Egyptians themselves applied it.' For אתון, put into Greek letters, and with Greek terminations, becomes ὀθόνη and ὀθόνιον. Hesychius states, no doubt correctly, 'that ὀθόνη was applied by the Greeks to any fine and thin cloth, though not of linen.' Mr. Yates further adduces from ancient Scholia that ὀθόναι were made both of flax and of wool; and also that the silks of India are called ὀθόναι σηρικαί by the author of the *Periplus of the Erythræan Sea*. In the same work it is shewn that the name ὀθόνιον was applied to cloths exported from Cutch, Ougein, and Baroach, and which must have been made of cotton. Mr. Yates moreover observes, that though ὀθόνη, like σινδών, originally denoted linen, yet we find them both applied to cotton cloth. As the manufacture of linen extended itself into other countries, and as the exports of India became added to those of Egypt, all varieties, either of linen or cotton cloth, wherever woven, came to be designated by the originally Egyptian names Ὀθόνη and Σινδών.

In the N. T. the word ὀθόνιον occurs in John xix. 40—'Then took they the body of Jesus and wound it in *linen clothes*' (ὀθονίοις); in the parallel passage, Matt. xxvii. 59, the term used is σινδόνι, as also in Mark xv. 46, and in Luke xxiii. 53. We meet with it again in John xx. 5, 'and he stooping down saw the *linen clothes* lying.' It is generally used in the plural to denote 'linen bandages.' Ὀθόνη occurs in Acts x. 11, 'and (Peter) saw heaven opened, and a certain vessel descending unto him, as it had been a great *sheet* knit at the four corners, and let down to the earth,' and also in xi. 5, where this passage is repeated.

From the preceding observations it is evident

that ὀθόνιον may signify cloth made either of linen or cotton, but most probably the former, as it was more common than cotton in Syria and Egypt [SHESH].—J. F. R.

ETZ-'ABOTH (עֵץ עָבֹת) occurs in Lev. xxiii. 40, and Neh. viii. 15, and in both passages is mentioned along with *etz-shemen*. These words occur also in Ezek. xx. 28, where, as well as in the other passages, they are translated *thick trees*. The word עֵץ *etz*, used in several places in Scripture to designate a tree, is said to be derived from the verb *otze*, 'to fix,' 'to make steady.' The word *'aboth*, according to Celsius (*Hierobot.* i. p. 322), is by the Rabbins, as well as in the Chaldee and Syriac versions, understood to mean the *myrtle*. But Celsius himself follows the Septuagint, the Vulgate, and several other authorities, in considering the *etz-'aboth* to signify a *shady tree*, 'foliis et frondibus densa.'

The shade of trees must always have been highly esteemed in eastern, or rather in warm climates. The planting of trees was early practised, as we have seen in the case of the *eshel* planted by Abraham at Beersheba, when he called on the name of the Lord. We know also that among the nations of antiquity, the planting of groves, and their consecration to their gods, were antecedent to the building of temples and altars, and were of almost universal adoption; and that groves were the scenes of their idolatrous worship and licentious rites. Hence probably the Jews were prohibited from planting trees around or near the altar of God. Shade and solitude seem always to have been considered as giving an air of mystery and devotion to religious services. Seneca, as quoted by Dr. Carpenter, says, 'If you find a grove thick set with ancient oaks that have shot up to a vast height, the tallness of the wood, the retirement of the place, and the pleasantness of the shade, immediately make you think it to be the residence of some god.' The prophet Hosea also gives the following description: 'They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good' (Hos. iv. 13). Hence in the above passages, it is more than probable that *etz-'aboth* has a general, and not a specific, signification. There is no proof of the myrtle being intended: in fact, it is not likely to have been found in any part of the wilderness, and no better material can be required for the construction of booths than the boughs of thick or shady trees.—J. F. R.

ETZ-GOPHER (עֲצֵי גֹפֶר, *etz-gopher*) is mentioned only once in Scripture, as the material of which Noah was directed to build the ark (Gen. vi. 14), 'Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch' (*khemar*, probably 'bitumen'). In endeavouring to ascertain the particular kind of wood which is mentioned in the above passage, we can get assistance only from the name, the country where the wood was supposed to have been procured, or the traditional opinions respecting it. That nothing very satisfactory has been ascertained is evident from the various interpretations that have been given of this word, so that some have preferred, as in our A. V., to retain the original Hebrew. The Septuagint renders it 'squared timbers,' and Jerome, in the Vulgate, renders it 'planed wood' and 'pitched wood.' Some have adopted the opinion that a kind of pine-tree is intended; and others that several species may be included, as they all yield resin, tar, and pitch. The Persian translator has also adopted the pine; but Celsius objects that it was never common in Assyria and Babylonia. The Chaldee version and others give the cedar, because it was always plentiful in Asia, and was distinguished by the incorruptible nature of its wood. But cedar is a very general term, and correctly applied, as we have seen [ERES], only to different kinds of juniper. These, though yielding excellent wood, remarkable for its fragrance, never grow to a large size in any warm country. Eutychius, patriarch of Alexandria, relates in his *Annals* (p. 34), as quoted by Celsius (*Hierobot.* i. p. 331), that the ark was made of a wood called *sag* or *saj* من خشب الساج. The *sag* or *saj* has been thought by some to be ebony, but apparently without any foundation. Still less is there any likelihood of its being a shrub like *juniperus sabina*, as indicated in a note by Rosenmüller, Eng. transl. p. 261. It is curious, as already alluded to in the *Essay on the Antiquity of Hindoo Medicine*, as mentioned by Forskal, that the woods imported from India into Arabia are *saj*, *abnoos* (ebony), and *sissoo* (*Dalbergia sissoo*). Some Persian writers on Materia Medica consider *saj* to be the *sāl* (*shorea robusta*), another valued and much used Indian timber tree, but common only along the foot of the Himalayan mountains. The *teak* is the best known and the most highly valued timber tree on the Malabar coast, and it has long been imported into Arabia, and also into Egypt. One of the names by which it is known in India is *sagoon*. The *saj* is described in some Persian works, chiefly translations from the Arabic, as having large leaves like elephants' ears. This applies well to the leaves of the *teak* tree; and there is little doubt, therefore, that the *saj* of Arab authors is the *teak* tree. With respect to its being the gopher wood, the present writer has already remarked in the above work: 'The gopher wood of Scripture is so differently translated by different commentators, that it is difficult to form even a conjecture on the subject; besides being used at so early a period, and mentioned only once. It need not have been alluded to, except that the Arabic version translates it *saj*, which is the *teak*, and not likely to have been the wood employed.' The Chaldee Samaritan translator, for *gopher*, gives, as a synonym, *sisam*, of which Celsius says (*Hierobot.* i. p. 332), 'Vocem obscuram, sive referas ad ξύλα σησάμινα, quæ ex Indiis adferri scribit Arrianus (*Peripl. Mar. Erythr.* p. 162), et Ebeno similia perhibent alii (Salmas. *in Solin.* p. 727).' The *sisam* is probably the above *sissoo*, mentioned by Forskal as imported in his time into Arabia, and which is a highly-valued, dark-coloured wood, of which one kind is called blackwood (*Dalbergia latifolia*). The greatest number of writers have been of opinion that by the gopher wood we are to understand the cypress; and this opinion is supported by such authorities as Fuller in his *Miscell. Sac.* iv. 5; Bochart (*Geogr. Sacra*, i. 4); as well as by Celsius (*Hierobot.* i. p. 328). It has been stated that the letters *g* and *ph*, *k* and *p*, differ only in the soft or hard manner in which they are pronounced, and therefore that

gopher and *kupar* differ very little in sound, and that ισσος in the Greek κυπάρισσος is a mere addition to the root. It is argued, further, that the wood of the cyprus, being almost incorruptible, was likely to be preferred; that it was frequently employed in later ages in the construction of temples, bridges, and even ships; and that it was very abundant in the countries where, according to these authors, the ark is supposed to have been built, that is, in Assyria, where other woods are scarce. But wherever the ark was built, there would be no deficiency of timber if there was a certain degree of moisture with warmth of climate; and we know not what change of climate may have taken place at the Deluge. The pine tribe, including the cyprus, appears as likely as any other to have been employed, usually growing as they do in extensive forests, and yielding straight and easily worked timber, calculated, from its resinous nature, effectually to resist moisture, especially if covered with pitch and tar, which might easily have been prepared from the refuse branches and timber, and used as well as the natural bitumen. But the whole of these suggestions amount only to conjectures, and there seems no possibility of arriving at a satisfactory conclusion.—J. F. R.

ETZ-HADAR (עֵץ הָדָר) occurs only once in Scripture, in Lev. xxiii. 40, where the Israelites are directed, in remembrance of their dwelling in tents or booths when they were brought out of the land of Egypt, to leave their homes and dwell in booths for a season every year. 'And ye shall take you on the first day the *boughs of goodly trees* (*peri etz-hadar*), etc.' The words *peri etz-hadar*, the Septuagint renders καρπὸν ξύλου ὡραῖον, and the Vulgate, *fructus arboris pulcherrimæ*, the 'fructus ligni honoris' of Ursini. These translations are followed in many versions, as enumerated by Celsius (*Hierobot.* i. p. 252); but, as this author also shews, Onkelos and others consider the phrase to signify 'fructus arboris citrei:' so R. Aben Esra, in Hebrew, but as translated by Celsius, 'Fructus arboris speciosæ est citrus. Nam certe nullus fructus arboreus speciosior est illo.' The term *etragh* or *atruj* is that translated *citrus*. This interpretation has been adopted by the Jews, and is that given by Josephus. The orange and lemon have sometimes been adduced as the *citrus* of the above passages, but both were unknown in those early times so far north as Palestine; while the citron seems to have been early introduced from Media, and was known to the Greeks and Romans, as we shall shew under the article TAPPUACH. Some again are of opinion that the olive is intended by the word *hadar*, as the olive is mentioned instead of this tree by Nehemiah (viii. 15), in reference apparently to the above passage. Instead of fruit, however, some, as Tremellius and Dr. Geddes, conceive that *peri* signifies young growing shoots or boughs, as indeed it is interpreted in our A. V. There can be no objection to the citron being considered the *hadar*, as is done by the Jews; since we learn from Josephus that they had them in their hands *in festo Scenopegiorum*, when they threw them at King Alexander Jannæus; and they still continue to use citrons at the Feast of Tabernacles. But this does not prove that the citron was common in Palestine, or rather in the desert, at the time of Moses. The lawgiver, if he specified any, would no doubt direct the Israelites to take such fruits or branches as were procurable in the desert; but it is probable, as maintained by the majority of commentators, that the term is general, rather than specific, and therefore that the fruit or branches of any goodly tree might be thus employed. (Comp. Ursini, *Arboret. Bibl.* p. 577).—J. F. R.

ETZ-SHEMEN (עֵץ שֶׁמֶן) occurs three times in Scripture, and is differently translated in all the three passages in the A. V. At the rebuilding of the temple, Nehemiah (viii. 15) directs the Israelites to 'go forth unto the mount and fetch *olive* and *pine branches* (*etz-shemen*), and *myrtle*-branches, and *palm*-branches, and branches of thick trees (*etz-aboth*), to make booths, as it is written.' This term occurs also in Is. xli. 19, where it is translated 'oil-tree.' The third mention of *etz-shemen* is in 1 Kings vi. 23, where it is translated *olive*-tree. If we collate the several passages in which *etz-shemen* occurs, we shall find reason to conclude that it is not the olive-tree, as it is translated in 1 Kings vi. 23, since in Neh. viii. 15, the olive-tree (*sait*) is distinguished from *etz-shemen*, which is there rendered *pine-tree;* and that it is as little likely to be the pine-tree, since in Is. xli. 19, *etz-shemen*, translated *oil*-tree, is mentioned as distinct from both the fir and the pine.

Though the above names, occurring in the same sentences with *etz-shemen*, enable us to say that it is not likely to have been any of them, it is not easy to say what tree is intended. Several have been adduced in addition to those mentioned above, as the different kinds of pine, including the cedar of Lebanon, the cypress, the citrus, the balsam-tree; but there is no proof in favour of any of these. Ursini and Celsius are both of opinion that the term is used generically, and therefore that no particular kind of tree is intended. This may appear to be the case in the earlier passages; but in those of Is. xli. 19, and of 1 Kings vi. 23, a specific tree seems to be pointed out; but we have no means of determining the particular tree, though there are several in Palestine which are not noticed in our version of the Scriptures, and though it is probable that some even of the modern Arabic names may bear some similarity to the Hebrew. The Arabic *shamanat*, signifying fragrant things, and the Persian *shamanah*, signifying anything odoriferous, a fragrant smell, seem to be connected with it. But Hebrew scholars consider *shemen* as having some reference to oiliness or fatness. Thus Celsius (*Hierob.* i. 310) quotes R. D. Kimchi as commenting on 1 Kings vi. 23, as follows: 'Intellige per עצי שמן speciem aliquam pini, ex qua manat pinguedo, unde faciunt picem; nam inde dicitur עץ שמן arbor pinguedinis.' The objection to *etz-shemen* being one of the pine tribe, is that it is mentioned as apparently distinct from both the pine and fir in the passage of Isaiah, while in that of Kings a tree is required having wood fit for making the cherubim. As no tree has yet been pointed out having a name similar either in meaning or sound to the Hebrew, and with wood of a good quality, it is better to consider *etz-shemen* as one of those not yet ascertained, than to add one more to the other unsatisfactory guesses.—J. F. R.

EUCHEL, ISAAC BEN ABRAHAM, of Copenhagen. He was born in 1756, and was one of the distinguished leaders of the Society for the Promo-

tion of Biblical literature and exegesis which was formed in the days of Mendelssohn, the reformer of modern Judaism [MENDELSSOHN]. To this excellent scholar Biblical literature is indebted for a learned treatise on the ancient mode of burial among the Jews, entitled, *Ist nach jüdischen Gesetzen das Uebernachten der Todten wirklich verboten?* Breslau, 1797, and a German translation of the Book of Proverbs, with a critical and exegetical commentary, which was at first published in Berlin, 1790, as a part of the great Bible work started by Mendelssohn, and of which improved editions appeared in Vienna 1799 and Offenbach 1805. Euchel died in 1804, in Berlin.—C. D. G.

EUCHERIUS, SAINT, born of an illustrious family in the second half of the 4th century. His father's name was Valerian: that of his wife, Gallia; by whom he had two sons, Salonius and Veranius, and two daughters, Consortia and Tullia. About the year 410 he left the world and retired with his wife and children, first to Lerins, and afterwards to a neighbouring island, Lero, now called St. Marguerite, where he led a recluse life, devoting himself to study, the education of his children, and the exercise of religion according to the idea of the time. During his retreat, he acquired so high a reputation for learning and piety, that about 434 he became bishop of Lyons, which dignity he retained till his death, in the time of Valentinian III. and Marcian. His son Veranius succeeded him as bishop of Lyons, and Salonius became chief of the church of Geneva. Eucherius was present at the first Council of Orange, 441, presided over by Hilary of Arles. He is said by Claudian Mamertius to have been accounted the greatest prelate of his time. The year of his death is uncertain; it was about 450. Besides some works of ascetic import, he wrote *Liber Formularum spiritalis intelligentiæ ad Veranium filium*, in eleven chapters, containing allegorical and mystical expositions of certain texts of Scripture: *Instructionum libri II. ad Salonium filium*, of which the first propounds and answers difficult questions on the O. and N. T., and the second gives explanations of Hebrew names; also homilies, which are mostly addressed to monks. There is a good account of Eucherius, and complete collection of his works, in the 50th vol. of the Abbé Migne's *Patrologiæ cursus completus*.—S. L.

EUERGETES (Εὐεργέτης; *Euergetes*), 'benefactor,' a title of several Greek kings. Its use is thus referred to in our Saviour's teaching: 'The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors' (εὐεργέται, Luke xxii. 25). It was bestowed by states upon those who had conferred benefits upon them, and was taken by several kings.

A king of Egypt is mentioned by this title in the Prologue to Ecclesiasticus, wherein the translator states that, having gone into Egypt in the 38th year of king Euergetes, and been there some time, he found this book by his grandfather ('Ἐν γὰρ τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει ἐπὶ τοῦ Εὐεργέτου βασιλέως παραγενηθεὶς εἰς Αἴγυπτον, καὶ συγχρονίσας, εὗρον οὐ μικρᾶς παιδείας ἀφόμοιον. 'Nam in octavo et trigesimo anno temporibus Ptolemæi Euergetis regis,' etc., Vulg.) There can be no question that a king of Egypt is here meant, for though a king of Syria could be intended by this title, Alexander I., Antiochus VII., and Demetrius III. being shewn by their coins to have been styled Euergetes, no one of them reigned more than a few years. It is more probable, on *primâ facie* grounds, that an Egyptian Euergetes is here spoken of, if the same discrepancy should not be found. Two of the Ptolemies bore this title, Ptolemy III., always known as Euergetes, who reigned twenty-five years, B.C. 247-222; and Ptolemy VII. (or IX.), Euergetes II., more commonly called Physcon, who began to reign jointly with his brother Ptolemy VI. (or VII.), Philometor, B.C. 170, and became sole king in B.C. 146, dying in his fifty-fourth year, reckoned from the former date, and the twenty-ninth year of his sole reign, B.C. 117 (Fynes Clinton, *Fasti Hellenici*, iii. pp. 382, 383, 386, 399; Lepsius, *Königsbuch*, *Synoptische Tafeln*, p. 9). A great difficulty has arisen in the attempt to decide which of these kings is intended. Everything hinges upon the manner in which the reigns were reckoned. There is no satisfactory evidence for supposing that Euergetes I. counted his regnal years from a time before his accession; the evidence of the inscription at Adule, that Fynes Clinton adduces in favour of as high a date as the 27th year, is, we venture to say, wholly inconclusive (pp. 382, 383); besides, the 27th year is far short of the 38th. To ascertain the official reckoning of the years of Euergetes II., during the latter part of his rule, and thus to determine from what date he then counted his regnal years, we have only to examine the demotic papyri of his reign. From these Dr. Young collected a list of dates which appeared thirty years ago in his posthumous *Rudiments of an Egyptian Dictionary*; we are particular in mentioning the time that we may shew how long the commentators have neglected this conclusive evidence. These dates are year 29, 34, 45, 46, 47 or 43, 52, 53 (pp. 27-31). It is thus proved incontestably that Physcon counted his years from the commencement of his joint reign with Philometor, without any separate reckoning from his accession as sole king of Egypt. The hieroglyphic inscriptions, as we should expect, follow the same reckoning. Thus one of the Apis tablets gives the dates of the 28th, 31st, 51st, and 52d years of this king (Lepsius, *The 22d Egyptian Royal Dynasty*, trans. by Dr. Bell, p. 41). We must not pass by the idea of Winer (*RWB.* s. v. Jesus Sohn Sirachs), and Jahn (*Einleitung*, ii. pp. 930, *seqq.*), that the 38th year refers to the translator's age instead of a king's reign. It would be better to suppose an era. Three occur to us as possible, the era of the Seleucidæ and that of Simon the Maccabee, used in Palestine, and the era of Dionysius used in Egypt. The era of the Seleucidæ began B.C. 312, and its 38th year is therefore too early for the reign of Euergetes I.; the era of Simon the Maccabee began B.C. 143, or a little later, and its 38th year is too late for the reign of Euergetes II. The era of Dionysius commenced B.C. 285 (Lepsius, *Königsbuch*, l. c.), and its 38th year was therefore the last of Ptolemy II., Euergetes I. coming to the throne in the next year. The construction that does not allow the year of the reign of Euergetes to be intended, and thus necessitates some such explanation, is certainly the more correct; but as Dr. Davidson, who has laboriously collected much criticism upon this question that we have shewn to have been needless, observes, we need not here look for correct grammar (*Horne's*

Introduction, 1856, ii. pp. 1026-1028). With this admission, the usual reading cannot be doubted, and the date mentioned would be B.C. 133. Other evidence for the time of the composition of Ecclesiasticus, which, of course, can be approximatively inferred from that of the translation, is rather in favour of the second than the first Euergetes.—R. S. P.

EUMENES II. (Εὐμένης), king of Pergamus, and son of Attalus I. His accession to the throne is fixed by the death of his predecessor to B.C. 197 (Clinton, *F. H.*, iii. p. 403). He inherited from his father the friendship and alliance of the Romans, and when peace was made in B.C. 196 with Philip V., king of Macedonia, he was presented with the towns of Oreus and Eretria in Eubœa (Liv. xxxiii. 34). In B.C. 191 Eumenes and the Romans engaged the fleet of Antiochus (Liv. xxxvi. 43-45), and seeing more than ever the policy of adhering to the Romans, he, in the following year, rendered them valuable assistance at the battle of Magnesia, commanding his own troops in person (Liv. xxxvii. 39-44; [illegible] xxxi. 8; Appian, *Syr.* 34). As soon as peace was concluded, B.C. 188, Eumenes set out for Rome to ask some rewards for his services. The Senate were pleased with the modesty of his behaviour, and conferred upon him the Thracian Chersonese, Lysimachia, both Phrygias, Mysia, Lycaonia, Lydia, and Ionia, with some exceptions. One province only would have much enlarged his dominions, but by this large addition to his territory he found himself one of the most powerful of monarchs (Liv. xxxvii. 56; xxxviii. 39; Polyb. xxii. 27; Appian, *Syr.* 44). About the same time he married the daughter of Ariarathes IV., king of Cappadocia (Liv. xxxviii. 39). Eumenes continued in good favour with the Romans for several years, and repeatedly sent embassies to them. In B.C. 172 he again visited Rome, and in returning nearly lost his life through the treachery of Perseus, king of Macedonia (Liv. xlii. 11-16). In B.C. 169 Eumenes is said to have had secret correspondence with Perseus, by which act he lost the favour of the Romans (Polyb., *Frag. Vat.* xxix., Didot. ed., pp. 39, 40), and two years after he was forbidden to enter Rome (Liv., *Epit.* xlvi.) The latter part of his reign was disturbed by frequent wars with Prusias, king of Bithynia. The Romans favourably received his brother Attalus, apparently for the purpose of exciting him against Eumenes, who had sent him to Rome. Attalus, however, was induced through the entreaties of a physician, named Stratius, to abandon any such ideas. Eumenes thus managed to keep on friendly terms with his brother and the Romans till his death (Liv. xlv. 19, 20; Polyb. xxx. 1-3; xxxi. 9; xxxii. 5). The exact date of his death is not mentioned by any writer, but it must have taken place in B.C. 159 (Clinton, *F. H.*, iii. p. 406).

Eumenes II. much improved the city of Pergamus by erecting magnificent temples and other public buildings. His greatest act was the foundation of a fine and splendid library, which rose to be a rival in extent and value even to that of Alexandria (Strabo, xiii. 4, Didot. ed., p. 533; Plin. xxii. 11; xxxv. 3).

The large accessions of territory given to Eumenes at the completion of the treaty with Antiochus, in B.C. 188, are also mentioned in 1 Maccab. viii. 8. It is there said that 'the Romans gave him the *country of India* and *Media*, and Lydia, and part of their fairest countries' (καὶ χώραν τὴν Ἰνδικὴν καὶ Μήδειαν καὶ Λυδίαν, καὶ ἀπὸ τῶν καλλίστων χωρῶν αὐτῶν). This is in part clearly out of the question, for neither India nor Media belonged to Antiochus or the Romans. All the Greek and Latin texts agree in this reading, and it is difficult to offer any solution. Many suggestions have been made, such as for India, the Eneti of Paphlagonia, mentioned in Strabo, and according to Zenodotus, called in his time Amisus (Strabo, xii. 3, p. 465). Hecatæus says they were the Eneti of Homer (*Il.* ii. 852; Strabo, xii. 3, p. 473). But in any case these people had disappeared long before. Another suggestion is that the India of Xenophon is meant (*Cyrop.* i. 5. 3, etc.), which may have been on the Carian river Indus (Κάλβις, Strabo, xiv. 2, p. 556; Ptol. v. 2. 11), but this is not probable, and the Cyropædia is of no historical value whatever. Long dissertations have been written to solve this difficulty, but without much success (Cf. Wernsdorff, *De fid. Libr. Macc.*, sec. xxvii.) Grotius without any MS. authority substitutes 'Ionia,' for 'India,' and 'Mysia' for 'Media.' This is certainly the happiest suggestion, and perfectly agrees with the account of Livy (xxxvii. 55) 'ut *cis Taurum* montem quæ *intra regni Antiochi fines* fuissent, Eumeni attribuerentur præter Lyciam Cariamque, usque ad Mæandrum fluvium,' etc., and all the other statements of classical writers.—F. W. M.

EUNICE (Εὐνίκη), the mother of Timothy, a Jewess, although married to a Greek and bearing a Greek name. She was a believer in Christ, and even her mother Lois lived in the faith of the expected Messiah, if she did not live to know that he had come in the person of Jesus of Nazareth (2 Tim. i. 5; Acts xvi. 1).—J. K.

EUNUCH (εὐνοῦχος). This word, which we have adopted from the Greek, has, in its literal sense, the harmless meaning of 'bed-keeper,' *i.e.*, one who has the charge of beds and bed-chambers; but as only persons deprived of their virility have, from the most ancient times, been employed in Oriental harems, and as such persons are employed almost exclusively in this kind of service, the word 'bed-keeper' became synonymous with 'castratus.' In fact, there are few eastern languages in which the condition of those persons is more directly expressed than by the name of some post or station in which they are usually found. The admission to the recesses of the harem, which is in fact the domestic establishment of the prince, gives the eunuchs such peculiar advantages of access to the royal ear and person, as often enable them to exercise an important influence, and to rise to stations of great trust and power in Eastern courts. Hence it would seem that, in Egypt, for instance, the word which indicated an eunuch was applied to any *court* officer, whether a castratus or not. The word which describes Joseph's master as 'an *officer* of Pharaoh' (Gen. xxxvii. 36; xxxix. 1) is סריס *saris*, which is used in Hebrew to denote an eunuch; and in these places is rendered רבא, 'prince,' in the Targum, and εὐνοῦχος, 'eunuch,' in the Septuagint.

Authority would be superfluous in proof of a matter of such common knowledge as the employment of eunuchs, and especially of black eunuchs in the courts and harems of the ancient and modern

East. A noble law, which, however, evinces the prevalence of the custom prior to Moses, made castration illegal among the Jews (Lev. xxi. 20; Deut. xxiii. 1). But the Hebrew princes did not choose to understand this law as interdicting the use of those who had been made eunuchs by others; for that they had them, and that they were sometimes, if not generally, blacks, and that the chief of them was regarded as holding an important and influential post, appears from 1 Kings xxii. 9; 2 Kings viii. 6; ix. 32, 33; xx. 18; xxiii. 11; Jer. xxxviii. 7; xxxix. 16; xli. 16. Samuel was aware that eunuchs would not fail to be employed in a regal court; for he thus forewarns the people, 'He (the king) will take the tenth of your seed and of your vineyard, and give to his eunuchs [A. V. 'officers'] and to his servants' (1 Sam. viii. 15).

Under these circumstances, the eunuchs were probably obtained from a great distance, and at an expense which must have limited their employment to the royal establishment; and this is very much the case even at present.

In Matt. xix. 12, the term 'eunuch' is applied figuratively to persons naturally impotent. In the same verse mention is also made of persons 'who have made themselves eunuchs for the kingdom of heaven's sake;' which is a manifestly hyperbolical description of such as lived in voluntary abstinence (comp. Matt. v. 29, 30); although painful examples have occurred (as in the case of Origen) of a disposition to interpret the phrase too literally, and thus to act upon the following injunction, or permission, 'Let him who is capable of doing this, do it'—ὁ δυνάμενος χωρεῖν χωρείτω.—J. K.

EUODIAS (Εὐοδίας), a female member of the church at Philippi, who seems to have been at variance with another female member named Syntyche. Paul describes them as women who had 'laboured much with him in the gospel,' and implores them to be of one mind (Philip. iv. 2, 3).

EUPHRATES (Εὐφράτης), termed in Deut. i. 7, 'the great river,' where it is mentioned as the eastern boundary of the land which (ver. 8) God gave to the descendants of Abraham. In Gen. ii. 14, the Euphrates (פרת) is stated to be the fourth of the rivers which flowed from a common stream in the garden of Eden. Divines and geographers have taken much trouble in order to learn the position of Eden from the geographical particulars given in the Bible, without remembering that probably nothing more than a popular description was intended. It is true that two of the rivers mentioned in the passage, namely, the Tigris and the Euphrates, have their sources in the same high lands; but scientific geography neither sanctions nor explains the Scriptural account, if Eden is to be sought in the mountainous range in different and distant parts of which they rise.

In consequence of its magnitude and importance, the Euphrates was designated and known as 'the river,' being by far the most considerable stream in Western Asia. Thus in Exod. xxiii. 31, we read, 'from the desert unto the river' (comp. Is. viii. 7).

It has two sources and two arms—a western and an eastern—which rise in the mountains of Armenia. Of these streams the western is the shorter, and is called Kara Sou, or Melas; the eastern is itself made up of several streams, the longest of which bears the name of Murad, or Phrat. The two arms unite about three days' journey from Erzeroom, near which rise two of the tributaries that concur in forming the Phrat. Thus uniting, they give rise to the Euphrates strictly so called, which, flowing to the south, divides Armenia from Cappadocia; but, being driven westward by the Anti-Taurus and Taurus mountains, it works its circuitous way through narrow passes and over cataracts, until, breaking through a defile formed by the eastern extremity of Mons Amanus (Alma Dagh), and the north-western extremity of Mons Taurus, it reaches the plain country not far from Samosata (Schemisat), then winds south and south-east, passing the north of Syria, and the north-east of Arabia Deserta, and at length, after many windings, unites with the Tigris, and thus united finds its termination in the Persian Gulf. (Herod. i. 180; Strabo, ii. p. 521; Ptolem. v. 13; Plin. *Hist. Nat.* v. 20; Q. Curt. i. 13; *Orbis Terrarum*, C. Kaercher Auct.; Map to *Report from the Select Committee on Steam Navigation to India.*) In conjunction with the Tigris, it forms the rich alluvial lands of Mesopotamia, over which it flows or is [illegible]ied by canals, and thus diffuses abroad fertility a[illegible]uty. At Bagdad and Hillah (Babylon), the E[illegible]rates and Tigris approach comparatively nea[illegible] each other, but separate again, forming a kind of ample basin, till they finally become one at Koorna. Under the Cæsars the Euphrates was the eastern boundary of the Roman empire, as under David it was the natural limit of the Hebrew monarchy.

Although occasionally much more, the breadth of the Euphrates varies between 200 and 400 yards; but for a distance of 60 miles through the Lemlun marshes the main stream narrows to about 80 yards. The general depth of the Upper Euphrates exceeds 8 feet. In point of current it is for the most part a sluggish stream; for, except in the height of the flooded season, when it approaches 5 miles an hour, it varies from $2\frac{1}{4}$ to $3\frac{1}{2}$, with a much larger portion of its course under 3 than above. Its general description for some distance below Erzingan is that of a river of the first order, struggling through high hills, or rather low mountains, making an exceedingly tortuous course, as it forces its way over a pebbly or rocky bed, from one natural barrier to another. As it winds round its numerous barriers, it carries occasionally towards each of the cardinal points a considerable body of water; and is shallow enough in some places for loaded camels to pass in autumn, the water rising to their bellies, or about $4\frac{1}{2}$ feet. The upper portion of the river is enclosed between two parallel ranges of hills, covered for the most part with high brushwood and timber of moderate size, having a succession of long narrow islands, on several of which are moderate-sized towns; the borders of this ancient stream being still well inhabited, not only by Bedouins, but by permanent residents. The following towns may be named: Samsat, Haoroum, Romkala, Bir, Giaber, Deir, Rava, Anna, Hadisa, El Oos, Jibba, Hit, Hillah, Lemlun, Korna, and Bussora. The scenery above Hit, in itself very picturesque, is greatly heightened by the frequent recurrence of ancient irrigating aqueducts, beautiful specimens of art, which are attributed by the Arabs to the Persians when fire-worshippers: they literally cover both banks, and prove that the borders of the Euphrates were once thickly inhabited by a highly civilized people. They are of stone. Ten miles below Hit is the last of these.

The country now becomes flatter, with few hills: the river winds less; and the banks are covered with Arab villages of mats or tents, with beautiful mares, cattle, and numerous flocks of goats and sheep. From Hit to Babylon the black tent of the Bedouin is almost the only kind of habitation to be seen. This distance is cultivated only in part; the rest is desert, with the date-tree shewing in occasional clusters. In descending, the irrigating cuts and canals become more frequent. Babylon is encircled by two streams, one above, the other below the principal ruin; beyond which they unite and produce abundance. For about thirty miles below Hillah both banks have numerous mud villages, imbedded in date-trees: to these succeed huts formed of bundles of reeds. The country lower down towards Lemlun is level and little elevated above the river; irrigation is therefore easy: in consequence, both banks are covered with productive cultivation, and fringed with a double and nearly continuous belt of luxuriant date-trees, extending down to the Persian Gulf. At one mile and a half above the town of Dewania is the first considerable deviation from this hitherto majestic river; another takes place 22 miles lower; and nine miles farther—at Lemlun—it again separates into two branches, forming a delta not unlike that of Damietta, and when the river is swollen, inundating the country for a space of about 60 miles in width with a shallow sheet of water, forming the Lemlun marshes, nearly the whole of which is covered with rice and other grain the moment the river recedes (in June). Here mud villages are swept away by the water every year.

Below Lemlun the Tigris sends a branch to the Euphrates, which is thus increased in its volume; and turning to the east, receives the chief branch of the Tigris, thence running in one united stream, under the name of the Shat al Arab, as far as the sea (the Persian Gulf). In this last reach the river has a depth of from 3 to 5 fathoms, varies in breadth from 500 to 900 yards, and presents banks covered with villages and cultivation, having an appearance at once imposing and majestic. The length of the navigable part of the river, reckoning from Bir to Bussora, is 143 miles; the length of the entire stream, 1400 miles. It is very abundant in fish. The water is somewhat turbid; but, when purified, is pleasant and salubrious. The Arabians set a high value on it, and name it Morad Sou; that is, Water of desire, or longing.

The river begins to rise in March, and continues rising till the latter end of May. The consequent increase of its volume and rapidity is attributable to the early rains, which, falling in the Armenian mountains, swell its mountain tributaries; and also in the main to the melting of the winter snows in these lofty regions. About the middle of November the Euphrates has reached its lowest ebb, and ceasing to decrease, becomes tranquil and sluggish.

The Euphrates is, on many accounts, an object of more than ordinary interest. 'The great river' is linked with the earliest times and some of the most signal events in the history of the world. Appearing among the few notices we have of the first condition of the earth and of human kind, it continues, through the whole range of Scripture history down to the present hour, an object of curiosity, interest, wonder, hope, or triumph.

In ancient as well as in modern times the Euphrates was used for navigation. Herodotus states that boats—either coracles, or rafts, floated by inflated skins—brought the produce of Armenia down to Babylon (i. 194). The trade thus carried on was considerable.

The Emperor Trajan constructed a fleet in the mountains of Nisibis, and floated it down the Euphrates. The Emperor Julian also came down the river from the same mountains, with a fleet of not fewer than 1100 vessels.

A great deal of navigation is still carried on from Bagdad to Hillah, the ancient Babylon; but the disturbed state of the country prevents any above the latter place. In the time of Queen Elizabeth merchants from England went by this river, which was then the high road to India.

The prophets made use of the Euphrates as a figurative description of the Assyrian power, as the Nile with them represented the power of Egypt; thus in Is. viii. 7, 'The Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria' (Jer. ii. 18). Wahl's *Asien*, p. 700; Ritter's *Erdk.* ii. 120; *Traité Elément. Géographique*, Bruxelles, 1832, vol. ii.; Mannert's *Geogr.* ii. 142; Reichard's *Kl. Geogr. Schrif.*, p. 210; *Parliam. Rep. of Steam Navigation to India*, 1834.—J. R. B.

EUPOLEMUS (Εὐπόλεμος), the son of John, the son of Accos, one of the envoys sent by Judas Maccabæus to Rome to negociate an alliance with the Romans (1 Maccab. viii. 17; 2 Maccab. iv. 11; Joseph. *Antiq.* xii. 10. 6). His father John is spoken of as one by whom various services had been rendered to the state.—†.

EUROCLYDON. [WINDS.]

EUSEBIUS, Bishop of Cæsarea, and father of ecclesiastical history, called Pamphili after his friend, the Martyr Pamphilus, to whom he was devotedly attached, was born in Palestine about A.D. 264. On the martyrdom of his friend he fled into Egypt, where he was thrown into prison. After his release he returned to Cæsarea, and became bishop of that see, A.D. 315. He occupied a conspicuous position at the Council of Nice (327), where he had the honour to sit at the Emperor's right hand. Implicated in the disputes between the Arians and Athanasians, he pursued, theologically, a middle course; and was more eminent for his love of peace than for his orthodoxy. He retained his friendship with the Imperial family till his death, which took place (A.D. 340) while he was actively engaged in preparing, at the request of Constantine, fifty parchment MSS. for the use of the churches of the capital.

The historical and apologetical works of Eusebius are his best. His exegetical *Commentaries on the Psalms; Ten books on Isaiah;* a fragment on *Canticles; Commentary on Luke*, and *Questiones Evangelicæ*, are deemed of an inferior order. But his '*Exegetical Introductions*,' as Semisch calls them, have attracted attention:—1. *Onomasticon de Locis Hebræicis* (περὶ τῶν τοπικῶν ὀνομάτων τῶν ἐν τῇ θείᾳ γραφῇ), a topographical account of places mentioned in Scripture (Bonfrère, Paris, 1631; Cleves, Amsterdam, 1707; Larsow et Parthey, Berl. 1862). 2. The *Ten Evangelical Canons*, designed to help the reader to compare the parallel statements in the Gospels. They are given in a very convenient form in Wordsworth's Greek Testament, vol. 1. 3. Ζητήματα καὶ λύσεις, questions and

answers, designed to remove the seeming contradictions in the first and last chapters of the Gospels. 4. A fragment entitled περὶ τῆς τοῦ βιβλίου τῶν προφητῶν ὀνομασίας. To the preceding we ought to add the Ἐκκλησιαστικὴ Ἱστορία, because of its important bearing on the history of the Canon. [CANON.] Good editions of it are Heinichen's, Lipsiæ, 1827, 8vo, 3 vols.; and Burton's, Oxonii, 1838, 2 vols. There are several English translations, useful editions of which have been published by Bohn and Bagster. The whole works of Eusebius were published at Basil, 1542; and at Paris, 1580. (Herzog. *Encyc.*; Smith's *Dic. of G. and R. Biog.*; Neander's *Gen. Ch. Hist.*; Neander's *Hist. of Christ. Dogmas*; Gieseler's *Eccles. Hist.*; Hagenbach's *Hist. of Doctrines.*)—I. J.

EUTHALIUS, Deacon of Alexandria, and afterwards, if the title of the Vatican MS. is to be credited, Bishop of Sulce (Σούλκης Ἐπίσκοπος), a city whose site has not been satisfactorily determined. According to the common opinion he was the first to apply the stichometrical arrangement to the books of the N. T. Previously the continuous form of writing was all but universal in the MSS. of the Scriptures, and this, combined with the absence of any system of punctuation, rendered the task of the public reader a very difficult one. In five of the books of the O. T. the parallelism of Hebrew poetry had led to a different method of writing, and the separate clauses or stanzas were arranged in separate lines (στίχοι, Greg. Naz. *Carm.*, 33). Euthalius saw that a similar arrangement might with advantage be applied to the books of the N. T.; and in the year 458 he published an edition of the Pauline epistles with the text divided in this way. He also introduced the division into chapters (κεφάλαια) already employed by a writer of the year 396, whom he terms ἑνα τῶν σοφωτάτων τινὰ καὶ φιλοχρίστων πατέρων. From the same author he borrowed the summaries of the several chapters. A prologue on the life and writings of the Apostle Paul was prefixed to the work. A similar edition of the Acts of the Apostles, and of the Catholic epistles, was subsequently published by Euthalius, and dedicated to Athanasius the younger, who succeeded to the see of Alexandria in 490. In the preparation of this work he derived, as he himself acknowledges, some assistance from a MS. of Pamphilus the martyr, preserved in the Library of Cæsarea, and Tregelles suggests that it is not improbable that the stichometrical arrangement itself was a part of the Biblical labours of Pamphilus (Horne, *Introd.*, 10th ed. vol. iv. 27). The works of Euthalius were published by L. A. Zacagni in his *Collectanea Monumentorum veterum Ecclesiæ*, Romæ, 1698, 4to; Cave, *Hist. Lit.* i. 446; Fabric, *Bibl. Gr.* viii. 367; Rosenmüller, *Hist. Interp. Lib. Sac.* iv. 1.—S. N.

EUTHYMIUS, ZIGABENUS (more correctly Zygadenus), was one of the most eminent Byzantine theologians of the 12th century, and the last of the Greek commentators. He flourished under the reign of Alexius Comnenus, about 1118, and was monk of a convent dedicated to the Virgin, near Constantinople. His Commentary on the Psalms was published in a Latin Version at Verona in 1530, and has been often reprinted. Le Moyne added a preface and introduction to the Greek Text, which was inserted in the fourth volume of the works of Theophylact, Venice, 1754-63. His commentary on the four Evangelists was published in Latin by Hentenius, Louvaine, 1544, and afterwards at Paris, 1547, 1560, 1602, and in the *Biblioth. Patrum.* A more complete edition, with Prolegomena, was edited by C. F. Matthæi, Lips. 1792, in 4 vols. Other exegetical works are extant in manuscript in the Vatican, on the Pauline and Catholic Epistles, also letters, a monody on the death of Eustathius of Thessalonica, and a conversation with a Saracenic Philosopher. His great polemical work was undertaken by desire of the Emperor Alexius, it is entitled Πανοπλία δογματικὴ τῆς ὀρθοδόξου πίστεως ἤτοι ὁπλοθήκη δογμάτων. It is divided into twenty-four sections, devoted to as many heresies and their confutation, but hitherto no complete edition of it has appeared. In the earliest edition in Latin by Zini, Venice, 1555, the 12th and 13th sections against the Pope and the Church of Rome are omitted. In the Greek edition by Tergovist in Wallachia, 1711, the 24th section against Mohammedanism is left out. The section on the Bogomiles and that against the Messalians, have been printed separately. His mistakes in reference to these sects have been pointed out by later ecclesiastical writers. (Neander, *Church History* (Bohn), vol. viii. 278, 288. Gieseler, *Lehrbuch*, Band ii., Abth. ii. p. 665; E. T. iii. 495). On the text of the Greek Testament used by Euthymius in his work on the Gospels, Mill has some remarks in his *Prolegomena*, sec. 1073-79.—J. E. R.

EUTYCHUS (Εὔτυχος), a young man of Troas, who sat in the open window of the third floor while St. Paul was preaching late in the night, and who, being overcome by sleep, fell out into the court below. He was 'taken up dead' (ἤρθη νεκρός); but the Apostle, going down, extended himself upon the body and embraced it, like the prophets of old (1 Kings xvii. 21; 2 Kings iv. 34); and when he felt the signs of returning life, restored him to his friends, with the assurance that 'his life was in him.' Before Paul departed in the morning the youth was brought to him alive and well. It is disputed whether Eutychus was really dead, or only in a swoon; and hence, whether a miracle was performed or not. It is admitted that the circumstances, and the words of Paul himself, sanction the notion that the young man was not actually dead; but, on the other hand, it is contended that the words of the narrator, 'taken up dead,' are too plain to justify us in receiving them in the modified sense of 'taken up for dead,' which that interpretation requires (Acts xx. 5-12).—J. K.

EVANGELISTS (Εὐαγγελισταί). This term is applied in the N. T. to a certain class of Christian teachers who were not fixed to any particular spot, but travelled either independently, or under the direction of one or other of the Apostles, for the purpose of propagating the Gospel. Philip, one of the seven deacons, is termed *the Evangelist* (Acts xxi. 8). St. Paul exhorts Timothy 'to do the work of an *Evangelist*' (2 Tim. iv. 5); and though this name is not given to Titus, the injunctions addressed to him, and the services he rendered, are so similar as to render the propriety of applying it to him unquestionable. In the Epistle to the Ephesians (iv. 11) the Εὐαγγελιστάς (*Evangelists*) are expressly distinguished from the ποιμένας καὶ διδασκάλους (*pastors and teachers*). The chief points of difference appear to be that the former were itine-

rant, the latter stationary; the former were employed in introducing the Gospel where it was before unknown; the business of the latter was to confirm and instruct the converts statedly and permanently. Such is the representation given by Eusebius (*Hist. Eccles.* iii. 37). Referring to the state of the church in the time of Trajan, he says, 'Many of the disciples of that time, whose souls the Divine word had inspired with an ardent love of philosophy, first fulfilled our Saviour's precept by distributing their substance among the poor. Then travelling abroad they performed the work of Evangelists (ἔργον ἐπετέλουν Εὐαγγελιστῶν), being ambitious to preach Christ, and deliver the Scripture of the Divine Gospels. Having laid the foundations of the faith in foreign nations, they appointed other pastors (ποιμένας τε καθιστάντες ἑτέρους), to whom they entrusted the cultivation of the parts they had recently occupied, while they proceeded to other countries and nations.' He elsewhere speaks of Pantænus and others as *Evangelists of the Word* (Εὐαγγελισταὶ τοῦ λόγου, *Hist. Eccles.* v. 10). In the same writer the term Evangelist is also applied, as at present, to the authors of the canonical gospels (*Hist. Eccles.* iii. 39). (Campbell's *Lectures on Ecclesiastical History*, vol. i. pp. 148-150; Neander's *History of the Planting of the Christian Church*, Eng. transl., vol. i. p. 173). —J. E. R.

EVANSON, Edward, was born at Warrington in Lancashire 1731, educated at Emmanuel College, Cambridge, was ordained and became curate to his uncle at Mitcham in Surrey. In 1768 he obtained the vicarage of South Mimms, which he shortly afterwards exchanged for that of Longdon in Worcestershire. He subsequently became rector of Tewkesbury, holding this living with Longdon. It was here that he began to entertain doubts on the Trinity and the Incarnation; but with his theological aberrations we cannot here occupy ourselves. He claims a place among Biblical writers solely by his work published in 1792, entitled, '*The dissonance of the four generally received Evangelists, and the evidence of their authenticity examined.*' In this he rejects the Gospels of Matthew, Mark, and John, the Epistles to the Romans, Ephesians, Colossians, Hebrews, those of James, Peter, John, and Jude, and the letters to the Seven Churches. His opinions appear to have excited considerable attention in his day, and the Bampton lectures of 1810 were directed against them; but his name is almost forgotten now. He died September 25, 1805.—S. L.

EVE (חַוָּה; Sept. Ζωή in Gen. iii. 20, elsewhere Εὔα), the name of the first woman. Her history is contained in that of Adam, which see.

EVENING. [Day.]

EVIL-MERODACH (אֱוִיל מְרֹדַךְ; Sept. Εὐαλμαρωδέκ, Οὐλαμαδάχαρ), son and successor of Nebuchadnezzar, king of Babylon, who, on his accession to the throne (B.C. 562), released the captive king of Judah, Jehoiachin, from prison, treated him with kindness and distinction, and set his throne above the thrones of the other conquered kings who were detained at Babylon (2 Kings xxv. 27; Jer. lii. 31-34). [Babylon; Darius.] A Jewish tradition (noticed by Jerome on Is. xiv. 29) ascribes this kindness to a personal friendship which Evil-merodach had contracted with the Jewish king, when he was himself consigned to prison by Nebuchadnezzar, who, on recovering from his seven years' monomania, took offence at some part of the conduct of his son, by whom the government had in the meantime been administered. This story was probably invented to account for the fact. Evil-merodach is doubtless the same as the Ilvarodam of Ptolemy's *Canon*. The duration of his reign is made out variously by chronologers, some extending it to twenty-four years, others reducing it to two or three. Hales, who adopts the last number, identifies him with the king of Babylon who formed a powerful confederacy against the Medes, which was broken up, and the king slain by Cyrus, then acting for his uncle Cyaxares. But this rests on the authority of Xenophon's *Cyropædia*, the historical value of which he estimates far too highly. [Cyrus.]

The latter half of the name Evil-merodach is that of a Babylonian god. [Merodach.] Two modes of explaining the former part of it have been attempted. Since אויל, as a Hebrew word, means 'foolish,' Simonis proposes to consider it the derivative of אול, in the Arabic signification of 'to be first,' affording the sense of 'prince of Merodach.' This rests on the assumption that the Babylonian language was of Syro-Arabian origin. Gesenius, on the other hand, who does not admit that origin, believes that some Indo-Germanic word, of similar sound, but reputable sense, is concealed under *evil*, and that the Hebrews made some slight perversion in its form to produce a word of contemptuous signification in Hebrew. [Fürst suggests Scr. *abhila*, terrible, as the etymon.]

EWALD (Wilhelm Ernst), was born at Wachtersbach (Isenburg-Büdingen) in Germany, in 1704. He pursued his studies at Duisburg, Bremen, and Utrecht, and graduated at the University of the latter place in 1728 as D.D. He was first elected preacher at the Reformed Church of Altona, subsequently at that of Lehe, near Bremen, where he remained up to his death in 1741. His writings, chiefly consisting of Meditations and smaller dissertations on theological subjects, are rather numerous, but not of an eminent character. His principal work is—*Emblemata Sacra Miscellanea, in quibus plurima Veteris ac Novi Testamenti loca et antiquitatibus sacris et profanis explicantur*, 3 parts, Lipsiæ et Altonaviæ, 1732-37, 4to. He also left a hitherto unpublished fragment of a commentary on the N. T. (St. Matthew, and five chapters of St. John).—E. D.

EXECUTIONER. In the margin of the A.V. of Gen. xxxvii. 36; Jer. xxxix. 9; Dan. ii. 14, the words שַׂר הַטַּבָּחִים or רַב טַבָּחִים, are rendered 'chief of the slaughtermen or executioners.' In the text the rendering is 'captain of the guard.' Both translations may be said to be correct, for the word טבח means *executioner;* and the body-guard of the king was employed not only to watch his palace and guard his person, but also to execute his (often bloody) mandates; so that the captain of the body-guard would be chief of the executioners. Another recognised rendering of the words is 'chief marshal' (2 Kings xxv. 8; Jer. xxxix. 9), which is less felicitous, for though the provost-marshal of an army sustains the office of executioner, it is not

an office like that designated by the phrase under notice. In the passages cited, the officer in question was an officer of the Egyptian or of the Chaldæan court; but an analogous officer seems to have been in the service of the kings of Israel (1 Kings ii. 25; 2 Kings x. 24. [ARMY.]) Among the modern Persians, the *Nasakshi Bashi*, and among the Turks the *Capidshi Bashi*, seem to hold similar situations.

In the N. T. the word *executioner* occurs as the translation of σπεκουλάτωρα in Mark vi. 27. In the Roman army the Speculatores were originally scouts or spies sent before to reconnoitre the ground; but under the emperors a body bearing this name existed whose special office it was to guard the emperor and execute his will (Tac. *Hist.* i. 24, 25; ii. 11; Suet. *Claud.* 35; *Galb.* 18, etc.) As these were often employed to put criminals to death (Seneca, *De Ira* i. 16; Wetstein *ad loc.*), the name they bore came to denote an executioner, and was adopted not only into Greek but also into Hebrew (ספקלטור, Lightfoot, *Hor. Heb. et Talm.*, in loc.)—W. L. A.

EXILE. [CAPTIVITY.]

EXODUS, THE. The intention of Jehovah to deliver the Israelites from Egyptian bondage was made known to Moses from the burning bush at Mount Horeb, while he kept the flock of Jethro, his father-in-law. Under the divine direction Moses, in conjunction with Aaron, assembled the elders of the nation, and acquainted them with the gracious design of Heaven. After this they had an interview with Pharaoh, and requested permission for the people to go, in order to hold a feast unto God in the wilderness. The result was not only refusal, but the doubling of all the burdens which the Israelites had previously had to bear. Moses hereupon, suffering reproach from his people, consults Jehovah, who assures him that he would compel Pharaoh 'to drive them out of his land.' 'I will rid you out of their bondage, and I will redeem you with a stretched-out arm and with great judgments' (Exod. iii.-vi. 6). Then ensue a series of miracles, commonly called the plagues of Egypt (Exod. vi.-xii.) [EGYPT, PLAGUES OF.] At last, overcome by the calamities sent upon him, Pharaoh yielded all that was demanded, saying, 'Rise up, and get you forth from among my people, both ye and the children of Israel; and go serve the Lord as ye have said; also take your flocks and your herds and be gone.' Thus driven out, the Israelites, to the number of about 600,000 adults, besides children, left the land, attended by a mixed multitude, with their flocks and herds, even very much cattle (Exod. xii. 31, *sq.*) Being 'thrust out' of the country, they had not time to prepare for themselves suitable provisions, and therefore they baked unleavened cakes of the dough which they brought forth out of Egypt.

On the night of the self-same day which terminated a period of 430 years, during which they had been in Egypt, were they led forth from Rameses, or Goshen [GOSHEN]. They are not said to have crossed the river Nile, whence we may infer that Goshen lay on the eastern side of the river. Their first station was at Succoth (Exod. xii. 37). The nearest way into the land of Promise was through the land of the Philistines. This route would have required them to keep on in a north-east direction. It pleased their divine conductor, however, not to take this path, lest, being opposed by the Philistines, the Israelites should turn back at the sight of war into Egypt. If, then, Philistia was to be avoided, the course would lie nearly direct east, or south-east. Pursuing this route, 'the armies' come to Etham, their next station, 'in the edge of the wilderness' (Exod. xiii. 17, *sq.*) Here they encamped. Dispatch, however, was desirable. They journey day and night, not without divine guidance, for 'the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.' This special guidance could not well have been meant merely to shew the way through the desert; for it can hardly be supposed that in so great a multitude no persons knew the road over a country lying near to that in which they and their ancestors had dwelt, and which did not extend more than some forty miles across. The divine guides were doubtless intended to conduct the Israelites in that way and to that spot where the hand of God would be most signally displayed in their rescue and in the destruction of Pharaoh. 'I will be honoured upon Pharaoh and upon all his host, that the Egyptians may know that I am the Lord.' For this purpose Moses is directed of God to 'speak unto the children of Israel, that they *turn* and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon; before it shall ye encamp by the sea: and they did so' (Exod. xiv. 2-4). We have already seen reason to think that the direction of the Israelites was to the east or south-east; this turning must have been in the latter direction, else they would have been carried down towards the land of the Philistines, which they were to avoid. Let the word 'turn' be marked; it is a strong term, and seems to imply that the line of the march was bent considerably towards the south, or the interior of the land. The children of Israel then are now encamped before Pi-hahiroth, between Migdol and the sea, also 'by the sea.' Their position was such that they were 'entangled in the land, the wilderness hath shut them in.'

A new scene is now laid open. News is carried to Pharaoh which leads him to see that the reason assigned (namely, a sacrifice in the wilderness) is but a pretext; that the Israelites had really fled from his yoke; and also that, through some (to him) unaccountable error, they had gone towards the south-east, had reached the sea, and were hemmed in on all sides. He summons his troops and sets out in pursuit—'all the horses and chariots of Pharaoh, and his horsemen and his army;' and he 'overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon' (Exod. xiv. 9). The Israelites see their pursuing enemy approach, and are alarmed. Moses assures them of divine aid. A promise was given as of God that the Israelites should go on dry ground through *the midst* of the sea; and that the Egyptians, attempting the same path, should be destroyed! 'and I will get me honour upon Pharaoh and all his host, upon his chariots and his horsemen' (ver. 17). Here a very extraordinary event takes place: 'The angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them; and it came between the camp of the Egyptians and the camp of Israel:

and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night' (ver. 19, 20). Then comes the division of the waters which we give in the words of the sacred historian: 'And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left. And the Egyptians pursued and went in after them to *the midst of the sea*, even all Pharaoh's horses, his chariots, and his horsemen.' Delays are now occasioned to the Egyptians; their chariot-wheels are supernaturally taken off, so that 'in the morning-watch they drave them heavily.' The Egyptians are troubled; they urge each other to fly from the face of Israel. 'Then Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in *the midst of the sea*. And the waters returned and *covered the chariots and the horsemen and all the host of Pharaoh* that came into the sea after them; there remained not as much as one of them. But the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand and on their left. And Israel saw the Egyptians dead upon the sea-shore; and the people feared the Lord, and believed the Lord and his servant Moses' (ver. 28-31). From the song of triumph which Moses sang upon this occasion we learn some other particulars, as that '*the depths* covered Pharaoh's host, *they sank to the bottom* as a stone;' language which, whatever deduction may be made for its poetic character, implies that the miracle took place in deep water. 'Thou sentest forth thy wrath which consumed them as stubble, and with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and *the depths* were congealed *in the heart of the sea;* thou didst blow with thy wind, the sea covered them; they *sank as lead in the mighty waters*'—all which would be not poetry, but bombast, had not the wind been as miraculous as any other part of the event, and had not the sea been large and deep (Exod. xv.; comp. Ps. cvi. 9, *sq.*)

Such is the bearing and import of the sacred narrative. If any intelligent reader, knowing nothing of the theories of learned men, were to peruse the account given in Exodus with a map before him, he would, we doubt not, be led to conclude that the route of the Israelites lay towards the south-east, up the Red Sea, and that the spot where they crossed was at a place encircled by mountains on the side of the desert, and fronted by deep and impassable waters: he would equally conclude that the writer in Exodus intended to represent the rescue as from first to last the work of God. Had the Israelites been at a place which was fordable under any natural influences, Pharaoh's undertaking was absurd. He knew that they were entangled,—mountains behind and on either hand, while the deep sea was before them. Therefore he felt sure of his prey, and set out in pursuit. Nothing but the divine interposition foiled and punished him, at the same time redeeming the Israelites. And this view, which the unlearned but intelligent reader would be led to take, involves, in fact, all that is important in the case. But a dislike of the miraculous has had an influence, and erudition has tried to fix the precise spot: whence have arisen views and theories which are more or less discordant with the Scripture, or are concerned with comparative trifles. So far as aversion to miracle has had an influence in the hypotheses which have been given, all we shall remark is, that in a case which is so evidently represented as the sphere of miracle, there is but one alternative, they who do not admit the miracle must reject the narrative; and far better would it be to do so frankly than to construct hypotheses which are for the most part, if not altogether, purely arbitrary. A narrative obviously miraculous (in the intention of the writer) can be explained satisfactorily on no rationalistic principles: this is not to expound but to 'wrest' the Scriptures; a position which, in our opinion, has been fully established, in relation to the Gospels, against the whole of the rationalistic school of interpretation.

The account now given must, as being derived immediately from the Scripture, be in the main correct. If the authority is denied, this can be done effectually by no other means than by disproving in general the authority of the books whence it is derived; and it may with truth be affirmed, that no view opposed to that given can possess greater claims on our credit, while any mere sceptical opinion must rest on its own intrinsic probability, contested, so far as it opposes the Scripture, by scriptural authority.

When, however, we descend from generals to particulars, and attempt to ascertain precise localities and determine details, diversity of opinion may easily arise, and varying degrees of probability only are likely to attend the investigation. For instance, the immediate spot which Moses proposed to reach, was, we know, on the Red Sea; but the precise line which he took depended of course on the place whence he set out. With difference of opinion as to the spot where the Hebrews had their rendezvous, there cannot be agreement as to the route they followed.

The position of Goshen, where the Israelites were settled, we shall endeavour to fix in another article. It is enough here to say, that it was on the eastern side of the Nile, probably in the province of Esh-Shurkiyeh. Rameses was the place of rendezvous. The direct route thence to the Red Sea was along the valley of the ancient canal. By this way the distance was about thirty-five miles. From the vicinity of Cairo, however, there runs a range of hills eastward to the Red Sea, the western extremity of which, not far from Cairo, is named Jebel-Mokattem; the eastern extremity is termed Jebel-Attaka, which, with its promontory Ras Attaka, runs into the Red Sea. Between the two extremes, somewhere about the middle of the range, is an opening which affords a road for caravans. Two routes offered themselves here. Supposing that the actual starting point lay nearer Cairo, the Israelites might strike in from the north of the range of hills, at the opening just mentioned, and pursue the ordinary caravan road which leads from Cairo to Suez; or they might go southward from Mokattem, through the Wady el Tih, that is, the Valley of Wandering, through which also a road, though less used, runs to Suez. According to Niebuhr they took the first, accord-

ing to ancient tradition, Father Sicard (*Ueber der Weg der Israeliten*, Paulus, *Samml.* v. 211, *sq.*), and others, they took the last. Sicard found traces of the Israelites in the valley. He held Rameses to be the starting point, and Rameses he placed about six miles from ancient Cairo, where Bezatin is now found. Here is a capacious sandy plain, on which Sicard thinks the Israelites assembled on the morning when they began their journey. In this vicinity a plain is still found, which the Arabs call the Jews' Cemetery, and where, from an indefinite period, the Jews have buried their dead. In the Mokattem chain is a hill, a part of which is called Mejanat Musa, 'Moses' Station.' On another hill in the vicinity, ruins are found, which the Arabs name Meravad Musa, 'Moses' Delight.' Thus several things seem to carry the mind back to the time of the Hebrew legislator. Through the valley which leads from Bezatin (the Valley of Wandering) to the Red Sea, Sicard travelled in three days. He reckons the length to be twenty-six hours, which, if we give two miles to each hour (Robinson), would make the distance fifty-two miles. This length is also assigned by Girard (*Descrip. Topograp. de la Vallée de l'Égarement*). The valley running pretty much in a plain surface would afford a convenient passage to the mixed bands of Israelites. About eighteen miles from Bezatin you meet with Gendelhy, a plain with a fountain. The name signifies a military station, and in this Sicard finds the Succoth (tents) of Exodus, the first station of Moses. The haste with which they left (were driven out) would enable them to reach this place at nightfall of their first day's march. Sicard places their second station, Etham, in the plain Ramliyeh, eighteen miles from Gendelhy and sixteen from the sea. From this plain is a pass, four miles in length, so narrow that not more than twenty men can go abreast. To avoid this, which would have caused dangerous delay, the order was given to turn (Exod. xiv. 2). Etham is said (Exod. xiii. 20) to be on the edge of the wilderness. Jablonski says the word means terminus maris, the termination or boundary of the sea. Now, in the plain where Sicard fixes Etham (not to be confounded with the Eastern Etham, through which afterwards the Israelites travelled three days, Num. xxxiii. 8), is the spot where the waters divide which run to the Nile and to the Gulf of Suez, and Etham is therefore truly *terminus maris*. Here the Israelites received command to turn and encamp (Exod. xiv. 2) before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon. Pi-hahiroth (the mouth of the hiding-places), Sicard identifies with Thuarek (small caves), which is the name still given to three or four salt springs of the plain Baideah, on the south side of Mount Attaka, which last Sicard identifies with Baal-zephon, and which is the northern boundary of the plain Baideah, while Kuiabeh (Migdol) is its southern limit. The pass which leads to Suez, between Attaka and the sea, is very narrow, and could be easily stopped by the Egyptians. In this plain of Baideah, Pharaoh had the Israelites hemmed in on all sides. This then, according to all appearance, is the spot where the passage through the sea was effected. Such is the judgment of Sicard and of Raumer (*Der Zug der Israeliten*, Leipzig, 1837; for a description of the Valley of Wandering see also Ritter, *Erdkunde*, i. 858). It cannot be denied that this route satisfies all the conditions of the case. Equally does the spot correspond with the miraculous narrative furnished by holy writ. A different route is laid down by Niebuhr (*Arab.* p. 407). Other writers, who, like him, endeavour to explain the facts without the aid of miracle, imitate his example.

It is no small corroboration of the view now given from Sicard and Raumer, that in substance it has the support of Josephus, of whose account we shall, from its importance, give an abridgment. 'The Hebrews,' he says (*Antiq.* ii. 15), 'took their journey by Latopolis, where Babylon was built afterwards when Cambyses laid Egypt waste. As they went in haste, on the third day they came to a place called Baal-zephon, on the Red Sea. Moses led them this way in order that the Egyptians might be punished should they venture in pursuit, and also because the Hebrews had a quarrel with the Philistines. When the Egyptians had overtaken the Hebrews they prepared to fight them, and by their multitude drove them into a narrow place; for the number that went in pursuit was 600 chariots, 50,000 horsemen, and 200,000 infantry, all armed. They also seized the passages, shutting the Hebrews up between inaccessible precipices and the sea; for there was on each side a ridge of mountains that terminated at the sea, which were impassable, and obstructed their flight. Moses, however, prayed to God, and smote the sea with his rod, when the waters parted, and gave the Israelites free passage. The Egyptians at first supposed them distracted; but when they saw the Israelites proceed in safety, they followed. As soon as the entire Egyptian army was in the channel, the sea closed, and the pursuers perished amid torrents of rain and the most terrific thunder and lightning.'

The opposition to the scriptural account has been of two kinds. Some writers (Wolfenb. *Fragm.* p. 64, *sq.*) have at once declared the whole fabulous; a course which appears to have been taken as early as the time of Josephus (*Antiq.* ii. 16. 5). Others have striven to explain the facts by the aid of mere natural causes; for which see Winer, *Handwörterbuch*, art. Meer Rothes. A third mode of explanation is pursued by those who do not deny miracles as such, and yet, with no small inconsistency, seek to reduce this particular miracle to the smallest dimensions. Writers who see in the deliverance of the Hebrews the hand of God and the fulfilment of the divine purposes, follow the account in Scripture implicitly, placing the passage at Ras Attaka, at the termination of the Valley of Wandering; others, who go on rationalistic principles, find the sea here too wide and too deep for their purpose, and endeavour to fix the passage a little to the south or the north of Suez.

The most recent advocate of the passage at or near Suez is the learned Dr. Robinson (*Biblical Researches in Palestine*), from whom we hesitate to differ, and should hesitate still more, did not his remarks bear obvious traces of being, however the author may be ignorant of the fact, influenced, if not dictated, by some foregone conclusion and certain rationalistic habits of mind. While, however, we pay every proper tribute of respect to Dr. Robinson's learning and diligence, we must prefer the authority of Scripture and the obvious

facts of the case to all other considerations. The *route* taken by Moses was, according to Robinson, from Rameses to the head of the Arabian Gulf, through Succoth, to Etham. The last place he fixes on the edge of the desert, on the eastern side of the line of the gulf. Instead of passing down the eastern side, at the top of which they were, the Israelites thence marched down the western side of the arm of the gulf, stopping in the vicinity of Suez, where the passage was effected.

This view represents Moses as having actually conducted his people first out of all danger, and then led them at once into it, by placing the gulf between them and safety. Such a proceeding ill became a prudent leader, having to do with a self-willed and stiff-necked band. But the chief objection to this representation of the route is, that it does not answer to what Scripture requires; for in Exod. xiii. 18, we are told that 'God led the people *about through the wilderness of the Red Sea*.' How, according to Robinson, did he 'lead them about,' especially '*through* the wilderness of the Red Sea,' which they must merely have touched upon?

The *passage* Robinson thinks took place 'across shoals adjacent to Suez on the south and south-west,' 'where the broad shoals are still left bare at the ebb, and the channel is sometimes forded,' 'a distance of three or four miles from shore to shore;' or 'it might have been effected through the arm of the gulf above Suez.' A simple reference to the language of Scripture previously cited confutes this supposition; for where, in or near this place, are the deep waters of which Moses speaks? Besides, is it for a moment to be supposed that Pharaoh was not well acquainted with the tides of a sea which lay so near his capital? and would he have been so infatuated as to remain quietly in his position (for the Scripture shews that the two armies were some time in sight of each other) until the Israelites had availed themselves of the ebb, and then, when the flood came, quietly go into the sea and be destroyed? In order to help out his hypothesis, conscious, apparently, that the body of water here was insufficient, Dr. Robinson advances a supposition (but for suppositions his view would *look* as groundless as it really *is*), namely, that with the flood-tide the wind was changed. But a perusal of his scriptural reference (Exod. xv. 8-10) shews that this alleged change is without evidence—a pure supposition: the language in the 8th verse has respect to the wind which divided the sea; and the language in the 10th verse in no way implies any change of direction whatever; the same wind, in the hand of God, could both divide and close the sea.

The great question, however, is *the cause* or instrument employed in securing the Israelites a passage on dry ground, and overwhelming the Egyptians. On this point we complain of a want of explicitness in Dr. Robinson. He does not deny a miracle, but blends together the miraculous and the natural, so as to confuse his own and his reader's mind. 'It (the miracle) was wrought by natural means supernaturally applied.' A north-east wind was brought of God to act on the water as the sea was ebbing, which gave a dry passage to the Israelites. We are therefore 'to look only for *the natural effects* arising from the operation of such a cause.' The sole causes then in the case were a north-east wind, the ebb-tide, the flood, and a change of wind to aid the action of the flood. Of these causes, the last, the change of wind, is, as we have seen, a gratuitous assumption. From 'north-east wind' we must strike out 'north,' as being another gratuitous assumption—it is 'a strong east wind' of which Moses speaks. An east wind, however, would by no means effect the purposes needful for Dr. Robinson's hypothesis. Of his remaining causes, the ebb and flood tide, enough has already been said; and, so far as an east wind, acting *naturally*, would have an effect, it would drive the waters upon the shallows, which Dr. Robinson wants dry. But we much question whether his assumed 'north-east wind' would cause what he requires. It would, he alleges, 'have the effect to drive out the waters from the small arm of the sea which runs up by Suez, and also from the end of the gulf itself, leaving the shallower portions dry, while the more northern part of the arm, which was anciently broader and deeper than at present, would still remain covered with water. Thus the waters would be divided, and be a wall to the Israelites on the right hand and on the left.' We desire the reader to consult the map appended to Dr. Robinson's first volume. While considering the hypothesis in question, he must remember that the action of ebb and flood tide rests on no better ground than an assumption; the Scripture says nothing thereof. Now a wind setting in at the head of the gulf would commence its influence of course at the end of the arm which runs up to the east of Suez, and would, so far as it acted, bear down the waters from the top towards the very place which the hypothesis requires to be dry, namely, the head of the gulf, thus covering the shallows. But if, to avoid this difficulty, Dr. Robinson fixes the passage in the arm itself, then how could a wind, acting on the waters in the arm, 'divide' them? Drive them out, scatter them to some extent, it might, but surely not divide them. Nor does Dr. Robinson secure by his other supposition, namely, the passage over the shallows, such a division as the Scripture requires. Supposing the effect which he contemplates to be produced, then there would be on the north side of the shallows so much of the sea as the wind had left in the arm, and so much of the sea as lingered under its driving impulse on the south side of the shallows. With this in his mind let the reader peruse the scriptural account, 'the waters were a wall to them on the right hand and on the left.' By Dr. Robinson's account there was no wall at all, but such a state of the sea and land as would render the choice of the language employed by Moses most inappropriate. In truth, however, the east wind of which Moses speaks was precisely the influence to bring about the effect which he alleges to have taken place. Acting on the sea at a right angle it would literally divide the waters, causing the mid-way to be dry, and a wall to stand on either side. Such obviously is the view which Moses intended to give. In endeavouring to define and estimate the action of this east wind, however, it must be borne in mind that the Scripture represents the entire affair as miraculous. It was from first to last 'the hand of the Lord,'—the east wind and its action, as much as the collapse of the sea. The east wind, indeed, is also termed 'the blast of thy nostrils;' and so 'thou didst blow with thy wind, the sea covered them.'

The miraculous character of the transaction, as affirmed in Scripture, takes all point from the question of time, which Dr. Robinson says is fatal to the alternative hypothesis, namely, that the Israelites crossed from Wady Tawarik; since there is no occasion, in order to sustain the narrative of Moses, to calculate whether the interval between the ebb and the flow of the tide afforded sufficient time for the Israelites to cross the bed of the sea, a distance of twelve geographical miles. The passage did not depend on ebb or flow. It was not a question of mere time. The right hand of the Lord was at work.

It appears then very clear, by comparing Dr. Robinson with Moses and with facts, that his 'extraordinary ebb, brought about by natural means,' could not have produced such a state of things as he supposes, still less such a state of things as the miracle requires. The only resource is to deny the miracle, and disown the entire account. If this bold course is declined, then the passage at Suez or across the arm must be given up in favour of one lying far more to the south.

These strictures on Dr. Robinson's hypothesis are in no way prompted by any previous leaning to a preference in favour of the passage at Ras Attaka, for they were penned exclusively under the influence of the scriptural narrative. And if authority is needed as against one who has been on the spot, what has already been given from Sicard might be deemed sufficient, especially when it so obviously agrees with the tenor of the accounts found in Exodus and in Josephus. But other witnesses are not wanting. Mr. Blumhardt, in his missionary visit to Abyssinia, passed through Suez (Oct. 1836, see *Church Missionary Record*, No. 1, Jan. 1838), and furnishes some remarks on the subject. 'The Red Sea at Suez is exceedingly narrow, and in my opinion it cannot be that the Israelites here experienced the power and love of God in their passage through the Red Sea. The breadth of the sea is at present scarcely a quarter of an hour by Suez. Now if this be the part which they crossed, how is it possible that all the army of Pharaoh, with his chariots, could have been drowned? I am rather inclined to believe that the Israelites experienced that wonderful deliverance about thirty miles lower down. This opinion is also strengthened by most of the Eastern churches, and the Arabs, who believe that the Israelites reached the opposite shore at a place called Gebel Pharaon, which on that account has received this name. If we accept this opinion, it agrees very well with the Scripture.' Still more important is the evidence of Dr. Olin (*Travels in the East*, New York, 1843). Many of his remarks we have anticipated in our observations on Robinson. Dr. Olin, however, agrees with Robinson in fixing Etham 'on the border of the wilderness which stretches along the eastern shore of the arm of the sea which runs up above Suez.' At this point he says the Hebrews were commanded to turn. They turned directly southward and marched to an exposed position, hemmed in completely by the sea, the desert, and Mount Attaka. A false confidence was thus excited in Pharaoh, and the deliverance was made the more signal and the more impressive alike to the Israelites and to Egypt. Admitting the possibility that the sea at Suez may have been wider and deeper than it is now, Olin remarks, 'it must still have been very difficult, if not impossible, for the army of Israel, encumbered with infants and aged people, as well as with flocks, to pass over (near Suez) in the face of their enemies' (i. 346). Besides, the peculiarities of the place must have had a tendency to disguise the character and impair the effect of the miracle. The passage made at the intervention of Moses was kept open all night. The Egyptians followed the Hebrews to *the midst of the sea*, when the sea engulphed them. 'The entire night seems to have been consumed in the passage. It is hardly credible that so much time should have been consumed in crossing near Suez, to accomplish which one or two hours would have been sufficient.' 'Nor is it conceivable that the large army of the Egyptians should have been at once within the banks of so narrow a channel. The more advanced troops would have reached the opposite shore before the rear had entered the sea; and yet we know that all Pharaoh's chariots and horsemen followed to the *midst* of the sea, and, together with all the host that came in after them, were covered with the returning waves' (i. 348). Preferring the position at Ras Attaka, Olin states that the gulf is here ten or twelve miles wide. 'The valley expands into a considerable plain, bounded by lofty precipitous mountains on the right and left, and by the sea in front, and is sufficiently ample to accommodate the vast number of human beings who composed the two armies.' 'An east wind would act almost directly across the gulf. It would be unable to co-operate with an ebb tide in removing the waters—no objection certainly if we admit the exercise of God's miraculous agency;' but a very great impediment in the way of any rationalistic hypothesis. 'The channel is wide enough to allow of the movements described by Moses, and the time, which embraced an entire night, was sufficient for the convenient march of a large army over such a distance.' 'The opinion which fixes the point of transit in the valley or wady south of Mount Attaka derives confirmation from the names still attached to the principal objects in this locality. Upon this point I acknowledge my obligations to the Rev. Mr. Leider, of Cairo, who has spent more than ten years in Egypt, is familiar with the Arabic language, and has devoted much attention to this vexed question. He recently spent several days in this neighbourhood in making investigations and inquiries in reference to the passage of the Israelites. Jebel Attaka, according to Mr. Leider, who only confirms the statements of former travellers, means in the language of the Arabs 'the Mount of Deliverance.' Baideah or Bedéah, the name of this part of the valley, means 'the Miraculous,' while Wady el Tih means 'the Valley of Wanderings.' Pi-hahiroth, where Moses was commanded to encamp, is rendered by scholars 'the mouth of Hahiroth,' which answers well to the deep gorge south of Attaka, but not at all to the broad plain about Suez' (i. 350).

Other parts of the line of march pursued by the Israelites will be found treated of under the heads MANNA, SINAI, WANDERING.—J. R. B.

EXODUS (Gr. Ἔξοδος, in the Hebrew canon וְאֵלֶּה שְׁמוֹת), the second book of Moses, so called from the principal event recorded in it, namely, *the departure* of the Israelites from Egypt. With this book begins the proper history of that people,

continuing it until their arrival at Sinai, and the erection of the sanctuary there. It transports us in the first instance to Egypt, and the quarter in which the Israelites were domiciled in that country. We do not find in the Pentateuch a real history of the people of Israel during this period. Such a history, in the more strict acceptation of the term, has no place in an historical sketch of the kingdom of God, where the mere description of the situation and condition of the people is all that is requisite. From that description we learn satisfactorily how the people of the Lord were negatively prepared for the great object which God had decreed with regard to them. This is the important theme of the history of the Pentateuch during the whole long period of four hundred years. Exodus is very circumstantial in its account of the life of Moses, which, instead of partaking of the character of usual biography, manifests in all its details a decided aim of evincing how, by the miraculous dispensation of the Lord, Moses had been even from his earliest years prepared and reared to become the chosen instrument of God. In this book is developed, with particular clearness, the summons of Moses to his sacred office, which concludes the first important section of his life (Exod. i.-vi.) No human choice and no self-will, but an immediate call from Jehovah alone, could decide in so important an affair. Jehovah reveals himself to him by his covenant-name (יהוה), and vouchsafes him the power to work miracles such as no man before him had ever wrought. It was not the natural disposition and bent of his mind that induced Moses to accept the office, but solely his submission to the express will of God, his OBEDIENCE alone, that influenced him, the LAWGIVER, to undertake the mission. The external relation of Moses to his people is also clearly defined (comp. *ex. gr.* Exod. vi. 14, *sq.*) This furnishes the firm basis on which is founded his own as well as Aaron's personal authority, and the respect for his permanent regulations. A new section (vii.-xv.) then gives a very detailed account of the manner in which the Lord glorified himself in Israel, and released the people from the land of bondage. This forms a turning-point in the narrative—with it begins the real history of the people of God. Every day affords here an eternal demonstration of divine grace, justice, and majesty. The relation of the theocracy to heathenism, the representative of which is Egypt, is here illustrated by facts. The history contained in Exodus may very fairly be described as the history of the triumph of Israel, or rather of Israel's God, over the heathen power, which appears here in its innermost spirit of revolt against God. The world is conquered progressively and with increased force; and the passover manifests on the one hand the annihilation of worldly power, while on the other hand it is the celebration of the birth-day of the people of God. This section of the history then concludes with a triumphal song, celebrating the victory of Israel. In ch. xvi.-xviii. we find the introduction to the second principal part of this book, in which is sketched the manifestation of God in the midst of Israel, as well as the promulgation of the law itself, in its original and fundamental features. This preparatory section thus furnishes us with additional proof of the special care of God for his people; how he provided their food and water, and how he protected them from the assaults of their foes. In ch. xv. 22, *sq.*, not all, but only the remarkable resting-places are mentioned, where Jehovah took special care of his people. In the account (xviii.) of the civil regulations framed by the advice of Jethro, a strong line of demarcation is drawn between the changeable institutions of man and the divine legislation which began then to be established, and which thenceforth claims by far the greatest part of the work. At the commencement of the legislation is a brief summary of the laws, with the decalogue at their head (xix.-xxiii.) The decalogue is the true fundamental law, bearing within itself the germ of the entire legislation. The other legal definitions are only further developments of the decalogue. These definitions manifest the power and extent of the law itself, shewing what an abundance of new regulations result from the simple and few words of the decalogue. Upon this basis the covenant is concluded with the Israelites, in which God reveals himself in agreement with the understanding and the exigencies of the people. Not until this covenant was completed did it become possible for the Israelites to enter into a communion with God, confirmed and consecrated by laws and offerings, and thereby to receive further revelations from him (ch. xxiv.) Whatsoever after this, in the twenty-fifth and in the following chapters, is communicated to the people, concerns the dwelling of God in the midst of Israel. By this dwelling of God among Israel it is intended to shew, that the communion is permanent on the part of God, and that on the part of the people it is possible to persevere in communion with God. Consequently there follows the description of the sanctuary, the character of which is symbolical. The sacred symbols are, however, not so much expressed in formal declarations, as contained in the whole tenor of the descriptions. The symbolics begin with the central point, the holy of holies, which unites in itself the impeaching law and the redeeming symbol of divine mercy, and thus sets forth the reconciliation of God with the people. This is followed by the description of the sanctuary, representing those blessings which through the holy of holies were communicated to the subjects of the theocracy, and serving as a perpetual monument of Israel's exalted destiny, pointing at the same time to the means of attaining it. Last comes the description of the fore-court, symbolising the participation of the people in those blessings, and their sanctified approach to the Lord. The description then proceeds from the sanctuary to the persons officiating in it, the priests, characterized both by their various costumes (xxviii.), and the manner of their inauguration (xxix.) Then follows, as a matter of course, the description of the service in that sanctuary and by those priests, but merely in its fundamental features, confining itself simply to the burnt and incense offerings, indicating by the former the preparatory inferior service, and by the latter the complete and higher office of the sacerdotal function. But, by contributing to the means of establishing public worship, the whole nation shares in it; and therefore the description of the officiating persons very properly concludes with the people (xxx.) As a suitable sequel to the former follows the description of the use and nature of the implements requisite for the service of the priests, such as the brass laver for sacred ablutions, the preparation of the perfume and anointing oil (xxx. 17-38). These regulations being made, men endowed with the Spirit of God were also to be

appointed for making the sacred tabernacle and all its furniture (xxxi. 1-11). The description of the sanctuary, priesthood, and mode of worship, is next followed by that of the sacred times and periods (xxxi. 12, *sq.*) Of the sacred times there is here only appointed the Sabbath, in which the other regulations are contained as in their germ. God having delivered to Moses the tables of the law, the construction and arrangement of the tabernacle might thus at once have been begun, had its further progress not been interrupted by an act of idolatry on the part of the people, and their punishment for that offence, which form the subject of the narrative in ch. xxxii.-xxxiv. Contrary and in opposition to all that had been done by Jehovah for and in the presence of Israel, the subjective formidable apostacy of the latter manifests itself in a most melancholy manner, as an ominously significant prophetic fact, which is incessantly repeated in the history of subsequent generations. The narrative of it is therefore closely connected with the foregoing accounts—Jehovah's mercy and gracious faithfulness on the one hand, and Israel's barefaced ingratitude on the other, being intimately connected. This connection forms the leading idea of the whole history of the theocracy. It is not till after the narrative of this momentous event that the account of the construction and completion of the tabernacle can proceed (xxxv.-xl.), which account becomes more circumstantial in proportion as the subject itself is of greater importance. Above all, it is faithfully shewn that all was done according to the commands of Jehovah.

In the descriptive history of Exodus a fixed plan, in conformity with the principles above stated, is consistently and visibly carried through the whole of the book, thus giving us the surest guarantee for the unity of both the book and its author. In vain have several modern critics attempted to discover here also sundry sources and manifold original documents, or even fragments, but loosely connected with each other (comp. *ex. gr.* De Wette, *Introd. to the O. T.*, sec. 151). Such an assumption proves in this case in particular to be nothing more than a last resource of argument against the Mosaical composition of the book. De Wette has of late been induced, in favour of this hypothesis, to declare that in some portions of Exodus the source is uncertain, and that there took place a mixture of both sources, the Mosaical and the non-Mosaical (comp. PENTATEUCH). Nor are other modern critics more successful in their attempts to shew in this book traces of a post-Mosaical origin. Among the passages quoted in support of that assertion is xxiii. 9, the law contained in which seems to imply a later state of the people during their settled abode in Palestine. Regulations about strangers were, however, of importance during their abode in the desert, especially since a number of Egyptians had joined the Israelites, and stood to them in the relation of strangers. Chap. xvi. 36, also, is quoted in favour of the above opinion, because the *omer* is designated therein as the tenth part of an *ephah*, implying that changes had in later times been made in the Hebrew measures. But they forget that the Hebrew word עמר does not at all indicate a definite measure, but merely a vessel, the size of which it was therefore necessary to specify by giving its exact measurement. In vi. 26, 27, also, they think they recognise the hand of a later author, who refers to Moses and Aaron, and describes their character. The least attention, however, to the preceding genealogy, and the descriptive style of the Pentateuch in general, must soon convince them that even a contemporary writer might have spoken in the way which Moses does in these passages.

For neological criticism it was of the utmost importance to stamp this book as a later production, the miracles contained in its first part but too manifestly clashing with the principles in which that criticism takes its starting-point. Its votaries therefore have endeavoured to shew that those miracles were but mythological fictions which had been gradually developed in process of time, so that the very composition of the book itself must necessarily have been of a later date. Neither do we wonder at such attempts and efforts, since the very essence and central point of the accounts of the miracles given in that book are altogether at variance with the principles of rationalism and its criticism, which can by no means admit the rise and formation of a people under such miraculous circumstances, such peculiar belief, and, in a religious point of view, such an independent existence, at the side of all the other nations of antiquity. Indeed, the spiritual substance of the whole, the divine idea which pervades and combines all its details, is in itself such a miracle, such a peculiar and wondrous phenomenon, as to lend natural support and undeniable confirmation to the isolated and physical wonders themselves; so that it is impossible to deny the latter without creating a second and new wonder, an unnatural course in the Jewish history. Nor is that part of the book which contains the miracles deficient in numerous historical proofs in verification of them. As the events of this history are laid in Egypt and Arabia, we have ample opportunity of testing the accuracy of the Mosaical accounts, and surely we find nowhere the least transgression against Egyptian institutions and customs; on the contrary, it is most evident that the author had a thorough knowledge of the Egyptian institutions and the spirit that pervaded them. Exodus contains a mass of incidents and detailed descriptions which have gained new force from the modern discoveries and researches in the field of Egyptian antiquities (comp. Hengstenberg, *Die Buches Mosis und Ægypten*, Berlin, 1841). The description of the passage of the Israelites through the desert also evinces such a thorough familiarity with the localities as to excite the utmost respect of scrupulous and scientific travellers of our own time for the authenticity of the Pentateuch (comp. *ex. gr.* Raumer, *Der Zug der Israeliten aus Ægypten nach Canaan*, Leipz. 1837). Nor is the passover-festival, its rise and nature, less confirmatory of the incidents connected with it, if we have not recourse to the desperate expedient—as rationalistic criticism really does—of ascribing to that festival a quite different signification originally, namely, a purely physical one, an opinion which brings its advocates in conflict with the whole of the Israelitish history. The arrangements of the tabernacle, described in the second part of Exodus, likewise throw a favourable light on the historical authenticity of the preceding events; and the least tenable of all the objections against it are, that the architectural arrangements of the tabernacle were too artificial, and the materials and richness too costly and precious for the condition and position of the Jews at that early period, etc. But the

critics seem to have overlooked the fact that the Israelites of that period were a people who had come out from Egypt, a people possessing wealth, Egyptian culture and arts, which we admire even now in the works which have descended to us from ancient Egypt; so that it cannot seem strange to see the Hebrews in possession of the materials or artistical knowledge requisite for the construction of the tabernacle. Moreover, the establishment of a TENT as a sanctuary for the Hebrews can only be explained from their abode in the desert, being in perfect unison with their then roving and nomadic life; and it is therefore a decided mistake in those critics who give to the sacred tent a later date than the Mosaical; while other critics (such as De Wette, Von Bohlen, Vatke) proceed much more consistently with their views, by considering the narrative of the construction of a sacred tabernacle to be a mere fiction in Exodus, introduced for the purpose of ascribing to the temple of Solomon a higher antiquity and authority. However, independently of the circumstance that the temple necessarily presupposes the existence of a far older analogous sanctuary, the whole process of such a forced hypothesis is but calculated to strike out a portion from the Jewish history on purely arbitrary grounds. The extremely simple and sober style and views throughout the whole narrative afford a sure guarantee for its authenticity and originality. Not a vestige of a poetical hand can be discovered in Exod. xviii.; not even the most sceptical critics can deny that we tread here on purely historical ground. The same may fairly be maintained of ch. xx.-xxiii. How is it then possible that one and the same book should contain so strange a mixture of truth and fiction as its opponents assert to be found in it? The most striking proofs against such an assumption are, in particular, the accounts, such as in Exod. xxxii. *sq.*, where the most vehement complaints are made against the Israelites, where the high-priest of the covenant-people participates most shamefully in the idolatry of his people. All these incidents are described in plain and clear terms, without the least vestige of later embellishments and false extolling of former ages. The whole representation indicates the strictest impartiality and truth. On the literature of Exodus, see PENTATEUCH.—H. A. C. H.

EXORCIST (ἐξορκιστής, Acts xix. 13). The belief in demoniacal possessions, which may be traced in almost every nation, has always been attended by the professed ability, on the part of some individuals, to release the unhappy victims from their calamity. In Greece men of no less distinction than both Epicurus (Diog. Laer. x. 4) and Æschines, were sons of women who lived by this art; and both were bitterly reproached, the one by the Stoics, and the other by his great rival orator Demosthenes (*De Cor.*, sec. 79), for having assisted their parents in these practices. The allusions to the practice of exorcism among the Jews, contained both in their own authors and in the N. T., are too well known to render quotations necessary. In some instances this power was considered as a divine gift; in others it was thought to be acquired by investigations into the nature of demons and the qualities of natural productions, as herbs, stones, etc., and of drugs compounded of them; by the use of certain forms of adjurations, invocations, ceremonies, and other observances. Indeed, the various forms of exorcism, alluded to in authors of all nations, are innumerable, varying from the bloody human sacrifice down to the fumes of brimstone, etc. etc. The power of expelling demons Josephus places among the endowments of Solomon, and relates that he *left behind him* the manner of using exorcisms by which they drive away demons (for the pretended fragments of these books see Fabric. *Cod. Pseud. Vet. Test.* p. 1054). He declares that he had seen a man, named Eleazar, releasing people that were demoniacal, in the presence of Vespasian, his sons, captains, and the whole multitude of his soldiers. He describes the manner of cure thus: 'He put a ring that had a *root* of one of those sorts mentioned by Solomon to the nostrils of the demoniac; after which he drew out the demon through his nostrils, and when the man fell down he adjured him to return no more, making still mention of Solomon and reciting the incantations he composed.' He further adds, that when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a cup or basin full of water a little way off, and commanded the demon as he went out of the man to overturn it, and thereby to let the spectators know he had left the man (*Antiq.* viii. 2. 5). He also describes the mode of obtaining the root Baaras, which, he says, 'if it be only brought to sick persons, it quickly drives away the demons,' under circumstances which, for their strangeness, may vie with any prescription in the whole science of exorcism (*De Bell. Jud.* vii. 6. 3). Among all the references to exorcism, as practised by the Jews, in the N. T. (Matt. xii. 27; Mark ix. 38; Luke ix. 49, 50), we find only one instance which affords any clue to the means employed (Acts xix. 13); from which passage it appears that certain professed exorcists took upon them to call over a demoniac the name of the Lord Jesus, saying, 'We adjure you by Jesus whom Paul preacheth.' Their proceeding seems to have been in conformity with the well-known opinions of the Jews in those days, that miracles might be wrought by invoking the names of the Deity, or angels, or patriarchs, etc., as we learn from Justin Martyr, Irenæus, Origen, etc., and Lucian (*Frag.* p. 141). The epithet applied to these exorcists (περιερχομένων, Vulg. *de circumeuntibus Judæis*) indicates that they were travelling mountebanks, who, beside skill in medicine, pretended to the knowledge of magic. It is evident that the opinion we form of exorcism will be materially affected by our views of demoniacal possessions [DEMON]. The *neutral course* we have pursued in regard to both these subjects will be completed upon observing, that the office of the exorcist is not mentioned by Paul in his enumeration of the miraculous gifts (1 Cor. xii. 9), though it was a power which he possessed himself, and which the Saviour had promised (Mark xvi. 17; Matt. x. 8). Mosheim says that the particular order of exorcists did not exist till the close of the third century, and he ascribes its introduction to the prevalent fancies of the Gnostics (*Cen.* iii. 11, c. 4). Fairness also induces us to notice Jahn's remark upon the *silence* of *St. John* himself, in his Gospel, on the subject of possessions, although he introduces the *Jews* as speaking in the customary way respecting demons and demoniacal possessions, and although he often

speaks of the sick who were healed by the Saviour; coupled with the fact that John wrote his Gospel in Asia Minor, where *medical science* was very flourishing, and where it was generally known that the diseases attributed to demons were merely natural diseases (Jahn, *Archäol.*, large German ed. pt. i. vol. ii. 232, pp. 477-480; see also Lomeierus, *De Vet. Gent. Lustra.*; Bekker, *Le Monde enchanté*; Whitby's note on Matt. xii. 27).—J. F. D.

EXPIATION. [ATONEMENT; SACRIFICE.]

EXPIATION, DAY OF. [ATONEMENT, DAY OF.]

EYE (עַיִן). In most languages this important organ is used by figurative application, as the symbol of a large number of objects and ideas. In the East such applications of the word 'eye' have always been uncommonly numerous; and they were so among the Hebrews. It may be serviceable to distinguish the following uses of the word, few of which are common in this country, unless so far as they have become so through the translation of the Bible.

1. *A fountain.* This use of the word has already been indicated [AIN]. It probably originated from the eye being regarded as the fountain of tears.

2. *Colour*, as in the phrase 'and the eye (colour) of the manna was as the eye (colour) of bdellium' (Num. xi. 7). This originated perhaps in the eye being the part of the body which exhibits different colours in different persons.

3. *The surface*, as 'the surface (eye) of the land' (Exod. x. 5, 15; Num. xxii. 5, 11): the last is the passage which affords most sanction to the notion that עַיִן *ain* means in some places 'face.' This is the sense which our own and other versions give to 'eye to eye' (Num. xiv. 14, etc.), translated 'face to face.' The phrases are indeed equivalent in meaning; but we are not thence to conclude that the Hebrews meant 'face' when they said 'eye,' but that they chose the opposition of the eyes, instead of that of the faces, to express the general meaning. Hence, therefore, we may object to the extension of the signification in such passages as 1 Sam. xvi. 12, where 'beautiful eyes,' יפה עינים, is rendered 'beautiful countenance.'

4. It is also alleged that 'between (or about) the eyes' means the forehead, in Exod. xiii. 9, 16, and the forepart of the head, in Deut. vi. 8; but the passages are sufficiently intelligible, if understood, to denote what they literally express; and with reference to the last it may be remarked that there is hair about the eyes as well as on the head, the removal of which might as well be interdicted as an act of lamentation.

5. In Cant. iv. 9, 'eye' seems to be used poetically for 'look,' as is usual in most languages; 'Thou hast stolen my heart with one of thy looks' (eyes).

6. In Prov. xxiii. 31, the term 'eye' is applied to the beads or bubbles of wine, when poured out, but our version preserves the sense of 'colour.'

To these some other phrases, requiring notice and explanation, may be added:

'Before the eyes' of any one, meaning in his presence; or, as we should say, 'before his face' (Gen. xxiii. 11, 18; Exod. iv. 30).

'In the eyes' of any one, means what appears to be so or so in his individual judgment or opinion; and is equivalent to 'seeming' or 'appearing' (Gen. xix. 8; xxix. 20; 2 Sam. x. 3).

'To set the eyes' upon any one, is usually to regard him with favour (Gen. xliv. 21; Job xxiv. 23; Jer. xxxix. 12); but it occurs in a bad sense, as of looking with anger, in Amos ix. 8. But anger is more usually expressed by the contrary action of turning the eyes away.

As many of the passions, such as envy, pride, pity, desire, are expressed by the eye; so, in the Scriptural style, they are often ascribed to that organ. Hence such phrases as 'evil eye' (Matt. xx. 15); 'bountiful eye' (Prov. xxii. 9); 'haughty eyes' (Prov. vi. 17); 'wanton eyes' (Is. iii. 16); 'eyes full of adultery' (2 Pet. ii. 14); 'the lust of the eyes' (1 John ii. 16). This last phrase is applied by some to lasciviousness, by others to covetousness; but it is best to take the expression in the most extensive sense, as denoting a craving for the gay vanities of this life (comp. Ezek. xxiv. 25). In the same chapter of Ezekiel (ver. 16), 'the desire of thy eyes' is put not for the prophet's wife directly, as often understood, but whatever is one's greatest solace and delight; which in this case was the prophet's wife—but which in another case might have been something else.

In Zech. iv. 10, the angels of the Lord are called 'his eyes,' as being the executioners of his judgments, and watching and attending for his glory. From some such association of ideas, the favourite ministers of state in the Persian monarchy were called 'the king's eyes.' So, in Num. x. 31, 'to be instead of eyes' is equivalent to being a prince, to rule and guide the people. This occurs also in the Greek poets, as in Pindar (*Olymp.* ii. 10), where 'the eye of Sicilia' is given as a title to some of the chief men in Sicily, shewing his power. In like manner, in the same poet, 'the eye of the army' stands for a good commander (*Olymp.* vi. 16).

The expression in Psalm cxxiii. 2, 'As the eyes of servants look unto the hand of their masters,' has suggested a number of curious illustrations from Oriental history and customs, tending to shew that masters, especially when in the presence of others, are in the habit of communicating to their servants orders and intimations by certain motions of their hands, which, although scarcely noticeable by other persons present, are clearly understood and promptly acted upon by the attendants. This custom keeps them with their attention bent upon the hand of their master, watching its slightest motions.

The celebrated passage, 'Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?' (Matt. vii. 3), has occasioned much waste of explanation. It seems much better to understand it as a hyperbolical proverbial expression, than to contend that as δοκός cannot literally mean 'a beam,' it must here signify something else, a disease, a thorn, etc. (see Doddridge and Campbell, *in loc.*) As a proverbial phrase, parallels have been produced abundantly from the Rabbins, from the fathers, and from the classics.

Respecting blinding the eyes as a punishment, or political disqualification, see PUNISHMENT.

'PAINTING THE EYES,' or rather the eyelids, is more than once alluded to in Scripture, although this scarcely appears in the A. V., as our trans-

lators, unaware of the custom, usually render 'eye' by 'face,' although 'eye' is still preserved in the margin. So Jezebel 'painted her eyes,' literally, 'put her eyes in paint,' before she shewed herself publicly (2 Kings ix. 30). This action is forcibly expressed by Jeremiah (iv. 30), 'though thou rentest thine eyes with painting.' Ezekiel (xxiii. 40) also represents this as a part of high dress—'For whom thou didst wash thyself, *paintedst thy eyes*, and deckedst thyself with ornaments.' The custom is also, very possibly, alluded to in Prov. vi. 25—'Lust not after her beauty in thine heart, neither let her take thee *with her eyelids*.' It certainly is the general impression in Western Asia that this embellishment adds much to the languishing expression and seducement of the eyes, although Europeans find some difficulty in appreciating the beauty which the Orientals find in this adornment.

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The following description of the process is from Mr. Lane's excellent work on the *Modern Egyptians* (i. 41-43): 'The eyes, with very few exceptions, are black, large, and of a long almond form, with long and beautiful lashes and an exquisitely soft, bewitching expression: eyes more beautiful can hardly be conceived; their charming effect is much heightened by the concealment of the other features (however pleasing the latter may be), and is rendered still more striking by a practice universal among the females of the higher and middle classes, and very common among those of the lower orders, which is that of blackening the edge of the eyelids, both above and below the eyes, with a black powder called *kohhl*. This is a collyrium, commonly composed of the smoke-black which is produced by burning a kind of *libám*—an aromatic resin—a species of frankincense, used, I am told, in preference to the better kind of frankincense, as being cheaper, and equally good for the purpose. Kohhl is also prepared of the smoke-black produced from burning the shells of almonds. These two kinds, though believed to be beneficial to the eyes, are used merely for ornament; but there are several kinds used for their real or supposed medical properties; particularly the powder of several kinds of lead ore; to which are often added sarcocolla, long pepper, sugar-candy, fine dust of a Venetian sequin, and sometimes powdered pearls. Antimony, it is said, was formerly used for painting the edges of the eyelids. The kohhl is applied with a small probe, of wood, ivory, or silver, tapering towards the end, but blunt; this is moistened, sometimes with rose-water, then dipped in the powder, and drawn along the edges of the eyelids; it is called *mir'wed;* and the glass vessel in which the kohhl is kept, *mook'hhol'ah*. The custom of thus ornamenting the eyes prevailed among both sexes in Egypt in very ancient times; this is shewn by the sculptures and paintings in the temples and tombs of this country; and kohhl-vessels, with the probes, and even with the remains of the black powder, have often been found in the ancient tombs. I have two in my possession. But, in many cases, the ancient mode of ornamenting with the kohhl was a little different from the modern. I have, however, seen this ancient mode practised in the present day in the neighbourhood of Cairo; though I only remember to have noticed it in two instances. The same custom existed among the Greek ladies, and among the Jewish women in early times.'

Sir J. G. Wilkinson alludes to this passage in Mr. Lane's book, and admits that the lengthened form of the ancient Egyptian eye, represented in the paintings, was probably produced by this means. 'Such (he adds) is the effect described by Juvenal (*Sat.* ii. 93), Pliny (*Ep.* vi. 2), and other writers who notice the custom among the Romans. At Rome it was considered disgraceful for men to adopt it, as at present in the East, except medicinally,* but if we may judge from the similarity of the eyes of men and women in the paintings at Thebes, it appears to have been used by both sexes among the ancient Egyptians. Many of the kohhl-bottles have been found in the tombs, together with the bodkin used for applying the moistened powder. They are of various materials, usually of stone, wood, or pottery; sometimes composed of two, sometimes of three or four separate cells, apparently containing each a mixture, differing slightly in its quality and hue from the other three. Many were simple round tubes, vases, or small boxes; some were ornamented with the figure of an ape or monster, supposed to assist in holding the bottle between his arms, while the lady dipped into it the pin with which she painted her eyes; and others were in imitation of a column made of stone, or rich porcelain of the choicest manufacture' (*Ancient Egyptians*, iii. 382).—J. K.

EZ (עֵז). This word is generally said to denote the *she-goat;* and in several passages it is undoubtedly so used (comp. Gen. xxxi. 38; xxxii. 14; Num. xv. 27); but it is equally certain that it is used

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also to denote the *he-goat* (comp. Exod. xii. 5; Lev. iv. 23; Num. xxviii. 15; 2 Chron. xxix. 21; Dan. viii. 5, 8, etc.) In most of the passages in

* This is not altogether correct. In Persia it is as common among the men as the women.—J. K.

which it occurs, it may denote either the male or the female animal. It is used also to designate a *kid* (Gen. xv. 9). From this we are led to conclude that properly it is the generic designation of the animal in its domestic state, a conclusion which seems to be fully established by such usages as גְּדִי עִזִּים, *a kid of the goats*, שַׂעִיר עִזִּים, *the goat*, *i.e.*, any of the goat species (Gen. xxvii. 9; Deut. xiv. 4). Bochart (*Hieroz*, bk. ii. c. 51) derives the word עֵז from עוז *strength*, *might*; Gesenius and Fürst prefer tracing it to עָזַז, *to strengthen* or *become strong*; in either case the ground-idea is the superior strength of the goat as compared with the sheep; Syr. ܥܙܐ; Arab. عنز, where the ز represents the rejected ز of עזז; Phoen. *Oz*, of which *Ozza* or *Azza* is the feminine form. Whether there is any affinity between this and the Sansc. *âga*, fem. *agâ*, Gr. αἴξ, ἀιγ-ός, Goth. *gaitan*, and our *goat*, may be doubted. In the LXX., עז is usually represented by αἴξ, in a few instances by ἔριφος; when עזים is used to denote *goat's hair* (as in Exod. xxvi. 7; xxxvi. 14; Num. xxxi. 20) the LXX. use σκύτινος, τρίχινος, or αἴγειος; in 1 Sam. xix. 13 they give the strange rendering ἦπαρ τῶν αἰγῶν, reading כבד for כביר (comp. Joseph. *Antiq.* vi. 11. 4.)

EZBON (אֶצְבֹּן; Sept. Θασοβάν, Ἐσεβών Ἀσεβών). 1. One of the sons of Gad (Gen. xlvi. 16). In the genealogy in Num. xxvi. 15-18, for this name there stands Ozni, from whom came the clan of the Oznites. The LXX. here read Ἀζενί, so that the alteration, if it is one, is of ancient date. Which is the correct reading, or how the one came to be substituted for the other, it is now impossible to say. The attempt has been made to shew how אצבן might pass into אזני, so that the latter is simply a later mode of spelling the former; but this is quite improbable.

2. Son of Bela in the genealogy of the Benjamites, 1 Chron. vii. 7. [BECHER.]—W. L. A.

EZEKIAS. [HEZEKIAH.]

EZEKIEL (יְחֶזְקֵאל = יְחַזֵּק אֵל, [*whom*] *God will strengthen*, Gesen. *Thes.*, or יְחַזֵּק אֵל, *God will prevail*, Rosenm. *Schol.*; Sept. Ἰεζεκιήλ), one of the greater prophets, whose writings, both in the Hebrew and Alexandrian canons, are placed next to those of Jeremiah. He was the son of Busi the priest (ch. i. 3), and, according to tradition, was a native of Sarera (ἐκ γῆς Σαρηρά, Carpzov, *Introd.*, pt. iii. p. 200). Of his early history we have no authentic information. We first find him in the country of Mesopotamia, 'by the river Chebar' (ch. i. 1), now *Khabûr*, a stream of considerable length flowing into the Euphrates, near Circesium, *Kirkesia* (Rosenmüller's *Bibl. Geog. of Central Asia* in *Bibl. Cabinet*, vol. ii. p. 180). On this river Nebuchadnezzar founded a Jewish colony from the captives whom he brought from Jerusalem when he besieged it in the eighth year of his reign (2 Kings xxiv. 12). This colony (or at least a part of it) was settled at a place called Tel-Abib, which has been thought by some to answer to the Thallaba of D'Anville (Rosenm., *Bibl. Geog.*, vol. ii. p. 188); and it seems to have been here that the prophet fixed his residence. Josephus (*Antiq.* x. 6. 3) states that he was a youth (παῖς ὤν) when carried away captive; but, as Hävernick (*Commentar über Ezechiel*, Erlangen, 1843, p. viii.) justly remarks, the matured character of a priest which appears in his writings, and his intimate acquaintance with the temple service, render such a supposition highly improbable. He received his commission as a prophet in the fifth year of his captivity (B.C. 594). Many critics suppose (from ch. i. 1) that this event took place in the 30th year of his age. Thus Carpzov (p. 201) understands the expression. There is, however, little reason to think that this is the epoch intended. The more probable opinion seems to be that the reckoning is from the commencement of the reign of Nabopolassar, the father of Nebuchadnezzar (Scaliger, *De Emendatione Temporum*, Lug. Bat. 1598, p. 374; Rosenm. *Schol. in Ezech.*; Eichhorn, *Einleitung in d. A. T.*, vol. iii. p. 188, 3d edit.; Winer, *Bibl. Realwörterbuch*, art. 'Ezech.') Others (as Ussher, Hävernick, pp. 12, 13) take the era to be that of the finding the book of the law in the 18th year of Josiah, which is nearly synchronous with the former. The question is not of much importance in a chronological point of view, since the date is sufficiently fixed by the reference he makes to the year of captivity. Ezekiel is remarkably silent respecting his personal history; the only event which he records (and that merely in its connection with his prophetic office) is the death of his wife in the ninth year of the captivity (ch. xxiv. 18). He continued to exercise the prophetic office during a period of at least twenty-two years, that is, to the 27th year of the captivity (ch. xxix. 17); and it appears probable that he remained with the captives by the river Chebar during the whole of his life. That he exercised a very commanding influence over the people is manifest from the numerous intimations we have of the elders coming to inquire of him what message God had sent through him (ch. viii. 1; xiv. 1; xx. 1; xxxiii. 31, 32, etc.) Carpzov (pp. 203-4) relates several traditions respecting his death and sepulchre, principally from the treatise *De Vitis Prophet.*, falsely attributed to Epiphanius. It is there said that he was killed at Babylon by the chief of the people (ὁ ἡγούμενος τοῦ λαοῦ) on account of his having reproved him for idolatry; that he was buried in the field of Maur (ἐν ἀγρῷ Μαοὺρ) in the tomb of Shem and Arphaxad, and that his sepulchre was still in existence. Such traditions are obviously of very little value.

Ezekiel was contemporary with Jeremiah and Daniel. The former had sustained the prophetic office during a period of thirty-four years before Ezekiel's first predictions, and continued to prophesy for six or seven years after. It appears probable that the call of Ezekiel to the prophetic office was connected with the communication of Jeremiah's predictions to Babylon (Jer. li. 59), which took place the year preceding the first revelation to Ezekiel (Hävernick, p. ix.) The greater part of Daniel's predictions are of a later date than those of Ezekiel; but it appears that his piety and wisdom had become proverbial even in the early part of Ezekiel's ministry (ch. xiv. 14, 16; xxviii. 3).

Most critics have remarked the vigour and surpassing energy which are manifest in the character of Ezekiel. The whole of his writings shew how admirably he was fitted, as well by natural disposi-

tion as by spiritual endowment, to oppose the 'rebellious house,' the 'people of stubborn front and hard heart,' to whom he was sent. The figurative representations which abound throughout his writings, whether drawn out into lengthened allegory, or expressing matters of fact by means of symbols, or clothing truths in the garb of enigma, all testify by their definiteness the vigour of his conceptions. Things seen in vision are described with all the minuteness of detail and *sharpness* of outline which belong to real existences. But this characteristic is shewn most remarkably in the entire subordination of his whole life to the great work to which he was called. We never meet with him as an ordinary man; he always acts and thinks and feels as a prophet. This energy of mind developed in the one direction of the prophetic office is strikingly displayed in the account he gives of the death of his wife (ch. xxiv. 15-18). It is the only memorable event of his personal history which he records, and it is mentioned merely in reference to his soul-absorbing work. There is something inexpressibly touching as well as characteristic in this brief narrative—the 'desire of his eyes' taken away with a stroke—the command not to mourn—and the simple statement, 'so I spake unto the people in the morning, and at even my wife died; and I did in the morning as I was commanded.' That he possessed the common sympathies and affections of humanity is manifest from the beautiful touch of tenderness with which the narrative is introduced. We may even judge that a mind so earnest as his would be more than usually alive to the feelings of affection when once they had obtained a place in his heart. He then, who could thus completely subordinate the strongest interests of his individual life to the great work of his prophetic office, may well command our admiration and be looked upon as (to use Hävernick's expression) 'a truly gigantic phenomenon.' It is interesting to contrast Ezekiel in this respect with his contemporary Jeremiah, whose personal history is continually presented to us in the course of his writings; and the contrast serves to shew that the peculiarity we are noticing in Ezekiel belongs to his individual character, and was not necessarily connected with the gift of prophecy.

That Ezekiel was a poet of no mean order is acknowledged by almost all critics. Lowth (*De sacra Pŏesi Hebræorum*, ed. J. D. Michaelis, Götting. 1770, p. 431) thus sums up his account of him: 'In cæteris a plerisque vatibus fortasse superatus; sed in eo genere ad quod unice videtur a natura comparatus, nimirum vi, impetu, pondere, granditate, nemo ex omni scriptorum numero eum unquam æquavit.' Michaelis and Dathe are the only critics of any eminence (as far as we know) who think slightingly of his poetical genius. The former (to whom Dathe assents) remarks, 'Mihi in Ezekiele non sublimitas laudanda, nedum Isaiana, videtur, ut potius in exornandis amplificandisque imaginibus plus artis et luxuriei eum habere dixerim, quam cum impetu et sublimitate poëmatis consistere potest. Perpetuus aliqua ex parte imitator est, et tamen novus ac suus, non grandis, sed ingeniosus' (*Ib.* p. 427). The question is altogether one of taste, and has, we imagine, been decided by common consent against Michaelis. He remarks more truly that Ezekiel lived at a period when the Hebrew language was declining in purity, when the *silver* age was succeeding to the *golden* one. It is, indeed, to the matter rather than the language of Ezekiel that we are to look for evidence of poetic genius. His style is often simply didactic, and he abounds in peculiarities of expression, Aramaisms, and grammatical anomalies, which, while they give individuality to his writings, plainly evince the decline of the language in which he wrote. An extended account of such peculiarities is given by Eichhorn (*Einleitung in das A. T.*, vol. iii. p. 196) and Gesenius (*Geschichte der Heb. Sprache u. Schrift*, p. 35).

The genuineness of the writings of Ezekiel has been the subject of very little dispute. According to Jewish tradition doubts were entertained as to the canonicity of the book on the ground of its containing some apparent contradictions to the law, as well as because of the obscurity of many of its visions. These, however, were removed, it is said, by Rabbi Hananias, who wrote a commentary on the book, in which all these difficulties were satisfactorily solved (*Mischna*, ed. Surenhusius, *Præf. ad. Part.* iv. מסכת עדיות; Carpzov, *Introd.* pt. iii. p. 215); but still, on account of their obscurity, the visions at the beginning and close of the book were forbidden to be read by those who were under thirty years of age (Carpzov, p. 212). Some continental critics of the last century have impugned the canonicity of the last nine chapters, and have attributed them to some Samaritan or Hebrew who had returned in later times to the land of Judæa (Oeder, *Freye Untersuchung über einige Bücher des A. T.*, Hal. Sax. 1771; Vogel, in his remarks on the above; and Corrodi, *Beleuchtung des Jüdisch. und Christl. Bibelkanons*, pt. i. p. 105, quoted by Rosenmüller, *Schol. in Ez.* ad. c. xl.) These objections have been fully answered by Eichhorn (*Einleitung*, vol. iii. p. 203), Jahn (*Introd. in Lib. Sac. V. F.*, p. 356), and others. Jahn has also taken notice of and answered some objections raised by an anonymous writer in the *Monthly Magazine*, 1798, to the canonicity of c. xxv.-xxxii., xxxv., xxxvi., xxxviii., xxxix. A translation of Jahn's arguments will be found in Horne's *Introd.* vol. iv. p. 222. These and similar objections have so little weight or probability that we shall content ourselves with quoting the general remark of Gesenius in reference to the whole of Ezekiel's writings: 'This book belongs to that not very numerous class which, from beginning to end maintains by means of favourite expressions and peculiar phrases such a oneness of tone as by that circumstance alone to prevent any suspicion that separate portions of it are not genuine' (*Geschichte der Heb. Spr.*, p. 35). The canonicity of the book of Ezekiel in general is satisfactorily established by Jewish and Christian authorities. There is, indeed, no explicit reference to it, or quotation from it, in the N. T. Eichhorn (*Einleit.* p. 218) mentions the following passages as having apparently a reference to this book: Rom. ii. 24; comp. Ezek. xxxvi. 21: Rom. x. 5; Gal. iii. 12; comp. Ezek. xx. 11: 2 Pet. iii. iv; comp. Ezek. xii. 22; but none of these are quotations. The closing visions of Ezekiel are clearly referred to, though not quoted, in the last chapters of the Apocalypse. The prophet Ezekiel is distinctly referred to by the son of Sirach, Ἰεζεκιὴλ ὃς εἶδεν ὅρασιν δόξης, ἣν ὑπέδειξεν αὐτῷ ἐπὶ ἅρματος χερουβίμ (Ecclus. xlix. 8), and by Josephus (*Antiq.* x. 5. 1; 6. 3; 7. 2; 8. 2). The book of Ezekiel is also mentioned as forming part of the

canon in the catalogues of Melito (Eusebius, *Hist. Eccles.* iv. 26), Origen (apud Euseb. *l. c.* vi. 25), Jerome (*Prologus Galeatus*), and the Talmud (Eichhorn, vol. iii. p. 218; vol. i. pp. 126-137). One of the passages of Josephus to which we have referred has occasioned much controversy and many conjectures, because he *seems* to affirm that Ezekiel had written two books of prophesies. Having spoken of Jeremiah and his predictions of the Babylonian captivity, Josephus adds, *οὐ μόνον δὲ οὗτος προεθέσπισε ταῦτα τοῖς ὄχλοις, ἀλλὰ καὶ ὁ προφήτης Ἰεζεκίηλος· [ὅς] πρῶτος περὶ τούτων δύο βιβλία γράψας κατέλιπεν* (*Antiq.* x. 5. 1). According to the ordinary and, indeed, as it would seem, necessary interpretation of this passage, Ezekiel was the *first* who wrote *two books* respecting the Babylonian captivity. The question then arises, Has one of his books been lost, or are the two now joined into one? The former supposition has been maintained by some in order to account for certain professed quotations from the prophet Ezekiel of passages which are not found in his writings at present. Thus Clemens Romanus (1 *Ep. ad Cor.* c. 8) refers to such a passage, which is given more at length by Clemens Alexand. (*Pædagog.* i. 10). Thus, again, Tertullian (*De carne Christi*, c. 23, p. 394, ed. Semler) says, 'Legimus *apud Ezechielem* de vacca illa quæ peperit et non peperit.' Other instances may be seen in Fabricius (*Codex Pseudepigraphus V. T.* ed. 2da, p. 1118), and quoted from him by Carpzov (*Introd.* pt. iii. p. 208). Both these critics, however, agree that the most probable explanation of such references is that they were derived from Jewish tradition. The latter hypothesis, that our present book was originally two, the second containing the last nine chapters, has received the support of very many critics (see Le Moyne, *Varia Sacra*, t. ii. p. 332; Carpzov, *Introd.* p. 208). This view, however, is not without serious difficulties. There is no evidence that the book, as at present existing, was ever considered two; and the testimony of Josephus himself, that only twenty-two books were received as sacred (*Contr. Apion.* i. 8), appears quite opposed to such a supposition, since in whatever way the division of the O. T. into twenty-two books is made, there cannot be two out of the number left for Ezekiel. Eichhorn (*Einleitung*, vol. iii. p. 146) maintains that it is Jeremiah of whom Josephus speaks, a position to which we should at once assent if we could with him consider the words *ὅς πρῶτος* as equivalent to *ὁ δὲ πρῶτος*. If this is what Josephus meant, we must suppose some corruption of his text. [Bekker omits *ὅς*.]

The central point of Ezekiel's predictions is the destruction of Jerusalem. Previously to this catastrophe his chief object is to call to repentance those who were living in careless security; to warn them against indulging in blind confidence, that by the help of the Egyptians (Ezek. xvii. 15-17; comp. Jer. xxxvii. 7) the Babylonian yoke would be shaken off; and to assure them that the destruction of their city and temple was inevitable and fast approaching. After this event his principal care is to console the captives by promises of future deliverance and return to their own land, and to encourage them by assurances of future blessings. His predictions against foreign nations stand between these two great divisions, and were for the most part uttered during the interval of suspense between the divine intimation that Nebuchadnezzar was besieging Jerusalem (ch. xxiv. 2), and the arrival of the news that he had taken it (ch. xxxiii. 21). The predictions are evidently arranged on a plan corresponding with these the chief subjects of them, and the time of their utterance is so frequently noted that there is little difficulty in ascertaining their chronological order. This order is followed throughout, except in the middle portion relating to foreign nations, where it is in some instances departed from to secure greater unity of subject (*e. g.* ch. xxix. 17). The want of exact chronological order in this portion of the book, has led to various hypotheses respecting the manner in which the collection of the separate predictions was originally made. Jahn (*Introd.* p. 356) supposes that the predictions against foreign nations were placed in their present position by some transcriber in the order in which they happened to come into his hands, and that he through forgetfulness omitted chaps. xxxv., xxxviii., and xxxix. Eichhorn (*Einleit.* vol. iii. p. 193) thinks it probable that the predictions were written on several greater or smaller rolls, which were put together in their present form without sufficient regard to chronological accuracy. Bertholdt (*Einleit.* vol. iv. p. 1487, quoted by Hävernick) supposes that the collector of the whole book found two smaller collections already in existence (ch. xxv.-xxxii. and xxxiii. 21-xxxix.), and that he arranged the other predictions chronologically. All such hypotheses belong, as Hävernick remarks, to a former age of criticism.

The arrangement, by whomsoever made, is very evidently designed, and it seems on many accounts most probable that it was made by Ezekiel himself. This is maintained by Hävernick on the following grounds: 1. The arrangement proceeds throughout on a plan corresponding with the subjects of the predictions. In those against foreign nations chronological is united with material order, whilst in those which relate to Israel the order of time is strictly followed. 2. The predictions stand in such connection with each other that every part has reference to what has preceded it. 3. Historical notices are occasionally appended to the predictions, which would scarcely be done by a transcriber: *e.g.*, the notice respecting himself in chaps. xi., xxiv., xxv., and the close of chap. xix., which Hävernick translates, 'This is a lamentation and was for a lamentation.' The whole book is divided by Hävernick into nine sections, as follows:—

1. Ezekiel's call to the prophetic office (ch. i.-iii. 15).

2. Series of symbolical representations and particular predictions foretelling the approaching destruction of Judah and Jerusalem (ch. iii. 16-vii.)

3. Series of visions presented to the prophet a year and two months later than the former, in which he is shewn the temple polluted by the worship of Adonis—the consequent judgment on the inhabitants of Jerusalem and on the priests,—and closing with promises of happier times and a purer worship (ch. viii.-xi.)

4. A series of reproofs and warnings directed especially against the particular errors and prejudices then prevalent amongst his contemporaries (ch. xii.-xix.)

5. Another series of warnings delivered about a year later, announcing the coming judgments to be yet nearer (ch. xx.-xxiii.)

6. Predictions uttered two years and five months later, when Jerusalem was besieged, announcing to the captives that very day as the commencement of the siege (comp. 2 Kings xxv. 1), and assuring them of its complete overthrow (ch. xxiv.)

7. Predictions against foreign nations (ch. xxv.-xxxii.)

8. After the destruction of Jerusalem a prophetic representation of the triumph of Israel and of the kingdom of God on earth (ch. xxxiii.-xxxix.)

9. Symbolic representation of Messianic times and of the establishment and prosperity of the kingdom of God (ch. xl.-xlviii.)

The latter part of the book has always been regarded as very obscure. It will be seen by the brief notices of the contents of the sections which we have given above, that Hävernick considers the whole to relate to Messianic times. The predictions respecting Gog (ch. xxxviii., xxxix.) have been referred by some to Antiochus Epiphanes; by others to Cambyses, to the Chaldæans, the Scythians, the Turks, etc. Mr. Granville Penn has interpreted them of Napoleon and the French (*The Prophecy of Ezekiel concerning Gogue*, etc., 1815). The description of the temple (ch xl.-xliii.) has been thought by many to contain an account of what Solomon's temple was; by others, of what the second temple should be. The difficulties of all these hypotheses seem to be insuperable. We have only space to say that we fully accord with the view of Hävernick, to whom we are greatly indebted for the materials of the present article.—F. W. G.

[*Commentaries.*—Œcolampadius, Bas. 1548, fol.; Calvin [in capp. 20 priora], Gen. 1565, 8vo, 1583, fol.; Pradus and Villapandus, Rom. 1596-1604, 3 vols. fol.; Greenhill, Lond. 1694, 4to, new edition by Sherman, Lond. 1837; Newcome, Lond. 1785, 4to, 1836, 8vo; Ewald, Stuttg. 1840; Hävernick, Erlang, 1843; Umbreit, Hamb. 1843; Hitzig., Leipz. 1847; Fairbairn, Edin. 1851; Henderson, Lond. 1855. The valuable commentaries of D. Kimchi is in Buxtorf's *Biblia Rabbinica;* and the commentary of Rashi is printed with others in *Ezekiel Heb. c. vers. germ., etc.*, Furth, 1812].

EZEL. [EBEN-EZEL.]

EZIONGEBER (עֶצְיוֹן גֶּבֶר; Sept. Γεσιὼν Γάβερ; and Vulg. *Asiongaber*), a very ancient city lying not far from Elath, on the eastern arm of the Red Sea. It is first mentioned in Num. xxxiii. 35 as one of the stations where the Hebrews halted in their journeyings through the desert (Deut. ii. 8). From its harbour it was that Solomon (1 Kings ix. 26) sent the fleet which he had there built to the land of Ophir, whence they fetched four hundred and twenty talents of gold. Here, also, Jehoshaphat (1 Kings xxii. 48; 2 Chron. xx. 36) built a fleet 'to go to Ophir,' but because he had joined himself with Ahaziah, 'king of Israel, who did wickedly,' 'the ships were broken that they were not able to go to Tarshish.' Josephus (*Antiq.* viii. 6. 4) says that Eziongeber lay not far from Ailath, which was also called Berenice. It is probably the same with the once populous city Assyan (Burckhardt, ii. 831). Robinson (*Biblical Researches*, i. 250) says, 'no trace of Eziongeber seems now to remain, unless it be in the name of a small wady with brackish water, el-Ghudyan opening into el-Arabah from the western mountain, some distance north of Akabah. However different the names el-Ghudyan and Ezion may be in appearance, yet the letters in Arabic and Hebrew all correspond.' [ELATH.]—J. K. B.

EZNITE, THE (הַעֶצְנִי; K'ri, העצני; Sept. Ἀσωναῖος; Alex. Ἀσώναος). In 2 Sam. xxiii. 8, this epithet is applied to Adino, who is also described as the Tachmonite, the chief of that portion of David's army which was known as the *Shalishi corps*, perhaps the *elite* of the *elite* of the army. In 1 Chron. xi. 11 he is called 'Jashobeam, the son of Hachmoni,' and this probably supplies the correct reading; that in Samuel יֹשֵׁב בַּשֶּׁבֶת הַתַּכְמֹנִי ('The Tachmonite that sat in the chair,' A. V.) having, as Kennicott suggests, probably arisen from the transcriber's eye having caught the שבת of the preceding verse, as he was writing the name of the hero, and so incorporated it with the name. Josephus also gives the name Ἰέσσαμος, υἱὸς Ἀχεμαίου (*Antiq.* vii. 12. 4). The LXX., however, read Ὁ Χαναναῖος, the Canaanite; and this, some think, suggests the true reading. In 1 Chron. xi. 11 also, for עֹרֵר הָעַצְנִי, 'Adino the Eznite,' the reading is עוֹרֵר אֶת חֲנִיתוֹ, 'he lifted up (brandished) his spear.' This is regarded by some also as supplying the original reading; but it seems better to integrate both passages from each other, and to regard the original reading as, 'This is Adino the Eznite who brandished his spear,' etc. So the A.V., after the LXX., reads the passage in Samuel; and so it must be read to make sense. To reject the words עדינו העצנו altogether as spurious would be to do violence to critical authority; these words are in all the MSS., and must have been in the text used by the LXX. Jerome taking the *Ez* in Eznite for עץ *wood*, renders 'quasi tenerrimus ligni vermiculus.'—W. L. A.

EZOBH (אֵזוֹב; Sept. and N. T. ὕσσωπος). A great variety of opinions have been entertained respecting the plant called *ezobh*, translated 'hyssop' in the A. V. both of the O. and N. T.; but as yet no satisfactory investigation has been made, so as to enable us to fix with certainty on the plant intended. The difficulty appears to have arisen from the similarity of the Greek name ὕσσωπος to the Hebrew *ezobh*, whence the former seems, from an early period, to have been considered synonymous with the latter, and used for it in referring to the passages of the O. T. where it is mentioned. As the ὕσσωπος of Greek authors is generally acknowledged to be the common hyssop (*Hyssopus officinalis* of botanists), it has been inferred that it must also be the plant of the O. T., as well as that referred to in the N. T. This inference has not, however, been universally acquiesced in; for Celsius enumerates, under no less than eighteen heads, the different plants which have been adduced by various authors as the hyssop of Scripture. Before mentioning these, it is desirable to refer to the passages of the O. and N. T. where the plant is mentioned. The first notice of it occurs in Exod. xii. 22; it is next mentioned in Lev. xiv. 4, 6, 52; and again in Num. xix. 6, 18. To these passages the apostle alludes in Heb. ix. 19, and from this we learn that the Greek name ὕσσωπος was considered synonymous with the He-

brew *ezobh;* and from the preceding passages that the plant must have been leafy, and large enough to serve for the purposes of sprinkling, and that it must have been found in Lower Egypt, as well as in the country towards Mount Sinai, and onwards to Palestine. In 1 Kings iv. 33 it is classed with *trees;* and from Ps. li. 7, it would appear to have possessed some cleansing quality, though here it is considered by some commentators that hyssop is used in a figurative sense. It ought, at all events, to be found growing upon walls, and in Palestine. In the account of the crucifixion of our Saviour, the Apostle John says (John xix. 29), 'Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon *hyssop,* and put it to his mouth.' In the parallel passages of Matthew (xxvii. 48) and Mark (xv. 36), it is stated that the sponge filled with vinegar was put upon a reed or stick. To reconcile these statements, some commentators have supposed that both the sponge and the hyssop were tied to a stick, and that one apostle mentions only the hyssop, because he considered it as the most important; while, for the same reason, the other two mention only the stick; but the simplest mode of explaining the apparent discrepancy is to consider the hyssop and the stick to be the same thing—in other words, that the sponge was affixed to a stick of hyssop.

A great variety of plants have been adduced by different authors as that alluded to in the above passages. Of these some belong to the class of ferns, as *Capillus Veneris,* maiden-hair, and *Ruta Muraria,* or wall-rue, because they will grow upon walls; as also do the *Polytrichum,* or hair-moss, the *Kloster hyssops,* or pearlwort, and *Sagina procumbens* are suggested by others, because from their growing on rocks or walls they will answer to the passage in 1 Kings iv. 33, and from their smallness contrast well with the cedar of Lebanon, and are a proof of the minute knowledge of Solomon. Some again contend for species of wormwood, as being, from their bitterness, most likely to have been added to the vinegar in the sponge, that it might be more distasteful to our Saviour. The majority, however, have selected different kinds of fragrant plants belonging to the natural family of *Labiatæ,* several of which are found in dry and barren situations in Palestine, and also in some parts of the Desert. Of these may be mentioned the rosemary, species of lavender, of mint, of marjoram, of thyme, of savory, of thymbra, and others of the same tribe, resembling each other much in characters as well as in properties: but it does not appear that any of them grow on walls, or are possessed of cleansing properties; and, with the exception of the rosemary, they are not capable of yielding a stick, nor are they found in all the required situations. If we look to the most recent authors, we find some other plants adduced, though the generality adhere to the common hyssop. Sprengel (*Hist. Rei Herb.* i. 14) seems to entertain no doubt that the *Thymbra spicata,* found by Hasselquist on the ruins about Jerusalem, is the hyssop of Solomon; though Hasselquist himself thought that the moss called *Gymnostomum truncatum* was the plant. Lady Calcott asks, 'Whether the hyssop upon which St. John says the sponge steeped in vinegar was put, to be held to the lips of Christ upon the cross, might not be the hyssop attached to its staff of cedar-wood, for the purposes of sprinkling the people, lest they should contract defilement on the eve of the Sabbath, which was a high-day, by being in the field of execution' (*Scripture Herbal,* p. 208). Rosenmüller, again, thinks that the Hebrew word *Ezobh* does not denote our hyssop, but an aromatic plant resembling it, the wild marjoram, which the Germans call *Doston,* or *Wohlgemuth,* the Arabs *Zatar,* and the Greeks *Origanum.* In the *Pictorial Bible* (i. 161), Mr. Kitto suggests it as probable, that 'the hyssop was a species of *Phytolacca,* as combining length of stem with cleansing properties, from the quantity of potash which is yielded by the ashes of the American species, *P. decandra,* of this genus.' *P. Abyssinica* grows to the size of a shrub in Abyssinia. Winer (*Bibl. Realwörterbuch,* ii. 819, *s. v.* Ysop) gives a description of the common hyssop, but says that it must not be concealed that the Talmudists distinguish the hyssop of the Greeks and Romans from that mentioned in the law. He then adduces the *Origanum,* mentioned in the quotation from Rosenmüller, as the *Ezobh* of the Hebrews; but concludes by observing that a more accurate examination is required of the hyssops and *Origana* of that part of Asia, before the meaning of the Hebrew *Ezobh* can be considered as satisfactorily determined. After careful enquiry we are led to fix on the *caper plant* as the *ezobh* of Scripture. This plant has an Arabic name, *asuf,* similar to the Hebrew *esob* or *esof,* as it is found in Lower Egypt, in the deserts of Sinai, and in New Jerusalem. It grows upon rocks and walls, was always supposed to be possessed of cleansing qualities, is large enough to yield a stick, and its different parts used to be preserved in vinegar, as its buds now are.—J. F. R.

EZRA (עֶזְרָא *help;* Sept. Ἔσδρας. The form of the name is Chaldaic or Aramaic; and it is equivalent in meaning to the Hebrew name עֶזֶר, from the root עזר; Arab. عزر, he *surrounded, protected, helped*). 1. A priest who went up with Zerubbabel (Neh. xii. 1. 33). 2. One of the heads of families in Judah (1 Chron. iv. 17). 3. The celebrated Jewish scribe (סֹפֵר) and priest (כֹּהֵן), who, about the year B.C. 458, led the second expedition of Jews back from the Babylonian exile into Palestine.

Ezra was a lineal descendant from Phinehas, the son of Aaron. He is stated in Scripture to be the son of Seraiah, the son of Azariah; which Seraiah was slain at Riblah by order of Nebuchadnezzar, having been brought thither a captive by Nebuzaradan. But, as 130 years elapsed between the death of Seraiah and the departure of Ezra from Babylon, and we read that a grandson of Seraiah was the high-priest who accompanied Zerubbabel on the first return to Jerusalem, seventy years before Ezra returned thither, we may suppose that by the term *son* here, as in some other places, the relationship of grandson, or of a still more remote direct descendant, is intended. In addition to the information given in the books of Ezra and Nehemiah, that Ezra was a 'scribe,' a 'ready scribe of the law of Moses,' 'a scribe of the words of the Commandments of the Lord and of his statutes to Israel,' 'a scribe of the law of the God of Heaven,' and 'a priest,' we are told by Josephus that he was high-priest of the Jews who were left in Babylon; that he was particularly conversant with the laws of Moses, and was held in uni-

versal esteem on account of his righteousness and virtue (*Antiq.* xi. 5. 1).

In the year B.C. 457 Ezra was sent by 'Artaxerxes Longimanus and his counsellors to inquire concerning Judah and Jerusalem, according to the law of his God which was in his hand; and to carry the silver and gold which the king and his counsellors freely offered unto the God of Israel.' Permission was also granted to him to take with him all the silver and the gold which he could find in all the province of Babylon, together with the free-will offerings which the people and priests offered for the house of God at Jerusalem. Of this treasure he was directed to employ as much as was requisite in the purchase of offerings according to the law of Moses, and the surplus he was to lay out according to his discretion for the maintenance of the externals of religion. Ezra was also charged to convey vessels for the house of God in Jerusalem; and, lest these gifts should be insufficient, he was empowered to take from the king's treasure-house as much as should be wanted to supply everything needful for the house of the Lord. At the same time that this commission was given to Ezra, Artaxerxes Longimanus issued a decree to the keepers of the king's treasure beyond the river, to assist Ezra in everything in which he needed help, and to supply him liberally with money, corn, wine, oil, and salt. It was further enacted that it should not be lawful to impose tribute upon any priest, Levite, or other person concerned in ministration in the house of God. Ezra was commissioned to appoint 'according to the wisdom of God which was in his hand,' magistrates and judges to judge all the people beyond the river, that knew the laws of his God; and was enjoined to teach them to those who knew them not. The reason of the interest for the worship of God at this time evinced by Artaxerxes, appears to have been a fear of the divine displeasure, for we read in the conclusion of the decree to the treasurers beyond the river, 'Whatsoever is commanded by the God of Heaven, let it be diligently done for the house of the God of Heaven; FOR WHY SHOULD THERE BE WRATH AGAINST THE REALM OF THE KING AND HIS SONS?'

Of the manner in which Ezra acquitted himself of the trust thus reposed in him, a detailed account is given in the book bearing his name (viii.-x.) It is probable that he returned after accomplishing his commission to the king, as we hear nothing more of him till in Neh. viii. we read that, on the occasion of the celebration of the feast of the seventh month, subsequently to Nehemiah's numbering the people, Ezra was requested to bring the book of the law of Moses; and that he read therein standing upon a pulpit of wood, which raised him above all the people. Josephus relates the affecting scene which occurred on the reading of the law by Ezra (*Antiq.* xi. 5. 5). The account given by Josephus agrees with that of Nehemiah in all leading particulars, except that Josephus places the date and occasion twelve years afterwards.

Josephus tells us that Ezra died soon after this celebration of the Feast of Tabernacles, and was buried at Jerusalem with great magnificence. According to some Jewish chroniclers he died in the year in which Alexander came to Jerusalem, on the tenth day of the month Tebeth (that is, the lunation in December), in the same year in which took place the death of the prophets Haggai, Zechariah, and Malachi, and in which prophecy became extinct. According to other traditions Ezra returned to Babylon and died there at the age of 120 years. The Talmudic statement is that he died at Zamzumu, a town on the Tigris, while on his road from Jerusalem to Susa, whither he was going to converse with Artaxerxes about the affairs of the Jews. A tomb said to be his is shewn on the Tigris, about twenty miles above its junction with the Euphrates. An interesting description of this tomb is subjoined to the notes on the book of Ezra in the 'Pictorial Bible.'

240. Tomb of Ezra.

Some traditions assert that Ezra was, about A.M. 3113, the president of the כנסת הגדולה, *Synagoga Magna*, and the father of all Mishnic doctors. In piety and meekness he was like unto Moses (*Juchasin*, p. 13. See *Zemach David*). When he went from Babylon to Jerusalem, he took with him all persons whose descent was either illegitimate or unknown; so that the Jews left in Babylon should be נקי בסולת, *pure like flour* (*Kiddushin*, c. 4, 1, *Gem.*) Ezra is said to have introduced the present square Hebrew character, and, in conjunction with some other elders, to have made the masora, the punctuation, and accentuation of the whole Bible (Abarbanel, *Præfat. ad Nachalath Avoth;* Elias, *Præf.* 3 *Masor.*)

Ezra is also said to have vigorously resisted the sect of the Sadducees, which sprang up in his days; and therefore to have put the words מן העולם עד עולם, *à sæculo in sæculum*, at the head of all prayers, as a symbol by which the orthodox could be distinguished (*Bab. Berachoth*, fol. 54).

Since the people, during the Babylonian captivity or exile, had become accustomed to the Aramaic language, and scarcely understood Hebrew, Ezra established the office of turgoman, תורגמן, *dragoman*, or interpreter, who stood near the public reader in the synagogue, and translated every verse after it was read (*Megillah*, fol. 74).

Ezra ordained that the year of jubilee should be reckoned from the seventh year after the rebuilding of the temple (Maimon. *Hal. Jobel.* cap. 10).

Ezra is considered to be the author of the canon, and worthy to have been the lawgiver,

if Moses had not preceded him (*Bab. Sanhed.* c. ii. f. 21; compare the article CANON). He is even said to have re-written the whole of the O. T. from memory, the copies of which had perished by neglect. But we must abstain from recounting all the traditional amplifications of the doings of Ezra, since, if all were to be received, it would be difficult to say what he did not do, so strong has been the inclination to connect important facts with the person of Ezra (comp. 2 Esdras xiv.; Irenæus, *Adv. Hæres.* iii. 25; Clem. Alex. *Strom.* i. p. 142; Augustin. *De Mirabil. Script.* ii. 23; Hieron. *ad Halrid.* p. 212; Buxtorf, *Tiberias*, p. 88, *sqq.;* Bertholdt, *Einleit.* i. 69, *sqq.*; De Wette, *Einleit.* p. 17, *sq.;* Sauer, *Diss. canonem Vet. Test.* etc. Altorf, 1792, 4to; *Sanhedrin*, fol. xxi. 1; Rau, *De Synag. Magna*, pp. 31, 89; Hartmann, *Verbindung des Alten und Neuen Testamentes*, pp. 114, *sqq.* Arabian fables about Ezra are mentioned in Hottinger's *Thes. Philol.* p. 113, and in Herbelot, *Bibl. Orientale*, p. 697, etc.)—C. H. F. B.

EZRA, BOOK OF The present book of Ezra consists of two parts, viz., i.-vi. and vii.-x; the first containing a history of the company of exiles who returned under Zerubbabel and Joshua, from the first year of Cyrus till the completion of the temple in the sixth year of Darius Hystaspis; the second, communicating particulars relative to the return of the second caravan under Ezra, and his proceedings in Jerusalem.

The first chapter begins with the closing words of the Chronicles, as far as the middle of the third verse, which belong, therefore, to the Chronicle-writer; and the whole chapter proceeds from one person. The edict of Cyrus, given in the 2d, 3d, and 4th verses, must be a Judaising paraphrase of the original, else Cyrus could not speak of himself in such language as, 'The Lord God of heaven hath given me all the kingdoms of the earth;' which does not harmonise with his treatment of Cyaxares. This is corroborated by the fact that the decree is not the same here as in the 6th chapter; though it should be identical in words, if accurately given. The language and style of the chapter resemble those of the Chronist. Whether the narrative be an extract from Ezra v. 13-16, vi. 3-5, as Zunz supposes, is doubtful.

The second chapter was found as an original document, and inserted by the Chronicle-writer.

The third chapter belongs to the Chronist, as the manner and language shews. From iv. 6 to 24 is an interpolation, apparently put in the wrong place by the redactor; for it belongs to *Nehemiah's*, not *Ezra's* time. It relates wholly to the building of *the city*, not *the temple*. It is impossible to say where it should be placed. The 6th verse passes suddenly to Xerxes (called Ahasuerus); and then Artaxerxes appears in the 7th. The 24th verse is the redactor's, resuming the narrative which had been interrupted by the interpolated piece. In consequence, however, of the word בֵּאדַיִן *then*, which, in its place at the commencement of the verse can only refer to what immediately precedes, the redactor makes the narrative state what is incorrect, by transferring to the building of the temple what relates merely to the rebuilding of the city, and so putting Artaxerxes before Darius Hysta-pis. The first five verses of chap. iv. belong to Ezra himself, as Zunz has rightly perceived, though he is wrong in including the 6th verse.

We assume that the name Artachschascht must be Artaxerxes Longimanus, not Smerdis as some have thought; which agrees with the letter sent to him, given in iv. 11-16, and the king's answer, 17-23; for we know from Nehemiah that the building of the walls was thought of under Artaxerxes; and the passages in question refer only to the rebuilding of the city. If they referred to the rebuilding of *the temple*, the case would be otherwise. But there is not a word of that. The language in iv. 12, 'the Jews which come up *from thee* to us are come unto Jerusalem,' can only refer to the colony that came under Ezra in the time of Artaxerxes, not to that under Nehemiah in the same reign, because of iv. 23, which does not agree with the record of the building under Nehemiah; and it would have been meaningless to write to Smerdis in that strain, understanding the caravan under Zerubbabel in the time of Cyrus. Besides, the adversaries write to the king to have search made 'in the book of the record of thy fathers;' whereas, at the time of Smerdis, they had been no more than fifteen years under the Persian dominion. Thus Artachschaschta cannot mean Smerdis, with whom the name does not agree, but Artaxerxes. The writers of the letter carefully abstain from mentioning the previous building of the temple, the more effectually to prejudice the king's mind against the rebuilding of the city. Nothing is plainer than that iv. 11-16, 17-23, relate to the rebuilding of *the walls*, not the *temple;* and therefore Artaxerxes is meant. At iv. 8 the Chaldee language begins; v. 1-vi. 18 is another Chaldee document which existed before the compiler's time. But in vi. 14 the last clause is the redactor's work, viz., 'and Artaxerxes king of Persia,' to make the passage agree with his insertion of iv. 6-24. Here the name Artaxerxes occurs again in connection with the completion of the temple, and could not therefore have come from him that wrote v. 1-vi. 18. The name is a later insertion, as Hävernick perceived; though we cannot believe with him that Ezra added it, because *he* must have known that Artaxerxes did not promote the building of the temple, and would not even have appended his name out of gratitude for the great gifts that monarch made to the temple, nor because he favoured the Jews generally, since, by putting Artaxerxes along with Cyrus and Darius *in this connection*, Ezra would have misled the reader. Artaxerxes is here the addition of a later hand than that of the Chaldee author of the fragment presented in v. 1-vi. 18, because it clashes with what he had just written. To ascribe it to Ezra is to make him employ an unsuitable expression.

In v. 4 we read—'Then said *we* unto them after this manner, What are the names of the men that make this building?' whence Movers infers that the writer was an eye-witness and contemporary. The example of Joshua, v. 6, is adduced as confirmatory. But this passage is not a valid proof.

To the compiler belongs vi. 19-22. It describes the celebration of a passover, whose attendant circumstances in honour of the Levites resemble the celebration of the passover under King Hezekiah, as related in Chronicles (2 Chron. xxx. 15-25). In the 22d verse the king of Persia is termed *king of Assyria;* which reminds one of 2 Chron.

xxxiii. 11. The same redactor continues in vii. 1-11. Here he begins with a genealogy of Ezra, which nearly agrees with 1 Chron. vi. 35-38. The way in which Ezra is spoken of in ver. 6, 10, 11, shews that he himself could not have so written. He is termed 'a ready scribe in the law of Moses;' it is said that 'he had prepared his heart to seek the law of the Lord, and to do it;' and an explanation of סֵפֶר is given in the 11th verse, which is incorrect. The only objection to attributing vii. 1-11 to the compiler or Chronist is, that he here shews an acquaintance with the fact of Artaxerxes living *after* Darius, while in iv. 7 he places him *before* Darius; but the Chronist was not careful to remove contradictions of this kind; he transcribed his sources without much elaboration or change.

In vii. 12-26 we have a Chaldee piece, giving Artaxerxes's written commission to Ezra to return with his countrymen to Judæa. This is an authentic document.

From vii. 27, ix. 15, Ezra himself is the writer. He employs the first person. But there is reason for excepting the 35th and 36th verses of the 8th chapter; both because the first person plural is suddenly changed for the third, and also on account of the want of connection between the 34th and 35th verses, a circumstance unlike Ezra's. They belong to the compiler.

In x. 1-17 the Chronist reappears. Six times is Ezra cited in these verses. It is also said that he went into the chamber of Johanan, the son of Eliashib—of the high-priest Eliashib who lived after Nehemiah (See Neh. xii. 22, 23), shewing that Ezra himself was not the writer. It is rather hypercritical in Hävernick to assert, that because Eliashib is not called *high-priest* in this book, he may not have been till afterwards, and hence that Ezra and Eliashib may have lived together. In compiling the piece, it is probable that the Chronist used accounts written by Ezra.

From x. 18 to the end of the chapter was written by Ezra, and inserted here by the compiler. It does not bear the impress of the Chronist himself.

Our analysis shews that the book of Ezra in its present form did not proceed from the scribe himself. Some pieces of his are in it, but another put them there. The Chronicle-writer is the author or compiler, who made it up from pieces partly written by Ezra and others, and in part by himself.

Keil, after the example of Hävernick, is anxious to uphold the unity and integrity of the book, claiming it all for Ezra himself, with the exception of the Chaldee section in iv. 8–vi. 18, which the latter took, without alteration, into the body of the work. How little ground there is for this view may be inferred from the preceding analysis, which shews that the work is incompact and inartificial. In speaking of Ezra, the writer sometimes uses the first person, sometimes the third; different parts are composed in different languages; two pieces are in Chaldee, which were not written by the same person; the style varies in various places, and there is an apparent chasm in the history of more than half a century at the end of the 6th chapter—a real chasm in the opinion of such as make Artaxerxes in vii. 1, 11, etc., a different person from the Artaxerxes of iv 7.

In opposition to all these phenomena it is useless to appeal to the interchange of the first and third persons in the prophets, *e. g.*, Is. vii. 1-16, comp. with viii. 1, etc.; Jer. xx. 1-6, comp. with ver. 7, etc., xxviii. 1, etc., comp. with ver. 5, etc.; Ezek. i. 1-3; vi. 1; vii. 1, 8; Jer. xxxii. 1-8; Hosea i. 2, 3; iii. 1. The cases are not parallel, prophetic writing being very different from historical prose. There is no *necessity*, as Keil alleges, for Ezra to speak of himself in the third person in the first seven verses of the 7th chapter. All the unity belonging to the book is that arising from its being the compilation of the Chronist, who put materials together relating to the times of Zerubbabel and Ezra, written by Ezra and others, interspersing his own here and there. In consequence of the one redactor there is considerable similarity of expression throughout; though certainly not enough to prevent the critic from separating pieces of different writers incorporated into the work.

The independence of the book cannot be maintained. The identity of the termination of Chronicles with the commencement of Ezra shews one writer; and in connection with the abruptness of the former, that both at first were parts of the same work. It is likely that Ezra (with Nehemiah) was first put to the collection of sacred historical books; and that the portion now called the Chronicles was appended to it as the last part, some time afterwards. This agrees with the position of Chronicles in the Hagiographa as the closing book. When the Chronicles were thus disposed in the canonical list, the last two verses now in 2 Chron. xxxvi., which stood already at the beginning of Ezra, were repeated, for the purpose of reminding the reader that the continuation of the narrative was to be found elsewhere. At the time of the LXX. the separation already existed, because the book of Ezra has a distinct title in their version. The beginning of the apocryphal Ezra or Esdras favours this view; the writer passing at once from the history in 2 Chron. xxxvi. 21 to Ezra i., using the now separated books as one. The same conclusion is confirmed by the prevailing belief of the Jews that Ezra wrote both. The Talmud asserts in one place that Ezra wrote the work bearing his name, and the genealogies (in the Chronicles) as far as the word לוֹ (2 Chron. xxi. 2), but that Nehemiah completed the book of Ezra. In another place this is contradicted, and the whole ascribed to Nehemiah.

Some, perhaps, will object to the statement that the Artaxerxes in iv. 7 and vii. 1-11 were the same, and allege that the compiler thought them different, by giving the names a somewhat different orthography. It is observable that ארתחשׁשׂתא is twice spelled with שׂ in iv. 7; while in vii. 1, 11 it has ס instead of שׂ; the compiler finding it so written in the Chaldee pieces respectively. This, however, seems too small a point to insist upon. If it be of any weight, it makes no difference in our argument; for in any case the redactor was mistaken. There was no Artaxerxes before Darius, as well-attested history shews; or, to speak more correctly, none called ארתחשׁשׂתא.

In Ezra i. 7-11, the sacred vessels which Nebuchadnezzar had carried away at several times from the temple are enumerated, as—30 chargers of gold, 1000 of silver, 29 knives, 30 cups of gold,

410 silver double cups, and 1000 other vessels. The whole number is stated to be 5400, whereas the sum of those specified is only 2499. The Pseudo-Ezra mentions 1000 cups of gold, and 1000 of silver, 29 silver knives, 30 chargers of gold, and 2410 chargers of silver, with 1000 other vessels, making together 5469. Josephus, again, makes up the number 5400. Both the apocryphal Ezra and Josephus arbitrarily alter the Hebrew.

There are three lists of the number of returned exiles, viz., in Ezra ii. 1-67; in the apocryphal Esdras v. 7-43; and Neh. vii. 6-69. The three vary here and there in relation to single names and the sum total. In Ezra the aggregate of the numbers is 29,818, in Nehemiah, 31,089. In the Septuagint Ezra it is 29,627, and in the Septuagint Nehemiah 31,199. In Esdras of the *κοινὴ* it is 30,043, of the Alexandrian codex 33,932, of the Aldine, 33,949. But none of these, even the highest, reaches the given total, viz., 42,360. Josephus reckons the priests without a family register, 525, but their number is not in the O. T. Doubtless the three lists are imperfect; both names and numbers being deficient in all. It is impossible to tell which is, on the whole, the most accurate.

The number of *men* who returned under Zerubbabel or Sheshbazzar is 42,360. Including their families, the sum total probably amounted to 200,000 persons, provided the statement in 1 Esdras v. 41 be incorrect in placing all boys above twelve years of age among the men; for if that writer be correct, the sum total would not exceed 170,000. Of the whole, 4289 were priests belonging to four great races or families, and a number of priests who, not being able to adduce their registers, were excluded from office on that account (525, according to Josephus). The Levites among them were but few, 360 or 341. There were 392 nethinim. The people brought with them upwards of 7500 slaves of both sexes, and a number of horses, mules, camels, and asses, amounting to upwards of 7000. The number of returning exiles belonged almost entirely to the tribes of Judah, Benjamin, and Levi. According to Ezra ii. 1, and Neh. vii. 6, they returned 'every one unto his city,' a statement which hardly allows of the conjecture that *a great many Israelites* of the Assyrian exile joined the Jews. Comparatively few joined their brethren. In the course of 200 years their attachment to heathen customs and manners had been confirmed; and had they come back in great numbers they would have settled again in their old abodes in Israel, a fact unknown to history. It is an unfortunate conjecture of Prideaux's that 12,000 of the returning exiles belonged to Israel; and it is still more incorrect to infer that the whole of such as preferred to remain in Assyria was six times the number of those who returned, because four courses only of the priests returned out of the twenty-four. If we reckon that nearly the half returned, we shall not be far from the truth (See the *Introductions* of Häverniek, Keil, De Wette, and Bleek; Davidson's *Introduction to the Old Testament*, vol. ii.; Keil's *Apologetischer Versuch ueber die Bücher Chronik*, *u. s. w.* 1833; Kleinert in the *Dorpat Beiträgen*, *u. s. w.*, vol. i., p. 1, *et seqq.*, 1832; Ewald's *Geschichte des Volkes Israel*, vols. i. and iv.; Zunz's *Die Gottesdienstlichen Vortrage der Juden*, 1832; Herzfeld's *Geschichte des Volkes Israel*, vol. i., 1847; Mover's *Kritische Untersuchungen ueber die Biblische Chronik*, 1834.—S. D.

EZRACH (אֶזְרָח). This word occurs only once in Scripture, namely, in Ps. xxxvii. 35, where it is rendered *bay-tree*. Commentators and translators have differed respecting it; some supposing it to indicate a specific tree, as the laurel; others, supported by the Septuagint and Vulgate, the cedar of Lebanon; others, an evergreen tree; others, a green tree that grows in its native soil, or that has not suffered by transplanting, as such a tree spreads itself luxuriously; while others again, as the unknown author of the sixth Greek edition, who is quoted by Celsius (i. p. 194), consider the word as referring to the 'indigenous man:' 'Vidi impium et impudentem, in ferocia sua gloriantem, et dicentem: sum instar indigenæ, ambulanti in justitia;' and this opinion is adopted by Celsius himself.

Celsius states that recent interpreters have adopted the laurel or bay-tree for no other reason than because

. . . viret semper laurus, nec fronde caduca
Carpitur.

Sir Thomas Browne, indeed, says, 'as the sense of the text is sufficiently answered by this, we are unwilling to exclude that noble plant from the honour of having its name in Scripture.'

The cause why the laurel is not more frequently mentioned in Scripture, is, probably, because it was never very common in Palestine; as otherwise, from its pleasing appearance, grateful shade, and the agreeable odour of its leaves, it could hardly have failed to attract attention. Though Celsius and others have remarked that, if *ezrach* does indeed signify a tree, it must be some one distinct from the laurel, and one 'quæ in Judæa frequens fuerit, et altitudine, frondiumque umbra, atque amœnitate præcelluerit cæteris,' yet no evidence is adduced by any of the above authors in behalf of the bay-tree, as that intended in the passage referred to. It appears to us that the Hebrew word must have been derived from the Arabic عشرق *ashruk*, which is described in Arabic works on Materia Medica as a tree having leaves like the *ghar*, that is, the bay-tree or *laurus nobilis* of botanists. If *ezrach*, therefore, was originally the same word as *ashruk*, then it would indicate some tree resembling the bay-tree, rather than the bay-tree itself; but, until that can be discovered, the latter is, upon the whole, well suited to stand as its representative.

The laurel or bay-tree, *laurus nobilis* of botanists, is well known to the Asiatics by its Arabic name of غار *ghar*, under which it is mentioned by Serapion and Avicenna, who quote chiefly Dioscorides and Galen, thus indicating that they had not much original information of their own respecting a tree which is probably not indigenous in the countries in which they wrote. The leaves and berries of the laurel, as well as the bark and the root, were employed in medicine: the berries continue, even in the present day, to be exported to India, where we found them in the bazaars, under the name of *hubal-ghar* (*Illust. Him. Bot.*, p. 326), being still esteemed as a stimulant medicinal, though not possessed of any properties superior to

those of the laurels of more southern latitudes. The Arabs give *zafnee* and *zaknee* as the Greek names of the *ghar*-tree. These are corruptions, no doubt, of δάφνη, the name by which the bay-tree was known to the Greeks. It does not appear to occur in Palestine, as travellers, such as Rauwolf and Belon, do not mention it. Hasselquist expressly states that he had not met with it in Judæa or Galilee, but had rested himself very comfortably under its shade near the mountains beyond White Cape, on the road from Acre to Sidon. In the neighbourhood of Antioch bay-trees were formerly very abundant, especially at the village and grove of Daphne, famous for the temple of Apollo and its licentious rites. Though the cypress-grove and the consecrated bay-trees have disappeared from the immediate vicinity of Antioch, Dr. Pococke states that they are in great abundance at some little distance. Capts. Irby and Mangles describe the beauty of the scenery on the banks of the Orontes as surpassing anything they expected to see in Syria, and the luxuriant variety of the foliage as prodigious. The laurel, laurestinus, bay-tree, fig-tree, wild vine, plane-tree, English sycamore, arbutus, both common and Andrachne, dwarf oak, etc., were scattered in all directions. Capt. M. Kinneir describes a delightful spot, called Babyle, about seven miles from Antioch, which he was disposed to consider the ancient Daphne. A number of fountains boil up from amongst the rocks, and flow in different channels through a meadow, shaded with luxuriant bay-trees, walnut-trees, and groves of myrtle. The bay-tree is well known to be common in the south of Europe, as in Spain, Italy, Greece, and the Levant. It is usually from 20 to 30 feet in height, often having a bushy appearance, from throwing up so many suckers; but in England it has attained a height of 60 feet, which is not unusual in warmer climates. It is unnecessary to allude further to the celebrity which it attained among the ancients—a celebrity which has not yet passed away, the laurel-wreath being still the symbolical crown as well of warriors as of poets. Its ever green grateful appearance, its thick shade, and the agreeable spicy odour of its leaves, point it out as that which was most likely in the eye of the Psalmist.—J. F. R.

EZRAHITE (אֶזְרָחִי; Sept. Ζαρίτης), a designation applied to Ethan, a man famous for his wisdom (1 Kings v. 11 [A. V. iv. 31]); but of whom nothing further is known. In the inscription of Ps. lxxxix., Ethan the Ezrahite is named as its author; and in the inscription of Ps. lxxxviii., the same is said in respect of it of Heman the Ezrahite. This has led some to identify the Ethan and Heman of 1 Kings with the Levites Ethan and Heman, who were chief among the singers appointed by David (1 Chron. xv. 19). But we have no reason to believe that, whatever skill these men had in music, they were famed for surpassing wisdom; and the inscription on the Psalms is probably due to the mistake of some one in whose mind the passage in Kings had got mixed up with 1 Chron. ii. 6, where Ethan and Heman appear among the sons of Zerah of the tribe of Judah. As אזרחי is the same as זרחי with the prosthetic א, it is not improbable that in this last passage it is the Ethan of Kings that is referred to; but we cannot with certainty pronounce this, as there is a want of accordance between the statement of the chronicler and that in Kings respecting the parentage of the other persons mentioned. It is not improbable, however, that the names 'Heman, Calcol, and Dara,' have been interpolated in the text of Chronicles from the passage in Kings; especially as the writer goes on to state only the descendants of Carmi or Zimri and Ethan (ver. 7, 8). In this case Ethan, the son of Zerah, may be Ethan the Ezrahite; but there is no Heman the Ezrahite.—W. L. A.

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